HEURISTIC COMBINATORIAL OPTIMIZATION IN THE DESIGN FOR EXPOSITORY PREACHING

by

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submitted in accordance with the requirements
for the degree of

DOCTOR OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF A P PHILLIPS

NOVEMBER 2006

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Promoter:	PROFESSOR A. P. PHILLIPS

Summary:

This research presents a systematic and iterative procedure, as well as theoretical study, on expository sermon construction. The basic approach to sermon design involves the treatment of this subject matter as a design problem, utilizing advanced methodology in engineering design. This includes the *modeling technique, the flow-chart method,* and the *optimization theory*. In addition, we use *heuristics* as the search engine for seeking intelligent and efficient optimum design solutions. The heuristics can best be compared to the "artificial intelligence" or the "wisdom bank," involving six sources of wisdom; these include: talents, gifts, creativity, knowledge, experience and spiritual insights.

The results represented in this thesis are believed to have demonstrated original findings in the following areas. First, the subject matter is found to be of a *design* nature, sharing the common characteristics of a general class of the design discipline, namely, having a 3-stage iterative procedure of the ABA' model. Secondly, a mathematical as well as physical model of the sermon design problem is developed in this study, using both homiletic and hermeneutic principles. The human body is used as the physical model, making it possible for simple visualization of the sermon structure and for performance evaluation. A mathematical model is found to be the "Heuristic Combinatorial Optimization Problem" and consists of eight design variables. Although it is not yet possible to develop a computer-aided protocol to seek solutions, an alternative approach called the "Web-Chart Method" can potentially be adaptable to an interactive computer system in the future. It serves as a two-dimensional "design chart" on paper, in which iterative procedures can be performed manually. The advantage is that the designer can direct his or her heuristic search for optimum solutions with the help of a number of design tools, including the "Insight-Recording Sheet" and the "Analogical Analysis Chart." With these tools, the designer has, at his or her disposal, the ability to search for solutions in sermon design, while still maintaining a global view with all the design variables controlled for.

In this research, the principles of combinatorial heuristics applicable to the field of optimum design of expository sermons have been described. They are based on heuristic combinatorial optimization methods in the engineering design field with refinements geared to the homiletic as well as hermeneutic nature of the problem. The approaches represented here would allow a designer to utilize resources that are not otherwise available and/or are not easily manageable. With these research results, one would be able to design sermons innovatively and optimally in a systematic and heuristic-guided manner. Further extension of this work would lead to a new field of research and development in the computer-aided design of expository sermons.

Key words: preaching; homiletics; expository preaching; design for preaching; sermon construction; computer-aided sermon design; sermon design optimization; heuristic sermon design; heuristic sermon optimization; heuristic combinatorial optimization.

Abbreviations

General

ch., chs.	Chapter, chapters
e.g.	for example
etc.	and so on
i.e.	that is
NT	New Testament
OT	Old Testament
p., pp.	Page, pages
sec.	Section
v., vv.	Verse, verses

Standard abbreviations of names of months are also sometimes used, as well as a few other common abbreviations listed below.

Books of the Bible

Genesis	Ge	Isaiah	Isa	Romans	Ro
Exodus	Ex	Jeremiah	Jer	1 Corinthians	1 Co
Leviticus	Lev	Lamentations	La	2 Corinthians	2 Co
Numbers	Nu	Ezekiel	Eze	Galatians	Gal
Deuteronomy	Dt	Daniel	Da	Ephesians	Eph
Joshua	Jos	Hosea	Hos	Philippians	Php
Judges	Jdg	Joel	Joel	Colossians	Col
Ruth	Ru	Amos	Am	1 Thessalonians	1Th
1 Samuel	1Sa	Obadiah	Ob	2 Thessalonians	2Th
2 Samuel	2Sa	Jonah	Jnh	1 Timothy	1Ti
1 Kings	1Ki	Micah	Mic	2 Timothy	2Ti
2 Kings	2Ki	Nahum	Na	Titus	Tit
1 Chronicles	1Ch	Habakkuk	Hab	Philemon	Phm
2 Chronicles	2Ch	Zephaniah	Zep	Hebrews	Heb
Ezra	Ezr	Haggai	Hag	James	Jas
Nehemiah	Ne	Zechariah	Zec	1 Peter	1Pe
Esther	Est	Malachi	Mal	2 Peter	2Pe
Job	Job	Matthew	Mt	1 John	1Jn
Psalms	Ps	Mark	Mk	2 John	2Jn
Proverbs	Pr	Luke	Lk	3 John	3Jn
Ecclesiastes	Ecc	John	Jn	Jude	Jude
Song of Songs	SS	Acts	Ac	Revelation	Rev

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Acknowledgements

I would like to express my sincere gratitude to Professor A. P. Phillips for his guidance and encouragement throughout the course of this work.

I owe my deepest appreciation to my family, the greatest blessing in my life. To my wife, Anna, for her love, friendship and understanding, and the beloved family and home the Lord has graced us to share. To my children and sons-in-law, Fransis, Justine, Charlotte, Matthew and Sherman – they have been my joy and comfort.

The support and kind help of all my family members during my dissertation research has been boundless. I am indebted especially to Charlotte, who introduced me to the web chart when she was 11 years old, and, during her college years, to the composition theory of Sonata Form known as "ABA'". These concepts have since become integral to my preaching theory formulated over the years.

Lastly but not least, I am grateful to my Lord and Redeemer, Jesus Christ, and to Whom this work is dedicated. May all the glory go to Him alone. Soli Deo Gloria.

Chapter 1

The State of the Art of the Design for Preaching

1.0   Introduction

1.1   Identification of the Problem

1.2   Basic Approach

1.0   Introduction

Homiletics is often described as "the science of sermon construction or of preaching" said Perry (1981, p3) and Wiersbe (1985, p32).   It draws from a large body of knowledge dating back to the ancient Greeks.   Homiletics includes views on rhetoric, along with the findings of subsequent generations of public speakers and Biblical preachers up to this day.

Wiersbe and Perry gave a comprehensive review of the history of Christian preaching in 1984 in their excellent work: *The Wycliffe Handbook of Preaching and Preachers*.   They treated the subject by dividing the Christian history into nine periods: from the Apostolic times up to the contemporary period.

James F. Stitzinger (1992, pp36-60) gave a thoughtful review on the history of expository preaching in; he claimed that no work in the English language that was devoted specifically to the review of the expository preaching subject had been done.   James Franklin Kay (2003, pp16-35) also gave a recent review of the history of homiletics in 2002 in his inaugural lecture, *Reorientation: Homiletics as Theologically Authorized Rhetoric* at Princeton Theological Seminary.   This review began with the late modern period (1789-1900) to the contemporary and was based from the perspective of the frame of reference in preaching.   Kay concluded that there were four stages of development: the sacred rhetoric period; the period from the words to the Word; the re (turn) to the rhetoric period; and the reorientation period.

We first begin by reviewing expository preaching.   Expository preaching belongs to a type of preaching that concerns the methodology (the "how does" and the "how can) as well as the subject (the "what") of preaching.   In our survey on the history of preaching, we will highlight the development of expository preaching.   The review will begin with the early Christian church period (100-476) to the contemporary period (1900-present), and will be based largely on the work described in the pertinent references of the following: Wiersbe and Perry (1984), Stitzinger (1992), Kay (2003), Chapell (1994), Bryson (1995), Ebert (1954), Dargan (1922), Turnbull (1974), Webber (1957), Toohey and Thompson (1976) and Litfin and Robinson (1983).   Some sections of these references will be quoted and referenced.

1.   The Early Christian Church Period (100-430)

During this period, there was a lack of expository preaching due to the rapid deterioration of primitive Christianity.   One of the major causes was the importation of Greek philosophy into Christian thinking by the church fathers.   Furthermore, the addition of Greek rhetoric into Christianity caused the preachers to turn away from preaching, teaching, and the ministry of the Word.   Into its place moved the "art of the sermon" that was more involved with rhetoric than with truth, as maintained by Stitzinger (1992), p43).   The first four hundred years of the church

produced many preachers, but few true expositors.   Six notable preachers were Basil, Gregory of Nazianzen, Gregory of Nyssa, Augustine, John Chrysostom, and Ambrose.   Augustine's interpretations, however, were usually allegorical and imaginative, as was true of others of his day. The most significant exception in the early period was John Chrysostom (347-407).   His preaching was characterized by simple Bible exposition and preached verse-by-verse and word-by-word expositions on many books of the Bible.

2.   The Early Medieval Period (430-1095)

The medieval period was perhaps the sparsest for expository preaching.   This time period contributed little to the growth of homiletics.   The sermon retained its character as an expository discourse, but the enforcement of church duties took up a large part of its content.   This was not a time period when original thinking was prevalent, and the sermons often lacked good structure and exposition.   Origen's method of allegorical interpretation carried it a step further.   The kinds of preaching that were prevalent were parochial, cloistral, and missionary preaching.   This period lacked great preachers, and as a result, it has been said that the seventh to the eleventh centuries might be considered the "darkest age of preaching," as stated by Wiersbe and Perry (1984, p30).

3.   The Central Medieval Period (1095-1361)

In the twelfth century, the preaching in the East was of the conventional kind of decayed Greek preaching.   The old form of the simple expository and hortatory discourse was retained. Attention was given to a more logical structure.   The preaching in the West however, brought a revived interest in the sermon.   The clergy began to put more emphasis into sermon preparation and the people began to show a greater respect for preaching.   This revival of preaching was not only partly because of the work of the heretics awakening the orthodox clergy, but was also due to the stimulated preaching during the Crusades.   There was also an increase in the usage of preaching in the language of the people and a rise of scholastic preaching marked by detailed analysis and the logical treatment of material.

This time period produced some of the famous preachers such as Peter the Hermit, Bernard of Clairvaux, and Thomas Aquinas.   Aquinas was one of the greatest minds in the history of philosophy.   However, none of these preachers handled the text in an expository fashion.

The author of one of the most important names that emerges on the theory of preaching was the renowned "Seraphic Doctor," who was John Fidanza (Bonaventura, 1217-1274).   Among his numerous writings was *The Art of Preaching (Ars Concionandi)*, which was followed closely and similar to the *Christian Teaching* of Augustine, according to Dargan (1992).   Fidanza's writing was considered to be one of the most important, earliest books outlining the structure of an expository sermon, contributing the three elements of a sermon: the division (giving a general outline of the

discourse), the proposition (the more minute and logical analysis of the distinction or main theme of the sermon), and the development (or enlargement, dilatation, filling out with illustrations, argument, appeal, etc.), as reported by Wiersbe and Perry (1984, p37).

The central medieval period was one of the high points of preaching. Vast crowds listened to the proclamations. Preaching was noted for its popular element and was adapted to the needs of the poor and ignorant. The dramatic element was stressed in delivery. The sermons consisted of verse-by-verse running commentaries on the biblical text, said Wiersbe and Perry (1984, p37).

4.   The Reformatory Period (1361-1572)

The Renaissance was a period in which preaching suffered, for preaching was one of the weakest elements of Scholasticism. Preaching was popular, but it was also coarse and vulgar, dealing more with legends than with the Scripture. When Scripture was used, it was often mishandled. The preaching was fanatic and extremist. There was a tendency to begin to adapt the preaching to the poor and ignorant, which would soon have far-reaching implications during the Reformation period, stated by Wiersbe and Perry (1984, pp45-46).

During this period, there were several pre-Reformation leaders who rekindled the fire of expository preaching. Among them were John Wyclif (1330-1384), William Tyndale (1494-1536), John Huss (1373-1415), and Girolamo Savonarola (1452-98). Others, such as humanists like Erasmus (1469-1536) and John Colet (1466-1519) helped lay down the groundwork for the expositional preaching to come. They provided a basis for the revival of expository preaching during the Reformation, maintained by Stitzinger (1992, pp46-47).

The age of the Reformation brought the sharpest turning point in the historical development of Christian preaching. Several important Reformation leaders are noteworthy of mention. Martin Luther (1483-1546) spoke of the supreme importance of the Word. He proved himself to be an expositor by producing commentaries on Genesis, Psalms, Romans, Galatians, Hebrews, 2 Peter, and Jude as well as sermons on the Gospels and the Epistles. Luther stressed the importance of preaching to the simple, not the learned, and that preaching should be simple, not erudite. Ulrich Zwingli (1484-1531) also studied the Bible carefully in its original languages and applied his considerable linguistic and exegetical abilities to the text. The most significant expositor of the Reformation era was John Calvin (1509-1564). He spent most of his life expounding God's Word and was most concerned with the clarity and brevity in preaching. Calvin influenced many of his contemporaries, including Henry Bullinger (1504-1575) and John Knox (1513-1572). Several Anglican preachers, including John Jewel (1522-1571), Hugh Latimer (1485-1555), and Thomas Cartwright (1535-1603), also practiced expositional preaching reported by Stitzinger (1992, pp48-49).

The Reformation preaching had the following characteristics. First, it was a revival of preaching. Secondly, it was a revival of biblical preaching. The greater part of Reformation preaching was expository. This expository preaching was based on a much more strict and reasonable exegesis than at any time since the days of Chrysostom. Thirdly, the Reformation was a period of freedom in preaching. There was great variety evidenced in the sermons. There was also a revival of controversial and doctrinal preaching. The special emphasis in doctrinal preaching was on grace. Scripture was interpreted more correctly than it had been for years. Sermon introduction and illustrations were employed, as stated by Wiersbe and Perry (1984, pp46-50).

5. Early Modern Period (1572-1789)

This period was remembered as the golden age of English preaching. France also enjoyed the highest level of preaching ever. This post-Reformation era produced a number of important expositors, including several Puritans. Stitzinger (1992, p51) stated that more than anything else, the Puritans were preachers. During this period, the Protestant preachers paid more attention to scriptural exposition and preaching remained true to the Word of God. Wiersbe and Perry (1984, p60) stated that the conversational approach was used during this period, and doctrine was emphasized more than application for practical living.

William Perkins (1558-1602), an early Puritan expositor, had a profound influence on the entire Puritan movement, as he viewed preaching of the Word as the giving of the testimony of God Himself. Perkins conveyed these thoughts in *The Art of Prophesying*, the first manual of its kind for preachers in the Church of England. Stitzinger (1992, pp51-53) stated that some major Puritan expository preachers were Joseph Hall (1574-1656), Thomas Goodwin (1600-1680), Richard Baxter (1615-1691), and John Owen (1616-1683). Other significant Puritan expositors were Thomas Manton (1620-1677), John Bunyan (1628-1688), William Greenhill (1581-1677) and Stephen Charnock (1628-1680).

As the Puritan era gave way to the Evangelical Awakening, preaching that was generally topical (such as that of Wesley and Whitefield) replaced expository preaching. Nevertheless, several non-conformists during this period were Bible expositors. The most notable were John Gill (1697-1771) and Matthew Henry (1662-1714). Both were heavily influenced by the Puritans, said Stitzinger (1992, p53).

In America, Cotton Mather produced his first book in 1726 describing the early modern period on the theory of preaching, *Manuductio ad ministerium: Directions for a Candidate for Ministry.* Beginning with John Witherspoon (1723-1794), homiletics in America has generally operated within a rhetorical, rather than a theological frame of reference. Witherspoon brought to Princeton

what is sometimes called "the New Rhetoric" of the Scottish Enlightenment. This is what Kay (2003, pp16-18) referred to as the "Sacred Rhetoric Period." This new rhetoric was most prominently associated with two of Witherspoon's contemporaries, George Campbell of Aberdeen (1719-1796) and Hugh Blair of Edinburgh (1718-1800). The significance of Witherspoon was his placement of the homiletical theory into an explicitly rhetorical framework and implementing this into the curriculum of America's classrooms at Princeton. This proved decisive for the subsequent development of homiletics as an academic field in America. Later, in 1889, John A. Broadus (1827-1895) defined homiletics for theological education when he wrote, "homiletics may be called a branch of rhetoric, or a kindred art" in his monumental treatise: *A Treatise on the Preparation and Delivery of Sermons.*

6. The Late Modern Period (1789-1900)

The eighteenth century was called "the dark night of Protestantism." However, it was not all dark because it was in this century that the great revival under Whitefield and Wesley occurred. During the late modern period, preaching became secularized. The preachers sought to preach to people's needs, but were not committed to maintaining a high level of biblical content. As a result, preaching fell into a general decline. Wiersbe and Perry (1984, pp68-69) concluded that the sermonic method for this period was topical rather than expository. English preachers did not give as much attention to expository preaching as the Continental Reformers had. Topical preaching was more common in England.

It took a visionary person such as John Quincy Adams (1767-1848) to make a historical turning point. Although he was not a professional theologian, this Harvard rhetorician (the first Boylston Professor of Rhetoric and Oratory) and future President of the United States perceived that rhetoric proved unreliable as the frame of reference in Christian preaching. Adams (1810, vol. I, p322) confessed in his writings, *Lectures on Rhetoric and Oratory* that classical rhetoric at the pulpit "entirely fails us".

Meanwhile, during this period, the movements of modern thought in regard to both social and religious affairs were keenly felt. Wiersbe and Perry (1984) stated, however, on the whole, there was a closer adherence to the evangelical tradition. Several notable Bible preachers were Andrew Fuller (1754-1815), Robert Hall (1764-1831), John Brown (1784-1858), John Eadie (1810-1876), and Alexander Carson (1776-1844).

Nearly a century after Cotton Mather, Porter published his treatise, *The Young Preacher's Manual* in 1819. Subsequent notable contributors of American classics of the field include Kidder (1864), Shedd (1867), Hoppin (1869), Broadus (1889), and many others. One of the most outstanding contributions in the area of preaching was made in 1871 with the establishment of the

world-renowned "Lyman Beecher Lectures on Preaching" at Yale.   Today, these Yale lectures are still considered classics in the field and are highly esteemed, similar to the works from Matthew Simpson (1879), Phillips Brooks (1898), J. H. Jowett (1912), and Charles Reynolds Brown (1922). These works of great eminence as stated by Perry (1961) have formed the principle foundation and methodology of sermon preparation for today's homiletics.

The later 19th century produced several important biblical expositors in Britain and America including James H. Thornwell (1812-1862) and John A. Broadus (1827-1895).   Others in this period were John C. Ryle (1816-1900), Charles J. Vaughan (1816-1897), Alexander Maclaren (1826-1910), Joseph Parker (1830-1902), and Charles Haddon Spurgeon (1834-1892).   Stitzinger (1992, p54) stated that the late modern period ended with the founding of the *Expository Times* in 1889 by James Hastings, and the beginning of a new journal called *The Expositor*, whose editor was William R. Nicoll (1851-1923), a biblical expositor.   The Journal published from 1886 to 1923.

7.   The Contemporary Period (1900-Present)

Rapid change took place in the United States during 1918-44.   The post-World War I era saturated minds with disturbing ideas and unsettled the social and religious outlook of millions of people.   The preacher found that those formerly eager to hear the gospel were turning to other voice.   Preaching faced new competition, according to Wiersbe and Perry (1984, p73).

In this period, the pendulum swung from rhetoric to theory, namely, from the words to the Word when Swiss-reformed Karl Barth (1886-1968) who heralded the neo-orthodox movement brought an answer to his own questions in 1922: "What is preaching?"   Barth (1922, p103) did not ask, "How does one *do* it?"   But "How *can* one do it?"   He literally changed the subject of homiletics.   For Barth, the subject of a sermon was nothing other than the subject matter of the Christian faith, namely, the Word of God.   For Barth, God was the subject of a sermon, not simply its topic, but also its Agent.   "The First World War - and beyond- made clear to Barth that everything human, including our rhetoric at its best, falls under the dominion of death.   For Barth, Jesus Christ, or God-with-us, is the Subject of preaching," said Barth (1991, pp36-47).   Barth not only rejected topical preaching, but he also rejected expository preaching.   He believed that this kind of expository preaching represented a "bondage to the letter"; in other words, he believed it caused a misuse of the Bible as a source rather than as a witness, that it privileged the text over its context, and that put its reference over its referent, according to Barth (1991, pp98-106).   The only preaching Barth recognized as worthy of the name was the self-proclamation of the Word of God. There was a revolution in preaching theory, and affected the historical development of expository preaching as far as on the questions of "What is" and "How can" are concerned.   Homiletics is no longer a branch of rhetoric but a sub-field of dogmatics.   In preaching the frame of reference has

swung from rhetoric to theology! According to Kay (2003, pp16-35).   But what rhetorical forms honor such preaching? For Barth (1991, p49), it was the expository form but under certain guidelines.   First, a sermon either follows the sequence of thought of contours of expression in the scriptural text.   Secondly, a sermon makes the text's center of gravity its own.   Both of these requirements would enable a sermon to follow what Barth (1991, pp102-106, 113, 121) called "the way of witness."

Barth contradicted himself however, perhaps unknowingly, as he created a theological rhetoric of his own by defining his theological framework in regards to the way he treated the subject, the purpose and the form of a sermon.   Barth boldly shaped the principles of pulpit rhetoric by appeal to dogmatic criteria.   The contradictions in Barth's own position and practice raise questions on the validity and adequacy of his theological frame of reference for homiletics.   For instance, Hans-Dieter Bastian (1971, pp48, 51), who was considered to be of the Barthian camp, voiced his disagreement in the 1960s in his book *From the Word to the Words: Karl Barth and the Tasks of Practical Theology*.   And he said, "We are not concerned with an abolition of the Word-words dialectic in dogmatics, but with its heuristically necessary suspension in practical theology."

It became apparent that another frame of reference was needed.   By the 1970s, Kay (2003, p26) pointed out that homiletics increasingly sought that guidance by (re) turning to rhetoric.

In a post-modern world, one of the features of the academic scene is the degree to which many disciplines have been reconceived as sub-fields, first of hermeneutics and, more recently, of rhetoric, according to Simons (1990) and Osmer (1997, pp46-73).   Even Barthian dogmatics has undergone transposition into hermeneutics by Hans Frei (1975) and David Kelsey (1975); in addition, Barth's use of language has been subjected to rhetorical analysis by Stephen Webb (1991).   The renewed regard for pulpit can be seen in the American context, according to Craddeck (1974), Buttrick (1994, p3), and Hogan and Reid (1990).   American homiletical theory has increasingly attended to the role of listeners in the practice of Preaching.   This phenomenon has its parallel in German homiletics* as well, for instance the work by Josuttis (pp9-28), Otto (1976, p19; 1987; 1999) and Zerfass (1991) and others.   Rhetoric is the constant; theology is the variable, stated by Kay (2003, p29).   And rhetoric is the basic frame of reference for homiletics.

Meantime, in the contemporary period in American, expository preaching has been experiencing progresses and a host of good and solid expository books have been published. These authors include Blackwood (1948), Jones (1956), Miller (1957), Abbey (1963), Robinson (1980), Sangster (1952), Stott (1982), Baumann (1972), Killinger (1969), Haselden (1963), Bartlett (1962), Koller (1968), Lenski (1968), McCraken (1956), Perry (1973), Stevenson (1967),

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* Quoted by the excellent article of Kay (2003, pp16-35) to which this writer is gratefully acknowledged.

Lloyd-Jones (1971), Kennedy (1955), Malcomson (1968), Hall (1971), Reid (1967), Brown (1968), Brown and Gordon (1963), Evans (1963), Unger (1955), Skinner (1973), and Gibbs (1958). A breakthrough on the fundamental thinking and terminology of homiletics occurred in 1958 with the distinguished work of H. Grady Davis, *Design for Preaching*. This had a significant effect on preachers, particularly for American sermon structure and design. Among the homiletics textbooks, which influenced American preaching from 1954–1982, this text was considered to be the most influential as surveyed by Hughes (1983, pp10-11). This text made "the field of homiletics soar beyond its traditional stereotype," as Davis introduced new terminology including the words "form," "idea," "central thought," and most significantly, the word "design." He used "design" to describe the work involved in preparing sermons, showing that it was indeed a special insight of his and in no way incidental.

It took several decades for someone to accept Davis' ideas and put them into practice. Robinson (1980) further developed Davis' concept of the term "idea" or "theme," along with the concept of "subject" plus "complement," as the "proposition" of the sermon structure. Robinson then developed his sermon preparation outlines in well-organized steps, and consequently, his text has been well received in the field; it is still used by many today.

The twentieth century has produced several significant biblical expositors, some of whom have been outstanding including: Harry Allan Ironside (1876-7951), Donald Grey Barnhouse (1859-1960), James M. Gray (1881-1935), William Bell Riley (1861-1947), George Campbell Morgan (1863-1945), William Graham Scroggie (1877-1958), D. Martyn Lloyd-Jones (1899-1981), John Robert Walmsley Stott (1921-), and James Montgomery Boice (1938-2001), according to Stitzinger (1992, pp36-60).

Wiersbe and Perry (1984, p87), best summarized the state of the art of the design for expository preaching in the statement below. This statement also acted as a warning to the Christian community. They also reiterated the importance of the "exposition" part of preaching, namely: expository preaching.

> "The American sermon generally was built on a logical plan, cast into the
> form of an argument, with direct and practical lessons drawn from the
> demonstrated truth. Although it was generally biblical in tone, it did not
> confine itself to the interpretation of Scripture and the setting forth of the
> Word of God. It addressed the head more than the heart."

Let us now re-define the question: What is the subject matter of preaching? Hogan and Reid put much emphasis on the thesis that preaching is both a rhetorical art and a rhetorical act; however, they were vague in answering it. James Kay responded with another question: How does theology

of the Word of God authorize rhetorical judgments, made on rhetorical grounds, with respect to preaching? He asked for a reorientation on homiletics and offered his thesis: Preaching is more faithful to the Word of God when it is fitting of appropriate to its hearers' context.   The concept of *concursus* is used to support his thesis.   In the view of Kay (2003, p34), theologically authorized rhetoric is sufficient for rhetoric to play its proper part in homiletics.

In summary, the 21st century period of preaching has been one that placed a premium on popular approaches to preaching.   Much of the preaching has been of poor quality and not based on or established by a Scriptural foundation.   This writer calls for a reorientation on homiletics: *Preaching is more faithful to the Word of God when it is oriented toward "Jesus Christ and him crucified."* (1Co. 2:2) This was the preaching approach of Charles H. Spurgeon as he said: " I take my text and make a bee-line to the cross." (See Sec. 6.3.2).   The Gospel truth should be the center of our preaching message.   This writer believes Bible exposition alone offers authority.   And Christ-centered theology is the constant!

1.1   Identification of the Problem

After a general review of *homiletics* in the introduction section, a summary of the major problems in this field of homiletics can be identified.   These include:

- ◦ *Being an isolated discipline*

  - Detached from the communication field

  - Detached from the design discipline

- ◦ *Lack of practical methodology in homiletics*

  - Can there be a systematic procedure of design?

- ◦ *Lack of fundamental research in homiletics*

  - What is the characteristic of the problem?

- ◦ *Need for foundational theory for computer – aided design*

  - Can I use my computer to design sermons interactively?

1.   Homiletics has been an isolated discipline

Homiletics, the discipline of preaching, has been considered in the past to be a field exclusive to preachers.   Consequently, due to its participants and the limitation of their background, the discipline has been quite isolated.   This may also be due to traditional opinion that knowledge such as science and the field of communication are considered secular or "worldly," and thus, should not be mingled with the "sacred" field of homiletics.   Two areas are identified on why homiletics has been an isolated discipline.   First, the subject of homiletics has been detached from the basic communication field, and secondly, it has been detached from the general design discipline.

(1)   Homiletics have been detached from the basic communication field

In Section 1.1, Robinson's book (1980) was mentioned as a popular text on homiletics.   One factor contributing to its success was its reader-friendliness.   The art design (both on the cover and in the text), type-setting, margins, figures and tables, and content arrangement (which included a table of itemized headings of each sections at the start of each chapter, along with summarized key issues at the conclusion) made the book quite acceptable to the contemporary publication standard for readers of the 1980's.

Following Robinson's apparent success, Chapell (1994) later utilized similar, basic guidelines of the communication field.   He produced a book with many graphs, tables, charts and appendixes, which made his presentation clear and attractive to readers, laity, and clergy.   This book is considered to be one of the major texts in homiletics in America.

"Preaching is the communication of truth by man to man," said Phillips Brooks (1898, p5). Preaching is related essentially to the field of communication.   However, publications in

homiletics have not experience as much advancement in this field of communication, and this drawback must be corrected.

(2)   Homiletics have been detached from the general design discipline

There has been a wealth of precious and abundant spiritual inheritance accumulated from generation to generation on the topic of preaching.   However, homiletics, the science of preaching, according to Perry (1981, p3) and Wiersbe (1981, p32), have never benefited from the knowledge of general design discipline (i.e., the science of engineering design).   After an exhaustive literary search, this writer was only able to identify two books utilizing the word "design" in the topic of homiletics.   The first one is by H. G. Davis (1958), *Design for Preaching* and the other is by J. E. Massey (1980), *Designing the Sermon: Order and Movement in Preaching*. Davis' book was ingenious as he intuitively coined the phrase "the design of a sermon" in his landmark book.   A summary of this search is provided in Table 1.1.1.

Although there were many individuals for instance, Seymour Slive (1995), Jennings (1740), Phillips (1753), Prime (1758), Taylor (1876), and Thomson (1879), lived before Davis and those lived after him, for instance, Cox (1985), Lowry (1989), Massey (1984), Hamilton (1992) and Sweazey (1976), who used the word "design" in preaching literature, Davis was considered the first to use "design" intentionally.   He provided an excellent exposition on the anatomy of the "idea," distinguishing the structural and functional aspects of questions that form an idea.   His theory provided the "central thought," the "proposition," or the "heart" of a sermon.   This was a major breakthrough in the history of homiletics.   However, Davis did not include any design methodology or procedures from the general design discipline (of the 1950's) that could be applied to the field of homiletics.   No one in fact in the history of homiletics has ever tried to establish this connection between these two fields up to this day, as the literature survey shows in Table 1.1.1.

2. Lack of practical methodology in homiletics

What is the most practical and important problem in homiletics?

Davis (1958, p.v) pointed out, nearly half a century ago, that there were urgent questions that remained largely unanswered pertaining to *systematic design procedures*.   These questions included:

- What is your though process when you preach?
- What methods (procedure or process) do you propose to your (seminary) students as they go about the task of preparing their sermons?

It is important to define what a *systematic design procedure* is.   First, it is necessary that any design procedure must involve *iteration*.   The word "iterative" means "repetitions or repeating," defined by Webster's New World Dictionary and "iteration" is a repetitive process.   Secondly, a

systematic design procedure requires also two other factors: a method of *evaluation* and a *search engine* for improvement. "Evaluation" means a single measure of system effectiveness expressible in terms of the system variables, according to Wilde and Beightler (1967, pp2-8). And "search engine", unlike the ones commonly used in the Internet, is defined as a device, or a computer program set up for the purpose of examining date for a pre-specified goal in order to yield better or improved evaluation of a system. The former determines the efficiency of the procedure and the latter gives the assurance of whether an improved solution can indeed be found or not. The procedure of design provides an improved solution when it repeats a cycle of operation. Therefore, a systematic design procedure can be expressed in terms of three key terms:

- ◦ Iteration
- ◦ Evaluation
- ◦ Search-engine

Although there have been many homiletic methods, for instance, the work of Hamilton (1992) and Richard, Braga (1981), using the word "steps," "process," or "procedure," the usage of these words differ from the terminology used in this research, as these methods do not engage or involve any of the operations specified by the aforementioned key words. Granted that their methods are homiletic in nature, it does not mean they belong to the category of a systematic design procedure. Consequently, there is no design method available in the field of homiletics today.

3. Lack of fundamental research on homiletics

Why has a design method not been available in the field of homiletics? This is because there has not been any fundamental research done on the nature of the expository sermon design problem. If one has not identified the problem characteristics, how can he or she find an efficient method to yield a solution? This first problem can then be rephrased as follows: *what are the mathematical characteristics of the expository sermon design problem*? This problem has not been identified, asked, or solved to this writer's knowledge!

Next, we must ask: *why is this first question so important?*

In order to develop a design method (i.e., a systematic procedure of designing sermons), one must first know the problem characteristics, and secondly, represent these characteristics mathematically in order to formulate the problem before any approach or solution can be found. This is the methodology of the design discipline, specifically, the science of engineering design.

The urgent need in homiletics is to engage in fundamental research by treating some of the partially solved or unsolved homiletic problems in an inter-disciplinary way. This can be answered by applying advanced methodology and techniques of other fields, such as engineering design, mathematics, and communication to the field of homiletics. Fundamental research on

homiletics, therefore, is mandatory.

4. Homiletics needs development of computer-aided design methodology

This author is not aware of any computer-aided method for sermon design and could not locate any documented literature in the area of computer searches from four major libraries [including the Library of Congress (see Table 1.1.1)].   The field of homiletics needs to develop further research in computer-aided design methodology, in order to become progressive in this field.   Currently, the field of homiletics is lagging behind and will quickly become out-of-touch if further development and advancement does not occur.

Due to the increased available, ease of use, and advancement of personal computers, a host of information can be processed, retrieved, and utilized in an effective and efficient manner.   With the popularization of the Internet, library resources are readily accessible, making it convenient to search, retrieve, and store information.

Currently, there is a plethora of reference libraries and resources available on the internet or on computer software (i.e., CD-ROM), which are extremely helpful for sermon design.   For instance, there are powerful CD-ROM's for exegesis, word study of the OT and NT, and Bible dictionaries (i.e., Logos Bible Software™ and Bible Works™).   Other resources are available for Bible study, such as Zondervan Bible Study Library, Quickverse Windows Bible Study Software (2006), Biblesoft PC Study Bible, and The Dake Reference Library; for Sunday school lessons/curriculums, for instance, Lesson Maker; for cross-reference Bible dictionaries, Word search 7 Thompson Chain-Reference Bible Library and the New-International Dictionary of OT and NT Theory; for commentaries, (e.g., WORDsearch Bible Knowledge Library, WORDsearch 7 CBD Reference Library, The Preacher's Commentary, The NIV Application Commentary, WORDsearch 7 Life Application NT Commentary and Word Biblical Commentary); and for pulpit help/guidance (e.g., Pulpit Helps Collection).   Many pastors and laymen have taken advantage of the availability of these aids.   A recent thoughtful review was given by Luc (2004, pp739-41) on the Scholar's Edition 5.0™ (CD-ROM) of Zondervan's Bible Study Library.   This review also included a comparison with other comparable software packages on CD-ROM.

What is needed next is the development of computer-aid design software.   Before this can occur, fundamental research in the area of the design for expository sermons is needed.   The aforementioned four areas represent the problems identified in this investigation that would lead to the solution of the problem.   They are the subject matter of this research.

Table 1.1.1   Results of an Internet Search on Key Terms for the Literature Survey

Source	Entries of Key Terms/Records				* References
	Preaching	Expository Preaching	Preaching * Design	Sermon, Computer/ Homiletic, Computer	
Library of Congress	3697	29	2	0	Davis (1958) Massey (1980)
Harvard University	3837	16	7	0	Davis (1958), Massey (1980), Slive (1995), Jennings (1740), Phillips (1753), Prime (1758), and Thomson (1879)
Yale University	3768	16	11	0	Davis (1958), Massey (1980), Prime (1758), Jennings (1740, Phillips (1753), Taylor (1876) and Thomson (1879)
Princeton Theol. Seminary	3640	44	4	0	Davis (1958), Massey (1980), Phillips (1753) and Holland (1971)

1.2 Basic Approach

The basic approach to the development of a systematic procedure for the design of expository sermon involves the following:

(1) Consider the primary problem a design problem.

(2) Affirm that the subject problem of investigation indeed belongs to the general design discipline.

(3) Determine the underlying characteristic for a selected number of design fields of study, such as the design for classical music composition (i.e., sonata form) or engineering design.

(4) Determine the mathematical characteristics of the subject problem. Does it share the common characteristic of the general design discipline?

(5) If the answer to step (4) is affirmative, apply the advanced methodology of the engineering design field to the subject problem of sermon design.

(6) Develop a method to solve the subject problem by applying advanced methods from the engineering design field.

(7) Using homiletics, investigate what the dominating factor would be that would help guide the search for seeking optimum solutions of the sermon design problem.

- Factors to be considered: gift in preaching, spiritual insight, talent, creativity, etc.
- How can one utilize them in an effective way?

The basic approach to sermon design involves the treatment of the subject matter as a design problem, and then utilizing advanced methodology in engineering design (i.e., such as the modeling technique, the flow-chart method, and the optimization theory). The classical sermon design problem will then be transformed into a Heuristic Combinatorial Optimization Problem. The "Heuristic method" from the telecommunications field, documented by Lin and Kernighan (1973, pp498-516) and Kernighan and Lin (1973, pp1145-59), can then be used as the search engine for an efficient search of optimum solutions.

This basic approach, as well as the identification of this subject problem is believed to be original to this author. The result is expected to be useful as the foundational theory for implementing a future computer-aided sermon design procedure.

Chapter 2

The Fundamental Concept of the Expository Sermon Construction

2.0   Introduction

2.1   Major Types of Biblical Sermons

        2.1.1   The Topical Sermon

        2.1.2   The Textual Sermon

        2.1.3   The Expository Sermon

        2.1.4   Special Examples of Biblical Sermons

2.2   The Advantages of Expository Preaching

2.3   The Evidences of Expository Preaching

        2.3.1   The Old Testament

        2.3.2   The New Testament

2.4   The Construction of Expository Sermon

2.0 Introduction

We need to address the mandatory fundamental concepts on expository preaching as they relate to the following questions:

- ◦ What is expository preaching?
- ◦ What are the advantages of expository preaching?
- ◦ What is the biblical evidence of expository preaching?
- ◦ What is the fundamental procedure on the design for expository preaching?

2.1 Major Types of Biblical Sermons

There have been numerous types of homiletic methods; among them is one type called "biblical preaching." This refers to those methods that utilize the Bible as the basis for sermon development. In this chapter, three major types of biblical sermons will be discussed: topical (or thematic) sermons, textual sermons, and expository sermons. The first two types will only be discussed briefly in this work.

2.1.1 The Topical Sermon

A topical sermon is one in which the main division of the sermon is derived from the topic, independent of the text. The major characteristics of topical sermons are:

- The major divisions must be drawn from the topic itself. This means the sermon begins with a topic or theme and that the main parts of the sermon consist of ideas that come from that subject.
- The sermon does not require a text as the basis of its message.
- The topic must be a biblical subject or topic where the major divisions of the sermon outline are drawn from it.

Example 2.1.1 An illustration of a topic sermon

Title: Knowing the True Face of Satan.

Topic: Major facts concerning Satan in the Bible

Text: Ge 3:1-5, Mt 4:1-3; Eph 6:12,16; Rev 2:1

Outline:

I.   The Names of the Enemy

   i.   Satan (Job 1,2; Mt 12:26; Rev 12:9): the accuser, the adversary

   ii.   Devil (Mt 4:1): the separator

   iii.   The tempter (Mt 4:3; 1 Th 3:5)

   iv.   The evil one (1 Jn 5:18-19)

   v.   Abaddon or Apollyon (Rev 9:11): the destroyer

II.   The Viciousness and Limitation of the Enemy

   i.   The viciousness of the enemy cannot be overlooked

      1.   Crafty (Ge 3:1-5)

      2.   Vicious (Eph 6:16)

      3.   Spiritual (Eph 6:12)

      4.   Powerful (1 Pe 5:8)

   ii.   The limitations of the enemy: why he should not be dreaded

1. He is not omniscient (Jn 17:15)
2. He is not omnipresent (Ge 3:1)
3. He is not omnipotent (Lk 10:18, Jn 16:11)
iii. The partners of the enemy
1. Demons (Mt 12:24-29)
2. The evil of the world (Jn 12:31; 14:30; 1 Jn 5:19)
3. The lust of the flesh (1 Jn 2:15-16)
iv. The work of the enemy
1. Accusation (Ge 3:1-5; Job 1:6-11)
2. Temptation (Ge 3:1-5; Mt 4:1-10)
3. Hindrance (1 Th 2:18)
4. Separation (Ge 3:1-5)
5. Doubt (Ge 3:1-5)
v. The end of the enemy
"Was cast into the lake of fire and brimstone" (Rev 20:10)

Discussion:

Sermon construction of the topical type does not require a text as the basis of its message, as it is derived from a topic. The main division should be in logical or chronological order, and may be an analysis of the topic or may present various proofs of a topic.

2.1.2 The Textual Sermon

A textual sermon begins with a text, and uses a few verses that provide the theme of the sermon. The major divisions are derived from the text, and each of these divisions can then be used to develop the message.

- Based on a very limited number of verses as the text, textual sermons use part of a verse, a full verse, or up to three verses.
- The textual outline should be centered on one theme in the text. The major divisions must come out of the text so as to amplify or develop that theme. The subdivisions may be drawn either from the same text or from any other part of Scripture, provided that the ideas contained in the subdivisions support the respective division.

Example 2.1.2 A sermon model for textual preaching

Title: His Workmanship

Text: Eph 2:10

Outline:

I.   We are God's Workmanship (Eph 2:10a)

   i.   The masterpiece created by God (Ps 139:13-14)

   ii.   The methodology reveals by Christ (Eph 2:10a)

II.   God has a purpose for us (Eph 2:10b)

   i.   God created us to do good works (Eph 2:10b)

   ii.   God prepares us to do good works (Eph 4:12)

III.   We are God's vessel (Eph 2:10c; 2 Ti 2:21)

   i.   God prepares us for equipping the saints (Eph 2:10c)

   ii.   God equips us for attaining His purpose (Ge 45:7-8; 2 Ti 2:21)

Discussion:

- Only one verse is used as the text.
- The three major divisions directly come out of the three sections of this verse:
  - God's workmanship: "For we are God's workmanship."
    - Workmanship – Greek: poema: a work of art, especially a poetic product
  - God's purpose: "Created in Christ Jesus to do good works."
  - God's vessel: "Which God prepared in advance for us to do."
    - "An instrument for noble purposes… prepared to do any good work." (2 Ti 2:21)

2.1.3   The Expository Sermon

There have been many definitions of an expository sermon or preaching; we combine the definitions of Braga (1981, p53) and Robinson (1980, p20) which are complimentary in the following manner: An expository sermon is one in which a more or less extended portion of Scripture is used as the text and it is interpreted in relation to one theme or subject.   The bulk of the material for the sermon is drawn directly from the text and the outline consists of a series of progressive ideas centered on that one main idea, according to Braga (1981, p53), derived from and transmitted through a historical, grammatical, and literary study of the text in its context. Expository preaching is then the communication of that main idea "which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers" stated by Robinson (1980, p20).

An expository sermon, therefore, has the following characteristics:

- The sermon is based on an extended portion of Scripture (minimum of four verses).
- It is centered on one dominant theme that is produced through the process of exposition –

studying the passage and its context – and from it; the outline of the sermon is developed.

Example 2.1.3   A model for expository preaching

Title: Promoting Missions through the Pulpit—Back to the Bible

        [as given by Lee (2001, pp3-5)]

Text: Mt 9:35-38

Outline:

I.   Conveying a burden through the pulpit (Mt 9:36)

    i.   Realizing the situation of men as lost sheep (Mt 9:36b)

    ii.   Learning to have the compassion of Jesus for men's souls (Mt 9:36a)

II.   Proclaiming the message through the pulpit (Mt 9:35)

    i.   Equipping the saints through the pulpit

        1.   Preaching the kingdom gospel (Mt 9:35c)

    ii.   Equipping the saints through the pulpit

        1.   Modeling after Jesus' ministry (Mt 9:35)

III. Initiating prayers through the pulpit (Mt 9:35)

    i.   Pointing out the source and needs of the missions (Mt 9:37-38)

    ii.   Leading the congregation to seek the provision from God (Mt: 9:38a)

Discussion:

● The text has four verses.

● The sermon is developed from the idea of participation in missions as a responsibility for every Christian, and the pulpit should always be used for all-out promotion of it to the congregation.

Table 2.1.1 A Series of Expository Sermon Outlines

Approaches	Examples *	Notes
The Book Study Approach: Involves an expository treatment of a book of the Bible	Ephesians: the Truth Concerning the Church 1. A church with the fullness of God Himself (Eph 1:22-23) 2. A church with the fullness of God's love (Eph 3;17-19) 3. A church with the fullness of God's spirit (Eph 5:18) 4. A church with the fullness of Christ's grace (Eph 4:7-10) 5. A church with the whole measure of Christ's fullness (Eph 4:11-13) 6. The spiritual conflicts of Christians (Eph 6:10-18)	A book of the Bible is selected because of its central theme and each selection of the text within this book represents an aspect of that particular theme. For instance, the theme of Ephesians is the truth regarding the church: each of the texts selected for these six sermons represents one element of this truth.
The Book Topic Study Approach: Same as the book study approach, however, the text is selected from a related topic or theme on a book.	Psalms – Turning Mourning into Joy 1. How should we then live? (Ps 90) 2. Where cometh my help? (Ps 121) 3. Turning mourning into joy (Ps 137) 4. Why bad things happen to good people (Ps 44) 5. Be a pilgrimage worshipper (Ps 84) 6. The goodness of unity among brethren (Ps 133)	Six psalms are chosen on a theme: Turning Mourning into Joy.
The Book Study Approach	I Peter – Living Under Grace 1. Guard by God (1 Pe 1:1-9) 2. The centrality of the cross (1 Pe 2:13-25) 3. Christian citizenship (1 Pe 2:11-25) 4. Spiritual stewardship (1 Pe 4:7-11) 5. How to treat your congregation (1 Pe 5:1-4)	
The Book Study Approach	How to be a Kingdom citizen? 1. Christian citizenship: No abiding city (Heb 13:14-16) 2. Christian citizenship: The search for the city (Heb 13:14) 3. Christian citizenship: The building of the city (Heb 11:10) 4. Christian citizenship: Co-operation in the building (Heb 13:13)	All four sermons share one common theme: Christian citizenship. They also represent various stages of the Christian life.
The Basic Study Approach: Includes textual, topical, and expository sermons covering a whole range of subjects.	Deeper Life Under Spiritual Conflicts 1. Living a life of spiritual conflicts – worshipping the Lord your God (Mt 4:10-11) 2. Abiding in the light – being aware of the three spiritual opponents (1 Jn 2:5-17) 3. Living under the principle of Divine emity (Ge 3:15) 4. Living an obedient life – fulfilling the will of God (Php 2:12-13) 5. Living a life triumphantly – putting on the armor of God (Eph 6:10-18) 6. Living a life glorifying God – giving me your heart (Pr 23:16; 4:23) 7. The Holy War – God is a Warrior (Jdg 5:13-15)	Texts selected from several books of the Bibles share the common theme of "spiritual conflict" and each of the sermons are interrelated as a whole as a Christian living scenario.

* Lee, T. W., 2001. *The Renewal Pulpit.*

2.2 The Advantages of Expository Preaching

Expository preaching offers many advantages over other types of preaching in four aspects. First, it is a type of preaching often employed in the Bible (Sec. 2.3). When a preacher performs his/her responsibility in the preparation and deliverance of his/her sermon, our sovereign God will always bless both the church and the preacher with beneficial results. Secondly, expository preaching is the most convenient way to prepare sermons provided that the procedures (namely, the principles and methods) of expository preaching are followed. The materials for expository preaching come from the Bible. Once a person is familiarized with this skill or ability, one needs only to follow the procedures to design his/her sermon from a chosen text. Thirdly, it is a method that offers the most benefit to the preacher himself. Expository preaching reflects the preacher's attitude toward the Bible. The preacher must firmly believe that the Scripture from the original authors is inspired by the Holy Spirit, and it is "derived from and transmitted through a historical, grammatical, literary study of a passage in its context." In his/her study, the expositor employs his/her expository preaching procedures for sermon preparation; not only would the preacher grow in knowing the meaning of the word of God, but he/she would also be strengthened in faith (Col 2:6-7), deepening the preacher's spiritual life as time goes on. Fourthly, it is the type of preaching that best carries the force of divine authority, stated by Robinson (1980, p19) and it eventually produces a Bible-taught congregation. After a long period of immersion under the teaching of expository preaching, the congregation would gain a deeper understanding of the Word as well as the knowledge of God; the spiritual life of the congregation would likewise be deepened as well. Apostle Paul said "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work." (2 Ti 3:16).

Consequently, expository preaching can best utilize the Scripture to equip the servant of God for every good work. Generally speaking from the viewpoint of the church, most of all ministries have been carried out through the pulpit. These include the development of the ministry, the transference of visions, and the teaching and encouragement of the congregation. This progression of the ministries must be built on the foundation of the Scripture in order to be firm and powerful. Therefore, if the pulpit of a church proclaims the message of God unceasingly with expository preaching, it would motivate the Kingdom ministry and equip the Kingdom workers. Such a church would definitely grow qualitatively from the solid foundation of the Word of God.

2.3 The Basis of Expository Preaching

What does the Bible have to say about expository preaching? Expository preaching can be discovered in the Bible, and it possesses three main characteristics (see Table 2.3.1):

- Material: Utilizing essentially everything from the Bible

- Method: Providing a clear exposition of the passage

- Effect: Producing responses demonstrating apparent working of the Spirit

This writer will select a number of God's servants from both the Old and New Testaments (including Ezra, Peter, Stephen, Philip, Paul, and our Lord Jesus himself), for the purpose of analyzing their ways of preaching and their resulting effects.   Their messages give evidence of expository preaching.

2.3.1 The Old Testament Evidence

The scribe Ezra was an excellent role model in the Old Testament as evidence of expository preaching.   He was well prepared spiritually for the task of preaching. The best description of Ezra can be found in Ezr 7:10.   Ezra was shaped by God as a preacher in three aspects: first, his determination on the *study* of the word of God; secondly, his determination on the *observance* of the Word of God, and thirdly, his determination on the *teaching* of the Word of God. In Nehemiah 8:8, Ezra offered a pattern for expository preaching: the reading of the text of God's Word; the revealing of the truth of God's Word, and the relating of the thrust of God's Word, said Olford (1980, p4). The following two passages (Ezr 7:6-8 and Ne 8:1-12) illustrate the design of expository sermons. The first demonstrates how a person prepares himself spiritually to be used by God as a preacher. The second passage demonstrates how the preaching of Ezra served as a model for expository preaching.

Example 2.3.1.   Construct a sermon relating the expository preaching style of a biblical character used by God.

Title: A Role Model for Preachers – Ezra

Text: Ne 7:6-28

Outline:

I. Ezra devoted himself to the studying of the Word of God (Ezr 7:10a).

   a. A person well versed in the Word of God during exiles

   b. A person applies the Word of God during exiles

II. Ezra devoted himself to the observance of the Word of God (Ezr 7:10b).

   a. Promptly reacting to the Word of God

   b. Thoroughly obeying the Word of God

III. Ezra devoted himself to the teaching of the Word of God (Ezr 7:10c).

    a.   Teaching Israelites to study the Word of God

       i.   Engage in teaching for the observance of King's order (Ezr 7:25)

      ii.   Engage in teaching for the need of God's people (Ne 8:5)

    b.   Teaching Israelites to understand the Word of God

Example 2.3.2   The Old Testament pattern of expository preaching

Title: The Expository Preaching Pattern of Ezra

Text: Ne 8:1-12

Outline:

I.   Expository Preaching requires the reading of the text of God's Word (Ne 8:8a)

    a.   The preacher must read distinctly (Ne 8:8a)

    b.   The preacher should read intelligently (Ne 8:3)

II.   Expository Preaching requires revealing of the truth of God's Word (Ne 8:8b)

    a.   The preacher needs to study the Word of God diligently (Ezr 7:6, 11,12)

    b.   The preacher should unfold the truth accurately (Ne 8:8c; 2 Ti 2:15)

III.   Expository Preaching requires the relating of the thrust of God's Word (Ne 8:8c)

    a.   The preacher must motivate the thrust of God's Word (Heb 4:12)

    b.   The preacher should point out the application of God's Word (Ezr 10:9; 2 Ti 3:16, 17)

2.3.2   The New Testament Evidence

Jesus Christ was the Prince of all expositors. His method of preaching was also expository: he himself was the message. Only Jesus could bring out the wonders of expository preaching.　He was not only the message preached by men, but he also set the pattern of expository preaching.

This writer uses Luke 24:25-32 as the text to design two sermons in the following ways: first, to point out that Jesus' preaching showed evidence of expository preaching; secondly, to show that Jesus is the message for all expository preaching. In addition, we can see from other portions of the Scripture that the disciples of Jesus (including Peter and Paul) not only took Jesus as the message of their sermons, but also modeled their own preaching to Jesus' (see Table 2.3.1).

Example 2.3.3   The New Testament evidence of expository preaching

Title: Jesus' Expository Preaching Model

Text: Luke 24:25-32

Outline:

I.   Expository preaching must proclaim God's Word (Lk 24:27)

    a.   Because of the frustrations experienced for the lack of understanding of God's Word

    b.   Because of the wisdom gained from the understanding of God's Word (Lk 24:25a)

II.   Expository preaching must explain God's Word (Lk 24:27c)

    a.   The preacher puts Jesus at the center of his preaching (Lk 26:27)

    b.   The preacher invites the working of the Spirit in his preaching (Lk 24:30-31; Col 1:9)

III.   Expository preaching must ignite the burning of men's heart

    a.   Relating the thrust of God's Word (Lk 24:32)

    b.   Revealing the insight of God's Word through the Spirit (Lk 24:31a)

Example 2.3.4   Expository preaching is Christ-centered

Title: Christ Is Our Message!

Text: Luke 24:25-32

Outline:

I.   Christ is the heart of the Bible (Lk 24:27)

    a.   The prophets preached the coming of Christ (Lk 24:25-26)

    b.   The Bible prophecies concerning Christ (Lk 24:27)

II.   Christ is the life changer (Lk 24:31-32)

    a.   Eye-opening experiences encountered (Lk 24:31)

    b.   Heart-burning experience realized (Lk 24:32c)

There is more evidence of expository preaching in the Bible (see Table 2.3.1). The message of the servants of God testifies to the importance and provides the basis of expository preaching. Phillips Brooks (1969, pp28-29) defined expository preaching the best by saying, that expository preaching "[speaks] the content of the Word of God, [opens] up the truth of the Word of God, and [applies] the thrust of the Word of God."

Table 2.3.1   Evidence of expository preaching in the New and Old Testaments

The preacher	The passage	Material: coming from the Word of God	Method: a clear exposition of the passage	Effect: the interworking of the Word of God with the Spirit of God
Ezra	Ne 8:1-12	Reading of the Book of the Law (Ne 8:3c)	Thoughtful reading provides clear meaning and understanding (Ne 8:8)	1. People weep as a result from listening to the words of the Law (Ne 8:9c) 2. People celebrate with great joy because of their understanding of the teaching (Ne 8:12)
Jesus	Lk 24:25-32	He explained...what was said in all the Scriptures (Lk 24:27a)	He explained to them what was said... concerning himself (Lk 24:27c)	Their eyes were opened...hearts burning... (Lk 24:31a, 32b)
Peter	Ac 2:14-16	1.Preaching from the prophecy of Joel: the coming of the Messianic age (Ac 2:17) 2. Preaching from the prophecy of David: the resurrection of Christ (Ac 2:25-28)	1. Preaching the suffering and resurrection of Christ (Ac 2:23-24, 25-32) 2. Preaching the promise of God to send the Holy Spirit	1. When the people heard... they were cut to the heart (Acs 2:37) 2. Those who accepted his message... about three thousand (Ac 2:41)
Stephen	Ac 7:2-53	The acts of God in history: 1. The sovereign God upholds the history (Ac 7:2-38) 2. The righteous God judges all men (Ac 7:39-43)	1. To explain that God does not live in houses made by men (Ac 7:44-50) 2. To explain that Jesus' death as a result of men's rebellion against God (Ac 7:51-53)	1. The furious response of the multitude (Ac 7:54,58) 2. The filling of the Holy Spirit (Ac 7:55;59-60)
Philip	Ac 8: 26-35	1. The eunuch...reading Isaiah the prophet (Ac 8:30) 2. Philip...passage of Scripture...told him...about Jesus (Ac 8:35)	1. Christ-centered preaching (Ac 8:35) 2. Spirit-moved teaching	1. The baptism of the eunuch (Ac 8:38) 2. The joyful walk of the man (Ac 8:39)
Paul	Acts 17:1-9	1. Reasoning with people from the Scripture (Ac 17:2) 2. Proclaiming Christ to people (Ac 17:3)	1. Explaining that Christ had to suffer (Ac 17:3a) 2. Proving Jesus is the Christ	1. Through the message the Spirit troubled Paul (Ac 17:6) 2. Through the messengers the Lord protected His preacher (Ac 17:1-9)

2.4   The Construction of Expository Sermon

The development of the last section is based on the features of expository preaching: *material* (coming from the Holy Scripture), *method* (using expository preaching), and *effect* (producing responses from the audience).   A basic procedure for constructing expository sermons can be developed as follows:

1.   *Become thoroughly familiarized with the selected passage.*

The content of expository sermon must come from the Bible. After the text is selected, the passage must be studied thoroughly.   "G. Campbell Morgan would never expound a book of the Bible until he had read it fifty times" quoted by Olford (1980, p9).   It is always good practice to memorize the Scripture one intends to preach on.

2.   *Analyze the meaning of the passage.*

This step is the exegesis of the passage, i.e., the exposition, which is the basis for expository sermons.

3.   *Discover the idea of the passage.*

The goal of analyzing the passage is to find its central thought. Robinson (1980, p37) called it the "idea." There should only be one idea for every sermon. F. B. Meyer said "the secret of communication is not saying seven things, but saying one thing seven times," as quoted by Olford (1980, p9).

4.   *Organize the outline of the sermon.*

Exegetical ideas are the base of the sermon as well as the center; this can lead to homiletic ideas or what later in this text referred to as "the Proposition" and the outline (i.e., "the Divisions") of the sermon.   Once these two basic elements are identified (i.e., the Proposition and the Divisions), the content of the sermon can then be determined.

5.   *Determine the content of the sermon.*

Summarizing items 1-4, a well-prepared expository sermon must have the following important elements:

◦   The Proposition

◦   The Divisions

◦   The Discussion (and subdivisions): This contains the major divisions and subdivisions, which are like the skeleton of the sermon, and help to organize the lines of thought.

◦   The Illustrations: The purpose of an illustration is to elucidate a message (i.e., like what a window is to a building).

◦   The Application: This is the most important element of the sermon since all truth has

application.   The preacher should relate the sermon to basic human problems and needs, and apply the truth of his message to himself as well as his people.

◦ The Introduction: This should be carefully thought out and concisely stated.   It should contain contextual information that leads the audience without delay into the background and crux of the sermon.

◦ The Conclusion: This is the climax of the sermon in which the preachers' one constant aim hits home with a forceful impression of having said the last word.

◦ The Title: This is an embellishment of the subject which usually is determined at the end of sermon design, although a clear understanding of the subject is needed at the out set of sermon construction.

This group of eight elements plays an important role in sermon construction. The first two, propositions and divisions, are particularly important.   They will be the main topic of the following chapter in this book.   Based on the basic procedure involving these eight elements outlined above, the following three interrelated stages for the expository sermon construction can then be developed (see Table 2.4.1):

- Exposition

- Development

- Recapitulation

Exposition is a setting forth of facts, ideas, and detailed explanations that further expand on the meaning of the text. This first step of sermon construction includes the studying and discovering of the exegetical idea of the passage.   Once the idea is found, the exposition stage is finished. The *development* is the second stage for expository sermon construction, and involves the development or building of the main divisions from the exegetical idea (or the "proposition") of the selected Scripture passage.   This development is derived from the exposition with the addition of illustrations.   The *recapitulation* is the third and final stage for expository preaching, and provides a summary, concise statement, or enumeration of the principal points or facts from the preceding two stages.   The recapitulation is the addition of dynamics and challenges, and help to summarize the whole discourse.

These three stages are the backbone for expository sermon construction presented in this book. In Chapter 3, we will show that these three stages have the characteristics of a general class of the design discipline.   Consequently, exposition sermon construction is indeed a design problem belonging to a general class of the design discipline.

Table 2.4.1 Basic procedure and stages of constructing sermons

Basic Procedure		Exp. Sermon Construction
1. Thoroughly familiarize with the selected passage	Memorize the Scripture	Exposition (A)
2. Analyze the meaning of the passage	Find out the truth and dynamic of the passage	
3. Discover the idea of the passage	1. Use words or phrases to represent insight 2. Use a complete sentence to enunciate the main thought and idea of the passage	
4. Organize the outline of the sermon	The Idea or the Proposition (1) The Divisions (2)	Development (B)
5. Determine the content of the sermon	The Discussion (3) The Illustrations (4)	
	The Application (5) The Introduction (6) The Conclusion (7) The Title (8)	Recapitulation (A')
Summary:	These 8 elements that will be defined in later sections (Sec. 4.1.1 & 4.4) and called the "Design Variables," represent the major components of the expository sermon structure.	The problem has shown the characteristic of a three-stage process, namely ABA'

Chapter 3

The Connection between Expository Sermon Construction and Design Discipline

3.0   Introduction

3.1   Theory of Optimization

3.2   Design for Classical Music Compositions

3.3   Design for Court Litigation

3.4   Engineering Design

3.5   Comparison of Expository Sermon Construction with Aforementioned Areas of Design Discipline

3.6   Summary

3.0   Introduction

One of the key concepts concerning the basic approach of this research is to treat sermon construction as a design problem.   Consequently, after a brief discussion on the fundamental concepts of expository sermon construction, we return to the theme of "design." Davis (1958), who originally helped utilize this terminology, had never proven this presupposition.   Therefore, this chapter will help establish the connection between expository sermon construction and design discipline.   The results of this author's novel approach should contribute to our fundamental understanding of the field of homiletics.

By taking an inter-disciplinary perspective, the method employed here confirms that expository sermon construction indeed belongs to a class of general design discipline.   This conformation involves the following three stages of development: First, we will analyze four examples of general design discipline: classical theory of optimization, classical music compositions, court litigation, and engineering design.   Secondly, we will determine the characteristics of each of these areas.   Lastly, we will explore whether a common characteristic in these examples can also be observed in expository sermon design.

If universal attributes to the general design discipline can be found, then advanced methodology from the design discipline can be transferred to solve the problems on the field of homiletics (as discussed in Section 1.1).

3.1 Theory of Optimization

In 1702, Gottfried Wilhelm Leibniz (1646-1716) said, "the aim of princes and philosophers is to improve." In 1710, he then coined the word "optimum." The word meaning "best" is synonymous with "most" or "maximum" and it has become a technical term connoting quantitative measurement and mathematical analysis. This destiny of mankind, marked by man's longing for perfection, is a journey described essentially by the theory of "optimization." This theory is a study on how to describe and attain what is "best"; however, this is a subjective view, based on when one knows how to measure and alter what is good and bad. Normally, one wishes to have the most (or "maximum") good and the least (or "minimum") bad. According to Douglass J. Wilde and Charles S. Beightler (1967, pp1-9) the technical verb *Optimize*, a stronger word than "improve," means to achieve the optimum, and *optimization* refers to the act of optimizing. Thus *optimization theory* encompasses the quantitative study of optima and methods for finding them.

While many areas of optimization theory have been known to mathematicians for centuries, the development of computers, starting in the middle of the 20th century, has stimulated the discovery of much new research and renewed interest in these old methods.

Optimization theory has played an important role both in synthesis – design and decision-making – and in analysis – discovering the optimum principles in nature. As a matter of historical interest, we can cite successful applications of optimization to such varied endeavors as astronomy, mechanics, optics, economics, and city planning, etc. Especially in physics and chemistry there have been many suggestions of their possibilities in formulating new decision-making rules and natural laws involving the theory of optimization.

The writer would like, however, to recount the most significant fact regarding the influence or impact of optimization theory in history which began in the later stage of the Early Modern Period: the mutual influence of optimization and the philosopher/mathematician Leibniz. Leibniz's three-step approach, which led to the use of the three-step decision-making process either in synthesis and analysis, was later used by many scientists in their quests of understanding how the world behaves – leaving a legacy of numerous landmark discoveries in nature.

Leibniz's line of reasoning illustrates the role of optimization in both synthesis and analysis. He represented his conclusion in 1710 in his "Theodicy: Essays on the Goodness of God, the Freedom of Man, and the Origin of Evil. He followed a three-step approach (see Table 3.1.1): knowledge, the value of judgment, and the exhaustive evaluation of all possibilities. In the first step "knowledge," he postulates infinite wisdom. In the second step, he values judgment and assumes infinite goodness. In the third step, which is the optimization step, he calls for exhaustive evaluation of all possibilities. Today, these three steps can be applied for synthesis purposes (see

Table 3.1.2), as many important decisions are made by choosing a quantitative measure of effectiveness.

For analysis purposes (see Table 3.1.2), optimum principles can also be used by reversing the order of this decision-making process. This approach in describing nature is known as the "optimum principle." According to Wilde and Beightler (1967, pp5-6), this approach has been used by many scientists when making their landmark contributions, such as Leonhard Euler (1707-1783, "calculus of variation"), Joseph Louis Langrange (1736-1813, "kinetic potential"); Karl Friedrich Gauss (1777-1855, "principle of least restraint"); William Rowan Hamilton (1805-1865, "single minimum principle"); and Josiah Willard Gibbs (1839-1903, "free energy").

A host of renowned scientists, ranging from the aforementioned to the 20th-century Albert Einstein (refer to Table 3.1.3), all have something to do in their research endeavor with this rational three-step decision-making procedure. Consequently, their work served as the witnesses of the design model ABA' presented in this investigation.

The three-step decision-making process, which remains the foundational principle of the theory of optimization, represents the indisputable evidence of the characteristic model of design presented in this investigation.

Table 3.1.1 also gives a demonstration of the optimization theory on the development of the characteristic model of design: ABA'. The three-step decision-making process is perhaps the strongest support for the ABA' design characteristic model presented in this investigation.

Table 3.1.1   Demonstration of the Optimization Theory on the Development of the Characteristic Model of Design: ABA'

Steps	Leibniz's 3-Step Approach	The 3-Step Approach of the Optimization Theory	Design Steps	Charac. Model
I	*Knowledge*: Infinite wisdom	*Knowledge*: Interaction of Variables	Analysis/Exposition	A
II	The value of *Judgment*: Infinite goodness	*Judgment*: Measurement of System Effectiveness	Synthesis/Development	B
III	*Evaluation*: Exhaustive eval. of all possibilities for making rational decisions	*Determination* of the Optimum System Variables	Evaluation/Recapitulation	A'

Table 3.1.2   Application of the Three-Step Decision Making Process in Synthesis & Analysis
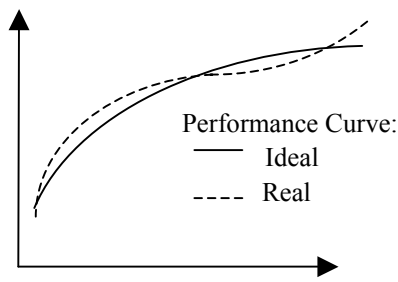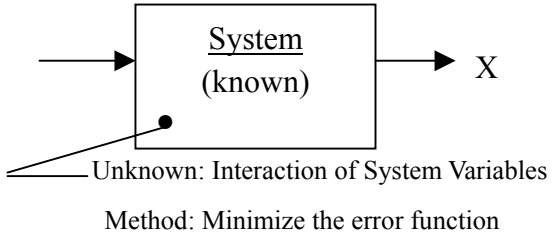
Method	Input & Output	Application of the Three-Step decision making process
Synthesis	Known: System variables Unknown: System *Optimal Design & Decision* ➔ How to build a "System" ➔ design & decision making	The 3-step decision making process (Table 3.1.2): **1. Knowledge** **2. Judgment** **3. Evaluation/Determination**

Analysis	Known: System
	Unknown: System variables
	Assuming Optimum Principles ➔
	Understanding how the world ("system") behaves
		The reversed 3-step decision making process:
		1. Evaluation/Determination
		   Assuming a certain optimum principle is true
		2. Judgment
		   Identifying the criterion of effectiveness
		3. Knowledge
		   Knowledge deduced: Minimize the error function

	Performance Curve: ——— Ideal - - - - Real	System (known) ➔ X Unknown: Interaction of System Variables Method: Minimize the error function

Table 3.1.3   A Partial List of Renowned Scientists Applied the Three-Step Approach of the Optimization Theory on Their Discoveries

Person	Location/Time	Problem	Comments/Ref.
Archimedes	287-212 BC	Half Circle: Largest possible area for a given perimeter	Conjectured but not proven
Queen Dido	Carthage	Minimum city wall for the largest possible area	Virgil (70-19 BC)
Heron	Alexandria 100 BC	The behavior of light: Light travels between 2 points by the shortest path	Wrong
Fermat, Pierre de (1601-1665)	France 1657	Light travels between 2 points in the least time	Fermat's Principle
Galileo (1564-1642) Bernoulli, Johann (1667-1748)	Italy 1630 Swiss 1694	Design the surface of "brachistochrone" (Greek: "shortest time") for a frictionless object to slide down	Circular arc (wrong answer) Cycloidal
Maupertuis		Least-action principle	Langrange's invention of the "kinetic potential" was led by the "least-action principle"
Euler, L (1707-1783)	Swiss 1744 1766	Optimistic view of the world Calculus of variations	
Smith, Adam	England 1766	The "economic man" maximizing personal profit	Explanation of the complex economic phenomena
Langrange		Invented the term "kinetic potential"	
Gauss, K. F. (1777-1855)	Germany, 1829	Principle of "least restraint"	
Hamilton, W. R.	Ireland, 1834-35	Single minimum principle (brought light and mechanics together)	It remains to be one of the foundational principles of the following discipline or theory: ▪ Wave mechanics by Schrödinger, 1926 ▪ Relativity theory by A. Einstein, 1916
Gibbs, J. W. (1839-1903)	USA, 1875-78	Minimum "free-energy"	Summarizing the laws of chemistry and thermodynamics in a system in equilibrium
Wiener, N (1894-1964)		Minimize the time integral of the squared error	Control theory

3.2 Design for Classical Music Composition

Sonata principle is the most important principal form of formal design in the Classical period (approximately AD 1750-1830). It is based on a movement away from and back to the principal key. The key scheme is clearly articulated, associated with, and dramatized by contrast of material. Sonata form is used to create a drama by setting up a conflict between two keys in the exposition, working out this conflict in the development, and reaching a resolution in the recapitulation. This is also know as the ordinary tripartite formula (ABA') [or the complicated A (aba) BA' (aba)] as documented by the *New-Grove Dictionary of Music and Musicians* (2001), and is often seen in the first movement of symphonies and concertos (i.e., Mozart's Eine Kleine Nachtmusik, K. 525), *What to Listen for in Music*.

The three-stage design model presented here, ABA' represents the fundamental music design theory of the Sonata principle. This fact is well documented in most music theory textbooks even in popular level of music book for lay people, such as the one by Aaron Copland (1957, pp182-191), *What to listen for in Music*.

The sonata form includes three main sections: exposition, development, and recapitulation. A brief discussion of each is given in the following as documented by the *New Grove Dictionary* (2001) and the *Encyclopedia Americana* (1975).

1. *Exposition (A)*

   In the exposition, two major themes are presented and are linked by transitional passages or musical bridges. The two themes usually differ in mood. Thus, if the first theme is a vigorous martial melody, the second may be tender and lyrical. The key of the second theme may change, but is still related to that of the first.

2. *Development (B)*

   In the development, the themes introduced in the exposition are elaborated. This may be done by presenting the themes (or parts of the themes) differently: by utilizing different keys, changing the tempo, pitting the themes against each other, inverting them, or beginning the second theme before ending the first. These techniques create the variation of texture essential to the development section.

3. *Recapitulation (A')*

   The third major division of a movement in the sonata form is recapitulation. This is where the main theme is introduced in the first exposition section in either a contrasting key or different tone.

   As further examples of the sonata form, the first movements of Beethoven's Third symphony (the "Eroica" in Eb, Op. 55, 1803-4) and Schubert's Eighth Symphony (the "Unfinished" in B

minor, D. 759, 1822) show some differences of approach that is possible within the sonata principle. The first one is in a major key, the second in the minor; the choice of keys is an important factor in setting up the conflict with the tonic. The two movements differ in length. In Beethoven's movement, which is almost twice as long in bar numbers, the sections have unequal lengths. The repeated exposition (302 bars), development (246 bars), and recapitulation plus coda (294 bars), which can be regarded as a single structural unit in classical sonata form, make up a three-part structure. Schubert's "Unfinished" has a comparatively shorter development section and a coda of only 41 bars.

The Sonata principle represents another firm evidence of support for the characteristic of the design model presented here in this research. In particular, the names of the three design stages: *Exposition*, *Development* and *Recapitulation* match identically to the proposed three stages of design for expository preaching. In fact, this is how the present writer attained his inspiration to engage in this research, when he was listening to classical music and learned of its beautiful design – the Sonata principle – from his daughter Charlotte, a violinist and then classical-music student at the University of Texas at Austin.

The sonata principle has been well established as one of the foundational design principles of classical music-composition theory. Its characteristic pattern: *Exposition*, *Development* and *Recapitulation*, has been widely known even outside the musicians' community. This serves as one of the strongest supports, perhaps, next to the *Optimization Theory* and the field of *Engineering Design*, for the characteristic model of the general design discipline, ABA'.

3.3 Design for Court Litigation

This writer has always admired and been amazed by performances of eloquent lawyers in speeches delivered to juries and written motions given to judges. There are a host of design lessons for us, preachers, to learn from attorneys in the way they concentrate their arguments to make a point in their presentations.

Unsurprisingly, there are similarities in design process between court litigation and the design for expository preaching. These two disciplines share the same characteristic model, ABA'.

A court verdict is generally delivered by a judge; however, in the American legal system, the verdict can also be announced by the jury. Most litigators seek out-of-court settlement through mediation, although a large number still need to be resolved in court. In court litigation, arguments are offered by counselors from both side (i.e., the defendant and the plaintiff), and are key in determining the overall outcome.

In general, the preparation for either a trial or a written motion to the judge may involve three major stages: exposition, development, and the summary. The first stage is *exposition*, which involves the complaints of the plaintiff lawyer and the defense from the defendant lawyer. This first stage utilizes precedent, evidence, and witnesses. The second stage is *development*, where witnesses from both sides are questioned by both counselors. This stage often contains strong tension, argumentative debate, and conflict, and takes up the most significant amount of time. The third stage is the *summary*, where counselors from both sides refer to the development of the case, make appropriate arguments, and conclude with a summary.

3.4 Engineering Design

What is engineering design? According to William H. Middendorf (1969, pp1-2), "Engineering design is the activity wherein various techniques and scientific principles are employed to make decisions regarding the selection of materials and placement of these materials to form a system or device which satisfies a set of specified and implied requirements." Engineering design communicates to the manufacturing agency or construction agency the creative product of the designer, along with the results of all scientific deductions and judgmental decisions that were rendered in developing the design.

The goal of the engineering design process may range from providing a practical solution to a problem (where none is previously known), to improving on or replacing an existing design. In many design problems, there are several possible alternative design concepts. For example, a girder for a bridge can be concrete or steel; once the material is selected, several approaches for its appropriate use are possible.

In most engineering problems, a range of designs exists within a selected design concept, and methods for choosing values are examined for the quantities which prescribe the design. In the design procedure, the goal is to look for an opportunity to improve upon the accuracy of what we have done or to sharpen our ideas on what we should do. Joseph E. Shigley (1972, pp4-6) maintained that "Design is an iterative process, involving three major steps: analysis, synthesis and evaluation." (see Fig. 3.4.1).

1. *Analysis* is the separating or breaking up of any whole into individual parts so as to find out their nature, proportion, function, and relationship to each other.

2. *Synthesis*, which contrasts "analysis," is the combining of two or more items so as to form a whole.

3. *Evaluation* involves evaluating the system that was just synthesized or testing a prototype in the laboratory; this is the final proof of a successful design. This is a significant phase of the total design process.

Among the four disciplines chosen for this study, engineering design had been the "bread and butter" for this writer before his acceptance of the divine calling. The three-stage of design: *Analysis, Synthesis and Evaluation* represent the most fundamental theory of most engineering design textbooks, such as the one by Joseph Shigley (1972, p5).

No one with an engineering design background would argue with the three-step rational decision-making approach of Leibniz (1710), who is perhaps, considered by many the founding father of classical optimization theory. His approach definitely provides the link between classical optimization theory and engineering design theory.

Unfortunately, the invention and the development of computers came too late – being in the middle of the twentieth century – having not only made these older methods of the optimization theory attractive, but also spurring on much new research on optimization. If computers were invented much earlier, most of the design problems would not have solved as late as the 1970's – beginning the application of the principles of optimization theory to solve engineering design problems – and the world probably would have less problems, at least from the design perspective.

Figure 3. 4.1   The Three Phases of Design

Recognition of need

Definition of problem

Synthesis

Analysis and optimization

Evaluation

Presentation

Iterations
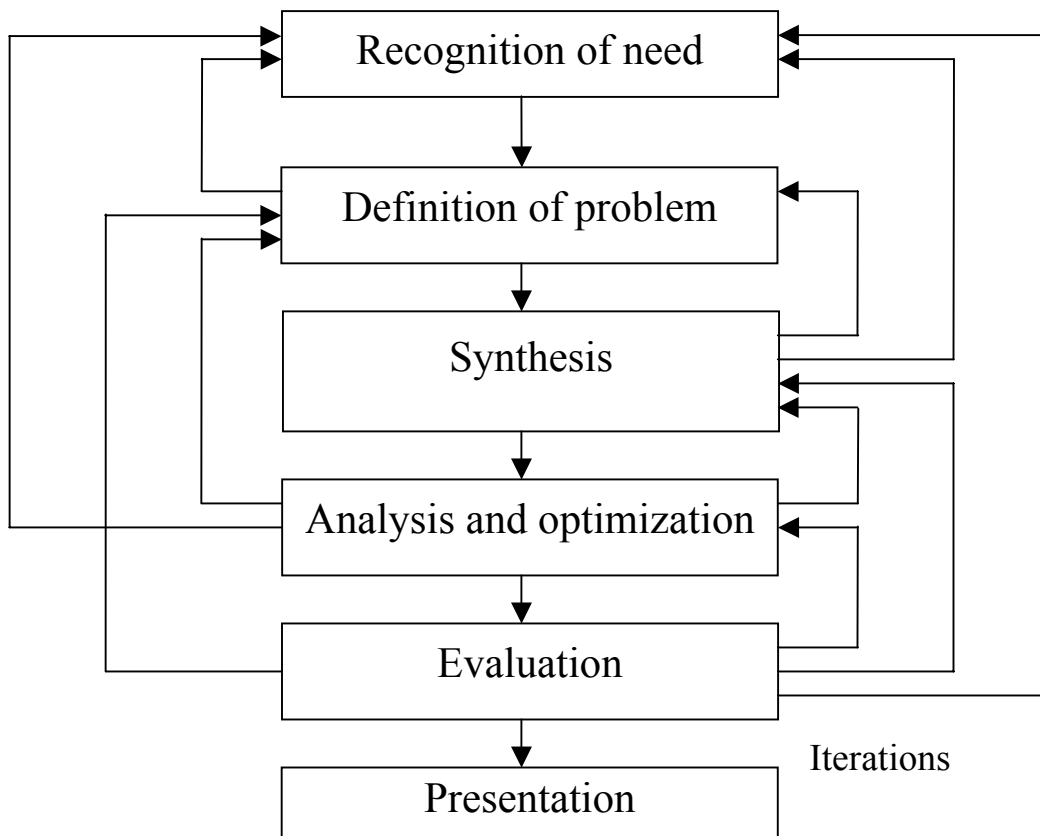
3.5 Comparison of Expository Sermon Construction with the Aforementioned Areas of the Design Discipline

In the previous sections, we discussed four specific areas of the design discipline: Classical theory of optimization, design for classical music compositions, for court litigation and for engineering design. These four areas of disciplines cover an extensive area of art and science begun in the 1700s (the later stage of the Early Modern Period) through present day. They should be representative of the general discipline of design throughout the history of modern days.

In the following, we compare expository sermon construction with each of the aforementioned areas of the design discipline; these results are summarized in Tables 3.5.1 and 3.5.2.

Table 3.5.1 Comparisons of Various Types of the Design Disciplines

Types of Design Discipline	Design	Stages	
	A =>	B =>	A'
	Exposition/Analysis	Development/Synthesis	Recapitulation/Summary/ Evaluation
Classical Optimization Theory	*Knowledge*: Knowing how the system variables interact	*Judgment*; one needs a single measure of system effectiveness expressible in terms of the system variables	*Evaluation*: The selection of values of the system variables yielding optimum effectiveness
Classical music Composition (Sonata Form)	*Exposition*: two major themes, usually differ in mood, are presented, linked by transitional passages or musical bridges. The key of the second theme changes, though to one related to that of the first.	*Development*: the themes introduced in the exposition are elaborated. This may be done by presenting the themes or parts of them in different keys, changing the tempo, pitting the themes against each other, inverting them, or beginning the second theme before ending the first.	*Recapitulation*: the principal themes are restricted in their original form and key. Sometimes the movement is concluded with an optional section, the coda.
Court Litigation	*Exposition*: it includes the opening statements from counselors of both sides, and the defense of the defendant's counselor as well as the charge of the counselor of the plaintiff, involving the testimony of witnesses and precedence of court cases submitted from both sides.	*Developments*: the questioning of witnesses from both sides of the counselors bringing out the conflicting nature of the development.	*Summary*: in view of the development of the case, the counselor from both sides either gives closing statement before a jury or writes motion for the judge.
Engineering Design	*Analysis*: the separating or breaking up of any whole into its parts so as to find out their nature, proportion, function, relationship, etc.	*Synthesis*: the putting of two or more things together so as to form a whole.	*Evaluation*: the evaluating of the system just synthesized or the testing of a prototype in the laboratory, which is the final proof of successful design.
Expository Sermon Construction	*Exposition*: the in-depth study of the text in order to come up with a theme or "proposition"	*Development*: the development or building of the main divisions out of the proposition. And it includes the adding of illustrations.	*Recapitulation*: this part not only concludes the development part, but also recaps the main insights or points of the exposition part, in addition to adding dynamics and challenges and bringing to a quick end.

Table 3.5.2 Common Characteristics Shared by the Expository Sermon Construction and the Design Discipline

Various Areas of the Design Discipline	Presentation of Discussion	Model of the Design Discipline: ABA'
Optimization Theory	Section 3.1	Knowledge, Judgment, Evaluation
Design for Classical Music Composition (Sonata Form)	Section 3.2	Exposition, Development, Recapitulation
Design for Court Litigation	Section 3.3	Exposition, Development, Summary
Engineering Design	Section 3.4	Analysis, Synthesis, Evaluation
Expository Sermon Construction	Section 2.4, Table 2.4.1	Exposition, Development Recapitulation

3.6 Summary

In this chapter, four areas of the design discipline have been selected and discussed. They are the classical optimization theory, the design for classical music (sonata form) composition, the design for court litigation, and the engineering design. This relationship between these areas of the design discipline and the expository sermon construction can be represented by the model ABA' (shown in Tables 3.5.1 and 3.5.2). The similarity of all the aforementioned areas is the characteristic of the design discipline.

In summary, it is believed that this work has produced two noteworthy findings. First, the design discipline has a characteristic involving a three-stage design process: Exposition/Analysis, Development/Synthesis, and Recapitulation/Evaluation. Secondly and most importantly, the expository sermon construction is shown here to be indeed a design problem – a fact recognized perhaps intuitively as early as 1958 by Davis, but never proven until now.

Chapter 4

The Application of Engineering Design Methodology to Homiletics

4.0   Introduction

4.1   The Expository Sermon Design Problem

        4.1.1   Special Characteristics of the Problem

        4.1.2   Methods of Approach

4.2   The Flow Chart Method

        4.2.1   Illustration of the Flow-Chart Representation of Text-Selection

                      Procedure for Sermons

4.3   The Modeling Technique

        4.3.1   A Physical Model of the Expository Sermon Structure

4.4   Theory of Optimization

        4.4.1   Illustrations of the Expository Sermon Design Optimization

4.0 Introduction

The expository sermon construction belongs to a class of the design discipline. This result was shown in Chapter 3, in which four areas of the design discipline were chosen, discussed from the perspective of their respective characteristics, and compared with the expository sermon construction.   We found that expository sermon construction shares similar characteristics to the design discipline, as both have a three-stage design process (i.e., ABA').

Our problem at hand, therefore, can be addressed properly from now on as a *design* problem. This would enable us to take a bold approach to treat design of expository preaching systematically and scientifically, rather than just as an art.   This would involve the utilization of modern methods and principles in the design discipline, specifically, the field of engineering design, which have experienced tremendous advances since the end of World War II.

Many concepts and representations from engineering design will be employed. The four methods that will be most useful for the expository sermon design problem are discussed below. The development of the first three methods will be briefly reviewed in this chapter, while the heuristic method will be discussed in conjunction with the optimization methods as well as an investigation on the nature and characteristics of the expository sermon design problem; this will be reviewed in Chapter 5.   None of the aforementioned methods have even been implemented in the field of homiletics. It is believed that this application is novel and original.

1. **The flow chart method:** an easy and logical representation of a design or an operational process.

2. **The modeling technique:** a generalized, hypothetical description, using mathematical means of realistic structure for simulation purpose, often based on an analogy used in analyzing or explaining something, defined by Webster's New Twentieth Century Dictionary, second edition.

3. **Theory of optimization:** methods for finding the optimum in an iterative manner.

4. **The heuristic method of S. Lin:** an efficient technique utilizing heuristics developed by Dr. Shen Lin (1965, pp2245-69) and Lin and Kernighan (1973, pp498-516) in the communications field [e.g., optimum wiring of printed-circuit boards by Kernighan and Lin (1970, pp291-307; 1973, pp1145-59)] for finding a substantial number of optimum or near-optimum solution within a reasonable time.

4.1   The Expository Sermon Design Problem

The expository sermon design problem will be briefly discussed from the viewpoint of its characteristics.   There are two types of characteristics: the special and the general type.   The special characteristics are those features that make the design problem difficult to handle. Consequently, the purpose of this research is to apply the engineering design methodology to circumvent these difficulties yielding efficient and optimum solutions.   In this section, the special characteristics will be explored first, followed by a discussion of the corresponding methods of approach. A discussion of the general characteristics will be reviewed later in Sec. 5.1.

4.1.1   Special Characteristics of the Problem

The design for expository sermons has three distinctive characteristics in which engineering design methods may be applied.   These characteristics include having many inter-related design variables, having design variables with restrictive constraints, and having a structure that is difficult to visualize.   These three characteristics are reviewed on a point-by-point basis below:

1.   Having many inter-related design variables

The problem of expository sermon design is complicated for many reasons. First, it includes a large number of eight design variables (Table 2.4.1).   These variables are interrelated, involving different respective design constraints.   For example, a well-prepared sermon designed for a particular congregation may need to be readjusted when delivered to a different congregation when a different context may be involved.   Even the slightest variation in any variables may effect the development of the content. If the variation is not appropriate, certain constraints could be violated. For example, if an illustration is not relevant or apparent to the audience, additional time may be needed for further explanation; this may result in having to compensate somewhere along the sermon design, perhaps by shortening the main body (i.e., the divisions and the discussion) of the sermon.

2.   Having design variables with restrictive constraints

The expository sermon has restrictive interrelated constraints. In the sermon design problem, constraints imposed on the problem and design variables are mostly represented in quantitative terms, rather than in qualitative values.   A discussion is given for the following two kinds of constraints:

(1) The Overall Constraints

An example of an overall constraint is *time*. Generally, a sermon must finish within a certain

time limit (i.e., 35 minutes). In addition, a host of other factors should also be considered as constraints. For example, a sermon should include the following: a title, a text, and a theme (with the related explanation as well as application). The speaker may be constrained by a certain theme requirement. In addition, the sermon must present the truth clearly; be delivered with passion; bear a message that is Christ-centered; and be systematic, purpose-driven, creative, and logical in presentation.

(2) The Individual Constraints

Each of the eight design variables has individual constraints. These are listed below:

* The Proposition: this must be a universal truth with application.
* The Divisions: this must be derived from the proposition, with all the main points balanced.
* The Illustrations: these should be relevant, but should not be verbose, lengthy, or too numerous.
* The Application: this should be specific, definite and brief.
* The Introduction: this should be direct, interesting and brief (i.e., limited to less than 5 minutes).
* The Conclusion: this should be brief; should aim to elicit response and action; and should recapitulate the leading thought(s) and restate the emphasis.
* The Title: this should be the summary of the proposition while being essential, sensible and attractive.

3. Having a structure that is difficult to visualize

It is extremely difficult to put a sermon structure into some kind of measuring pattern or a visualized model for performance evaluation. Models, therefore, need to be constructed or identified in order to simulate the sermon structure. After this has been done, analytical and foundational work of the sermon can then be performed. This problem may need to be addressed later from the perspective of computer-aided sermon design.

4.1.2 Methods of Approach

The special characteristics of expository sermon design problems represent many challenges to sermon designers, particularly in regards to the development of a systematic design procedure. The aforementioned special characteristics are lumped into two groups with their corresponding methods of approach outlined below. The approaches presented here are believed to be original to this author.

● *The expository sermon design belongs to a class of large-scale design problems.*

Combining the first two special characteristics mentioned above, we have a large-scale design problem. The term "large-scale" means that the problem involves a large number of design variables and that the interactions between variables are complicated (e.g., having non-linear relationships); this contributes to the degree of difficulty for performance evaluation of the design.

The method of approach is to apply the optimization method that is the most effective technique of engineering design methodology in solving large-scale problems. Most real life problems are indeed large-scale design problems; an example is the traveling salesman problem described in Appendix 1. This problem is often encountered in life and has many applications to industry. It had been a well-known, difficult problem to deal with until the mid-1970s and had attracted many investigators.

- *The sermon structure is difficult to visualize.*

The fact that there have been different forms available for sermon evaluations, for instance, by Robinson (1980, pp217-20) and Chapell (1994, p359), tells us that there has not been any standard sermon structure or model available. Without a standard pattern for comparison, we face a similar problem, like the aforementioned one, as the design would be hard to evaluate either quantitatively or qualitatively in order to seek improvement.

The method of approach is to bypass this difficulty by constructing either a mathematical or physical model to simulate the subject system. This is a powerful modeling technique of engineering design that is often employed in engineering science.
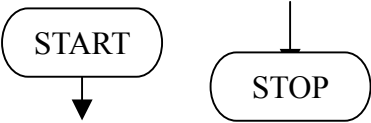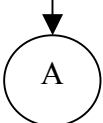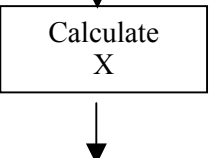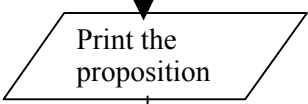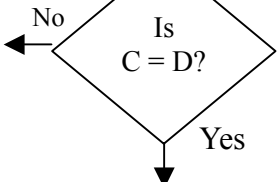
4.2 The Flow Chart Method

Flow-charting is an efficient and useful way to present the progression of an idea or a process in the field of engineering and computer science.   It is a graphical representation on paper of the logical flow of a problem solution.   It is a means that the analyst uses to depict the computational or functional and logical steps in the problem in order to design a systematic procedure for solution (i.e., by the computer).   Flow-charting may be subdivided into two phases, according to John Lee (1966, pp20-24).

First, there is the *generalized block diagram*.   This type of diagram is directed at the solution to the problem, setting down in broad terms the flow of the problem solution.   Each of the blocks in the diagram, in turn, may be replaced by other detailed diagrams.   Example 4.2.1 gives an illustration of selecting the text of a sermon presented as a generalized block diagram (shown in Fig. 4.2.2).

Secondly, there are *detailed flow charts*.   This is the breaking down of each block of the generalized block diagram into its detailed techniques for solution or implementation.   Some basic elements of a flow chart are shown in Fig. 4.2.1.

Fig. 4.2.1   Flow Chart and Its Symbols

Line and arrow	Terminal Symbol	Connecting Symbol
Indicating the flow of the program	The stat and stop of the system	Connecting to all "A" locations of the system
Process Symbol	Input/Output Symbol	Decision Symbol
A rectangular processing block for operations other than input/output and decisions	A parallelogram with the command indicated	ozenge decision box containing a question always, Yes: C = D No: C ≠ D

Process Symbol: Calculate X

Input/Output Symbol: Print the proposition

Decision Symbol: No — Is C = D? — Yes

4.2.1 Illustration of the Flow-Chart Representation of a Text Selection Procedure for Sermons

Example 4.2.1 Using the Flow-Chart Method to describe the text selection procedure of a sermon. This procedure belonging to the "exposition" stage includes the following three operations:

  (a) Selecting the text

  (b) Studying the text

  (c) Discovering the idea

A text selection procedure may be outlined as follows:

  * The goal of the text selection is to choose the right scripture text for the sermon construction

    (i.e., The "idea" must be in general agreement with the burden of the speaker and/or the need

    specified by the church.)

  * Otherwise, repeat step (a).

  * There is a decision to be made in order to ensure that the appropriate text has been used.

  * This is a recurring process or "an iterative procedure" involving a decision symbol.

The above discussion may be summarized, using the flow chart method or by a generalized block

diagram as shown in Fig. 4.2.2.

Fig. 4.2.2 An Iterative Procedure for the Text Selection of A Sermon
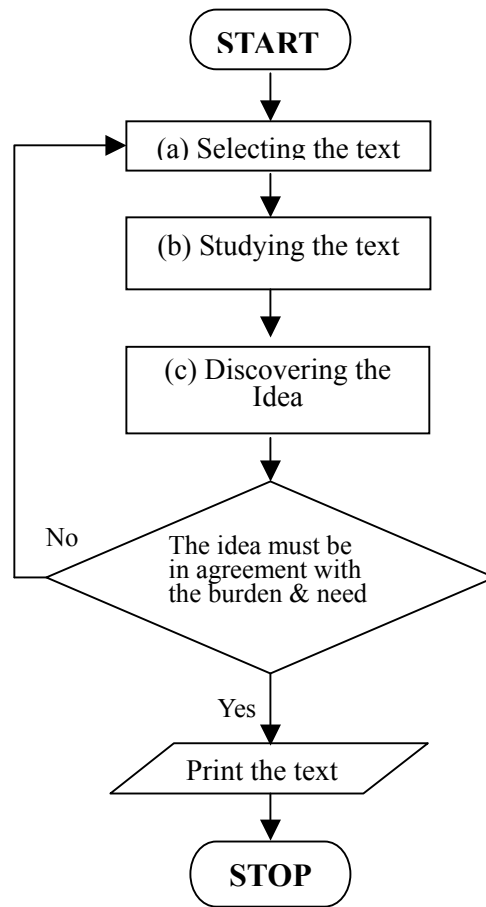
4.3   The Modeling Technique

In design, there are aids available for the beginning phase; this aid in designing is the modeling technique.   A model is any representation, either physical, mathematical or both, of the proposed system or device that contains enough information to be useful in making design decisions.   Next, there is a design procedure, which is outlined in the steps below as an example according to Middendorf (1969, pp7-9, 142-151):

1. Determine the specifications.

2. Make a "feasibility" study or evaluation.

3. Search for references or patents.

4. Develop possible alternative design concepts (likely to meet the specifications).

5. Determine the criteria for making a selection, and then select the most promising of the alternative design concepts.

6. Develop a model (physical, mathematical or both) of the selected design concept.

7. Use the model(s) to determine the relationship among the design variables (e.g., basic dimensions and materials) of the system and the specifications.

8. Optimize the design with respect to as many of the selection criteria of step 5 as possible.

9. Evaluate the optimized design by extensive analysis on the mathematical model and tests on physical models.

10. Communicate the design decisions to personnel of all appropriate levels.

There are two ways of applying the modeling technique to the field of homiletics:

- Utilizing the design discipline model ABA' to develop a stepwise design procedure.

- Developing a model for visualization and evaluation of sermon structure.

1. Developing cascaded stages for the efficient design of sermons

All areas of the design discipline share a common characteristic represented by a simple model of ABA', namely, analysis, synthesis and evaluation (see Table 3.4.2).   For expository sermon design, it is exposition, development, and recapitulation.   Consequently, similar methods that have been used efficiently in other fields of design, such as engineering design, could be utilized.   The complicated design content, as well as the process of expository sermon design, can then be divided and broken down into three cascaded stages to be treated separately or sequentially. This will be reviewed later.

2. Developing a physical model for the visualization and evaluation of sermon structure

A sermon must have a well-defined structure, as it represents the train of thought and logic of the preacher.   The availability of a model for sermon structure is important, as it has many advantages.   First, it would facilitate problem formulation as well as performance evaluation.

Secondly, a model would function like a bridge for transferring knowledge and technology; this would enable the application of the methodology developed from the engineering design field to be utilized. Thirdly, the designer would be able to grasp the characteristics of the design problem deeply to such a degree that the model is imprinted in the designer's mind. Then, his or her consideration of the design would be from a more global perspective; for example, all the characteristics of the design problem naturally would be included in his or her seeking of an optimum solution.

4.3.1 A Physical Model of the Expository Sermon Structure

Every sermon will have a structure of some sort, although it is not what preaching is all about. It is a means to an end. There have been a number of ways to describe what sermon structure is like. Spurgeon's preaching structure was an arrow or direction, "focusing on Christ," and he said "I take my text and make a bee-line to the cross," stated by Drummond (1971, pp14-16). Koller (1962, p41) compared the art of structuring sermons to the art of crafting arrows. "The shaft must ….be straight, [the point must be sharp, and] the feathers must be in just the right amount." Knecht (1986, p278) believed that "the structure is the frame of the painting, [and frames help us to focus our] attention to separate the art from all else." Stott (1982, pp137-144) developed a metaphor of "bridge-building" to illustrate the essential nature of preaching. Miller (1995, pp145-68) suggested a single-point sermon preaching structure or a straight-line sermon for marketplace preaching. Davis used the metaphor that a sermon "should be like a tree." In regards to sermon design, Davis said (1958, pp15-16):

> A sermon should be like a tree.
> It should be a living organism:
> With one sturdy thought like a single stem
> With natural limbs reaching up into the light.
>
> It should have deep roots:
> As much unseen as above the surface
> Roots spreading as widely as its branches spread
> Roots deep underground
> In the soil of life's struggle
> In the subsoil of the eternal Word.
>
> It should show nothing but its own unfolding parts:
> Branches that thrust out by the force of its inner life
> Sentences like leaves native to this very spray
> True to the species
> Not taken from alien growths
> Illustrations like blossoms opening from
> Inside these very twigs
> Not brightly colored kites

Pulled from the wind of somebody else's thought
Entangled in these branches.

It should bear flowers and fruit at the
Same time like the orange:
Having something for food
For immediate nourishment
Having something for delight
For present beauty and fragrance
For the joy of hope
For the harvest of a distant day.

To be all this it must grow in a warm climate:
In loam enriched by death
In love like the all-seeing and all-cherishing sun
In trust like the sleep-sheltering night
In pity like the rain.

In this investigation, the author proposes the use of the human body as a physical model to simulate the expository sermon structure. A well-designed sermon should be like a human being, expressing the perfect, wonderful creation of God. The human body is "God's workmanship" (Eph 2:10) as the psalmist David says: "I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Ps 139:14) Like many different body parts making up a human body, an expository sermon also requires eight basic elements to be complete. Table 4.3.1 presents such an analogy between an expository sermon structure and a human body. Table 4.3.2 explains the human body's role in definition of sermon components.

Table 4.3.1 The Analogy Between the Sermon Structure and the Human Body

Components of a Sermon *	Assigned Number **	The Parts of A Human Body		
The Title	8	Head		
The Introduction	6	Neck		
The Proposition	1	Heart		
The Divisions	2	Torso		
The Discussion	3	Flesh		
The Illustrations	4	Hands		
The Application	5	Feet		
The Conclusion	7	Tail-bone		

*   Or the "Design Variables" (see Sec. 4.1.1)
** Designated number of the parts of an expository sermon in the design sequence

Table 4.3.2 Definition of Sermon Components

Components of a sermon	Definition*	Design Stages
Exegetical Idea (a) select the text (b) study the text (c) discover the idea	A statement in a single sentence of what the text actually says. (see Fig. 4.2.2)	Exposition (A)
The Proposition d_1	A simple declaration of the subject, which the preacher proposes to discuss, develop, prove or explain in the discourse. It consists of a fundamental truth which abides through all times and which has universal application.	Development (B)
The Divisions d_2	The main sections of an orderly discourse.	
The Discussion d_3	The proper unfolding of the ideas contained in the divisions.	
The Illustrations d_4	A means of throwing light upon a sermon by the use of an example.	
The Application d_5	The rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them to respond properly to it.	Recapitulation (A')
The Introduction d_6	The process by which the preacher endeavors to prepare the minds and secure the interest of his or her hearers in the message he or she has to proclaim.	
The Conclusion d_7	The climax of the whole sermon in which the preacher's one constant aim reaches its goal in the form of a forceful impression.	
The Title d_8	An expression of the specific feature to be presented in the sermon, stated in a manner, which may be suitable for advertising the sermon.	

* Modified from James Braga (1981, pp93, 103, 113, 137, 161, 191, 205, 229).

4.4   Theory of Optimization

The definition and history of the theory of optimization have been presented in Section 3.1. In this section, a brief discussion of terminology relating to the theory of optimization is first described in general terms here; more specific definitions will be given in Chapter 5.

A feasible design is a design that meets all the requirements placed on it, while the opposite of the set of feasible designs are called "infeasible design set."   Of all feasible designs, some are superior to others.   If this is true, there must be some quality that the better designs have more so than the less desirable ones do.   If this quality can be expressed as a computable function of the design variables, we can consider optimization a means to obtain a "better" design.   The function, with respect to what the design is optimized for, is called the objective function, stated by Fox (1971, pp11-14).

Expository sermon design is an optimization problem. Because it is a design problem, it naturally involves an iterative process for improvement (see Sec. 4.3).   The application of the theory of optimization to expository sermon design is useful and meaningful.   A more thorough development of this subject will be reviewed in Chapter 5.   New concepts regarding the problem of expository sermon design will be introduced in an attempt to find the optimum solution of the design problem.   The following is an example of how to utilize the human-body model to apply the optimization method in a step-by-step manner; this will yield an optimum solution for the expository sermon design problem.
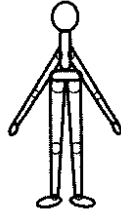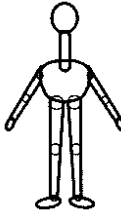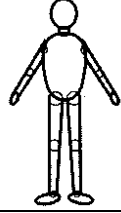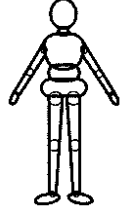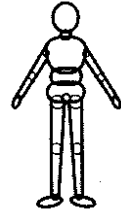
4.4.1   Illustrations of the Expository Sermon Design Optimization

Example 4.4.1 Illustrations of the expository sermon design optimization

Tables 4.4.1-4.4.3 present the optimization of three different expository sermons.   All begin with the 0th step and proceed by means of stepwise improvement until each reaches its respective standard sermon structure (an ideally perfect design).   The iterations are terminated after the 4th iteration when the deviation from the standard model reduces to a minimum, or zero.
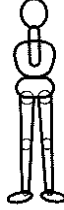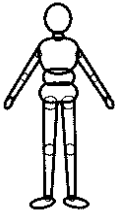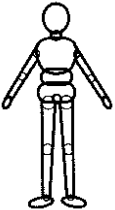
The purpose of this illustration is three-fold. First, it demonstrates that our physical model fits well not only with the prescribed functional operations of its own components, but also with the ABA' model of the general design discipline (see Table 4.3.1). Second, it shows the capability of the model for qualitative sermon evaluation of the design.   Thirdly, it illustrates the procedure and the underlying concept of the optimization method in a step-by-step manner.   The above three aspects pave the road for our introduction of the heuristic method and our investigation on identifying a mathematical model for the general characteristics of the expository sermon design problem.

Table 4.4.1 First Illustration of the Expository Sermon Design Optimization

Optimizing & steps	Identification of Design Faults	The Optimization Process	Model of Sermon Structure after being Optimized
0	1. The Introduction is too long 2. The Main Body* has no content 3. Too many Illustrations and Application 4. No Conclusion	Not yet optimized	
1	1. The Introduction is too long 2. The Main Body has not content 3. Too many Illustrations and Application 4. No Conclusion	1. Increase the content of the Main Body 2. Cut short the Illustrations and Application	
2	1. The Introduction is too long 2. The Main Body lacks thrust, trace of thought is unclear 3. No Conclusion	1. To strengthen the content of the Main Body, reinforce its thrust 2. Shortening the Introduction	
3	1. Trace of thought of the Main Body is unclear 2. No Conclusion	1. Making Divisions in the Main Body so that the trace of thought is apparent and logical	
4	1. No Conclusion	Adding the Conclusion, finally a balanced sermon is obtained: 1. Having a strong and logical Main Body 2. Having appropriate Introduction and Application 3. Having a Conclusion	
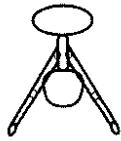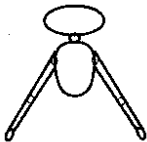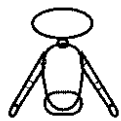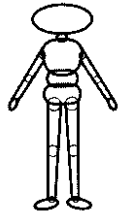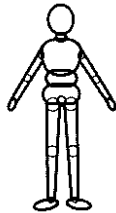
* Main Body means the combination of the "Divisions" and the "Discussion"

Table 4.4.2   Second Illustration of the Expository Sermon Design Optimization

Optimizing Steps	Identification of Design Faults	Optimization Process	Model of Sermon Structure after Being Optimized
0	1. The Introduction is too long 2. The Main Body* is too weak 3. Too many Application 4. No Illustration 5. No conclusion	Not yet optimized	
1	1. The Introduction is too long 2. The Main Body is too weak 3. Too many Application 4. No Illustration 5. No Conclusion	1. Cut short the Application 2. Leave room for making one main point of the Main Body	
2	1. The Introduction is too long 2. The Main Body is not balanced 3. No Illustration 4. No Conclusion	1. Cut Short the Introduction 2. Leave room for strengthening the Main Body by balancing the main points	
3	1. No Illustration 2. No Conclusion	1. Adding the Illustrations	
4	1. No Conclusion	Giving the Conclusion, finally a balanced sermon is obtained: 1. Having appropriate Introduction and Application 2. Having a solid and lucid Main Body 3. Having Illustrations and Conclusion	

* Main Body means the combination of the "Divisions" and the "Discussion"

Table 4.4.3   Third Illustration of the Expository Sermon Design Optimization

Optimizing Steps	Identification of Design Faults	Optimization Process	Model of Sermon Structure after Being Optimized
0	1. The Title is too long 2. The Introduction is too long 3. The Main Body* is weak 4. Too many Illustrations 5. No Application 6. No Conclusion	Not yet optimized	
1	1. The Title is too long 2. The Introduction is too long 3. The Main Body* is weak 4. Too many Illustrations 5. No Application 6. No Conclusion	1. Cut short the Introduction 2. Reinforce the Main Body	
2	1. The Title is too long 2. The Main Body needs more work 3. Too many Illustrations 4. No Application 5. No Conclusion	1. Cut short the Illustrations and leave room for strengthening the Main Body	
3	1. The Title is too long 2. The content of the Main Body is not organized 3. No Application 4. No Conclusion	1. Outline the Divisions of the Main Body making them logical and forceful 2. Make the Application	
4	1. The Title is too long 2. No Conclusion	Giving the Conclusion and shortening the Title in order to have a balanced sermon: 1. Having appropriate and attractive Title, Introduction and Conclusion 2. Having a solid Main Body 3. Having meaningful Illustrations and practical Application	

* Main Body means the combination of the "Divisions" and the "Discussion"

Chapter 5

The Application of Heuristics to the Expository Sermon Design Problem

5.0   Introduction

5.1   General Characteristics of the Expository Sermon Design Problem

    5.1.1 The First Characteristic: Being an Optimum Design Problem

    5.1.2 The Second Characteristic: Being of Combinatorial Nature

    5.1.3 The Third Characteristic: Being of Heuristic Nature

    5.1.4 The Subject Problem: The Heuristic Combinatorial Optimization Problem

5.2   Principles of the Heuristic Combinatorial Optimization Problem

    5.2.1 Basic Definitions

    5.2.2 Problem Formulation

    5.2.3 Basic Approaches

    5.2.4 Heuristic Design of Sermon Components

    5.2.5 Digital Representation and Optimization of Sermon Components

    5.2.6 An Illustration and A Summary

5.0 Introduction

Some of the special characteristics of the expository sermon design problem were first explored in the previous chapter (Sec. 4.1.1) from the viewpoint of its application of the engineering design methodology.   By applying the optimization theory (Sec. 4.4), the expository sermon design problem was then transformed to be *an optimization problem,* and can be defined as a large-scale problem (Sec. 4.1.2).   Later, a physical model using the human body was also proposed (Table 4.3.1).   The human-body model was used as an illustration of sermon structure, and also used to qualitatively evaluate and optimize sermons (see Fig. 4.4.1 – Fig. 4.4.3).

This chapter addresses the application of engineering design computational tools for handling our large-scale expository sermon design problem.   It is therefore appropriate to give an introduction and summary of the recent developments of the computation techniques in engineering design.   Problems in engineering design may be naturally divided into two categories: those in which an algebraic approach is potentially feasible (generally limited to small-scale problems) and those that involve a sufficiently large number of variables and constraints (often nonlinear) such that an algebraic approach is not feasible.   Most practical design problems are large-scale problems. The design of engineering systems (i.e., the drives in typewriters, printing machinery, sewing machines, and all kinds of automatic machinery) is complex due to their many links and interconnections and the nonlinearity of their motion.

A review of the literature suggests that most engineering design methods of mechanical systems may be summarized as follows:

(1) Least-square methods: least-square minimization of an objective function.

The objective function may, for instance, be an error function involving trajectories, closure, or both as shown by Han (1960), Lewis and Falkenhagen (1968), Levenberg (1944), Nolle and Hunt (1971), and Sarkisyan et al (1973).

(2) Optimal synthesis by mathematical programming*

The application of optimization technology in the design of mechanical systems is fairly recent, see, for instance, the work by Fox and Willmert (1967), Tomas (1968), Golinski (1970), Eschenbach and Tesar (1969), Fox and Gupta (1973), Fox (1971), Levitskii et al (1972) and Kramer and Sandor (1975).

(3) Generalized Chebyshev specifications

These methods involve the combination of the least-square methods (i.e., partial specification of precision points) and mathematical programming, see, for example, the work by Dimarogonas et al (1971) and Tsai and Roth (1973).

---

* This is a branch of operations research and mathematics that deals with the general optimality, according to Fox (1971 p2).

It is apparent when reviewing the different methods in the design of mechanical systems that none of the methods are flawless. Least-square methods have been extensively used, but their basic drawback lies in the fact that it does not utilize much of the geometrical and kinematic characteristics of the mechanical elements. In all methods, one would experience difficulties in recognizing whether a true optimum has been achieved.

For complex problems, as seen in much of engineering design, mathematical programming techniques seem to be a natural tool. In general, these are of two basic types: continuous and discrete.   The continuous methods often involve continuity and differentiability restrictions and are significantly dependent on the initial estimates.   On the other hand, the discrete methods generally employed in combinatorial optimization do not depend for their convergence on "reasonable" behavior criteria such as differentiability, convexity, and continuity, and hence do not need such strong assumptions for their application.   These methods generally have limited accuracy, however, and comparatively low efficiency, according to Lee and Freudenstein (1976).

With the above information as a background and an introduction, our discussion and presentations will follow these steps:

- To determine the general characteristics of the subject problem: the expository sermon design problem.

- To identify the mathematical characteristics of the subject problem: heuristic combinatorial optimization problem.

- To apply an efficient combinatorial optimization technique: the heuristic method of Shen Lin.

- To develop the heuristic principles for the expository sermon design problem.

In the discussion of this chapter, we will conclude with the last two of four techniques (i.e., optimization and heuristics, see Sec. 4.0), and discuss our application of engineering design methodology to homiletics.

5.1 General Characteristics of the Expository Sermon Design Problem

What are the general characteristics of the expository sermon design problem?   Because of the complexity of this design problem and the difficulty in representing the problem mathematically, it is not surprising that this question has never been addressed; this question itself has never been proposed in the literature, at least to this writer's knowledge (Sec. 1.1).   Therefore, our goal was to develop a mathematical model for the expository sermon design problem.   Such a model would characterize the nature of the problem mathematically, so that the theoretical foundation of the subject design problem could be analyzed before a computer-aided procedure could be developed. Hence, the subject design problem can be rephrased as: *what is the mathematical characteristic of the expository sermon design problem?*

Summarizing the results of our research thus far, one must take into perspective the biblical and theological viewpoint (e.g., hermeneutics and homiletics), the knowledge of the design discipline, and the engineering design that offers the latest design methodology (e.g., the optimization theory).   Then, we can conclude that there are essentially three terms defining the characteristics of the expository sermon design problem.   The subject problems are:

- An "optimum design" problem from the perspective of mathematical programming. This has been discussed in Sec. 4.1.1 and Sec. 4.4.1 and will be summarized in Sec. 5.1.1

- A "combinatorial" problem from the perspective of mathematical programming.   This will be discussed in Sec. 5.1.2.

- A "heuristic" problem from the perspective of theology.   This will be discussed in Sec. 5.1.3.

5.1.1   The First Characteristics: Being an Optimum Design Problem

All design processes involve iterative improvements to optimize solutions (see Fig. 3.3.1). This is naturally a characteristic of the expository sermon design problem and has been discussed and illustrated in chapter 4 (see Sec. 4.4.1).

Expository sermon design problem is found to be a large-scale problem (see Sec. 4.1).   From a mathematical point of view, the basic properties of such problems is essentially a set of components which are sized and connected in a specified way so that the resultant output will satisfy certain prescribed overall characteristics (e.g., being biblically based, theologically correct, logical, applicable, and capable of touching the heart while being memorable, truthful, and having a motivating thrust).   However, many of these requirements involve inequality constraints rather than equations.   Hence, it has been difficult to meet such requirements.   There has not been any

systematic design procedure developed in the homiletics field, as mentioned in Chapter 1 (see Sec 1.1).

In this investigation, we propose to apply the optimization method from the engineering design field to the expository sermon design problem. Mathematical programming optimization methods consider all the given requirements simultaneously in obtaining an "optimum" solution, and seem to be a natural tool in this area.

5.1.2 The Second Characteristic: Being of Combinatorial Nature

The subject problem has a second characteristic of being a combinatorial problem. We have converted the sermon design problem to an optimization problem in Sec. 4.4. Consequently, this is now defined as a combinatorial optimization problem. The expository sermon design problem belongs to a special class of combinatorial optimization problems in several aspects:

1. All the design variables of the problem are of the non-numerical and non- continuous type; namely, they are only a collection or combination of words. For example, the second design variable of Example 2.1.1 is the division of the sermon (see Fig. 4.3.1): the names of the Enemy; the viciousness, and the limitation of the Enemy.

2. The objective function is difficult to develop analytically. There are several reasons for this: first, the writer suggests the use of the human body according to Yang and Lee (1984), as the standard, optimum form of a sermon structure; however, this analogy between the sermon structure and its model is only for conceptual identification purpose (rather than for quantitative evaluation for performance). This is because for the subject problem, an analytical form of the objective function is not possible to derive. Secondly, there cannot be a definitive, standard sermon structure from a biblical viewpoint. This is because characteristics of sermons are like characteristics of praying, in that a standard sermon structure would be like rules of correct prayer. Calvin (1960, 3.20.15-3.20.16) said, "God hearkens even to defective prayers." Calvin also took Samson's prayer (Judges 16:28) as an example saying, "although prayers are not framed to the rule of the Word, they obtain their effect."

The subject matter of using an effective heuristic method to solve our design problem to find an optimum solution in an efficient way is discussed in the following section.

5.1.3 The Third Characteristic: Being of Heuristic Nature

The word "heuristic" comes from the Greek word "heuriskein," which means "to invent or discover." It was said that the ancient king Hiero wanted to know whether the golden crown given

to him was comprised of pure gold. While Archimedes (287-212 B.C.) was taking a bath, it occurred to him that the body must displace its own weight in water, and that this may be a way to test the crown. Without waiting to dress, he cried "Eureka!" (Greek, "heureka" or "found") and hurried home to dry. Hence, the logical art of discovery is called "heuristic." And the term "the heuristic method" is thus a means of education (or computer programming) in which the pupil or machine proceeds along empirical lines, using rules of thumb to attain answers, defined by Webster's *New Twentieth Century Dictionary*.

A few definitions of heuristics are given in the following:

- Heuristics are the art and science of discovery and invention. The word comes from the same Greek root as "eureka", which means "I find". A heuristic is a fruitful way of directing your attention defined by the *Free Encyclopedia, Wikipedia* in 2006.

- It is problem-solving technique in which the most appropriate solution is selected using rules. Interfaces using heuristics may perform different actions on different data given the same command. All systems using heuristics are classified as intelligent, according to Allen Acypher in 2006.

- Heuristics are rules of thumb individuals follow in order to make judgments quickly and efficiently. People use judgmental heuristics to deal with the large amount of social information with which we are faced, reported by the University of Saskatchewan, Canada in 2006.

- In computer science, a heuristic is a technique designed to solve a problem that ignores whether the solution can be proven to be correct, but which usually produces a solution or addresses a small aspect of more complex problem.

  Heuristics are intended to gain computational performance or conceptual simplicity at the potential cost of accuracy or precision, stated by the *Free Encyclopedia, Wikipedia* in 2006.

The mathematician George Pólya (1973) popularized heuristics in the mid-1900's in his book, *How to Solve It*. It is a collection of ideas about heuristics that he taught to mathematics students －ways of looking at problems and formulating solutions. Since then, heuristic methods have been used in a number of disciplines, for instance, psychology, philosophy, behavioral economics, law, computer science (e.g., artificial intelligence, human-computer interaction, etc.), and applied mathematics (e.g., operations research), etc. See, for instance, the book by Kahneman et al (1982).

Beginning in the 1960's, several effective methods using heuristic principles were developed. Among them was Shen Lin's method (1965, pp2245-69) of solving the traveling salesman problem up to 145 cities (see Appendix 1). The procedure was based on a general approach to heuristics

that was believed to have wide applicability in combinatorial problems.   Subsequently, Lin and his coworkers applied heuristic methods to other combinatorial problems in the communications field, such as optimum wiring of printed circuit boards, as reported by Lin and Kernighan (1973, pp498-516), and Kernighan and Lin (1970, pp291-307; 1973, pp1145-49).   In 1975, Lee and Freudenstein (1975, pp1277-84) successively extended Lin's heuristic methods and applied them to the mechanisms design field.   Later, Yang and Lee (1984, pp571-580) used heuristics in the design of manipulator workspace.

"In 1972, five former IBM employees－Dietmar Hopp, Hans-Werner Hector, Hasso Plattner, Klaus Tschira, and Claus Wellenreuther－launched a company called SAP Systems Analysis and Program Development in Mannheim, Germany.   Their vision was to develop standard application software for real-time business processing," as reported by the website of SAP fans.   They had an idea to develop a heuristic-based large computer software.   Their code would cover virtually every aspect of business management in order to meet the increasing needs of commercial and industrial corporations, in a quest for greater efficiency and effectiveness.   SAP is now the fifth largest software company in the world, and its software has been widely used in commercial and production corporations worldwide (see Appendix 2).

Generally, with large-scale design problems, there are only a relative handful of optimum solutions and no known procedures or formulas that quickly generate an optimum solution.   As previously discussed, continuous methods are subject to certain applicability criteria, and they may be used to seek a solution as long as computation time and computer capacity are available.

A logical approach to the problem would be to develop a method which is discrete yet very effective.   Such an approach is proposed here－one which would constitute relatively fast and simple methods that yield acceptable answers in a reasonable time.   Such approximate methods are often called "heuristic" methods.   They can provide an intelligent partial and random search of the solution space.   Their great advantage is that they are essentially non-numerical, discrete optimization techniques, which do not depend for their convergence on behavior criteria as needed in continuous methods.   More importantly, the nature of the heuristic algorithm permits the incorporation of design intuition and experience into the solution.   This is a major advantage, however, it also requires tailoring solutions to individual problems.   Just as the use of heuristic algorithms have led to the solution of complex optimization problems (in operations research)－ which have defied a solution by other means－it is believed that there may be comparable advantages in applying of the method to the homiletics field.

In this investigation, we shall apply discrete (combinatorial) techniques; in particular, we will evaluate heuristic algorithms to investigate large-scale optimization problems in the design of

expository sermons.   Such a development is believed to facilitate efficient sermon design, which in practice is often sufficiently complex; however, optimization has not been attempted because of the reasons stated in the literature review of Chapter 1 (see Sec. 1.1).

5.1.4   The Subject Problem: The Heuristic Combinatorial Optimization Problem

Based on the discussions in Sections 5.1.1-5.1.3, we have discovered that the expository sermon design problem is one of heuristic combinatorial optimization.   It is fit to serve as the mathematical model of the subject problem of this research.   This identification of the mathematical characteristics, as well as the problem of expository sermon construction, is believed to be original.   The writer is not aware of any such attempts that have been recorded in the literature (see Sec.1.1).

It is the purpose of this writer to apply Lin's heuristic method to the subject problem: the heuristic combinatorial optimization problem of sermon designs.   In this investigation, principles of combinatorial heuristics applicable to the expository sermon design problem will be described. This will be the content of the next section.

5.2 Principles of Heuristic Combinatorial Optimization Problem

While it is true that the concept of Lin's heuristic approach is applicable to combinatorial problems in general, the application of it in a form suitable to an individual problem has to be developed in a custom-tailored manner. The present investigation will be an application of that technique to the homiletics field for the solution of sermon design problems. This section contains the development of theory and design related to problem formulation, heuristic criteria suitable for graphical solution, extension of interactive systems, and reformulation of the algorithm for computer-aided sermon design applications.

An outline of Lin's heuristic approach is described. It is based in large part on the work described in an extensive literature review by Lee and Freudenstein (1976, pp1277-84), Lin (1965, pp, 2245-69) and Lin and Kernighan (1973, pp498-516); some sections of these three references will be quoted freely in this text, but referenced appropriately.

5.2.1   Basic Definitions

Our purpose is to define the basic terms required for the development of heuristic algorithms for expository sermon optimization. Some of the terminology has been mentioned in Chapter 4. They are again given here with regard to their application to expository sermon design and are summarized in this section.

Definition 5.2.1: A combinatorial optimization problem can be formulated as follows:

To find from a set (S) a subset (T) that satisfies some criterion (C) and minimizes an objective function (f).

Definition 5.2.2: Objective function (f)

An objective function is the mathematical expression of the quantity whose maximum or minimum is to be found as a function of the design parameters. It is the function with respect to which the design is optimized. This may be a single characteristic or a weighted combination of several characteristics.

We always assume that the objective function is to be minimized, which entails no loss of generality since the minimum of "f" occurs where the maximum of "f" occurs.

Definition 5.2.3: Design variables (d)

Generally, the numerical quantities for which values are chosen in producing a design are called design variables. We denote "d" as a vector of design variables, which is simply a column containing all the design variables. For example, d_1, d_2, d_3…up to d_n can be used as design variables for a particular problem, where n is the number of design variables of an optimization problem.

For the expository sermon design problem, the design variables are as follows (see Tables

2.4.1 ,4.3.1 and 4.3.2):

d_1=The Proposition

d_2=The Divisions

d_3=The Discussion

d_4=The Illustrations

d_5=The Application

d_6=The Introduction

d_7=The Conclusion

d_8=The Title

Note in this case, that the value of each of the design variables is not a number; rather, it is a combination of words.   For instance, the eighth design variable of Example 2.1.3 is: d_8, which is the title "Promoting Mission Through the Pulpit-Back to the Bible."

Definition 5.2.4: Parameter space or selection space (S)

The dimensional space is defined by the coordinates in which each coordinate is a parameter (i.e., a design variable) in the system to be optimized.   The parameter is incremented in a discrete fashion and is allowed only on certain prescribed discrete states.   The parameter space (S) (see Fig.5.2.1) mathematically can be represented by a matrix (N X L) in which there are N rows and L columns corresponding to N discrete states of each of the L parameters (or design variables).

Definition 5.2.5: Feasibility criterion (C) and feasible solution

The feasibility criterion involves two types of functions: functional constraints and regional constraints.   The former is a set of equations, which are expressions of the physical laws involved in the design object: in other words, they constitute the mathematical model.   The number of equations in this set must be less than the number of design variables or parameters.   The latter is expressed as a set of inequalities.   They are mathematical statements of the limits between which the design variable must lie.   The feasibility criterion is the region specified by the intersection of these two functions in the parameter space.

A feasible solution to the optimization problem is the solution, which consists of a set of specified discrete states for each parameter, satisfying the feasibility criterion, C.

The design restrictions that must be satisfied in order to produce an acceptable design are collectively called "design constraints."   A feasible design is a design that meets all the requirements placed on it, while the opposite of the set of feasible designs are called "infeasible design set."

For example, if a speaker is invited to preach at a church, and one of the requirements is a time constraint (i.e., 30 minute), the sermon should fall within the time limit.   An infeasible design

would be a sermon that is designed for a 45-minute time span.

Fig. 5.2.1   An Illustration of A Selection-Space Matrix (NXL)
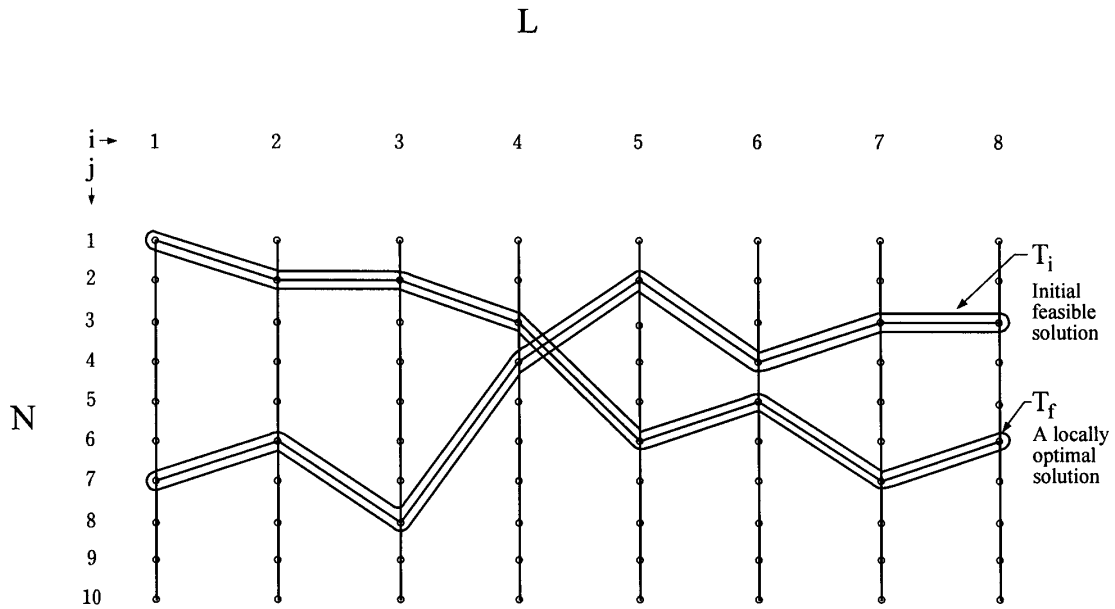
L = number of parameters to be optimized (i.e., Design Variables)

N = number of discrete states for each parameter

Definition 5.2.6: λ-change transformation procedure

This is the heart of Lin's heuristic approach. It is the exchange of a fixed λ number of elements from T, defined as $(x_1, \ldots, x_\lambda)$, with λ elements from the set which has its elements in S but not T, defined as $(y_1, \ldots, y_\lambda)$, such that the resulting solution T' is feasible and improved, referring to Lin (1965, pp2245-69) and Lin and Kernighan (1973, pp498-516) (see Fig.5.2.2).

Definition 5.2.7: Gain function (g_i)

The gain function, g_i, is the gain associated with the exchange of x_i and y_i, given that x_1, y_1, …, x_{i-1}, y_{i-1} have already been chosen. That is, g_i is the incremental profit of gain in the objective functions between the $(i-1)^{th}$ and i^{th} exchange. More specifically,

$$G_i = f_i - f_{i-1}$$

where, f denotes the objective function.

Definition 5.2.8: Total gain (G_i) and gain criterion

Total gain, G_i, is the sum of all individual gain functions, or incremental gains, up to the exchange level i. It is also equal to the difference between the initial objective function, f_0, and the ith level objective function, f_i:

$$G_i = g_1 + g_2 + \ldots + g_i$$
$$= f_0 - f_i$$

The gain criterion is,

$$G_i > 0.$$

Fig. 5.2.2   The λ -Change Transformation

S   S

$$T(x_1, x_2, \cdots, x_\lambda, x_{\lambda+1}, \cdots, x_k) \qquad\qquad T'(y_1, y_2, \cdots, y_\lambda, x_{\lambda+1}, \cdots, x_k$$

S-T

T : Initial feasible   T ' : Locally optimal
     solution   solution
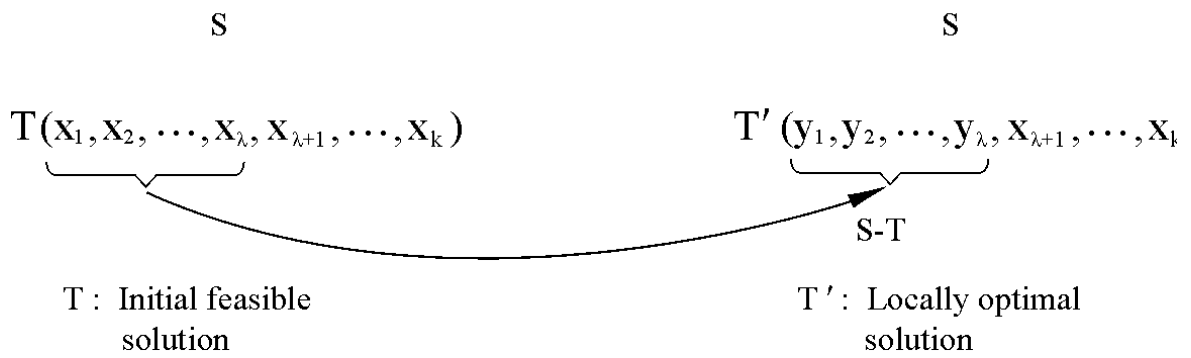
S = a discrete set, where T and T ' are its sub-sets

x_i and y_i = elements in the set S

Definition 5.2.9: Selection rule

The rule to govern the selection of a discrete state for a given parameter while holding other parameters in the optimization process fixed is defined as selection rule. A simple selection rule might be to select the first element in a column of N discrete states of a parameter (in combination with the other parameters of the problem), which will pass the feasibility criterion and yield a gain.

Definition 5.2.10: Stopping rule

The stopping rule is defined as a rule to stop the iteration procedure, which involves the search for gain, when there is no further profit in the search; or after all the available possibilities have been exhausted; or at least that a point of diminishing returns has been reached.

A simple example of a stopping rule may be to require that the following inequality be satisfied: $G_i \leq G^*$, where G^* is the best.

Definition 5.2.11: Look-ahead Procedure

The usual selection of a discrete state of a parameter involves a comparison of gains for different discrete states of a parameter while holding other parameters fixed. The procedure selects y_i without regard to the contribution of the x_{i+1}, which then has to be replaced in the next stage [x and y denote the discarded and the selected discrete states, respectively; subscripts i and (i+1) denote i^{th} and $(i+1)^{st}$ parameters, or columns in the parameter-space matrix S, respectively]. If this value of x_{i+1} is actually a "good" one, i.e., one that will give a low cost, the result is often a long fruitless chase only to discover that replacing x_{i+1} was wrong, and hence that y_i was a poor choice.

This drawback is overcome by the addition of a "restricted look-ahead" procedure in all steps in which y_i is chosen. The selection is therefore based on the information of x_{i+1} and y_i, or the Total Gain at the $(i+1)^{st}$ level, G_{i+1}, rather than on the basis of y_i, or the Total Gain at the ith level, alone. A compromise between computation time and effectiveness suggests that not all possible y_i's need be searched, but to select the largest Total Gain (G_{i+1}) found among three to five selected values of y_i, which satisfy the gain criterion. The advantage is that the selection is no longer entirely based on local information. The search is therefore multi-route (three to five routes are suggested here), rather than a one-route adventure.

Definition 5.2.12: Backtracking procedure

The gain criterion given in Definition 5.2.8 implies that all gain functions (g_i) have to be positive. In some cases, this represents a rather severe constraint, especially in the first few steps of the exchange procedure. A modification of this restriction is the backtracking procedure, which involves a relaxation of the gain criterion.

The backtracking procedure is as follows:

    i. g_2 may be negative; however, it is necessary that $(g_1 + g_2) > 0$.

ii.   If any choice of y_i fails in the first two levels of the exchange procedure, try alternate choices for x_i and repeat until exhausted.

Definition 5.2.13: Parameter-Reordering Procedure

If there is no improvement that can be made by optimizing a specific parameter in a given configuration, we recommend reconsideration of this parameter for optimization at a later stage after all parameters have been examined, rather than its deletion from consideration in a transformation loop. We may call this a Parameter-Reordering Procedure, which appears useful for sermon design applications. The column representing the parameter in which no improvement can be found is shifted to the "rear" of the parameter-space matrix. Termination of iteration occurs when all parameters have been shifted sequentially.

Definition 5.2.14: Look-ahead base points

In the "look-ahead" procedure (Definition 5.2.11), it is suggested to select the largest gain (g_{i+1}) found among three to five selected values of y_i. These points, y_i's, are called look ahead base points of the ith level, and there are a total of "q" points (q = 3 to 5).

The selection of each of the "look-ahead" base points is heuristic-oriented search procedure that is defined next.

Definition 5.2.15: Heuristic-oriented Search Procedure

This represents another refinement in heuristic theory for the homiletics field. It is a way to compensate the performance evaluation procedure for the loss of an analytical expression of the objective function (see Sec. 5.2.3). Another purpose of this procedure is to eliminate some of the possible polarization effects during the search by maximizing the use of heuristic nature of the problem in the search. For each selection of look-ahead-base points at the $(i\text{-}1)^{th}$ level, the ith parameter space is divided into q subsets, in each of which the elements are ordered. A particular set is selected according to the heuristics (this step serves as a heuristic "check point" of the iteration for improvement), and the search is then carried out sequentially within the region according to the order of appearance in the ith column of the parameter-space matrix. The search leaves the region whenever a point is found and, if warranted, can be repeated with different regions.

5.2.2   Problem Formulation

The heuristic combinatorial optimization problem (see Sec. 5.1.4) can be defined as follows:

The problem: Find from a set (S) a subset (T) that satisfies some criterion (C) and minimizes f(s).

Where,

        S = a discrete and finite "selection space"

        s = an element in S

        T = a set of feasible solution

        C = a set of feasibility requirements, i.e., the constraints

        f(s) = an "objective function" defined on S

The selection space is the "solution space," and for illustration purposes can be represented by a matrix (NXL) in which there are (N) rows and (L) columns corresponding to N discrete states of each of the L design parameters.

In the heuristic combinatorial optimization problem for sermon design, there are 8 design parameters. If we arbitrarily choose 10 discrete states for each of the 8 variables, S can then be represented by a matrix of (10x8). Figure 5.2.1 demonstrates the selection space of the discrete optimization problem.

Physically, the formulated heuristic combinatorial optimization problem may be visualized as an analogy of a multi-key-nodes combination lock except that there is only one optimum solution- the global optimum solution. The key nodes correspond to the parameters to be optimized, and there are certain discrete positions for each node to be occupied. The gain function (Definition 5.2.7) is similar to the incremental progress signal of an electronic device. If such a device does exist, it could tell the closeness of each key node position to its specified opening position of the lock. When it is attached to the lock as one attempts to open it, it will adjust one of its key nodes.

5.2.3   Basic Approaches

Two basic approaches are chosen as follows:

1.   The general approach: Use of the heuristic method of Lin.

There are two reasons for this selection. First, because the subject problem is of the heuristic nature (see Sec. 1.2, 4.0, 5.1.3, and 5.1.4), heuristic methods are naturally chosen in order to accommodate the intuition, gifts and experience of the designer. Secondly, because of the efficiency of Lin's method, it is important to note that not all heuristic methods of combinatorial optimization are created equal (i.e., each method is developed based on the characteristics of the problem to be solved).

A complete enumeration of choices in the selection space (S) (Definition 5.2.4) will require a total number of N^L trials, and it is not feasible or worthwhile to attempt to search through all states as N and L become larger. However, an intelligent partial search seems to be feasible. Beginning 1965 to the early 1970s, Lin and his coworker, Kernighan developed

such an approach which is probabilistic rather that deterministic. The aim was to develop a computational scheme using heuristics by which good locally optimal solutions could be generated quickly, with reasonable probability. The second aim was to ensure that from the set of locally optimal solutions, the global optimum, or an acceptable global optimum would be found.

The heart of Lin's iterative scheme was the transformation procedure (i.e., the heuristics). The transformation maps a randomly selected initial feasible solution into a locally optimal solution. One transformation scheme that has been applied to a variety of problems with success is the *λ-change transformation* (Definition 5.2.6). The transformation is repeated until a locally optimum solution is reached. Both fixed and variable λ-change transformation have been employed in solving combinatorial optimization problems as documented by Lin and Kernighan in a number of technical papers between 1965-1973.

2. The specific approach: Custom-tailor Lin's heuristics to the subject problem.

We first present the problem's uniqueness. Next, we consider ways of modifying Lin's method to make it even more efficient while taking advantage of the problem's uniqueness.

(1) Uniqueness of the problem

The subject problem differs from most of the large-scale engineering design problems because of its special characteristics (see Sec. 4.1.1). There are two distinctions:

- The inability to express the subject problem in an analytical form.

The subject problem may have an objective function that is difficult (or impossible) to be express in an analytical form. The same is true for some of its design variable constraints. Consequently, quantitative performance evaluation is not possible involving automatic computer operations.

- The subject problem is heuristically dominated (see Sec. 5.1.3).

Our problem differs from other combinatorial optimization problems, typically "the traveling salesman problem" (see Appendix 1) in that the technique used for the solution is heuristic (e.g., the "heuristic" method of Shen Lin). In addition, the nature of the problem being solved is also heuristic. This distinction is important to avoid confusion. Not all so-called "heuristic" combinatorial optimization problems are of a heuristic nature. The subject problem of this investigation is a heuristic design problem because the problem structure is centered on "heuristic." This is the primary reason causing the problem, as it may be difficult to put the problem in an analytical form and evaluate it quantitatively.

(2) Modifications of the solution technique

After the aforementioned discussion of the problem's uniqueness, we propose the

following modifications of Lin's method.

- Use Lin's heuristic method as an interactive algorithm for a proposed graphical web-chart method.

Rather than using a computer algorithm to solve the large-scale design problem, done by Lee and Freudenstein (1976, pp1277-84) and Yang and Lee (1984, pp517-80), one can use Lin's heuristic method as an interactive algorithm to yield optimum solutions graphically. This approach could be extended as an interactive computer algorithm in the future.

Enhance the effectiveness of Lin's method by taking advantage of the heuristically dominated nature of the problem. In addition, one can change Lin's algorithm from the "randomly started initial selected solutions" to "heuristically-chosen feasible initial solutions." This modification would allow the designer to intelligently and heuristically choose a set of starting point solutions. Then, one could use the proposed web-chart method to find an optimum solution.

- Develop combinatorial heuristics for expository sermon design optimization.

Making use of the heuristically dominated nature of the subject problem of investigation, we can turn the difficulty of our problem into our advantages. This will be discussed in Chapter 6, where both hermeneutical and homiletical heuristics (specific as well as general) will be further reviewed.

Most problems in homiletics do not have as strict a feasibility criterion as some of the well-known combinatorial problems [e.g., the traveling-salesman problem investigated by Croses (1958, pp791-812), Lin (1965, pp2245-69) and Lin and Kernighan (1973, pp498-516)].

The selection rule represents the heart of heuristics. Homiletic as well as hermeneutic knowledge and design experience can be used in the selection rule. With the addition of the "look-ahead" procedure, one can select three to five elements in such a manner, instead of just one for each parameter. The concept of "look-ahead" and backtracking procedures (Definitions 5.2.11 and 5.2.12) conceived by Lin and his coworker, Kernighan between 1965-1973, can be modified according to the basic approaches outlined in this section and implemented as a modified heuristic algorithm; the modified algorithm has been found to be very effective.

The approach of the computational scheme using heuristics is now the iterative improvement of a set of initially selected feasible solutions. An example is a set of solutions heuristically and intelligently estimated (from the result of the exposition stage, see Sec. 5.2.4), rather than randomly selected for the Lin's method. Fig. 5.2.3 gives a flow chart of such an approach and the modified algorithm steps are given in Table 5.2.1.

The heuristic algorithm developed is applicable not only to the solution of sermon design

optimization, but also to other related combinatorial optimization problems which are reducible to the problem specified in Section 5.2.2.

Fig. 5.2.3   Flow Chart for Basic Approach of Heuristic Algorithm
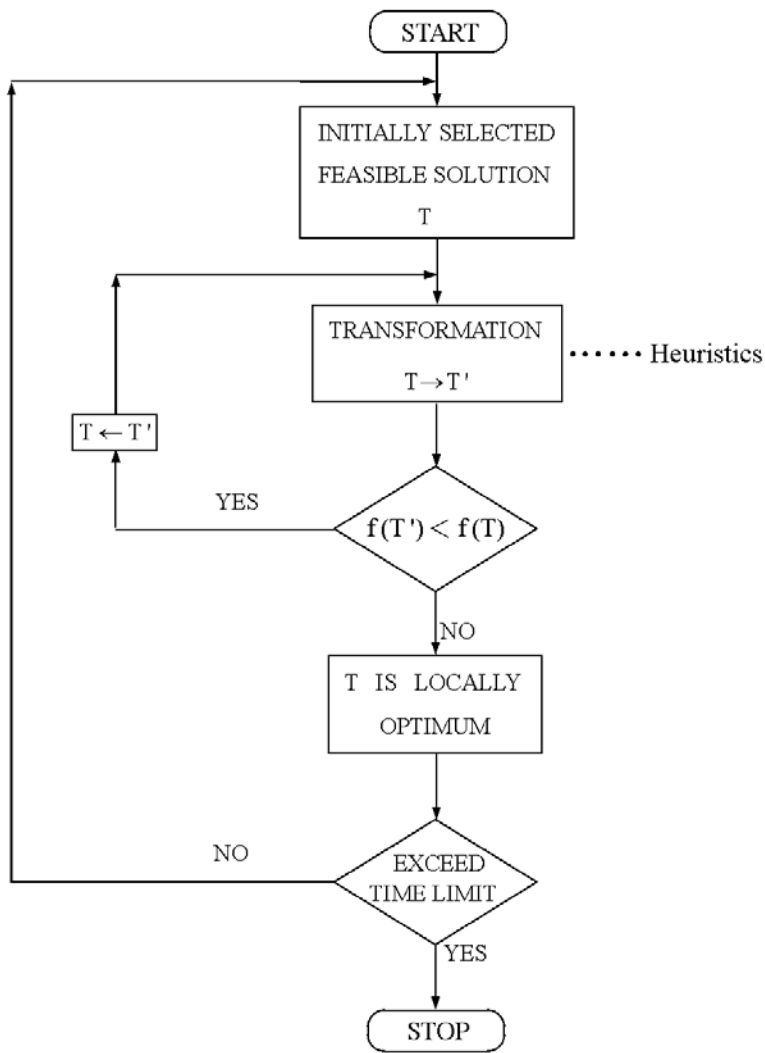
Table 5.2.1   The Modified Lin's Heuristic Method

Optimizing Steps	The Optimization Process	Result
1	Generate an initial feasible solution, that is, a set T that satisfies C.	Produce a subset, T that satisfies all the design constraints = a feasible solution.
2	Attempt to find an improved feasible solution T' by some transformation of T.	Obtain a locally optimum solution
3	If an improved solution is found, i.e., $f(T') < f(T)$, then replace T by T' and repeat from Step 2.	Generate more locally optimum solutions
4	1. If no improved solution can be found, T is a locally optimum solution. 2. Repeat from Step 1 until the time allocated for optimization runs out, or the answers are satisfactory.	Obtain the best of locally optimum solutions

5.2.4 Heuristic Design of Sermon Components

Obtaining solutions to our subject problem requires information of the following two kinds: first, heuristic design concerning the individual sermon components (i.e., d_1, d_2, …d_8) and secondly, design information or heuristics of the design process as a whole. The latter is a procedure characterized by the model ABA': exposition, development and recapitulation.

This section deals with the former, while the development of heuristics for the latter, i.e., the cascaded design procedure – involving the homiletical as well as hermeneutical heuristics of the subject problem – will be the content of Chapter 6.

The purpose of this section is to summarize the design guidelines of these eight sermon components. That piece of information will give us the foundation to illustrate the design theory that has been accumulated in this research with an example. And that illustration will be given in the next section. We give the design guidelines of the sermon components in the following.

1. Discovering the Proposition, d_1

The proposition (see Table 4.3.2 for definition), also called the homiletical idea can be represented by the following formula:

$$\boxed{\text{The Proposition} => \text{Universal Truth} + \text{Application}}$$

The process of developing the proposition begins with a thorough exegetical study of the passage. A careful exegesis of the passage is a prerequisite to accurate and faithful exposition of any text of the Word of God.

A number of design tools for the exposition stage of the design process have been developed by this writer to facilitate the recording of hermeneutic notes and the managing of data. These are the "Insight-Recording Sheet" (IRS) and the "Analogical-Analysis Chart" (A-A Chart). They will be introduced later in Chapter 7.

After the exegesis work has been completed, the next step is to discover the main idea or the exegetical idea of the passage. This writer has suggested a number of practical and useful methods and they will be reviewed in the next chapter, namely Sec. 6.1.

Two groups of basic principles are essential for the development of the proposition. These principles are briefly reviewed in the following:

(1) Method of Multiple Approach

For any given text, depending upon the point of view from which we take, it is possible to obtain different exegetical ideas and thus obtain two or more entirely different sermon outlines, as shown by Braga (1981, pp41-42, 68-69, 245) and Lee (2003, pp190-195).

It is also possible to produce different sermon outlines by using different interrogative adverbs, for each exegetical idea. This is explained as follows:

The proposition is usually connected to the sermon outline by a question, followed by a transitional sentence.   The interrogative sentence leads to the transitional sentences.   The interrogative sentence plus the transitional sentence form the connecting sentence.   The connecting sentence serves the following two functions:

- It ties the proposition and the main divisions of the sermon together

- It indicates how the homiletical idea is going to be developed or explicated in the body of the sermon.

The interrogative sentence has one interrogative adverb and there are at least five basic interrogatives to choose from: what, why, when, where and how.   The transitional sentence always contains a key word, which is a connecting noun relating the proposition to the main divisions of the sermon.   The key word is a useful homiletical device.   It serves as a reliable test of structural unity, if the same key word can be applied to each of the main divisions.

(2) Principles of Reasoning

The set of principles of reasoning becomes very useful for the designer in his/her consideration of the development as well as the exposition stage of design.   If any design solution passes this set of principles of reasoning, the design would be feasible unless other design constraints (see Definition 5.2.5 of Sec. 5.2.1) are violated.   The following is the set of seven principles, according to Olford and Olfard (1993) and Lee (2003, pp169-170):

- Is it biblical?
- Is it theologically correct?
- Does the truth have motivating thrust?
- Is it logical?
- Is it applicable?
- Is it touching to the heart?
- Is it memorable?

This set of principles of reasoning has been used extensively in this research, for instance as shown in Figures 5.2.4, 5.2.6, 6.2.1, and 8.3.

A flow-chart representation of the process, utilizing the aforementioned principles and approaches to discover the proposition is given in Fig. 5.2.4.

Fig 5.2.4   Flow Chart Representation of the Process to Discover the Proposition

The flow chart proceeds from **Exegetical Idea** through the following decision points:

- **The essential idea** — - - - * Only one main idea
  - No → Search for key words & spiritual insights / Seven Principles of Reasoning
  - Yes ↓

- **A universal truth** - - - {
  - * Being a fundamental truth
  - * Having universal application
  - * Relating to spiritual life }
  - No → (back to Search for key words...)
  - Yes ↓

- **Application**
  - No → Add a response/ an application
  - Yes ↓

- **A complete sentence**
  - No → Add a subject/ predicate
  - Yes ↓

- **Pregnant / definite**
  - No → Rhetoric
  - Yes ↓

- **A declarative sentence** - - - {
  - * Being an explicit assertion
  - * Being a positive assertion
  - * Being specific and concise
  - * Being not a command }
  - No → (back)
  - Yes ↓

- **Concise ≤ 17 words**
  - No → Reduce Words
  - Yes ↓

- **The Proposition**

2.   Outlining the Divisions, d_2

The main divisions (see Table 4.3.2 for definition) should grow out of the proposition, with each division contributing to the development or elaboration of the proposition.   The main divisions should be arranged in some form of progression and be entirely distinct from and parallel to one another.

Each main division should contain a single basic idea.   The main divisions unfold, develop, or explain the concept expressed in the proposition, as suggested by Braga (1981, pp138-143).

The subdivisions are derived from their respective main divisions and should be a logically development of them.   The subdivisions should be in parallel structure and limited in number.

There are two items worth mentioning in the following:

(1)   Methods of Development

There are seven ways to develop the divisions as given in the following.   Their definitions are shown in Table 5.2.2.

- Explanation

- Exegesis

- Argumentation

- Amplification

- Quotation

- Illustration

- Application

Note that two out of the above seven, illustration and application, are the design components. These will be discussed later in this section separately.

(2)   Principles of Discussion

Braga (1981, pp161-165) and Lee (2003, pp213-215) suggested that there are six factors affecting the quality of the discussion and they are summarized in the following:

- Purpose

The topic of each main division as well as the subdivision must have unity.   This means that everything discussed under the subdivisions should be purpose-driven, aiming toward an adequate discussion of the one idea in the division.

- Balance

The material presented in each of the main divisions must maintain a qualitative as well as quantitative balance in order to present a well-rounded sermon.

- Progression and Vitality

The ideas under each division should be arranged in such a way as running a relay.   There should be a definite movement－a progression and reinforcement of thought.   Carefully designing the sermon would produce a cumulative impact on the listeners and help to create vital interest in the message.

• Brevity and Clarity

The primary purpose of the discussion is to unfold or reveal more clearly the meaning of the ideas in the divisions.   Each division should be so developed as to give the subject matter its due force or expression.   Use fewer words to clearly present the ideas.   Every word the preacher says should count.   Every idea the preacher expresses should be pertinent.

• Variety

Variety is important because it brings freshness in life.   Perceptive preachers know that variety is not only the spice of life, but of preaching as well, according to Robinson (1989, p11). There are a number of ways variety can be introduced in preaching, for example, through the following:

◦ The design of a sermon's components.

For instance, the development of the introduction and conclusion of a sermon can be changed using a visual instead of a narrative.

◦ The method of homiletical techniques (see Sec. 6.2.2 and Sec. 6.3).

• Transition

A sermon should run logically and smoothly, therefore transitions are necessary and important.   Transitions should connect the main divisions with each other and with the conclusion. A transition should also be utilized in a manner that facilitates the movement of ideas from one part of the sermon to the next.

**Table 5.2.2   Rhetorical Processes in the Development of
Sermon Outline (or the Discussion, d_3)**

Rhetorical Processes	Definition*
Explanation	The act of clearing from obscurity and making intelligible or for instance, giving the meaning of a passage in Scripture.
Exegesis	An explanation, the exposition, critical analysis, or interpretation of a word, Literary passage, etc., especially of the Bible.
Argumentation	The act of forming reasons, making inductions, drawing conclusions, and applying them to the case under discussion.
Amplification	Matter, details, etc. added to develop more fully a principle, statement, report, etc.
Quotation	The part of a book or writing named, repeated, or adduced as evidence or illustration.
Illustration	An example, story, analogy, etc. used to help explain or make something clear.
Application	That part of the discourse in which the principles before laid down are applied to practical matters.

* Modified from Webster's *New Twentieth Century Dictionary*.

3. Developing the Discussion, d₃

Although we divide our discussion of the development stage of the design process in two steps
－"outlining the divisions" (Torso) and "developing the discussion" (Flesh)－in practice, however,
they are connected.   The torso (d_2) represented by the skeleton or the main divisions of a sermon
cannot, in reality, be separated from the flesh (d_3).   However, in d_3 we have only the titles of the
main divisions and there are no details.   Consequently, the design elements in the development
stage "d_1, d_2, d_3 and d_4" are closely interconnected.   This makes the design problem large-scaled
and difficult to handle (see Sec. 4.1).

4. Adding the Illustrations, d₄

The fourth step, which is the last step of the development stage, is " adding the illustration."
The purpose of the illustration (see Table 4.3.2 for definition) is to clearly explicate the text－ the
most important factor in a sermon－and to make the sermon interesting.   Whatever we do in the
development stage is for one goal: developing a fuller, richer, purpose-driven sermon.

Charles Spurgeon (1954, pp349-97), "the Prince of Preachers," was a master of using
anecdotes and illustrations.   He stated their advantages and guidelines for preaching in his book
Lectures to My Students:

(1) Seven purposes of illustrations

  ◦ Use them to interest the mind and secure the attention of our hearers.

  ◦ Use them to render our preaching life-like and vivid.

  ◦ Use them to explain either doctrines or duties to dull understandings.

  ◦ Use them to help those having illogical minds because there is a kind of reasoning in
    anecdotes and illustrations.

  ◦ They help the memory to grasp the truth.

  ◦ They frequently arouse the feelings.

  ◦ They catch the ear of the utterly careless.

(2) Seven principles of using illustrations

  ◦ They make a sermon pleasurable and interesting.

  ◦ They tend to enliven an audience and quicken attention.

  ◦ They should really cast light upon the subject in hand.

  ◦ They are best when they are natural, and grow out of the subject.

  ◦ They should not be too prominent (they should not be painted windows).

  ◦ They must never be low or mean (they should not be dirty windows).

◦ We should guard against confused metaphors and limping illustrations (they should not be broken, or even cracked windows).

5. *Making the Application, d₅*

The last stage of the design process is the recapitulation. In order to design a purpose-driven sermon and generate a pre-determined response, the preacher should utilize this stage to briefly place before listeners the key thoughts of the development stage. The recapitulation is not redundancy, but a reemphasis of the impression given during the message to a focal point. The preacher, for instance, can simply summarize the sermon's main ideas by restating the key points as reminders to the listeners. The concluding remarks, given in a few sentences, by echoing these or other key terms in terms of practical application should sound like hammer strokes, not sonatas, said Chapell (1994, p245).

Consequently, in the recapitulation stage, there are four components of design: application, introduction, conclusion and title. We begin with the fifth component: application (see Table 4.3.2 for definition).

The purpose of preaching is not only to convey truth, but also to achieve an anticipated goal: persuading listeners to react positively to divinely revealed truth. When properly designed, application shows the relevancy of Scripture to a person's daily life. It makes the teaching of the Christian revelation pertinent to him or her. Consequently, application is one of the most important components of a sermon. A sermon without application is like a person without feet.

As a general rule, application should be made in connection with each spiritual truth discussed. Usually, the application should be coordinated with most of the rhetorical processes in the development stage of the design process, namely, explanation, exegesis, argumentation, amplification and quotation (see Table 5.2.2).

The following seven principles are useful in making the application, some were suggested by Braga (1981, pp212-221):

◦ Make the application specific and definite.

◦ Relate the sermon to basic human problem and needs.

◦ Use imagination to make the scenes and biblical characters alive today.

◦ Demonstrate how the truth can be applied to the office or the market place.

◦ Draw from your Bible study the biblical principles of Christian life and apply them to your life.

◦ Spur the hearers on with appropriate motivation

◦ Relate Biblical truth to the times.

6. Preparing the Introduction, d$_6$

The introduction (see Table 4.3.2 for definition) is a vital part of the sermon. It stirs up interest in the theme and secures the good will of listeners. An introduction serves the same purpose to a sermon as a porch does to a house. The introduction functions like the necks; it connects the "body" part of the sermon (proposition, divisions, discussion, illustrations and application). Dubbed "the crucial five minutes", an introduction can lead preacher to gain or lose his/her audience. Napoleon attributed his successes against the Austrians to his expert use of the first five minutes of the battle, said Gibbs (2002, p192).

In preparing the introduction, five principles should always be observed:

◦ Be brief

◦ Be interesting

◦ Be direct: should lead directly to the discussion or main thrust of the message

◦ Be simple and modest

◦ Be varied

7. Giving the Conclusion, d$_7$

The conclusion (see Table 4.3.2 for definition) is the destination of a sermon, just like the home base to a baseball game. G. Campbell Morgan (1937, p87) said it well: "Every conclusion must conclude, include and preclude." Therefore, a conclusion should really conclude the message. Three good principles should govern all preaching: stand up, speak up, and then shut up! The sixth rule of Martin Luther (1932, p38) for preacher is that they "should know when to stop."

The climax of a sermon, the conclusion should be as important, or even more so, than the introduction. The conclusion shares some common elements with the introduction. For instance, some of the lines used in the introduction, such as the proposition and the main points of the sermon, could be reiterated and emphasized in the conclusion. In this aspect, these two design components are interlinked with each other.

Several forms of the conclusion are summarized as follows, suggested by Braga (1981, pp231-32) and Lee (2003, pp272-75):

◦ Recapitulation

◦ Illustration

◦ Application or appeal

◦ Motivation

◦ Elevation

Principles for the preparation of the conclusion are given in the following:

◦ Be brief

◦ Be simple

◦ Be carefully and thoughtfully prepared

◦ Be expressed in a few brief sentences or phrases

8. Deciding the Title, d₈

In sermon design, the title (see Table 4.3.2 for definition) is usually prepared as one of the last components.   Although the preacher usually often has a tentative title or a specific subject area in mind, the subject either comes to the preacher as a burden or as a given specific need from the church.   The final title, however, is decided during the last stage, before completion of the sermon design.

Grady Davis (1958, p27) suggested: "There is always some relation between title and subject, but a title serves its own purpose, and its purpose may not be to announce the subject.   The real subject is very often more restricted, narrower than the title."

Title selection is a very important task.   James Braga (1981, p93) said: "The title is an embellishment of the subject."   The function of the title to a sermon is much like the head to a human being, which attracts attention and represents the whole person.   A good title not only shows the content that the preacher preaches, but also arouses curiosity and interest of the listeners. The design of a sermon title, therefore, calls for careful thought and skillful phrasing.

There are at least six principles guiding the determination of a title, as suggested by Lee (2003, pp288-97):

- It should be pertinent to the text or to the message.

- It should be interesting and attractive.

- It should be brief.

- It should be in keeping with the dignity of the pulpit.

- It should have variety.

A title can be varied using rhetorical principles in the following seven ways:

- Interrogative phrase

- Exclamatory phrase

- Proclamatory phrase

- Combinational phrase

- Quotational phrase

- Contrasting phrase

- An action verb

A flow chart involving the aforementioned principles for deciding the title is given in Fig. 5.2.5.

Fig. 5.2.5   Flow Chart for Deciding the Title
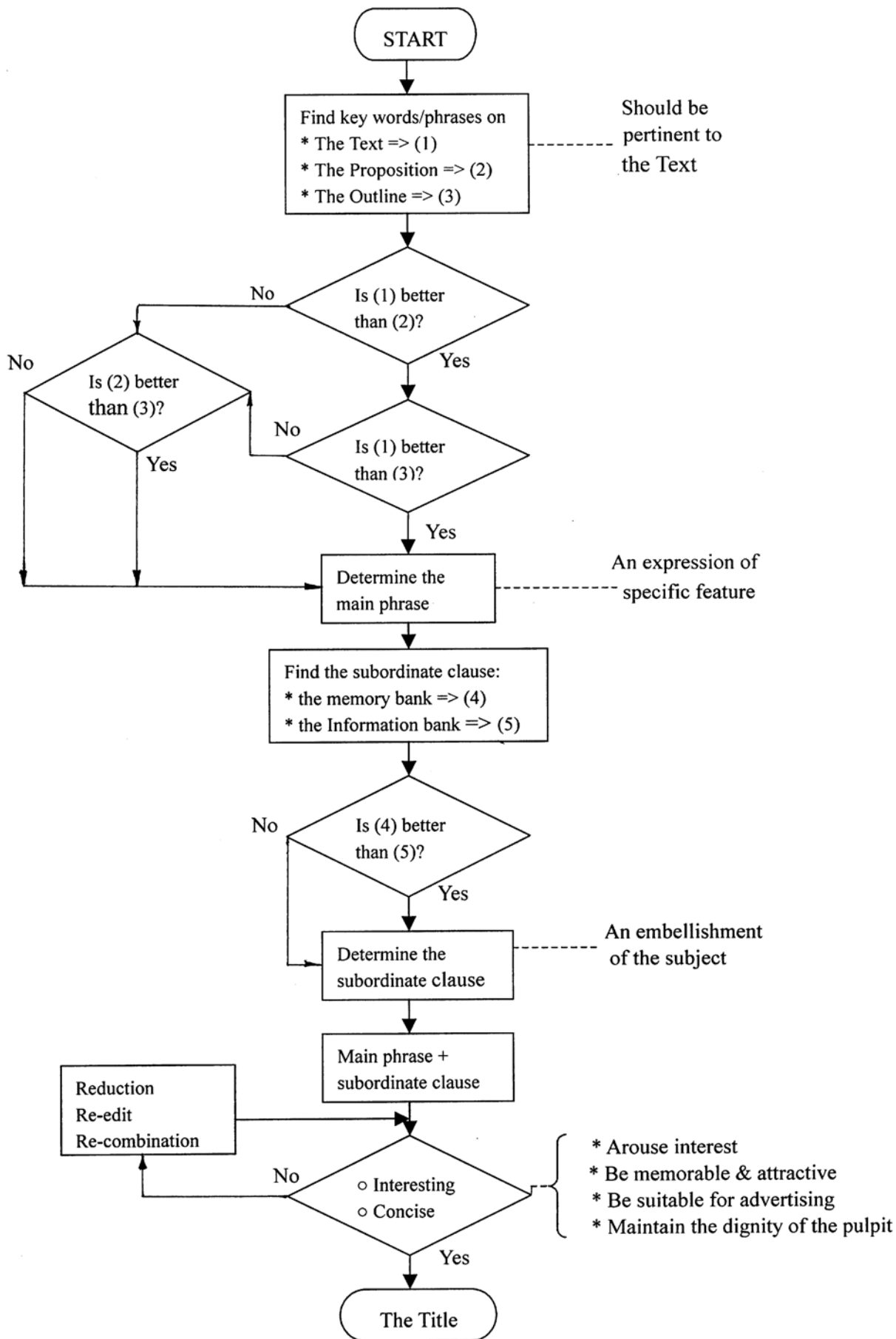
5.2.5 Digital Representation and Optimization of Sermon Components

This section has two parts: first, a digital representation of sermon components for the preparation of computer-aided sermon design optimization in the future, and secondly, design guideline for sermon components.

1.   A Digital Representation of Sermon Components

All the eight sermon components that can be considered mathematically belong to a set [d], and [d] is a vector, which is simply a column containing all the design variables (see Definition 5.2.3, Sec. 5.2.1).

We have formulated in this investigation the mathematical problem of sermon design. It is identified to be the "heuristic combinatorial optimization problem". The objective function, however, cannot be analytically represented (see for instance, Sec. 5.2.3). Consequently, we propose, first, to develop a graphical technique called the Web-Chart Method to yield solutions, and, secondly, to formulate the design method (which uses Lin's heuristic method) in a manner suitable for interactive computer-aided design in the future.

The goal of this section is to make a digital representation of all the sermon components and their related components for a two-fold purpose: position identification on the web-chart, and, for future application, data identification in the interactive computer program. We will assign additional members of the [d] vector by single and multiple digits as the subscripts of "d". The use of multiple subscripts, say d_{ijkl}, will not only enable us to identify the type of design component, but also the location of such component on the web-chart. The meaning of each of these four subscripts is given as follows:

- ◦ Subscript i: Identifies the type of component, i = 1, 2, 3, … 8.   For instance, d_8 refers to the title of the sermon.
- ◦ Subscript j: Identifies the main division number, j = 1, 2, 3, … n, where n denotes the total number of main points and for instance, if n = 3, we have a 3-point sermon. The index j also identifies the zone number in the web-chart, and for example, d_{22} refers to the heading of the second main point.
- ◦ Subscript k: Refers to the subdivision number of the jth main point.   For instance, d_{223} refers to the third subdivision heading of the second main point.
- ◦ Subscript l: Identifies the location of the ith component at the lth subdivision under the main point d_{jk}.   For instance, d_{5233} refers to "the application" given to the third sub-division under the third main point (denoted as d_{23}).

There are four groups of sermon components assigned in the following:

(1) Single-subscripted components

$$\left\{\begin{array}{l} d_1 = \text{the proposition} \\ d_6 = \text{the introduction} \\ d_7 = \text{the conclusion} \\ d_8 = \text{the title} \end{array}\right.$$

(2) Double-subscripted components: The main divisions

The main divisions should be as few as possible but cannot be less than two divisions; otherwise, there is no division.

The divisions are represented by d_{ij}, where $i = 2$ represents the second component of design, i.e., the main division titles.   And the index $j = 1$, 2 and 3 (preferably equals to or less than 3) indicates, respectively the first, second, and third main division of a 3-point sermon.   They are:

$$\left\{\begin{array}{l} d_{21} \\ d_{22} \\ d_{23} \end{array}\right.$$

(3) Triple-subscripted components: The sub-divisions

The subdivisions, which are derived from their respective main division, should be limited in number.   As a general rule, there should be no more than three subheads under one main division.

The subdivisions are denoted as d_{ijk}, where the subscripts i and j designate the same meaning as in the double-subscripted components given above.   The subscript $k = 1$, 2 and 3 represents the first, second and third subdivisions of the jth division, respectively. For $j = 1$, 2 and 3, we have the following three sets of subdivisions s:

$$\left\{\begin{array}{l} d_{211} \\ d_{212} \\ d_{213} \end{array}\right. \qquad \left\{\begin{array}{l} d_{221} \\ d_{222} \\ d_{223} \end{array}\right. \qquad \left\{\begin{array}{l} d_{231} \\ d_{232} \\ d_{233} \end{array}\right.$$

(4) Quadruple-subscripted components: The illustrations (d_4) and the application (d_5)

The illustrations and the application are represented by d_{ijkl}, where $l = 1$, 2, 3 identifies either the illustration ($i = 4$) or the application ($i = 5$) of the lth sub-division of the kth division.   They are as follows:

◦   The illustrations may have the following possible components:

$$\left\{\begin{array}{l} d_{4211} \\ d_{4212} \\ d_{4213} \end{array}\right. \qquad \left\{\begin{array}{l} d_{4221} \\ d_{4222} \\ d_{4223} \end{array}\right. \qquad \left\{\begin{array}{l} d_{4231} \\ d_{4232} \\ d_{4233} \end{array}\right.$$

∘ The application may have the following possible components:

$$
\left\{
\begin{array}{l}
d_{5211} \\
d_{5212} \\
d_{5213}
\end{array}
\right.
\qquad
\left\{
\begin{array}{l}
d_{5221} \\
d_{5222} \\
d_{5223}
\end{array}
\right.
\qquad
\left\{
\begin{array}{l}
d_{5231} \\
d_{5232} \\
d_{5233}
\end{array}
\right.
$$

All the aforementioned subscripted components are indicated in their respective locations on the web-chart (which will be discussed in Ch. 7) as shown in Fig 7.1.3.

2. *Design Guidelines for Sermon Components*

In our discussion of the basic approaches (see Section 5.2.3) to the heuristic combinatorial optimization problem formulated in Sec. 5.2.2, we have discussed modifications of Lin's approach as applied to the subject problem of sermon design as necessary, because our problem is heuristically dominated. In the following, design guidelines for sermon components are presented. The guidelines include not only the modifications suggested in Sec. 5.2.3, but also the result of our discussion on the heuristic design of sermon components (Sec. 5.2.4). A summary of our guidelines is given in Fig. 5.2.6.

(1) The modified Lin algorithm (Fig 5.2.1) will be used in conjunction with the Web-Chart Method proposed in this investigation (see chap. 7, Fig. 7.1.3), using the heuristic rules presented in Sec. 5.2.4.

(2) Major modifications of Lin's method include the following:

● The objection function is not quantitatively evaluated by the algorithm, rather it is qualitatively and heuristically determined by the designer for the purpose of performance evaluation.

● The modified algorithm will not be randomly started, rather the initial set of solutions is heuristically chosen by the designer. The designer based upon the output of the exposition stage of design (with the help of design tools such as "The Insight-Recording Sheet", "The Analogical-Analysis Chart," see Sec. 7.2), gives an "educated" guess for the starting design solution.

● The modified algorithm is now serving as an interactive guide or a "road map" for the graphical method (i.e., the Web-Chart Method) of sermon design, proposed in this investigation. It will be available in the future as a computer-aided design tool.

Fig. 5.2.6   Decomposition Chart for Sermon Component Optimization

Exposition	Development	Recapituation

● Optimization Sequence: ====>   ● Component Interrelationship: ⟶

d_1 ====> d_2 ====> d_3 d_4 d_5 d_6 ◄——► d_7 d_8

● Lookahead procedure: - - - - - - - ► d_8

d_6

1st level 2nd level 3rd level

d_{211}

d_{21} — d_{212}

d_{213}

d_1 — d_{22} — d_{221}, d_{222}, d_{223}

d_{23} — d_{231}, d_{232}, d_{233}

d_{4211}	d_{5211}
d_{4212}	d_{5212}
d_{4213}	d_{5213}
d_{4221}	d_{5221}
d_{4222}	d_{5222}
	d_{4223}
d_{4223}	d_{5223}
d_{4231}	d_{5231}
d_{4232}	d_{5232}
d_{4233}	d_{5233}

d_7
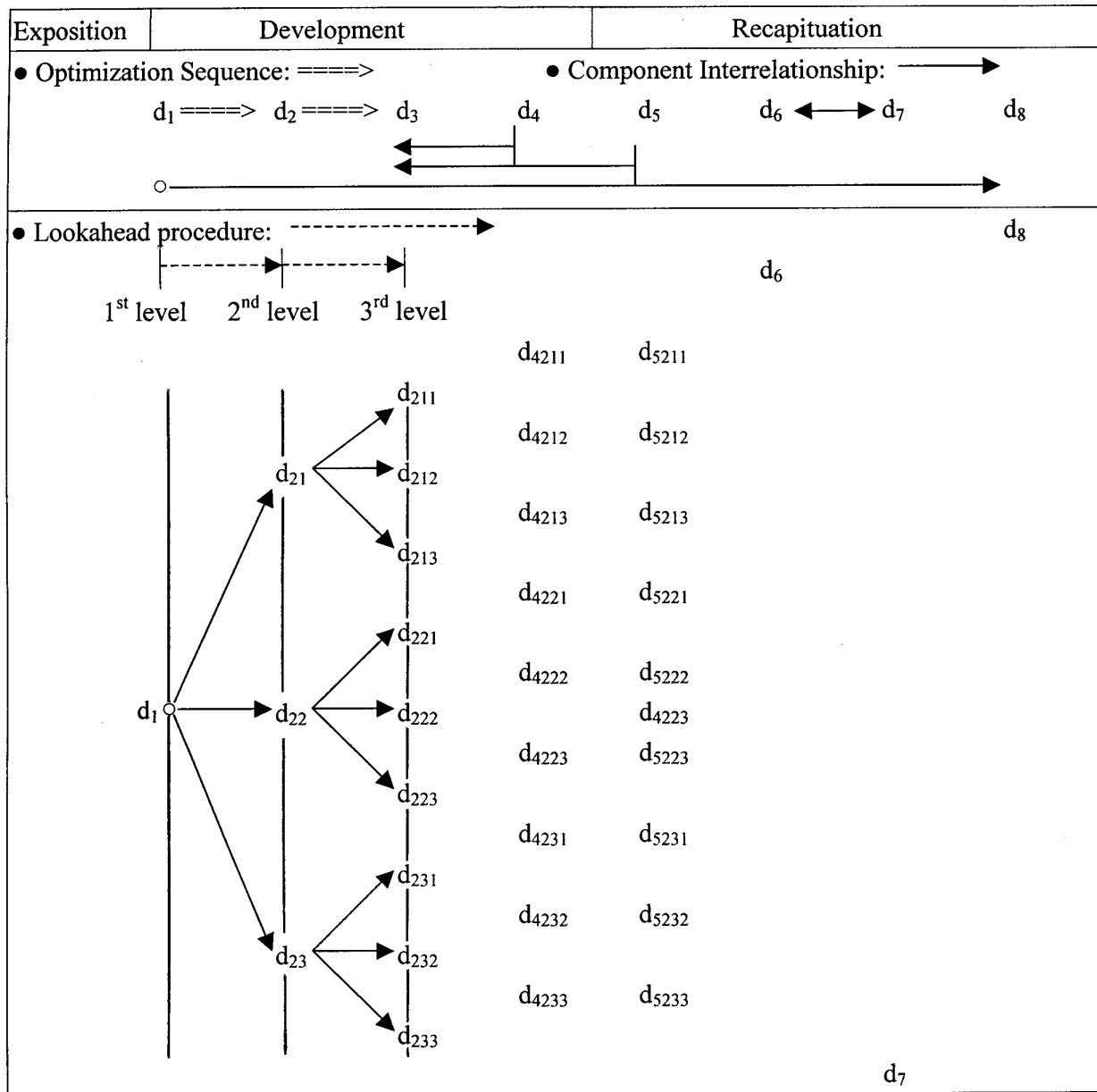
(3) Heuristic studies of the design of sermon components (see e.g., Sec. 5.2.4, chap. 6 and Fig 7.1.3) suggests that a decomposition technique should be applied to the subject problem of investigation as follows:

- It is not necessary and feasible to apply all eight design components (or design variables) to be optimized simultaneously. In fact, the optimization procedure is cascaded into 3 stages, referring to Fig. 5.2.6:

  ◦ First stage: Optimize d_1 only with the Lookahead procedure (see Def. 5.2.11.of Sec. 5.2.1) and the Backtracking procedure (see Def. 5.2.12 of Sec. 5.2.1).

  ◦ Second stage: Optimize d_3 with the variable input components of d_4 and d_5, using Backtracking as well as Lookahead procedure to finalize the search.

  ◦ Third stage: Optimize [d_6 and d_7] as a unit with d_8 as a variable input, with respect to the set of chosen components [$d_1, d_2, d_3, d_4,$ and $d_5,$] as a whole.

- An explanation of Fig. 5.2.6 is in order and is given in the following.

  There are three types of relationships indicated by a line and an arrow, between components:

  ◦ First type: The optimization sequence is represented by a double line with an arrow. The arrow indicates the direction where the optimization sequence is going. Component d_1 is optimized with respect to components d_2 and d_3, so that they are chosen for giving improved performance of d_1 at each step of optimization.

  ◦ Second type: The Lookahead procedure is represented by a dotted line and it is only applied up to the third level, i.e., the component d_3.

  ◦ Third type: The component interrelationship is represented by a solid line and arrows. The relationship could be one way (indicated by the direction of the arrow) or both ways (two arrows are used).

5.2.6   An Illustration and A Summary

This illustration has a three-fold purpose. First, to illustrate the whole design optimization procedure, using the modified Lin method outlined in Sec. 5.2.4. Secondly, to illustrate the optimization of the individual design components. As a representative, we choose the developing of the divisions, d_3 as an example – the most involved part of the design of components. Thirdly, this illustration could serve as a pre-qualitative performance evaluation of the proposed approach: The use of a two-dimensional web-chart to perform manual optimization graphically and heuristically on paper (i.e., interactively, if computer-aided design becomes available in the future).

The following is such an example.

An Illustration

Example 5.2.1 The application of heuristics to the design of an expository sermon using ps 44 as the exposition unit and the design procedure outlined in this chapter.

The heuristic design of eight design components is outlined in the following:

1. *The Proposition, d_1*

   Find key words and key phrases:

   (1) Past acts (v1-8): "what you did …" (v1)
       "You" 13x
       Present reality (v9-22): "But how" (v9)
       "You" 13x ==> God's Sovereignty ------------- (1)

   (2) "Why?" (v23, 24) 2x ------------------------------------
       "Yet for your sake we face death all day long" => innocent, suffering ---- Why do good Men suffer? -------- (2)

   (3) hesed (v26) 1x=> God's loyal love -- (3)

   (4) "Rise up and help us; redeem us…" (v26) => redemption, Deliverance ---------------------------------- (4)

   Combining Eqs (1) – (4) and putting all key words as a sentence, we have the proposition:

   d_1 = Be assured of the <u>sovereignty of God</u>, even in <u>tribulation</u>, his <u>loyal love</u> guarantees <u>redemption</u>.
             (1)   (2)   (3)   (4)

2. *The Division, d_2*

   Collect the key thoughts:

   (1) We shouldn't persistently ask "<u>Why</u>?" ----------------------------- (5)

   Because: Not going to benefit us much

   - may not know the answer => mystery in heaven -------------- (6)

   - may distract our attention on God's promise ------------------- (7)

   (2) We shouldn't doubt God's <u>sovereignty</u> ---------------------------- (8)

   (3) We shouldn't deny God's <u>love</u> -------------------------------- (9)

   Choosing between Eqs (5) – (7), and combining with Eqs (8) and (9), we have the divisions:

   d_{21}: God's Unrevealed Things Couldn't Be Discerned ◀-------------- (6) & (7)
   d_{22}: God's Absolute Sovereignty Shouldn't Be Doubted ◀----------- (8)
   d_{23}: God's Loyal Love Couldn't Be Denied ◀---------------------- (9)

3. *The Discussion, d_3*

   (1) d_{21} = God's <u>Unrevealed Things</u> Couldn't Be Discerned

   ● Find the key thought: From (5), we shouldn't persistently ask why?

   Jn 16:33 "In this world you will have trouble"

   d_{212} => Suffering Is Unavoidable in Life ----------------------------- (10)

- Find the key thought:

Moses: Dt 29:29 "The <u>secret things</u> belong to the Lord our God …"

Solomon: Ecc 3:11 "He has set eternity in the hearts of men; yet they <u>cannot fathom</u> what

God has done from beginning to end."

d_{212} => Suffering Is A Mystery of Life

------------------------------ (11)

$d_{213} = 0$

(2) d_{22} = God's Absolute Sovereignty Shouldn't Be Doubted

- Find the key thought:

d_{221} = Present confidence: Based on God's Past Acts

- Find the key thought:

d_{222} = The Lament: God's Sovereignty Realized from Present Reality

$d_{223} = 0$

(3) d_{23} = God's <u>Loyal Love</u> Couldn't Be Denied

- Find the key thought

v26 "Rise up and help us; redeem us because of your <u>unfailing love</u>."

"unfailing love" = hesed >140x, OT => the basis of prayer

d_{231} = Continue to Pray Because of His Love

- Find the key thought:

v17 "All this happened to us, through we had not forgotten you or been false to

<u>your covenant</u>."

v22 "Yet <u>for your sake</u> we face death all day long …"

     v17, 22 => Suffering for God's Sake => continue to trust Him

d_{232} = Continue to Trust Because of His Loyalty

$d_{233} = 0$

4. The Illustrations, d_4

$d_{4211} =$
- ○ Jumping from a moving train
- ○ Transpassing God's laws
- ○ A kid playing on the street was wounded by a shot of lightning
- ○ Ms. Hsieh's story,
  Part 1 – my hostess

$d_{4212} = 0$
$d_{4213} = 0$
$d_{4221} = 0$
$d_{4222} =$ Paul Little's wife: I no longer ask why only pray that: How to Give Away My Life
$d_{4223} = 0$

$d_{4231} =$
- ○ Ms. Hsieh's story, Part 2
- ○ The Practice of Faith
  A pilot practices instrument landing in adverse weather conditions:
  Instruments: Bible; communication with air traffic controller: prayers

$d_{4232} =$ Turn your scars into stars!
$d_{4233} = 0$

5. The Application, d_5

$d_{5211} = 0$
$d_{5212} =$
- ○ The Psalmist couldn't find an answer to his questions.
  Suffering is a mystery of life
- ○ Transition.   Human responsibility #1:
  We should never persistently ask God why: This is because
  Hold on the promise of God (e.g., Ro8:35, 37) $\Leftarrow$ He is a
                                                    sovereign God

$d_{5213} = 0$
$d_{5221} = 0$
$d_{5222} =$
- ○ Human responsibility #2: Trust the sovereign God & claim for His promise
- ○ He is also a Loving God

$d_{5223} = 0$

$d_{5231} =$
- ○ Human Responsibility #3: Trust & Obey
- ○ The discipline of faith:
  • Practicing the presence of God
  • Abiding in Christ
  Experiencing the inseparable love of God (Ro8:31-39)

$d_{5232} =$
- ○ Paul: not "more than defeat" (v9-16), but "more than conquerors"
  The Appearance $\longleftrightarrow$ The Reality
- ○ Transition.   Human responsibility #4: Guard your heart (Pr4:23; 23:26)
  Even though we don't fully understand the problem => We'll be loyal to you?

$d_{5233} = 0$

6. The Introduction, d_6

$d_6 =$ 1. God's people fighting a holy war, according to His will, suffered a devastating defeat.   The
king and his army returned to the Holy Temple asking why.

2. Psalm 44 is a national psalm of lament.   The setting refers to the lament of Israel upon the
unexplained defeat of the army.

3. In summary, twice the psalmist makes his appeal: Why? Why?

4. The psalm introduces a theological problem: "Why do good men suffer?"

5. Being a follower of Christ, the Lord wants us to trust and obey the Son of God, who was obediently nailed on the cross and cried out: "My God, my God, why have you forsaken me?" (Mt 27:46)

7. *The Conclusion, d_7*

d_7 = 1. "Why do good men suffer?" It is a mystery of life.   The psalmist being like us does not offer an answer.

2. However, we do gain a deeper understanding on suffering. We have:

○ A responsibility to believe the Lord is a sovereign God.   He alone is our Helper (Ps 121:1~2)

○ A responsibility to trust and obey.   We should not doubt His loyal love and He is not a silent God.

○ A responsibility to guard our hearts.   Abide in Christ.

3. After I came back from my preaching trip in New Haven, CT that night, someone from the church there called me asking whether I knew, after Ms. Hsieh dropped me at the train station, on her way home, that she had an automobile accident.   Before the ambulance came, she passed away to be with the Lord (Ms. Hsieh's story, Part 3)

4. Why do good men suffer? This is a mystery in heaven.   " Rise up and help us; redeem us because of your unfailing Love." (Ps 44:26)

5. May the Lord use Ps 44 to help us gaining a deeper understanding of the problem of suffering.

8. *The Title, d_8*

Choose (3) from Item 1

d_8 = Why Do Good Men Suffer?

A Summary

● Combining the results from Item 1 to Item 8 and presenting these findings using the traditional sermon outline form, we have the sermon outline of Ps44 in Table 5.2.5.

● In order to illustrate the heuristic design procedure of the development stage, we take the development of the divisions, d_2, as an example.   It is because this development is the most important and the most difficult part of the design, and the designer usually experiences problems with it.   We have the following:

◦ Fig. 5.2.7 gives an illustration of the rhetorical process (see Table 5.2.2) in the development

of sermon outline (see, Item 2 of Sec. 5.2.4).

◦ Fig. 5.2.8 gives an illustration of the design principles (principles of reasoning and discussion) in the development of sermon outline (see also, Item 2 of Sec.5.2.4).

● The complete web-chart sermon representation is shown in Fig. 7.3.3 of Chapter 7. Giving a comparison of the web-chart sermon representation with the traditional sermon outline of Psalm 44, the former is apparently superior in quality, containing mostly all the pertinent information that is needed for the purposes of effective preaching.

Table 5.2.5　　A Traditional Sermon Outline of Ps 44*

Title: Why Do Good Men Suffer?
Text: Ps 44
Introduction
1. God's people fighting a holy war according to His will, suffered a devastating defeat. The king and his army returned to the Holy Temple asking why.
2. Psalm 44 is a national psalm of lament. The setting refers to the lament of Israel upon the unexplained defeat of the army.
3. In summary, twice the psalmist makes his appeal: Why? Why?
4. The psalm introduces a theological problem: "Why do good men suffer?"
5. Being a follower of Christ, the Lord wants us to trust and obey the Son of God, who was obediently nailed on the cross and cried out: "My God, my God, why have you forsaken me?"(Mt 27:46)
Proposition: Be assured of the sovereignty of God, even in tribulation, His loyal love guarantees redemption.
Interrogative sentence: How do we respond to the question: Why do good men suffer?
Transitional sentence: We may strengthen our faith by experiencing the following three aspects of truth in life:

I.　　First main division: God's Unrevealed Things Couldn't Be Discerned
　　1.　First subdivision: Suffering Is Unavoidable in Life
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　2.　Second subdivision: Suffering Is A Mystery of Life
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　Transition: We should never persistently ask God why. God's unrevealed things couldn't be discerned. He is a sovereign God.

II.　　Second main division: God's Absolute Sovereignty Shouldn't Be Doubted
　　1.　First subdivision: Present Confidence: Based on God's Past Acts
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　2.　Second subdivision: The Lament: God's Sovereignty Realized from Present Reality
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　Transition: Trusting the sovereign God and claiming for His promise. He is also a loving God.

III.　　Third main division: God's Loyal Love Couldn't Be Denied
　　1.　First subdivision: Continue to Pray Because of His Love
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　2.　Second subdivision: Continue to Trust Because of His Loyalty
　　　　　　　　　　　　　　　　　　　　　　Discussion
　　Transition: Even though we don't fully know the problem of suffering, we need to guard our heart and be loyal to God.

Conclusion
1. "Why do good men suffer?" It is a mystery of life. The psalmist being like us, does not offer an answer.
2. However, we do gain a deeper understanding on suffering. We have:
　◦ A responsibility to believe the Lord is a sovereign God. He alone is our Helper (Ps 121:1~2)
　◦ A responsibility to trust and obey. We should not doubt His loyal love and He is not a silent God.
　◦ A responsibility to guard our hearts. Abide in Christ.
3. After I came back from my preaching trip in New Haven, CT that night, someone from the church there called me asking whether I knew, after Ms. Hsieh dropped me at the train station, on her way home, she had an automobile accident. Before the ambulance came, she passed away to be with the Lord (Ms. Hsieh's story, Part 3)
4. Why do good men suffer? This is a mystery in heaven. "Rise up and help us; redeem us because of your unfailing Love." (Ps 44: 26)
5. May the Lord use Ps 44 to help us gaining a deeper understanding on the problem of suffering.

* This example is provided by T. W. Lee, the outline format is taken from Braga (1981, p88).

I. God's Unrevealed Things Couldn't Be Discerned
- Suffering is a mystery in heaven

v23 "Awake, O Lord! Why do you sleep?"

v24 "Why do you hide your face ······ "

"Why?" (v23, 24) 2× ⇒

The theological problem:
Why do good men suffer?

● We should never persistently ask God why? Because:

Psalm 44
• The Confidence (v1-8)
• The Lament   (v9-22)
• The Plead   (v23-26)

② Exegesis

1. Suffering Is Unavoidable in Life

This is a lament psalm because of v23-26:

v22 "Yet for your sake we face death all day long ······"

⇒   Undeserved suffering   ⇒

"Why?" (v23, 24) 2×

"redeem us" (v26)

}

The protest of innocence

The petition for help ↑

The cry of lament

• This is a national psalm of lament, pleading for redemption

• Asking God why do they experience underserved suffering?

① Explanation

④ Amplification

(1) Accept the fact: there is suffering in life

" In this world you will have trouble."(Jn 16: 33)

(2) Know the different causes of suffering

   (a) Deserved Suffering: consequences of disobeying the nature and the earthly laws

   (b) Underserved Suffering:

     ◦ The innocent people: those having no intention of breaking the will of God, nevertheless, experience sufferings suddenly.

     ◦ The goodmen: those having intention of observing the will of God, on the contrary, experience sufferings.

v22= Ro8:36

◦ Jumping from a moving train
◦ Transpassing God's laws

A kid playing on the street was wounded by a shot of lightning

◦ Ps44: underserved suffering

Ms. Hsieh's story Part 1- my hostess

Harold S. Kushner: When Bad Things Happen to Good People

⑥ Illustration

⑤ Quotation

2. Suffering Is A Mystery of Life

Moses: "The secret things belong to the Lord our God······ "(Dt 29:29)

Solomon: "He has set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."(Ecc 3:11)

● The Psalmist couldn't find an answer to his questions. Suffering is a mystery of life   ⇒

The issues raised by Job

● Transition.   Human Responsibility #1: We should never persistently ask God why: Hold on the promise of God (e.g., Ro8:35, 37)

⇐ This is because He is a sovereign God

③ Argumentation

⑦ Application

Fig. 5.2.8   Illustration of the Design Principles in the Development of Sermon Outline

I. God's Unrevealed Things Couldn't Be Discerned
- Suffering is a mystery in heaven

v23 "Awake, O Lord! Why do you sleep?"

v24 "Why do you hide your face ······ "

"Why?" (v23, 24) 2× ⇒

Principles of Discussion

- Purpose-driven ①
- Progression & vitality ③
- Brevity & clarity ④

The theological problem: Why do good men suffer?

● We should never persistently ask God why? Because:

Principles of Reasoning

Psalm 44
- The Confidence (v1-8)
- The Lament   (v9-22)
- The Plead   (v23-26)

- Balanced ②
- Variety ⑤

- Paralleled
- Truth has motivating thrust ③
- Logical ④

1. Suffering Is Unavoidable in Life

This is a lament psalm because of v23-26:

v22 "Yet for your sake we face death all day long ······"

⇒   Undeserved suffering   ⇒

"Why?" (v23, 24) 2×

"redeem us" (v26)   }

The protest of innocence
The petition for help
The cry of lament

- This is a national psalm of lament, pleading for redemption

- Asking God why do they experience underserved suffering?

(1) Accept the fact: there is suffering in life

" In this world you will have trouble."(Jn 16: 33)

- Biblical ①
- Theologically correct ②
- Memorable ⑦

(2) Know the different causes of suffering

   (a) Deserved Suffering: consequences of disobeying the nature and the earthly laws

   (b) Underserved Suffering:

   ○ Jumping from a moving train
   ○ Transpassing God's laws

      ○ The innocent people: those having no intention of breaking the will of God, nevertheless, experience sufferings suddenly.

A kid playing on the street was wounded by a shot of lightning

      ○ The goodmen: those having intention of observing the will of God, on the contrary, experience sufferings.

   ○ Ps44: underserved suffering

- Touching to the heart ⑥

v22= Ro8:36

Ms. Hsieh's story Part 1- my hostess

Harold S. Kushner: When Bad Things Happen to Good People

2. Suffering Is A Mystery of Life

Moses: "The secret things belong to the Lord our God ······ "(Dt 29:29)

Solomon: "He has set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."(Ecc 3:11)

● The Psalmist couldn't find an answer to his questions. Suffering is a mystery of life   ⇒

The issues raised by Job

Applicable ⑤

● Transition.   Human Responsibility #1: We should never persistently ask God why: Hold on the promise of God (e.g., Ro8:35, 37)

⇐ This is because He is a sovereign God ——● Transition ⑥

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Chapter 6

Development of Combinatorial Heuristics for Expository Sermon Design Optimization

6.0   The Combinatorial Heuristics Applicable to the Expository Sermon Design

6.1   The Hermeneutical Heuristics

      6.1.1   The Heuristics of the 7W's

      6.1.2   The Heuristics of the Key-Word

      6.1.3   The Heuristics of the Structure Laws

6.2   The General Homiletical Heuristics

      6.2.1   The Rules on the Design Variables

      6.2.2   The Techniques of Various Methods

6.3   The Special Homiletical Heuristics of Gifted Preachers

      6.3.1   The Heuristics of John Calvin (1509-1564)

      6.3.2   The Heuristics of Charles H. Spurgeon (1834-1892)

      6.3.3   The Heuristics of G. Campbell Morgan (1863-1945)

      6.3.4   The Heuristics of Stephen Olford (1918-2004)

      6.3.5   The Heuristics of Adrian Rogers (1931-2005)

6.0 The Combinatorial Heuristics Applicable to the Expository Sermon Design

The combinatorial optimization problem of the expository sermon design is a complicated problem. Its solution depends largely on the designer's wisdom, including spiritual insight, past experience, etc. Lin's heuristic method is especially suitable for its application. In this investigation, Lin's method (see Sec.5.3 and Appendix 1) will be used as the prime mover to search for the improvement of solutions for the subject design problem. In other words, the designer can utilize wisdom as the source of heuristics to guide the search for optimum solutions. It is a new and an efficient way to approach the design for expository preaching. But where and how do the heuristics come from? This writer considers that the source of heuristics can be grouped to form three categories, or totaling six kinds summarized on Table 6.0.1 maintained by Lee (2003 p73):

* Talents and Spiritual gifts

* Knowledge and Experience

* Creativity and Spiritual insight

Table 6.0.1 The Source of Heuristic for Sermon Design

From the Sovereign God	From Human Responsibility
Talents	Knowledge
Spiritual gifts	Experience
Creativity	Spiritual insights

A discussion of the aforementioned terms is described:

1. Talents and Gifts

The term "talent," (Greek, *talanton*) is from the parable of the talents (Mt 25:14~30), and was first used as a unit of weight (e.g., approximately 75 pounds). Later, it was used as a unit of coinage; present-day use of the term now indicates "an ability or a gift committed to one's trust to use and improve," according to Webster's New Twentieth Century Dictionary. The term gift (Greek, *charismata*) refers to special gifts of grace, which are freely given by God to his people to meet the needs of Christ's body, the church. The Lord gives people talents and gifts of various kinds according to the will of the sovereign God, including the gift of prophecy (1 Co 13:2; 14:1). Through prayer, we can ask Him to provide us the necessary wisdom throughout the process for each stage of the design for expository sermons.

2. Knowledge and Experience

We often use heuristics subconsciously in our daily life. People learn through past experience to improve or optimize the manner in which we treat others or the way we deal with

things, for the purpose of not repeating undesirable results or mistakes of the past.   An example of heuristics is given: if you picked fruit from a basket, took an orange, and found it to be sour, you are more likely to try an apple or pear (but not orange) in the next round.   Likewise, knowledge and experience can be gained through learning.

The Bible tells us that spiritual people, after being filled with the Holy Spirit, will gain not only knowledge, but also the ability to discern and to possess skills.   In other words, the Holy Spirit helps us to learn new skills and knowledge.   Bezalel, for instance, was called to build the tabernacle, as he was a skilled craftsman.   The Lord said: "I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts" (Ex 31:3).

Any person who has a heart after God and is eager to be filled by the Holy Spirit can certainly gain wisdom and the ability to discern.   What is the answer for the frequently asked question: If a person whose gift in preaching is not obvious, is there hope for improvement? The answer is yes, because of the will to learn and a willingness to fulfill his or her responsibility.

3.   Creativity and Spiritual insights

The term **creativity** is defined as having the power to create, being inventive, or being productive, according to Webster's New Twentieth Century Dictionary. Creativity and imagination are mutually connected; the effect of imagination is creativity, combining the development and the interchange of science and art.   This is an expression of wisdom.   Man filled with the Holy Spirit, like Bezalel (which means "in the shadow or protection of God") and his coworker Oholiab (which means "The (divine) father is my tent/tabernacle") were both men with creativity, imagination and wisdom; they were depending on the Lord to accomplish their responsibilities when He entrusted the work to them, explained by the NIV Study Bible in 1985.

The term **discernment** is defined as the power or faculty of mind by which it distinguishes one thing from another; the power of perceiving differences (of ideas or things); or having insight and acuteness of judgment, defined by Webster's New Twentieth Century Dictionary. Spiritual insight is defined as the means by which a spiritual person gains special discernment from the Word of God, making him having new understanding and insight toward spiritual things; it is also an expression of wisdom.   Therefore, heuristics is the combination of all three: creativity, imagination and spiritual insight.   These are all interconnected, and are not only the expression of wisdom, but also the effect of being filled with the Holy Spirit.

The Holy Spirit plays an important role in the design of expository sermon, because preaching is a ministry of partnership with God.   When the preacher fulfills his/her responsibility in preparing the sermon, the Holy Spirit would bless him/her with ability and insight. Consequently, we must pray to God and depend on Him in preaching.   This writer encourages

those who engage in preaching to utilize the following: the aforementioned sources of wisdom, the practice of the heuristic design of sermons, and the continuation to optimize one's sermons unceasingly through iterative optimization until the optimum sermon is found.

Example 6.0.1 Design a sermon using the combinatorial heuristic as the optimizing thrust

Title: Mission Impossible!

Text: 2 Kg 5:1~14

Proposition: Healing comes from trusting and obeying the Word of God, for nothing is impossible for God

Outline:

   I.   A triumphant general facing an impossibility: an undeserving disgrace

       1. There is none perfect (2 Kg 5:1)

       2. There is none righteousness (Ro 3:10~12)

   II.   A serious patient facing an impossibility: an unimaginable reality

       1. Contrasting responses of the woman vs. the king (2 Kg 5:3, 7)

       2. Contrasting responses of the prophet vs. the patient (2 Kg 5:8, 11-14)

   III.   A proud sinner facing an impossibility: an illogical prescription

       1. Contrary to reason (2 Kg 5:11, 12)

       2. Opposition due to prejudice (2 Kg 5:11, 12)

Discussions:

   *   Spiritual insight obtained from reading 2 Kg 5:7: "Am I God?" said the king of Israel after reading the letter, reflecting his thinking: "Mission Impossible?"

    *   Key phrase: "Mission Impossible." While this is the title of an old popular TV problem, the key word "impossible" was taken as the heuristic for optimizing the sermon design; from this, three main points (i.e., the Division) of the sermon are obtained.

6.1 The Hermeneutical Heuristics

"The Hermeneutical Heuristics" are the principles and methods of Hermeneutics.   These are used in the first of the three stages of the expository sermon design (i.e., the Exposition stage). This is the most foundational stage that relates directly to the success of the expository sermon. And the goal is to discover the "Exegetical Idea".   The hermeneutical methods discussed in this chapter must achieve this purpose accordingly.   Because Hermeneutics are not the primary subject matter of this investigation, the writer will only provide a brief introduction of a selected group of three practical methods for the purpose of illustrating the hermeneutical heuristics.   Each of the above will be discussed separately in this chapter.

◦ The Heuristics of the 7W's: Sec.6.1.1

◦ The Heuristics of the Key Word: Sec.6.1.2

◦ The Heuristics of the Structure Laws: Sec. 6.1.3

Helpful design tools relating to the Exposition stage, namely, the "Insight Recording Sheet" and the "Ananological Analysis Chart" are developed and they will be introduced in Chapter 7; this relates to the presentation of the main method [i.e., the Web-Chart Method (Sec.7.2.1 & 7.2.2)] in treating the expository sermon design.

6.1.1 The Heuristics of the 7W's

This is a method using the interrogative terms of the 7W's to help provide the three steps for beginning an Inductive Bible Study of any book of the Bible, for instance, the book by Kinsler (1972):

◦ Find out what kind of literature it is.

◦ Look for the historical background.

◦ Analyze the structure of the book.

These 7W's can be grouped into three teams as follows:

· The advance teams:

* What (Team leader)

* Who

* Where

* When

· The follow-up team:

* Why

* How

・The intern:

　　　* Why not

In the beginning phase of the exposition stage, (e.g. regarding what kind of literature and historical or geographical background of the text in question), the purpose of the advance team is for preliminary observation.   The follow-up team engages in more in-depth observation, while the intern team is involved in "the why not" investigation.   An illustration of the method of 7W's is provided below:

Example 6.1.1   Application of the heuristics of the 7W's on an expository unit of Lk5 : 1-11.

　　1a. <u>*What*</u> *happened to Peter?*

　　　　Jesus used a miracle to let Peter catch a large number of fish for the purpose of calling him to ministry. (Lk 5:6,8)

　　1b. <u>*What*</u> *did Jesus see?*

　　　　Jesus saw:

　　　　　◦ The mission field (Lk 5:1): "with <u>the people</u> crowding around him….."

　　　　　◦ The mission tools (Lk 5:2): "he saw…….<u>two boats</u>…"

　　　　　◦ The mission workers(Lk 5:2): "<u>the fishermen</u>, who were washing their nets."

　　2. <u>*Who*</u> *were the people on the scene?*

　　　　Jesus, Peter, James, John, possibly Andrew, and the multitude (crowding around Jesus).

　　3. <u>*Where*</u> *did these incidents happen?*

　　　　Lake of Galilee (Lk 5:1)

　　4. <u>*When*</u> *did this miracle happen?*

　　　　In the summer of 27AD, which was the beginning of Jesus' Ministry (the welcome period) when he was calling disciples.

　　5. <u>*Why*</u> *did Jesus go fishing with Peter?*

　　　　Jesus visited Peter's workplace because He knew Peter had a heart for His ministry; Peter offered his boat to Jesus as a mission tool.   Jesus, however, wanted to ask more of Peter. He wanted to establish a partnership with him in Jesus' service.   Jesus said, in those "entrusted with much, much more will be asked."(Lk 12:48)

　　6. <u>*How*</u> *did Jesus call Peter to ministry?*

　　　　Jesus wanted Peter to experience one fact: if Peter would honor Jesus at his workplace, Jesus would bless him even more if Peter worked for Him? (Lk 5:6-11)

　　7. <u>*Why not*</u> *just call Peter to ministry through a promise of blessings instead of miracle?*

　　　　Jesus performed a miracle to let Peter experience His Divine nature in a personal way; in

addition, seeing the effects of walking with Jesus and obeying Him made Peter know Jesus as well as himself.

Summary

Considering the insights gathered from the aforementioned discussions, the **exegetical idea** is found.   After some rearrangement of the exegetical idea (to make it a universal truth and consistent to the preacher's burden and /or church's need), the **homiletical idea** is discovered.   The reader is referred to Figures 7.2.2 and 7.3.1 for a concise and clear presentation of the aforementioned result using one of the design tools developed in this research.

- *The Exegetical Idea*: Peter offers his boat for Jesus' ministry, and Jesus calls the boat owner to be His partner in service.
- *The Homiletical Idea*: Jesus calls us to establish partnership with God to reach a lost world separated from Him because of sin.

6.1.2   The Heuristics of the Key Word

We begin with a definition of "key word," as there are many different definitions.

1. *Definition: The term key word is described as words or phrases having the same meaning or being used repeatedly as a key phrase.*

2. *Categories:*

There are three kinds of key words or key phrases:

(1) Repeated or synonymous words, phrases and clauses or sentences (Greek, *leitwort*):

For example, in John 15:1-8, the word "fruit" is a key word and the phrase "bearing fruit" is a key phrase; these both appears 6 times (Jn 15:2,2,2,4,5,8).   In the key sentence (Jn 15:4,5,7) "Remain in me, and I will remain in you" the word "remain" is synonymous to other two sentences (verses 5 and 7), emphasizing its importance.

(2) Words or phrases having special theological meaning:

In the book of Ruth, the Hebrew word "redemption" occurs 23 times, including: "kinsman-redeemers" (6 times, Ruth 2:20; 3:9,12; 4:1,3,14); kinsman/relative (7 times, Ru 2:1; 3:2,12,13,13,13; 4:5); and redemption (10 times, Ru 4:4,4,4,4,4,6,6,6,6,7).

(3) Words or phrases having a crucial effect on the text

In Ruth, the crucial turning point occurs exactly midway in verse 2:20 [3].   There are two terms in this verse worth noting:

- kindness (Ru 1:8; 2:20; 3:10)
- kinsman-redeemers (Ru 2:20; 3:9,12; 4:1,3,14)

The word "kindness" (Hebrew, *hesed*) can best be translated as "covenant love," "loyal love" or "loving kindness" and is a word of significance in the Old Testament occurring more than

140 times.   These phrases are considered key words based on the significance of the word, in addition to the frequency of repetition in the text.

3. *The method of the key-word involves three steps:*

- The first step: search for key words, key phrases and key clauses and notice their *frequency* of occurrence.

- The second step: record the key words, key phrases and key clauses and the *place* of their occurrence.

- The third step: discover the relationship between these key words, key phrases and key clauses in the text.

4. *Example 6.1.2*

   Use the method of the key word to determine the exegetical idea of Ro 4:1-16.

   Expository unit: Ro 4:1-16

   - The first step:
     * "Work" (Ro 4:2,4,5,6): 4 times
     * "Circumcise" (Ro 4:9,9,10,10,10,10,11,11,11,12,12,12): 12 times
     * " Believe", "trust" (Ro 4:3,5,11): 3 times
     * "Faith" (Ro 4:5,9,11,12,13,14,16,16): 8 times
     * "Righteousness" (Ro 4:2,3,5,5,6,9,11,11,13): 9 times
     * "Justified" (Ro 4:2, 5): 2 times
     * "Law" (Ro 4:13,14,15,15,16): 5 times

   - The second step:
     * "Works": concentrated in Ro 4:1-8
     * "Circumcise": located mostly in 4:9-12
     * " Law" gathered mostly in 4:13-16
     * "Believe" and "Trust": evenly appeared in Ro 4:3-16
     * "Righteousness" and "Justified": found in Ro 4:2-13

   - The third step:
     * "The relationship among the three key words, "works", "circumcise" and "law." These words belong to one category: the justification by the means of men.
     * The relationship between "faith" (including "believe" and "trust") and righteousness (including "justified")－justification by faith (Ro 4:3,5,9,11,13)－this is the means of God.
     * The relationship among the group "work", circumcise" and "law" and "faith" (including "believe and "trust") and "righteousness" (including "justified")－

men cannot be justified by work, cannot be justified by circumcision, cannot be justified by law; justification by faith alone.

5. *Summary:* The exegetical idea: Salvation cannot be credited to men by work, liturgy and law, justification by faith along.

6.1.3   The Heuristic of the structure Laws

1. *Definition*: *The structure of a passage is like the skeleton of a man.*   Its definition provides four kinds of characteristics as given by Kinsler (1972)*:*

- It is made up of several parts or divisions.
- These parts may be hidden, but they are there.
- They are tied together to form a central idea or plot or story.
- The structure holds the book together and gives it meaning which enables us to learn from it.

The various relations involved in literary structure are called the "structure laws" which are laws of logic.   They reflect the mental process of men and women as they think and as they express themselves in whatever medium they may choose to employ.   The structure laws provide a special means to observe the Scripture text.   The key is to collect information from the rhetorical perspective, discovering the relationships between the verses (namely the context of a given text or a book of the Bible).   Once this information is discovered, the next goal is to discover the "theme" or "idea" of the text.   With practice, preachers may implement different structure laws to design their sermons to provide a variety of preaching styles.   A list of the main literary relations, according to Traina (1985) that operate to make the framework of Biblical books possible is given in Table 6.1.1.   It is worth noting that the first law, "the law of repetition," is essentially the method of the key words given in Sec. 6.1.2.

2. *Example 6.1.3*

One can use the method of structure laws to discover the exegetical idea of the Book of Ruth.

The results of applying various structure laws (shown in Table 6.1.1) are given in the following:

(1) Law of repetition

Three key words are found:

- Redemption (23 times)(see Example 6.1.2)
  - * "kinsman－redeemer": 6 times
  - * "kinsman/relative": 7 times
  - * "Redeem": 10 times

- "Kindness" (or in Hebrew, *hesed*) (see Example 6.1.2) (Ru 1:8; 2:20; 3:10): 3 times
- "God" or equivalent: 25 times
  * "God" or equivalent (Ru 1:6,8,9,13,17,21,21; 2: 4,4, 12,12,20; 3:10,13; 4:11,12,13, 14): 18 times.
  * "God" (Ru 1:15, 16, 16; 2:12) : 4 times
  * "All mighty" (Ru 1:20,21): 2 times
  * "He" (Ro 2:12): 1 time

(2) Law of Comparison

* "Wings" (Ru 2:12) and "garment" (Ru 3: 9) both signifying protection as explained by the NIV Study Bible in 1985.

* Ruth－Orpah (Ru1:14), and Boaz (the unnamed kinsman) (Ru 4:6): they represent the main and the minor characters in the Book of Ruth, respectively. There were distinctive contrasts between these two categories. The main characters (Ruth and Boaz) were remembered by the Lord, while the minor ones disappeared from the salvation history.

(3) Law of Contrast

- Contrast on words
  * Pleasant (the meaning of "Naomi") and bitter (Ru1: 20)
  * Full and empty (Ru 1:21)
  * The living and the dead (Ru 2:20)
- Contrast between two leading characters
  * Ruth: young, alien, destitute window.
  * Boaz: a middle-aged, well-to-do Israelite security established in his home community.
- Literary Contrast
  * A briefly sketched account of distress (Ru 1:1-5; 71 words in Hebrew)
  * A concluding account of relief and hope (4:13-17; 71 words in Hebrew) as stated by the NIV Study Bible in 1985.

(4) Law of Causation

* Naomi through faith, returned to Bethlehem from Moab (Ru1: 1, 6), There she began her pilgrim's progress, which resulted in her transformation of emptiness to fullness (Ru 4: 13-17).

* Ruth's unswerving and selfless devotion (Ru 1: 8; 2:20; 3:10) to her desolate mother-in-law, Naomi; Boaz's kindness to these two widows. Through the

selfless, God-blessed acts of Ruth and Boaz, Ruth moves from emptiness to fullness (Ru 1:21; 3:17) from destitution (Ru1: 1-5) to security, and to hope (Ru 4:13-17).

* Striking examples of lives that embody the self-giving love that fulfills God's Law (Lev 19:18; cf. Ro 13:10) in their daily affairs. Such love also reflects God's love, and is a marvelous joining of man's action with God's (compare Ru 2:12;

Ru 3: 9).

* Ruth's participation in the coming kingdom of God is decided, not by blood and birth, but by the conformity of one's life to the will of God through the "obedience that comes from faith" (Ro 1:5).

* A delightful account of the remnant of true faith and piety in the period of the judges, relieving an otherwise wholly dark picture of that era.

(5) *Law of Cruciality*

The crucial turning point occurs exactly midway at Ru 2:20 showing symmetry as well as contrast as stated by the NIV Study Bible in 1985. (See Fig. 6.1.1)

(6) *Summary*

● The Exegetical Idea:

We give the following depending on the choice of the exposition unit.

* The self-giving love of man's action reflects the redemptive love of God's (Ru 2:20; 3:9).

* God promises the joining of the self-giving love of man's actions with God's (Ru 1:8; 2:20; 3:10).

● All the aforementioned spiritual insights obtained through the use of the structure laws can be summarized on a chart (see Fig. 6.1.1); the Analogical-Analysis Chart will be further discussed in Sec. 7.2.2.

Fig. 6.1.1   The Analogical Analysis Chart: The Exposition of Ruth

Searching for A Kinsman-Redeemer
(Ru 2:20; 3:9)

The self-giving love of man's action reflects the redemptive love of God's

Unity

The self-giving love of man's action

The redemptive love of God's action

The distitution of life

Darkness

The redemption of the universe

Brightness

A despairing and hopeless life (Ru 1:1~5)

71 words in Hebrew

Ruth's selfless love to Naomi

Boaz's selfless love to these two widows: Ruth and Naomi

Selfless devotion of David, a true decendent of Ruth and Boaz, to the Lord, fighting fiercely for Israel.

Selfless obedience of the great "son of David," exemplifying the redemptive love of God to the world

A full and hopeful life (Ru 4:13~17)

71 words in Hebrew

- Bitterness
- Emptiness
- Despair
- The dead

- Pleasantness
- Fullness
- Happiness
- The living

Main characters:
- A Moabitess' complete loyalty to the Israel family
- A well-to-do Israelite's self-giving love toward the two widows

The action of men

The self-giving love that fulfills God's law

The action of God

Redemption, Rewards

Unity

God promises the joining of the self-giving love of man's actions with God's

Practicing the Life-style of Self-giving Love (ḥesed) (Ru 1:8; 2:20; 3:10)

Minor characters: Orpah   The unnamed kinsman

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Table 6.1.1   Various Kinds of the Structure Laws

The Kind of Structure Laws	Definition	Illustration
Law of Repetition	The reiteration of the same terms, phrases, clauses, etc.	Jn 15:1-8, the term "bearing fruit" appears six times (Jn 15:2,2,2,4,5,8)
Law of Comparison	The association of like things.	Ps 123:2 "As the eyes of <u>slaves</u> look to the hand of their master, as the eyes of a <u>maid</u> look to the hand of her mistress, so <u>our</u> eyes look to the Lord our God.
Law of Contrast	The association of opposites.	1Jn 1:6-7 "walk in <u>the darkness</u>…walk in <u>the light</u>…"
Law of Causation and Substantiation	The progression from cause to effect and from effect to cause.	1Jn 2:15 "Do not love the world or anything in the world. If anyone <u>loves the world</u>, <u>the love of the Father</u> is not in him. Ro 8:18-30
Law of Cruciality	The utilization of the principle of the pivot. The subject matter is arranged so that it turns around or upon some one factor.	Ge 3:6 "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her and he ate it."
Law of Climax	The arrangement of material in such a way as to progress from the lesser to the greater and ultimately to the greatest.	Mt 11:5 "The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and <u>the good news is preached to the poor</u>."
Law of Particularization and Generalization	The movement from the general to the particular, and from the particular to the general.	Heb 11 Jas 2
Law of Interrogation	The employment of a question or problem followed by its answer.	Lk 2:49a "<u>Why</u> were you searching for me?"
Law of Explanation	The presentation of an idea or event followed by its explanation.	Lk 2:49b "<u>Didn't you know</u> I had to be in my Father's house?"

6.2　The General Homiletical Heuristics

"The General Homiletical Heuristics" are the principles of homiletics.　These heuristic are developed to help the designers to utilize the homiletical knowledge as well as design experience in solving the problem.　We have described these heuristics with respect to the expository sermon design.　This is formulated as a heuristic combinatorial optimization problem, and is reviewed in the following two sections.

6.2.1　The Rules on the Design Variables

There are a total of 8 design variables, or design components (see Table 4.2.1).　The homiletical heuristics on the design variables include at least the following two types:

1. *Quantitative constraints of design variables as heuristics.*

   First, there are two kinds of design variables, each with its own constraints.　For instance, the title of a sermon should not be too lengthy; likewise, the content of the title should be interesting and should arouse curiosity.　The introduction of a sermon should be brief, and should usually be limited to approximately five minutes.　Secondly, in addition to the *individual* constraints on design variables, there are *overall* constraints on the combination of design variables of a sermon; for example, the overall sermon length should usually be limited to a preaching time of 30-40 minutes.

2. *Qualitative constraints of design variable as heuristics.*

   A summary of qualitative constraints is given in Fig.6.2.1

Fig. 6.2.1   The Homiletic Heuristics of the Design Variable
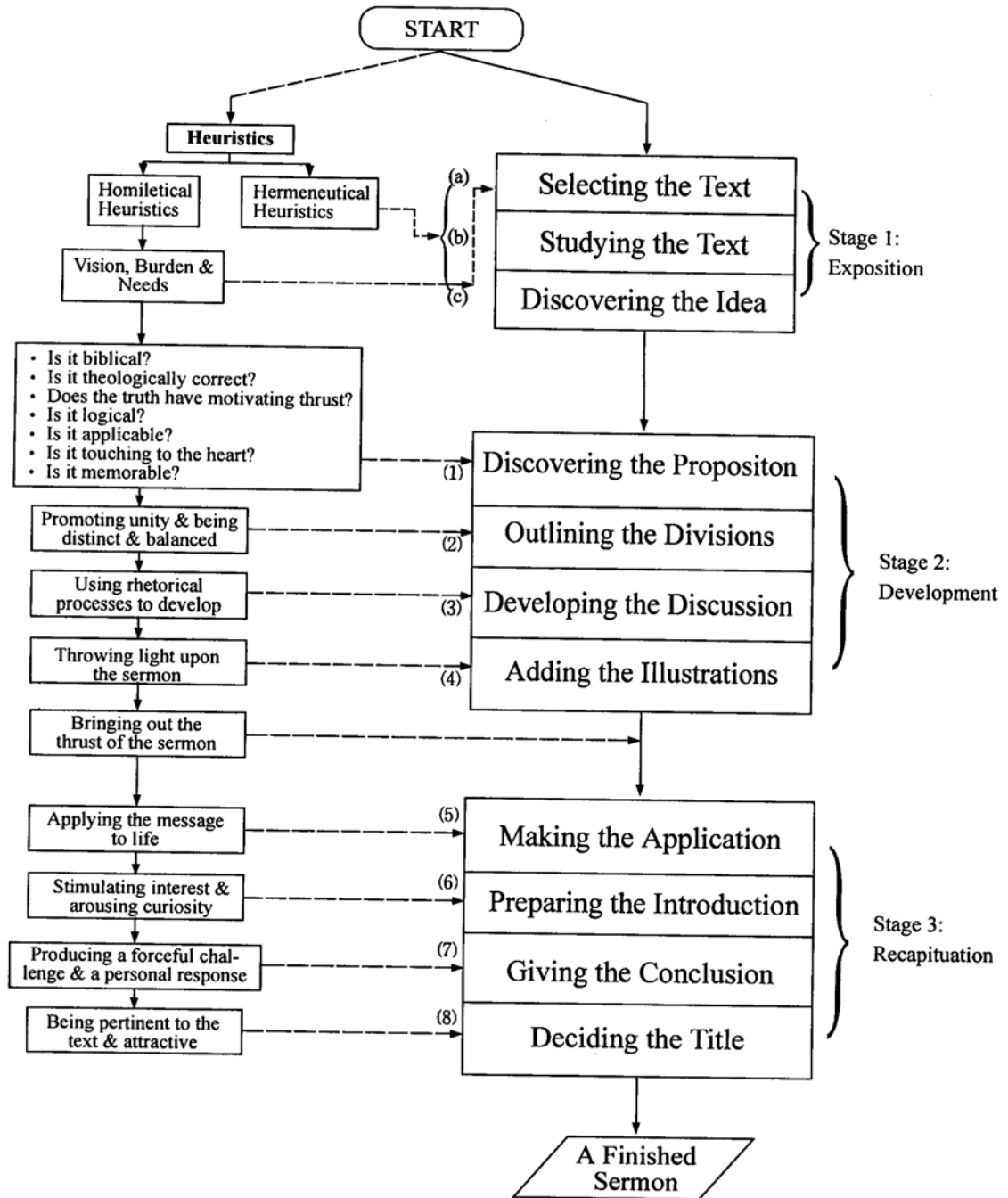
6.2.2   The Techniques of Various Methods

There are various homiletic methods that have been used in the design of sermons and each supposedly has its advantage in the design of different sermon styles (for achieving various purpose).   Consequently, they contribute to the "wisdom bank" of homiletical heuristics.   A summary of these techniques described by Hamilton in 1992 include:

1. The key-word method

This is often called the "Kollerian" method, for it is based on the work of Koller (1962) who was the first to systematize and publish this method.   This has been further modified and popularized by Perry (1981), Whitesell (1950), Melaughlin (1968) and others.   The Kollerian method is considered to be one of the most useful and usable methods, according to Perry (1981) either with expository or textual sermons.   This method involves three steps: first, a carefully prepared mechanical layout of a specific passage; secondly, a determination of two or more "parallel ideas" in the text (that relate in the same way to the same theme); and lastly, the consideration of these parallel ideas to be the Divisions of the sermon.   The keyword is a homiletical device used to identify whether true parallel ideas exist (i.e., they are capable of being identified collectively by a keyword); therefore, the keyword is the bridge to provide a smooth transition from the Proposition to the Divisions.

2. The Analytical Method

The analytical method is applicable to expository preaching, particularly when long text may prohibit the effective use of other methods.   This method is more didactic than persuasive, therefore, it is particularly suitable for the teaching ministry of the pulpit.   With the analytical method, the sermon design process is similar to the keyword method.   The divisions, however, are based on "thematic segments" in the text (i.e., the divisions depend upon the various parts into which the subject can be divided and analyzed).

3. Textual Methods

The textual method was discussed in Chapter 2 (see Sec. 2.1.2).   This approach, unlike the other sermon methods presented, begins with the "Proposition" rather than the subject (which is the specific topic to be analyzed or preached).   The textual method involves only one to three verses, with the proposition being the actual text itself.   When outlining the "Divisions" via the textual method, there are four approaches:

   *   *The Implicational Approach:* This approach draws principles or implications from the text to make the meaning of the text clear.

   *   *The Telescopic Approach:* This approach allows each succeeding point to add a new idea then the thought of the previous one.

Example: The Title: The Need of This Hour (Mt 28:16-20)

    I.   The Need of This Hour is People (Mt 28:16)

    II.   The Need of This Hour is Disciple (Mt 28:16)

    III.   The Need of This Hour is Disciple-Making Disciples (Mt 28:17-20)

* *The Ladder or Chain Method:* This method is similar to the telescopic method but the Divisions grow out of or build upon the previous point.   The difference lies in that the final thought of the previous division becomes the first thought of the new division.

* *The Illustrational Approach:* This approach is a "topical" approach (see Sec. 2.1.1) in which each division consists of one biblical illustration of the truth of the proposition. Illustrations are used here as a key-word device in the method of key word.

4. Problem-Solving Patterns

This type of preaching is particularly related or directed to the daily life problems that the congregation or group is facing.   It has also been called problem-solving preaching, life-situation preaching, and pastoral preaching.   One of the problem-solving patterns can be effectively used by taking the interrogative approach using the method of the 7W's (as presented in Sec. 6.1.1).   In addition, biographical sermons can be chosen for this type of problem-solving preaching.   Wiersbe (1994) provides suggested study guides for biographical sermons, using the method of the 7W's in his excellent book "*Preaching & Teaching with Imagination.*"

5. Preaching with Imagination

This is biblical preaching using imagery in the texts of sermons.   The purpose is to use word pictures from the Scripture to help people see spiritual truth.   Wiersbe's book (1994) provides an excellent reference on this topic.   A flow-chart for the design of imaginative preaching is listed in Fig. 6.2.2

Fig. 6.2.2   The Flow-Chart for the Design of Imaginative Preaching
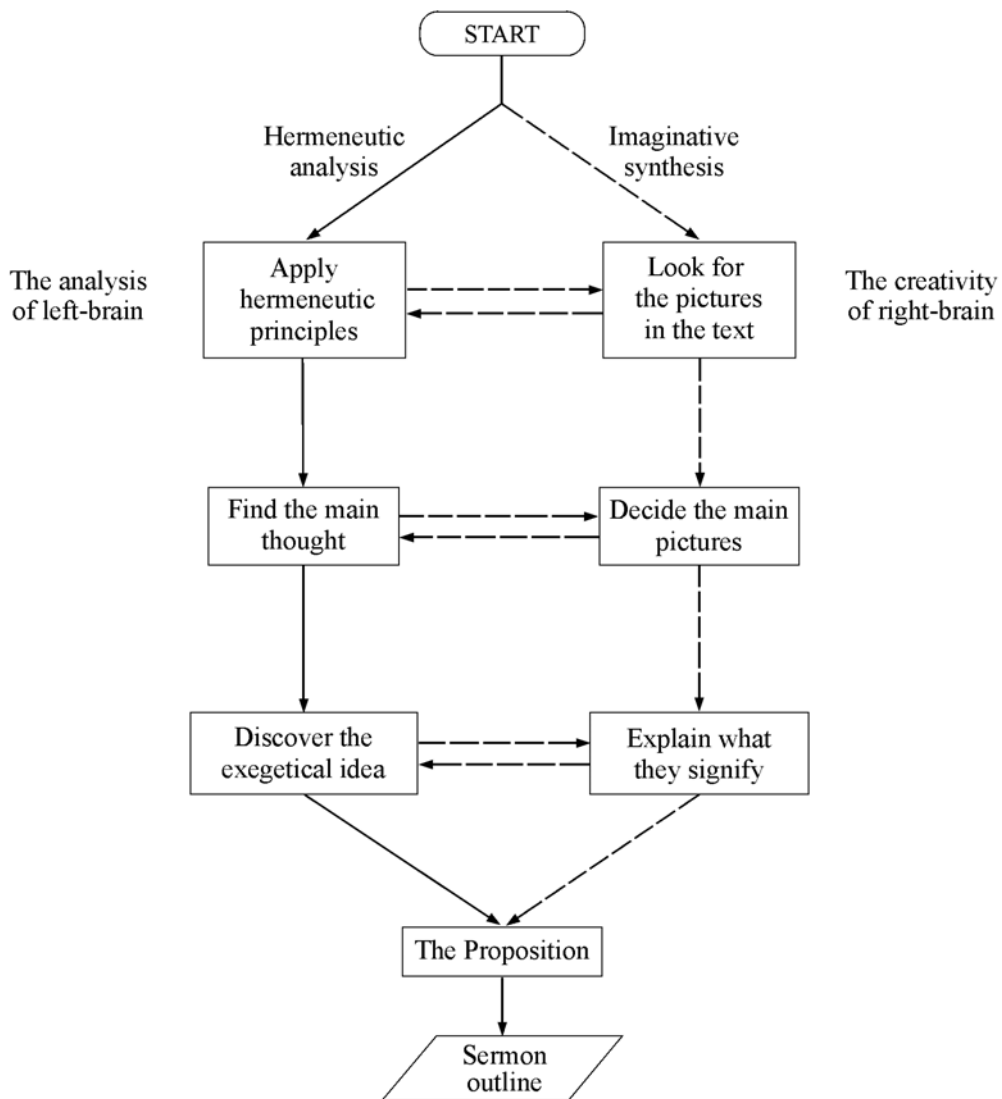
6. The Deductive Method:

This method, sometimes called the syllogistic method, is based on pure deduction, a form of reasoning moving from a general truth to a specific truth.　A simple syllogism consists of three statements: the major premise, the minor premise, and the conclusion.　The "Divisions" of a sermon will always be the two main premises, and should logically lead to the conclusion. The conclusion is always the "Proposition" of a sermon (i.e., the bottom line of the argument presented in the text).　This method, therefore, will always result in a 3-point sermon. Please see Fig.6.2.3 for more information.

7. The Inductive Method

This inductive method is based on an argument that moves from specific instances to a general truth (see Fig. 6.2.4).　In this post-modern world, people generally prefer to hear preaching of this method compared to a more traditional method, which has a more authoritative style of the deductive approach; this is particularly true with a youth or younger generation.

8. The Narrative Approach

While the term "narrative preaching" has various definitions and can be interpreted differently, the author's focus on the narrative approach is based on a type of "storytelling" preaching.　This type of sermon varies from the traditional type (i.e., divisions that explain a central idea of homiletical arrangement) to one that purposely tells a single story with a spiritual point, according to R.A. Jensen (1980) and H.S. Shoemaker (1985).　There are nine design components of a story as stated by Hwang and Lee in 2003.

- ◦ Narrator/Narrate
- ◦ Point of View
- ◦ Character
- ◦ Plot
- ◦ Setting
- ◦ Repetition
- ◦ Omission
- ◦ Irony
- ◦ Dialogue

In the design of a story, the following steps are suggested by Hamilton (1992) and they are the heuristics:

- ● Select the text

- ◦ Recast a biblical text, or

- ◦ Choose a narrative text

- Identify the purpose－The Proposition

  - ◦ What is the theology of the text?

  - ◦ What is the purpose of the text?

- Identify a plot

  A structure of plot using conflicts as the developing process was suggested by Poythress in 1987 (as shown in Fig. 6.2.5 and Fig. 6.2.6 which illustrates the plot of Genesis 39).

- Decide on a point of view

  Hamilton (1992) suggested that a story is probably best told from one point of view.

- Choose a specific storytelling mode

  Stories can be told in one of the three modes.   First, the story should be told in the third person.   Conversely, it can be told in the first person (autobiographically). Otherwise, the story can be narrated in the first person, with the preacher taking the role of the person whose point of view is being presented.

- Plan the organization of the sermon.

  The preacher must arrange the nine design components of the story in such a way that the thrust of the truth may come out in a most interesting, creative and dynamic way.

Fig. 6.2.3   The Deductive Sermon

```
                    ╭─────────╮
                    │  Start  │
                    ╰────┬────╯
                         │
                         ▼
                    ┌─────────┐
                    │  Idea   │
                    └────┬────┘
                         │
        ┌────────────────┼────────────────┐
        │                ▼                 │
  ┌───────────┐   ┌─────────────┐   ┌─────────────┐
  │1st Division│  │2nd Division │   │3rd Division │
  └───────────┘   └─────────────┘   └─────────────┘
        │                │                 │
        └────────────────┼─────────────────┘
                         │
                         ▼
                  ╭──────────────╮
                  │  Conclusion  │
                  ╰──────────────╯
```
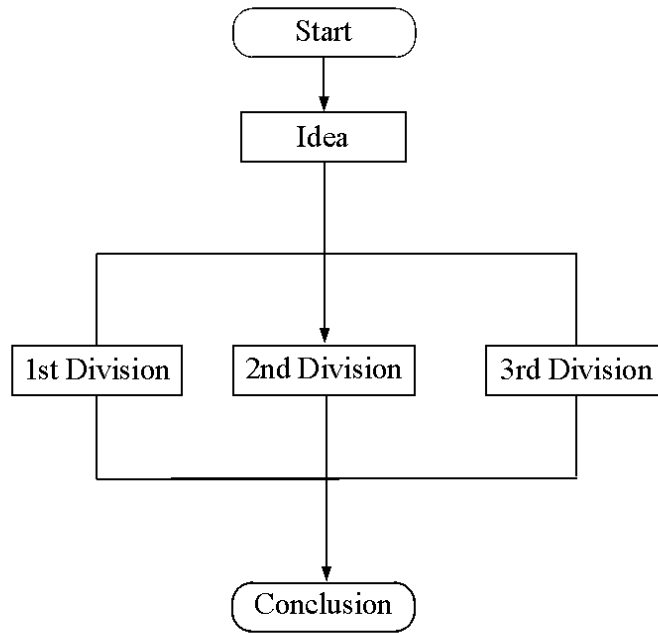
Fig. 6.2.4   The Inductive Sermon

```
                    ╭─────────╮
                    │  Start  │
                    ╰────┬────╯
                         │
        ┌────────────────┼────────────────┐
        │                ▼                 │
  ┌───────────┐   ┌─────────────┐   ┌─────────────┐
  │1st Division│  │2nd Division │   │3rd Division │
  └───────────┘   └─────────────┘   └─────────────┘
        │                │                 │
        └────────────────┼─────────────────┘
                         │
                         ▼
                    ┌─────────┐
                    │  Idea   │
                    └────┬────┘
                         │
                         ▼
                  ╭──────────────╮
                  │  Conclusion  │
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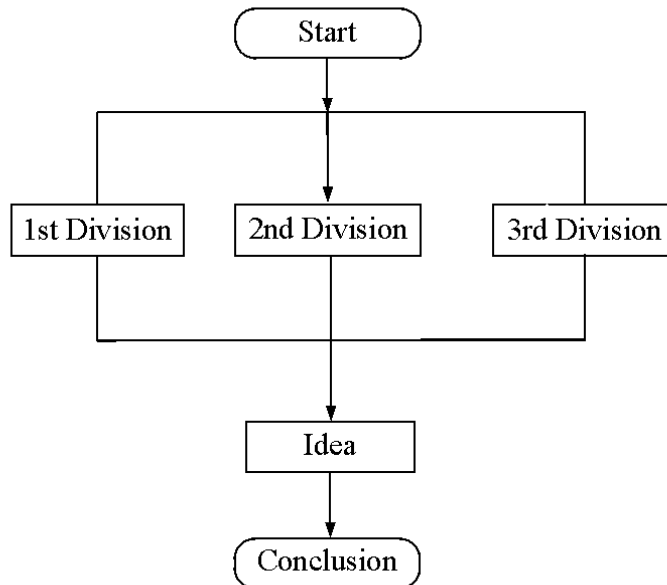
Fig 6.2.5   A Structure of Plot

Conflict most intense

Conflict begins to unravel

Climax

Original
conflict
resolved

Conflict
generated

Action begins

Action ends

Complications

Resolution

Setting   Preliminary
                 incidents

Outcome   Conclusion
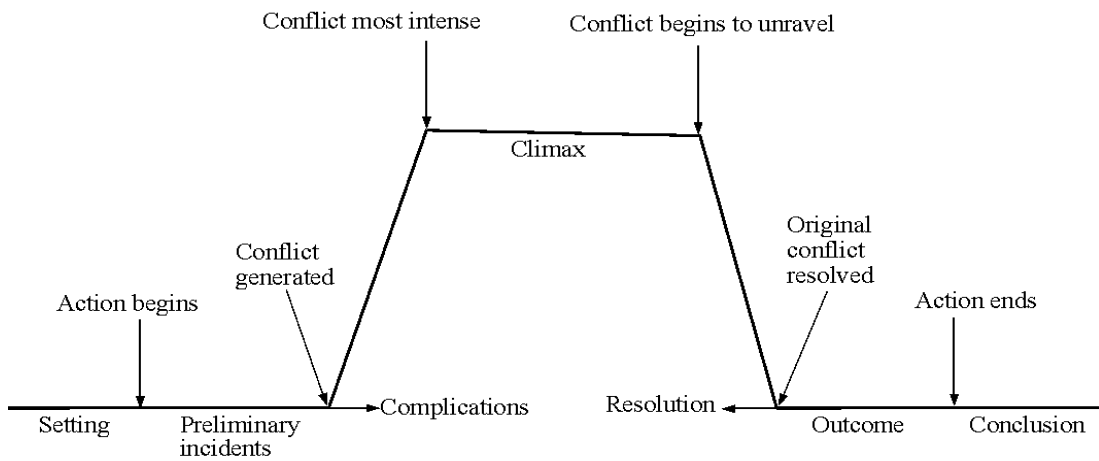
Fig. 6.2.6   The Plot of Genesis Ch. 39

39:10~12

39:13~18

Three waves of
stepwise temptations

Twice being
falsely accused

Joseph was put in prison

39:7~9

39:2~6

39:19~20

39:21~23

39:1
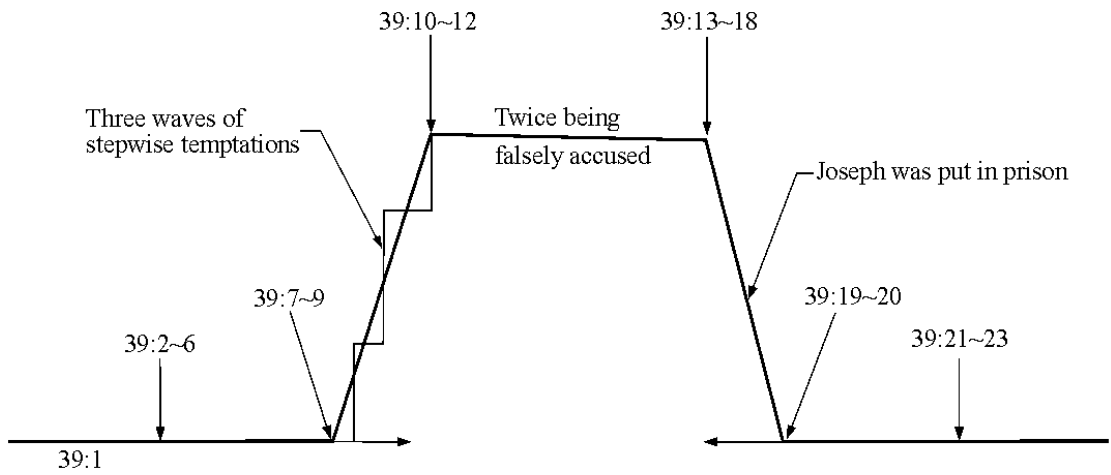
Table 6.2.1   The Homiletical Heuristics－The Exposition Stage

I. The Exposition Stage	
Steps	Heuristics
(a) Select the Text	1. It should meet the need of the church and have an important application in the life of your congregation. 2. It should be interesting. 3. It should not be too long or complicated.
(b) Study the text ・ State the sermon purpose ・ Write a summary of the text	1. It should be similar to the purpose expressed in the text. 2. It should be personal. 3. It should be clear and definite. 1. It should be the main ideas in the passage. 2. It should be in logical order. 3. It should be brief.
(c) Discover the Exegetical Idea	1. It is the concise version of the summary and should be a complete sentence expressing one main or essential idea of the text. 2. It should involve key words, key phrases and key clauses in the text. 3. It should be around 10 words or less.

Table 6.2.2　The Homiletical Heuristics－The Development Stage

II. The Development Stage	
Design Variables	Heuristics
(1) Discover the Proposition 　　(Homiletical Idea)	1. It should be the conversion of the exegetical idea to a timeless truth general stated in the present tense. 2. It should be an explicit and positive assertion. 3. It should be specific and the assertion of a vital truth.
(2) Outline the Divisions	1. They should grow out of the proposition with each division contributing to the development or elaboration of the proposition. 2. They should parallel each other and be entirely distinct from one another, each contains a single basic idea. 3. They should be arranged in some form of progression.
(3) Develop the Discussion	1. It should be the proper unfolding of the ideas contained in the divisions, pressing toward discussion of the one idea in the division. 2. It should maintain five qualities in its development: unity, proportion, progression, brevity and clarity. 3. The method of development should involve the following: explanation, exegesis, argumentation, amplification, quotations, illustration and application.
(4) Add the Illustrations	1. They give clarity to the sermon. 2. They make the sermon interesting. 3. They give vividness and emphasis to truth.

Table 6.2.3   The Homiletical Heuristics－The Recapitulation Stage

III. The Recapitulation Stage	
Design Variables	Heuristics
(5) Make the Application	1. Draw universal life application principles. 2. Relate to specific or definite real life problems. 3. Show how the truth can be applied to your life.
(6) Prepare the Introduction & (7) Give the Conclusion	1. They should arouse interest in the topic of the sermon. 2. They should focus attention on the purpose of the sermon. 3. They should motivate the listener to decision and action.
(8) Decide the Title	1. It should represent the content of the proposition. 2. It should arouse interest. 3. It should be concise.

6.3   The Special Homiletical Heuristics of Gifted Preachers

The special homiletical heuristics are the unique characteristics of gifted preachers that God had used throughout the ages.   In this research, five such individuals were chosen: John Calvin (1509-1564), Charles H. Spurgeon (1834-1892), G. Campbell Morgan (1863-1945), Stephen Olford (1918-2004) and Adrian Rogers (1931-2005).   They were selected for inclusion into this study because of the following reasons: they were truly the giant preachers of their respective days, they still exert impact today, and their spiritual influences on this writer were profound.   Among them, Stephen Olford had been the writer's pastor during his graduate student years at Columbia University (New York) between 1972 to 1973.

6.3.1   The Heuristics of John Calvin's Preaching (1509-1564)

Dr. A. K. Curtis, the Publisher of "Christian History" (1986) said that 'the three "big names" for which we have received the most requests from readers to present in a full issue are Augustine, Luther and Calvin.' Charles Haddon Spurgeon also said, "the longer I live, the clearer does it appear that John Calvin's system is the nearest to perfection" reported by "Christian History" in 1986. Calvin and Calvinism certainly have had a great influence in the Western world, as their effects have been both biblical and practical.   Biblical, Calvin's high view on the sovereignty of God and his strong emphasis on the Word of God have placed Biblical exposition as an important role in church pulpit.   He considered the Spirit of God always working together with the Word of God. However, in actual practice, the Spirit of God that does not usually take a direct role of revelation; rather, the Spirit of God allows the Word of God be "the spectacles," revealing the true God to us. In Calvin's opinion, the preacher was a servant of God working for both the Word and the Spirit of God.   Calvin's preaching consequently, is expository.   On the practical side, Calvin (1960) stated in his world-renowned book "Institute of Christian faith," that the purpose had been in the pursuit of a value system built on belief.

The major characteristics or the heuristics of Calvin's preaching can be summarized as the following:

1. Preaching with passion

Regarding Calvin's preaching, T. H. L. Parker gave a good research summary in three of his books, published in 1947, 1975 and 1992, respectively.   He used the word "familiar" (French, *familiere*) to describe the characteristic of Calvin's preaching. The goal of Calvin's sermons was to promote familiarity between the Word of God and people, just like the familiar person-to-person relationship.   Calvin's purpose of preaching was to promote people's understanding of the Word of God; through

preaching, a person would know God and him- or herself. Consequently, a deeper relationship is established with passionate preaching. Calvin, who preached 3,000 sermons in 15 years, as reported by Wiersbe and Perry in 1980, and he was evangelistic and preached expository sermons verse by verse.

2. *Preaching with a purpose*

Calvin asked for careful application on the Word of God and applied logic and sound doctrine for the design of purpose-driven sermons. Parker (1992) quoted Calvin's sermon on Job 26: 2-3: "when we apply the Word of God, there must be a clear purpose; never beating around the bushes." While Job's friends expressed words of comfort, they were not beneficial to Job, because their applications of the Word of God could not meet Job's urgent need. It was in that context, Calvin gave three examples not to follow: (1) a doctor explains medical science to a needy patient; (2) a developer shares his or her big plan of developing a community to a buyer who is anxiously waiting to move-in a house; and (3) a lawyer talks about the basic principles of the constitutions to his or her client who needs a quick resolution for a pressing legal dispute.

3. *Preaching with simplicity*

While an intellectual, Calvin's feature of preaching was simplicity. He used common vocabulary, simple sentences and preached what the market people could understand. Similarly, God communicates to men like this. In other words, He adjusted himself in order to meet us at our level.

4. *The preacher is only a messenger*

When Calvin was preaching, he referred to his listeners as "we", rather than "you" according to Parker (1947, 1992). This was because Calvin considered the preacher a messenger, who not only delivers the message, but also listens to it. Calvin considered the ideal message of a preacher to possess the characteristic of selflessness. When this quality was acquired, preaching could then reach two possibilities: first, it enables the preacher to preach with courage (despite fear because of one's weakness); secondly, it makes the preacher aware of his or her position as a messenger. As preachers, we are only the instruments used by God for proclaiming the Word of God. The messenger is not important; rather, the master is the center of our preaching. Consequently, Calvin never mentioned testimonies or private matters personal to himself

5. *The audience needs to prepare their hearts*

Calvin believed that the audience should share equal responsibility with the preacher for making the preaching a success.   What then is the responsibility of the audience? Calvin believed that the audience needed to prepare their hearts for receiving the message.   Characteristics of a prepared heart include: a God fearing heart, a heart of expectancy, and an obedient heart.

6. *The joining of preaching with Holy Communion is emphasized*

Calvin believed that the participation in Holy Communion could help people in their reception of the Word of God.   Communion not only serves as a picture of remembrance, but also makes people personally observing the Word of God; however, the significance of the Holy Communion must be explained by using the Word of God stated by Parker (1992).

The afore-mentioned six points that are useful as heuristics, largely characterized the preaching of John Calvin.   William Cunningham, a Scottish Theologian," as reported in "Christian History" (1986), proclaimed Calvin as "the man who, next to St. Paul, has done good to mankind."

6.3.2   The Heuristics of Charles H. Spurgeon (1834-1892)

Charles Haddon Spurgeon has been considered the "prince of preachers"; during his lifetime, he is estimated to have preached to 10 million people according to "Christian History" (1971).   No chapel seemed large enough to hold his audience.   Why would thousands come to hear him speak? Today, 115 years after his death, Spurgeon's influence is still felt.   Currently, Spurgeon has produced more printed material than any other Christian author, living or dead, as can be shown by his written records (1954, 1979, 1982).   Drummound (1971 pp14-16) unveiled in *Christian History* the secrets regarding Spurgeon's influence as a preacher, and these results are summarized as the special homiletical heuristics below:

1. *Christ-centered preaching*

Spurgeon believed in the Gospel and in the power of preaching.   The uniqueness of his preaching is focusing on Christ.   Spurgeon once described his preaching approach by saying; "I take my text and make a bee-line to the cross." His sermons demonstrated his burning desire to preach the gospel and see people won to faith in Jesus Christ.   Spurgeon, who's preaching was largely textual, was a Calvinist and has sound, doctrinal preaching.

2. *Preaching with innovations*

Spurgeon preached with good style and broke from tradition and convention.

He preached a relevant gospel in such a way that common people gladly wanted to listen to him.   He spoke in a dramatic, eloquent, and even humorous manner. Spurgeon also preached with imagination by painting word pictures and using rich illustrations.   He strove to be a communicator, addressing people where they were and spoke simply to their deepest needs.

3.   *Drawing on a deep spirituality*

The "Prince of preachers" was a man of God with profound depth and breadth of spirituality.   He was devoted to discipline prayer as well as to the Word of God. He lived a life exemplifying Christian commitment when standing in the pulpit.   This itself gave power to his preaching.

4.   *Developing dramatic gifts*

Spurgeon was endowed with many gifts, one being his beautiful, clear and powerful speaking voice, which had melody, depth and excellent resonance.   His second gift was his charisma (Ro 12:6), as he had a style and quality of his character that was captivating; thirdly, he had the gift of preaching.   He could prepare sermons quickly and efficiently (e.g., preparing his Sunday night sermon on Sunday afternoon). Spurgeon often walked to the pulpit with only a simple, sketched outline. Sometimes, this was written on the back of an envelope; nevertheless, his sermons were delivered eloquently.   Finally, he had a virtually photographic memory, which helped him recall his biblical study when needed up at the pulpit.

Spurgeon never took for granted the gifts he was bestowed; rather, he developed them to the utmost for his service of the sovereign God.   He had a hard-working attitude, and often worked 18 hours a day reported in *Christian History* in 1971.   He was indeed the example for all servants of God as a model for the fulfillment of our human responsibility.

6.3.3   The Heuristics of G. Campbell Morgan (1863-1945)

G. Campbell Morgan was known as "the prince of expositors", and became one of the greatest preachers of his day; his books, which total 90 reported by Wiersbe and Perry (1984), including his book, *Preaching*, and his preaching recorded in *The Westminster Pulpit*, still teach the Word to God's people.   The three distinct characteristics of Morgan's preaching are listed below.   These are the heuristics of Morgan.

1.   *The devotional expository preaching style*

Morgan is noted for his exposition of the Scriptures, particularly the four

gospels.   This was the strength of his preaching (e.g., having a sound exposition of the text).   Even as a teenager, he knew he had a gift for preaching and could exert a strong influence over his listeners.   Morgan's expository process involved analysis, synthesis and application of the Scriptures according to Wiersbe and Perry (1984). With his unique gift of spiritual insight, he developed a devotional expository preaching style with his sanctified imagination.   Most of his works were devotional and well received.   Sinclair Ferguson (1999 pp52-53), however, took one of Morgan's remarkable sermons (on 2 Sam 9:13) as an exegetical example of a fundamental transgression of hermeneutic principles.   Ferguson gave warning that in preaching; " we are weak and poor in explaining, expounding and exalting God, Christ, grace, glory.   We are often too much in a hurry to get to application." Application must always be built on the solid foundation of observation and explanation.

Morgan (1937) did remind his readers or audience to use imagination with care. He said in his book, *Preaching*, "imagination does seem a most dangerous thing to say－for imagination can play all sorts of tricks with us－unless I add that the activity of imagination must be guarded by the operation of all other faculties. Perception is the grasp of the actual, memory preserves it, suggestion reproduces it, comparison weighs it, reason balances it, imagination sets it all on fire."

2. *The essentials of Morgan's preaching*

Morgan believed that "the essentials of a sermon are Truth, Clarity and Passion" as stated in his book, *Preaching* in 1937.   Morgan's preaching was characterized with the thrust of truth and passion; he used an overwhelming strength of sermon content to earn a response from the audience.   This author defines this as the "Napoleonic style of preaching." It was said that Napoleon had a unique military strategy of engaging combat warfare.   Napoleon used multiple levels of combat divisions (such as infantry, cavalry, and artillery), arranging them in a particular way to accomplish his purpose for each level of engagement.   Between connecting levels, there were overlaps to reinforce the connection.   The time for combat engagement (at the current level of the field) and the initiation of the next level for reinforcement were all controlled by the commander-in-charge for achieving maximum effects.

Morgan's preaching usually involved three levels or divisions of advancing the delivery of a sermon, for the purpose of winning the souls of the audience.   The

strength of his preaching is the truth (e.g., the ammunition); it is carried through by the reason of logic with clarity and delivered by the thrust of "passion." In Morgan's writing, he often used the word "movements" as a military terminology. In the introduction of the sermon, Morgan would summarize by saying, "in this sermon, we have three movements: the first is… the second is… and the third is…"

Morgan's preaching preference was to first outline the divisions. The advantage of doing this is to inform your audience ahead of time what they can expect to hear. Consequently, they would learn "the idea" or "the Proposition" at the beginning of the sermon. He would use the art of repetition to allow certain "connections" between the divisions in order to ascertain a smooth transition at the movement of truth. Morgan (1937) was adamantly against the preaching of a sermon without divisions. His strategy was highly effective, as it demanded a response from the listener.

3. *The secret of Morgan's preaching*

People often asked Campbell Morgan what the "secret" of his effective Bible-teaching and preaching ministry was. His answer was always, "work hard, work, and again, work!" Morgan would never expound a book of the Bible until he had read it fifty times. Morgan also believed that every sermon was characterized by two things: originality and authority. He said in his book, *Preaching* in 1937: "Originality in preaching consists in the interpretation of [the] revelation [of God]. The sermon which is a true interpretation of any part of that sum totality of truth that we have in the Word is original…. [and] to us carries the conviction of truth, which is authority" (Mt 7:28,29).

6.3.4 The Heuristics of Stephen Olford (1918-2004)

Dr. Stephen Olford, who was born in Zambia as the son of missionaries, was educated in the United Kingdom and served at the Calvary Baptist Church in New York City (1959-1973). Olford established the Institute for Biblical Preaching (IBP) in 1980 and was the founder of Olford Ministries International in Memphis, Tennessee. He was recognized both nationally and internationally for his powerful exposition of Scripture, and was a man of great compassion. Olford's major contributions were two fold: the publishing of his seven-year set of expository sermon outlines in *Institute for Biblical Preaching* between 1980-1989, and the teaching ministry of the IBP to train the laity as well as clergy on expository preaching. This was because Olford's vision and burden was fighting the war on spiritual famine and poverty both at home and abroad.

The characteristics and heuristics of Stephen Olford's preaching is summarized in the following:

1. *Christ-centered and well-organized expository preaching*

   Olford expository sermon preaching was Christ-centered and well-organized, using carefully prepared personal and biblical illustrations.   A typical sermon of Olford's (1980, pp21-28), taken from the New Year's Sunday sermon of his seven-year sermon outlines in the *Institute for Biblical Preaching*, is defined below:

   Example 6.3.1   *An example of Olford's expository sermon*

   The Title: God's New Thing

   Expository unit: Isa 43: 18-21

   Introduction: With God, life is worth living.   Because He is a God who is always doing new things, life can never be boring for the true Christian.   In this text for a New Year we have:

   I. The Promise of God's New Thing (Isa 43:18-19)

   1) God Promises to Transcend the Things that are Past (Isa 43:18-19)

   2) God Promises to Transform the Things that are Present (Isa 43:14-17)

   II. The Purpose of God's New Thing (Isa 43: 19-21)

   1) God's Purpose is to Satisfy His own People (Isa 43: 20)

   2) God's Purpose is to Magnify His own Person (Isa 43:21)

   III. The Prospect of God's New Thing (Isa 43:22-26)

   1) The Failure of Man to Cope (Isa 43:22,24)

   2) The Nature of God to Care (Isa 43:25-26)

   Conclusion: With God, the best is yet to be.

2. *The use of alliteration*

   Alliteration can serve as an excellent aid to the memory (see Fig. 6.2.1, the 7[th] homiletical heuristics for discovering the "Proposition") and may prove very useful in the design of sermon structure for the "Divisions".   The use of alliteration will help people find a word to conform to the sound of words in other divisions or subdivisions.   Some people, however, go to extremes in an effort to achieve symmetry in the outline.   Users of this technique should be reminded and cautious if that word may indeed misconstrue the thought of the sacred text.   Stephen Olford mastered the art of alliteration in Preaching and has been called "The Preachers' Preacher."

6.3.5   The Heuristics of Adrian Rogers (1931-2005)

Adrian Rogers, a pastor of the 28,000-member Bellevue Baptist Church in Memphis, Tennessee for 32 years, was a three-time president of the Southern Baptist Convention in the United States.   He was a gifted preacher of God and thousands came to know Jesus because of his ministry.   Rogers, who passed away November 15, 2005, was one of the great contemporary preachers in America.   His preaching styles shared some common points with Olford, and the heuristics of Adrian Rogers can be summarized as follows:

1.   *Evangelistic and expository Bible preaching*

A long time pastoral friend of Rogers was asked at Rogers' memorial service what he remembered about this man.   Without hesitation, his friend answered: love of Jesus and concern for the lost! Adrian Rogers had a strong passion to share what was dearest in his heart to whoever he would meet and talk.   He was a charismatic, compassionate man of God.   Rogers was a gifted preacher and his preaching had many unique features: strong use of the Bible, excellent well-prepared illustrations and application, an excellent voice, and a nature, fast delivery style.   Rogers had a strong, passionate concern for souls, and always concluded his preaching with an altar call for salvation.

2.   *The use of alliteration*

Like Stephen Olford, Adrian Rogers used alliteration for the design of his sermon skillfully.   Rogers' sermon had more verbose divisions and subdivisions (when compared to Olford's, who generally only used one word alliteration); nevertheless, Rogers arranged them naturally, meaningfully and correctly (from a theological and biblical viewpoint).   Table 6.3.1 and 6.3.2 illustrate Adrian Rogers' use of alliteration.   The latter group involves alliteration only on "the divisions," while the former group involves the subdivisions as well.

Table   6.3.1 Examples of Adrian Rogers' Sermons

Sermon Title & Expository Unit *	The Divisions/Sub Divisions－Using Alliteration

Jesus, The One and Only
   (Col 1:19)
   #2314v 2/12/06
	I. Jesus Alone Reveals the Father (v 1:15)
	   1. The image of the invisible God
	   2. The first born (v 1:15)
	II. Jesus Alone Rules the Universe (v 1: 16-17)
	   1. Jesus is the preserver of Creation (v 1:16-17)
	     a) You have problem with Scriptures
	     b) You have problem with salvations
	     c) You have problem with society
	   2. Jesus is the preserver of Creation (v 1:16-17)
	   3. Jesus is the purpose of all Creation (v 1:16)
	III. Jesus Alone Reconciles the Lost (v 1:20-21)
	   1. His Deity makes His death meaningful
	   2. His Sonship makes His image
	   3. His blood makes His Sovereignty

When the Spirit Speaks
   (Jn 16:7-15)
   #2318v, 2/19/06
	I. The Truth About the Sinner's Basic Problem (v16: 9)
	   1. Man is a sinner because of what he is
	   2. Man is a sinner because of what he has done
	   3. Man is a sinner because of what he has not done
	   4. Man is a sinner because for not believing (v 16:9)
	II. The Truth About the Savior's Bountiful Provision (Ro 10:3)
	   When you believe on the Lord Jesus Christ:
	   1. He charges what you are
	   2. He forgives what you have done
	   3. He gives what we need-righteousness (Ro 4:5-6)
	III. The Truth About Satan's Broken Power
	   Verb tense: Satan is already judged!

＊ Adrian Rogers, Love Worth Finding Ministries, Box 38800, Memphis, TN 38183, www.lwf.org, Tel. 1-800-647-9400.

Table 6.3.2   More Examples of Adrian Rogers' Sermons

Sermon Title & Expository Unit *	The Divisions－Using Alliteration
The Final Judgment (Rev 20:11-15) #2213v, 10/9/05	I. The Setting Described (v 20:11) II. The Sermon Delivered (v 20:12-13) III. The Secrets Displayed (v 20:12-13) IV. The Sentence Determined (v 20:13; Ro 14:11-12)

Flawed Appetites and Fatal Attractions (Jas 1:12-15) #2461v, 1/29/06	I. The Courtship that Leads to Consent (v 1:14)
	II. The Consent that Leads to Conception (v 1:15a)
	III. The Conception that Leads to Consummation (v 1:15b)
	       Where is the problem?
	       －Sin is an inside job
	IV. The Confession that Leads to Change
	       －Get your heart changed!

A Life Made Over (Jer 18:3-6) #2380v, 2/26/06	I. The Potential of A Life that Responds (v18: 6)
	       Three ingredients:
	       ◦ God is the potter－ master workerman
	       ◦ We are His craftsmanship－clay : unclean, unlovely, unable
	       ◦ Circumstance of life－providence－wheel
	II. The Problem of A Life That Resists (v 18:4)
	       ◦ A clay messed up: what's the problem? God or you
	       ◦ The problem is in the clay:
	           － hidden impurity
	           － not yet broken enough－not yielding
	       ◦ Illustration: the changed life of F. B. Meyer
	III. The Promise of A Life That Repents (v 18:4)
	       ◦ God is the God of second chance (v 18:6-8)
	IV. The Peril of A Life That Rebels
	       ◦ Clay if not yielding ＝＞going to be hardened (v 19:1)
	       ◦ Rebel against God ＝＞Peril of life:
	           － will be hardened (v 19:1)
	           － can't be whole again (v 19:10-12)
	           － hardened then broken (v 19:15)

* Adrian Rogers, Love Worth Finding Ministries, Box 38800, Memphis, TN 38183, www.lwf.org, Tel. 1-800-647-9400.

Table 6.3.3   A Summary of the Special Homiletical Heuristics of Gifted Preaches

The Preacher	(6) The Introd.	(1) The Proposit.	(2) The Divisions	(3) The Discussion	(4) The Illustrations	(5) The Application	(7) The Concl.	Remarks
John Calvin			Logic, Purpose－driven.	Simple, Common language.	Never use personal example or Testimonies.			Passionate. Expository verse by verse. Use no notes. Delivery uses very little humor or human touch.
Charles H. Spurgeon		Not explicit	Used very brief, sketchy outline.	Biblical & rich.	Rich. Filled with sentimental stories & even acted out the parts. Use graphic language, emotionally charged, occasionally maudlin & sentimental.	Give emotional & evangelical appeals.	Often pointing to Christ & the Cross.	Mostly textual preaching saturated with Scripture. Christ-centered. Highly gifted. Sermons prepared in few hours. Good style & innovative. Excellent voice, 140 words/min.
G. Campbell Morgan	Good & brief	Clear	Clearly emphasized	Strong in exposition. Apply Imagination.		Excellent		Expository: Analysis, Synthesis & Application.
Stephen F. Olford	Brief & relevant	Expressed & emphasized in terms of the divisions.	Alliteration-well-organized-short sentences, usually on one word. Clearly noted	Biblical & rich.	Personal & Biblical	Well-done	Concise & meaningful.	Expository. A man of great compassion.
Adrian Rogers	Brief & to the point	Expressed & emphasized in terms of the divisions.	Alliteration-long sentences, on many words. Clearly specified.	Use Scripture extensively.	Excellent	Well-done	Evangelistic. Always having altar call.	Strong use of Bible. A good voice. Evangelistic.

Chapter 7

The Web-Chart Method for Expository Sermon Design Optimization

7.0   Introduction

7.1   The Web-Chart Method: Theory

        7.1.1   The Characteristics of a Spider Web

        7.1.2   The Structure of the Web Chart

        7.1.3   Relationship between the Web Chart and the Expository Sermon

7.2   The Web-Chart Method: Application

        7.2.1   A Design Tool for the Exposition Stage: The Insight－Recording

                  Sheet

        7.2.2   A Design Tool for the Exposition and Development Stages: The

                  Analogical－Analysis Chart

        7.2.3   The Construction of the Web-Chart: A Graphical Method

        7.2.4   The Balancing of the Web-Chart

7.3   The Web-Chart Method: A Comparison and Advantages

        7.3.1   Illustrations of the Web-Chart Method

        7.3.2   The Usefulness of the Sermonic Web-Chart

7.0   Introduction

In the last chapter, an important, yet unanswered or unidentified question was identified: what are the mathematical characteristics of the sermon design problem? This problem was defined as the "Heuristic Combinatorial Optimization."

Once the subject problem is identified, several facts can be drawn. First, an analytical solution may not be mathematically possible, as the problem may be of a discrete type (i.e., of the combinatorial nature). Secondly, mathematical programming techniques (Sec.5.0) of the discrete type (which are generally used for combinatorial optimization) seem to be a natural tool. These methods, however, generally have limited accuracy, and comparatively low efficiency. As discussed previously (Sec. 5.4), with the inclusion of heuristics (Chap. 6) as the search engine for the optimum design of expository sermons, the problem can be efficiently solved.

In this chapter, the Web-Chart method is developed, and is custom-tailored for the purpose of obtaining optimum solutions for the problem at hand: the Heuristic Combinatorial Optimization Problem of sermon design. It is essentially a kind of graphical technique, allowing the designers, guided by the heuristics developed in Chapter 6, to seek solutions manually on specially designed sermonic web-charts. In addition, it may be possible (in the near future) to implement the Web-Chart method to an interactive computer system, thus allowing computer-aided design of the expository sermon.

In this chapter, we begin with the theory and application of the Web-Chart method, and will provide an illustration and a comparison with the traditional means of constructing and representing sermons.

7.1   The Web-Chart Method :Theory

The theory of the Web-Chart method involves the following areas of discussion:

- The characteristics of the spider web (Sec. 7.1.1)
- The structure and elements of the web-chart (Sec. 7.1.2)
- The relationship between the web chart and the expository sermon (Sec. 7.1.3)

7.1.1   The Characteristics of a Spider Web

Almost everyone has seen a spider web, either at the crossbeams or the corners of a basement or between the pipes of a utility room.   Spider webs usually exist in places that people avoid or do not frequent go.   In general, people dislike spider webs, despite being intrigued by the web structure.   Nevertheless, the spider web is quite unique from a structural point of view, and has the following characteristics:

1. The design of the web is purpose-driven

The purpose of a web is designed for insect (food) entrapment.   The spider can move freely and quickly on the web surface, and spiders often stay at the hub (acting like the control center). The web is therefore the lifeline of the spider.

2. The construction of the web is systematic

The construction of a spider web shares similar characteristics with sermon design; while slight variation may occur between different species, the basic principles are similar and consist of four steps (see Appendix 3) as shown by "The Encyclopedia Americana, Int'l, Edition" in 1975.

(1)   Laying the foundation lines (a thicker line)

(2)   Completing the web radials: the connecting between the foundation lines and an "attachment zone" (an area of spiral threads near the hub)

(3)   Holding down the radials temporarily by laying down a scaffolding spiral of dry thread.

(4)   Establishing the final viscid spiral, except for a small "free zone" near the hub.   The scaffolding is removed and consumed.

3. The usefulness of the web is effectiveness

The web of an orb weaver spider is a superb insert snare and, to human eyes, a masterpiece of engineering.   It is effective in entrapping prey for the livelihood of the web master.   The French entomologist Henri Fabre once observed of such a web, "What refinement of art for a mess of Flies!" as stated by H. Fabre and recorded in "The Encyclopedia Americana, Int'l. Edition" in 1975.

The web is constructed effectively and efficiently.   It takes two or three hours to build and can be replaced quickly when damaged.   Two main kinds of silk are used: a dry thread and a viscid or sticky thread that is especially effective in entrapping prey.   The spider knows how to use its

limited resource and turns it into a life-sustaining device. The spider sustains its life by relying on the sovereign gift and provision of the Creator and meantime, diligently fulfills its own responsibility; what an example for us to live a Christian life by acknowledging the sovereignty of God and fulfilling human responsibility. No wonder the Lord asks us to observe the life of insert, one of His smallest creations in order to gain wisdom in life: "Go to the ant, you sluggard; consider its way and be wise!" (Pr 6:6)

7.1.2   The Structure of the Web-Chart

The Web-Chart is the use of a two-dimensional chart to represent a three-dimensional spider web. However, it maintains most of the features of a spider web including: the hub, the foundation lines, the bridge lines, and the web surface (which is comprised of by the viscid, sticky spiral) (see Appendix 2). The sermonic web-chart has a similar structure to the structure of the expository sermon, which has eight elements (see Fig. 7.1.1).

There are two important points to note. First, the sermonic web-chart is designed to focus at the web hub; like a spider web, all activities should point to the web hub. The proposition, in which all elements of the sermon are derived, is like the heart of a sermon pumping the blood to every part of the body. The proposition is equally supported and balanced by the divisions. This is similar to the arrangement of a camera with its supporting tripod (shown in Fig. 7.1.2). The Title is the head or the focal point of the proposition. In addition, the web-chart is well balanced, both qualitatively and quantitatively. This specific balancing will be discussed in Sec. 7.2.4.

Secondly, the combination of the eight design elements representing the sermon is well distributed with their respective locations specified on the web surface (see Fig. 7.1.1). Elements 1-4, which are the open areas of the web-chart, represent the "development stage"; elements 5-8, which are on the shadowed areas of the web-chart, represent the "recapitulation stage." The respective locations of sermon components (see Sec. 5.2.4) assigned on a web-chart representation of sermon outline are shown in Fig. 7.1.3.

Fig 7.1.1   The Web-Chart for the Design Optimization
of Expository Sermons

I . <u>The 1st. Division</u>

⇓ ③ Develop the Discussion

1. <u>The 1st. Subdivision</u>

④ Add the
Illustration

2. <u>The 2nd. Subdivision</u>

⑥ Prepare the
Introduction

1.

2.

① The Proposition

Interrogative sentence

Transitional sentence

② The Divisions

⑧Decide
the Title

The
Expository
Unit

II . <u>The 2nd. Division</u>

⇓ ③ Develop the Discussion

1. <u>The 1st. Subdivision</u>

2. The 2nd. Subdivision

④ Add the
Illustration

⑤ Make the Application | ⑤ Make the Application

2. <u>The 2nd. Subdivision</u>

☐Development   ▦Recapitulation
 ①-②-③-④   ⑤-⑥-⑦-⑧

⑦ Give the Conclusion

III . <u>The 3rd. Division</u>

⇓ ③ Develop the Discussion

1. <u>The 1st. Subdivision</u>

④ Add the
Illustration

8 Design components:

① The Proposition
② The Divisions
③ The Discussion
④ The Illustrations
⑤ The Application
⑥ The Introduction
⑦ The Conclusion
⑧ The Title

Fig 7.1.2   A Perspective View of the Sermon Web-Chart
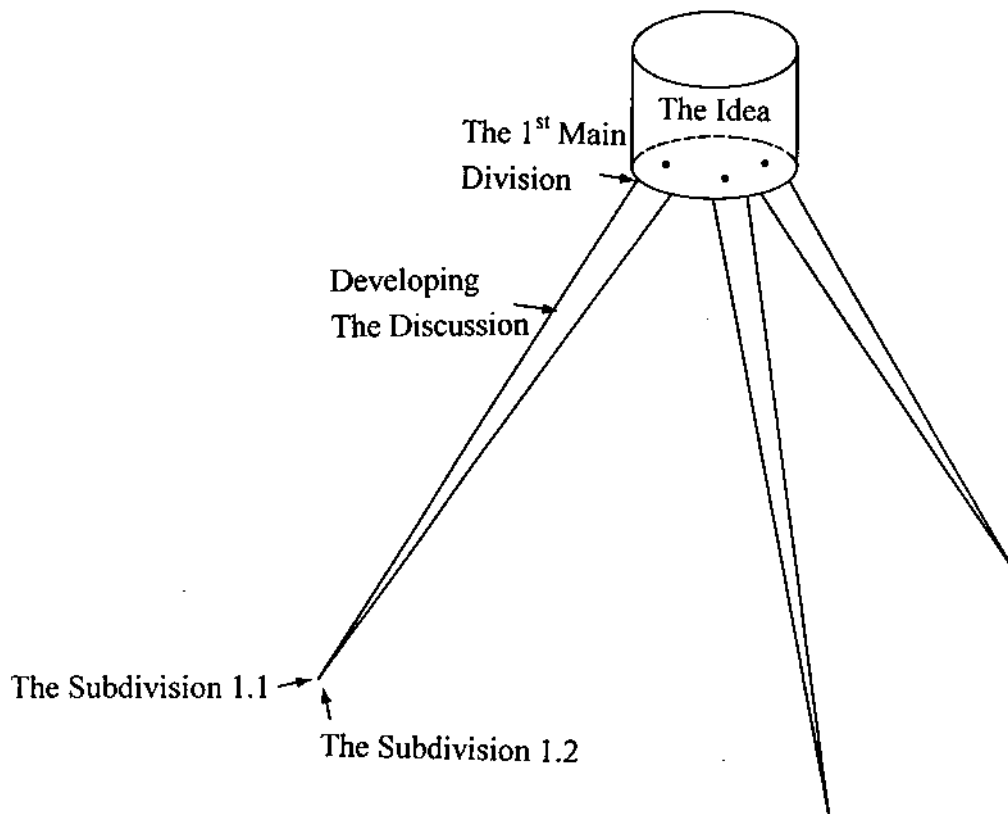
Fig. 7.1.3   The Respective Locations of Sermon Components Assigned on a Web-Chart (see Sec. 5.2.5)
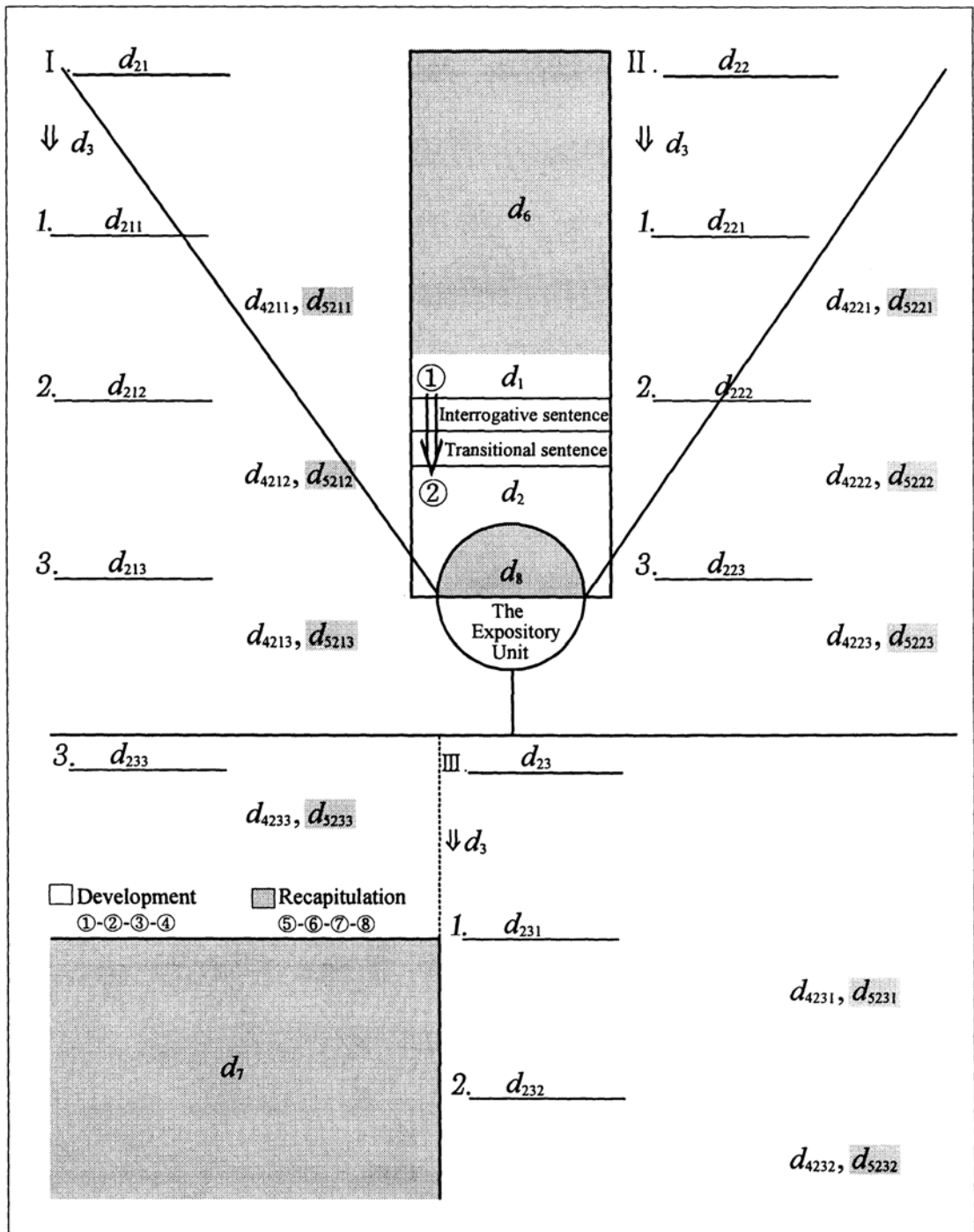
7.1.3 Relationship between the Web Chart and the Expository Sermon

The Web-Chart and the expository sermon are related in two aspects:

1. The three stages of expository sermon design (i.e., exposition, development, and recapitulation) can be represented comfortably in the web-chart (shown in Table 7.1.1). A majority of the content distributed in the web-chart is a result of the exposition stage. The benefit of the web-chart is that it clearly demonstrates how the sermon development is done and shows the importance of the recapitulation stage. (See Fig 7.1.1).

2. From the viewpoint of sermon structure, the web-chart contains the eight design elements of a sermon. The web-chart, which is based on the combination of the eight elements, is formed in a two-dimensional sheet. In order to achieve optimum usage, the content of each of these elements must satisfy certain common principles.

The web design is similar to the human body model that is chosen for the expository design problem in Chapter 4. Every part of the body has special characteristics with its own purpose and contribution to the whole body. Apostle Paul compared the church as the body of Christ, "as the human body must have diversity to work effectively as a whole, so the members of the Christ's body have diverse gifts, the use of which can help bring about the accomplishment of Christ's united purpose. Each must properly exercise his gifts or effectively use his position for the good of the whole," as explained by the NIV Study Bible in 1985. (1 Co 12:14,18,20) The Bible says, "we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and build itself up in love, as each part does its work." (Eph 4:15-16) The same is true for the design of expository sermons; if all eight components can work effectively as a whole, the sermon will be beneficial to the listeners.

Many sermon structural problems result due to the violation of the constraints of the elements. Previous examples (see Tables 4.4.1 – 4.4.3) were given on how to search for optimum solutions by adjusting the elements. Apostle Paul's teaching (Eph 4:15-16) also provides us with the following design guidelines.

- The parts of the sermon must grow up into Him
    - "grow up into him who is the Head, that is, Christ"
- The parts of the sermon must work together
    - "grows and builds itself up … as each part does its work"
- The parts of the sermon must seek balance in quality as well as quantity
    - "From him the whole body, joined and held together…"
- The parts of the sermon must show the fullness of the sermon in its purpose

-   "by every supporting ligament, grows and builds itself up in love, as each part does its work"

Besides these common principles, there are principles governing each part; each must be considered individually in the sermon design.

Table 7.1.1 The Relationship between the Web-Chart and the Expository Sermon Design

Design Type	References	The Model ABA'
Expository Sermon	Table 2.4.1, Table 3.4.2	Exposition, Development, Recapitulation
The Web-Chart	Fig. 7.1.1	Explanation
	(1)-(2)-(3)-(4)	Development
	(5)-(6)-(7)-(8) Shadowed area	Recapitulation
Exposition/Explanation (A)	=> Development (B)	=> Recapitulation (A')

7.2 The Web-Chart Method: Application

To put the web-chart to work (i.e., to actually design a sermon), one must use the web-chart as a design tool in which the activity of seeking the optimum solution of the heuristic combinatorial optimization problem is actually carried out manually on this 2-dimensional design plate. Application of this web-chart method will be discussed:

- The Design Tool (Exposition): The Insight－Recording Sheet (Sec. 7.2.1)

- The Design Tool (Exposition & Development): The Analogical-Analysis Chart (Sec. 7.2.2)

- The construction of the web-chart (Sec. 7.2.3)

- The balancing of the web-chart (Sec. 7.2.4)

7.2.1 A Design Tool for the Exposition Stage: The Insight-Recording Sheet

The insight-recording sheet (IRS) was developed by the writer to record hermeneutic notes in the "exposition stage" of the design problem. In the following, we will discuss the construction, use, and advantages of the IRS:

1. *The use of the IRS:*

    (1) Once the "exposition unit" is determined (see Example 4.3.1), do a cut-and-paste job on the text as shown in Fig. 7.2.1.

    (2) Record your <u>personal</u> hermeneutic notes on one or several copies of the IRS until you exhaust all possibilities for further note extraction (see Fig. 7.2.2).

    (3) Record other people's hermeneutic notes, or commentaries on one or two copies of the IRS.

    (4) Manage your data by rearranging, combining, and sorting the insights of these hermeneutic notes and rewrite them on one or two copies of the IRS.

    (5) Take the IRS from step (4) and highlight significant notes; begin to synthesis (or composing) your sermon design. Using an additional design tool [i.e., the Analogical-Analysis Chart (the A-A Chart)] in this step may also be beneficial (see Sec. 7.2.2).

2. *The advantages of the IRS:*

    (1) The hermeneutic notes are arranged according to the Scripture verses, making data management much easier.

    (2) Performing and completing the IRS will help the designer form the following habit: always support one's comments or insights with reference to the Biblical text.

    (3) Using the IRS and other design tools developed in this research (i.e., A-A Chart and the

web-chart) will facilitate the design of sermons and improve the quality of the sermon significantly.

Fig. 7.2.1 A Blank Copy of the Insight-Recording Sheet

Lk 5:1~11

The Insight – Recording Sheet

5 One day as Jesus was standing by the Lake of Gennesaret,ˣ with the people crowding around him and listening to the word of God,ᵛ ²he saw at the water's edge two boats, left there by the fishermen, who were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.ʷ

⁴When he had finished speaking, he said to Simon, "Put out into deep water, and let down ʸ the nets for a catch."ˣ

⁵Simon answered, "Master,ʸ we've worked hard all night and haven't caught anything.ᶻ But because you say so, I will let down the nets."

⁶When they had done so, they caught such a large number of fish that their nets began to break.ᵃ ⁷So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

⁸When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!"ᵇ ⁹For he and all his companions were astonished at the catch of fish they had taken, ¹⁰and so were James and John, the sons of Zebedee, Simon's partners.

Then Jesus said to Simon, "Don't be afraid;ᶜ from now on you will catch men." ¹¹So they pulled their boats up on shore, left everything and followed him.ᵈ

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Fig. 7.2.2 A Sample of the Insight-Recording Sheet

Lk 5:1~11

1a. What did it happen to Peter?

⇒ Jesus used a miracle to let Peter caught a large number of fish in order to call him to ministry.

2. Who were those people on the scene?

⇒ Jesus, Peter (and possibly Andrew), James, John and the multitude (crowding around Jesus).

3. Where did these incidents happen?
⇒ Lake of Galilee

> 5 One day as Jesus was standing by the Lake of Gennesaret, ˣ with the people crowding around him and listening to the word of God, ʸ ²he saw at the water's edge two boats, left there by the fishermen, who were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. ʷ
> ⁴When he had finished speaking, he said to Simon, "Put out into deep water, and let down ʸ the nets for a catch."
> ⁵Simon answered, "Master, ʸ we've worked hard all night and haven't caught anything. ᶻ But because you say so, I will let down the nets."
> ⁶When they had done so, they caught such a large number of fish that their nets began to break. ᵃ ⁷So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. ⁸When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" ᵇ ⁹For he and all his companions were astonished at the catch of fish they had taken, ¹⁰and so were James and John, the sons of Zebedee, Simon's partners.
> Then Jesus said to Simon, "Don't be afraid; ᶜ from now on you will catch men." ¹¹So they pulled their boats up on shore, left everything and followed him. ᵈ

1b. What did Jesus see?

⇒ Jesus saw:
o The Mission field
o The Mission tools
o The Mission Workers

4. When did this miracle happen?
⇒ In the beginning period of Jesus' ministry (the Welcome period) while he was calling disciples, or the Summer of 27 AD.

5. Why did Jesus go fishing with Peter?

⇒ Jesus visited Peter's workplace because He knew Peter had a heart for His ministry: Peter offered his boat to Jesus as a mission tool. Jesus, however, wanted to ask more the boat owner — calling Peter to establish partnership with Him in service. "entrusted with much, much more will be asked" (Lk 12:48).

6. How did Jesus call Peter to ministry?
⇒ Jesus wanted Peter to experience one facts if Peter would honor Jesus at his workplace, wouldn't Jesus bless him even more if Peter work for Him?

7. Why not Jesus just called Peter to ministry through a promise of blessings instead of a miracle?

⇒ Jesus performed a miracle not only letting Peter experience His Divine nature in a personal way, but also seeing the effects of walking with Jesus and obeying Jesus that made Peter knowing Jesus as well as himself.

7.2.2   A Design Tool for the Exposition and Development Stages: The Analogical – Analysis
        Chart

The Analogical – Analysis Chart or called the A-A Chart was originally developed by professor Vern Poythress when the writer was his student studying at the Westminster Theological Seminary (Philadelphia, PA, USA), the name however was given by this writer.   It is essentially a graphical representation of a Bible study method called the "Analogical-Analysis Method" in which the main theme of "The Exposition Unit" (i.e., a selected portion of Scripture verses as the text for exposition) is used for a comparative study with other Scripture texts of related themes, involving analysis and comparison.

The A-A Chart is somewhat similar to the propagation of a sound wave, if we could image, along one direction (in reality it is not true).   The theme represented by a circle, begins at one location and gets broader and broader (i.e., the circle gets larger and larger) as it propagates along the line and finally reaches to the purpose and will of God and then stops.

In the following, the construction and usefulness of the A-A Chart are discussed and an example is given.

1. *The Construction of the A-A Chart*

    (1)   Construct an Analogical Analysis first based on the "theme" or one of the selected themes from the exposition of the "Expository Unit."

    (2)   Write on the inside of the first circle, the theme where the Bible event took place.

    (3)   Extend the theme to the next stage, entering into a larger circle.
            This is done by following the result of the Analogical Analysis, go to the next event along the propagation line.   Get the theme for the next "Exposition Unit" and write it on the inside of a larger circle.   Smaller areas within this circle may be allocated for sub-groups if needed.

    (4)   Continue step (3) till the universal plan of God is reached

    (5)   Confirm the unity of the procedure by verifying the consistency of the process from the initial step to the last.

2. *The Usefulness of the A-A Chart*

    The A-A Chart offers many advantages: first, it is concise and meaningful.   A picture is indeed worth a thousand words; and secondly, it is Christ or God centered, because the theme is always progressing along from one simple story as the beginning and then marching toward the final, revealing the purpose or the will of God.

    The usefulness of the A-A Chart is two folds:

    • It is a helpful tool for collecting and managing data.

The A-A Chart is an excellent way of managing the insights of the exposition notes, and it can be viewed as a second-generation tool for data management.

- It is a useful tool for organizing sermon as well as teaching outlines

Because the data are being arranged, combined, analogically and theologically analyzed and thematically treated, consequently, it is more than just a recording device for the exposition notes, but also a teaching or preaching tool, especially for composing the sermon outline.

The following example serves as an illustration for the usefulness as well as construction of the A-A Chart.

Example 7.2.1: Construct an A-A Chart based on an exposition unit of Lk 5:12~16.

The result is given in Fig. 7.2.3

Fig. 7.2.3 An Illustration of the Analogical-Analysis Chart (Lk 5:12~16)

Healing the Leper
(Lk 5:12~16)

Analogical-Analysis

Simple Story	Theological Significance
healing	purification
leprosy	uncleanness
glorifying	glorifying
God	God

Unity

God sent Jesus as His Cosmic Cleanser
for whoever believes in Him will be saved

Jesus heals physically

God as the Cosmic Purifier

1. This one healing of unclean

2a. Jesus' dealing with the unclean

2. All Jesus' life as ministering to the spiritually unclean

3. Gospel purification

2b. Crucifiction-resurrection as cleansing

Cosmic purification

Unity
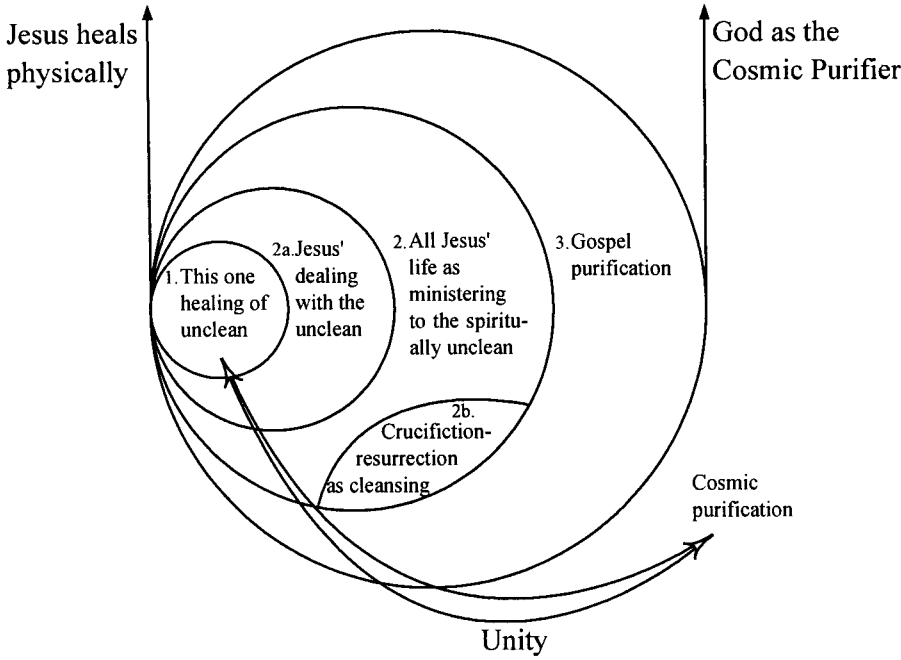
7.2.3 The Construction of the Web-Chart: A Graphical Method

Summarizing what has been discussed before, the Web-Chart method is first, to represent the eight elements (design variables) of the structure of the expository sermon on the web-chart, and secondly, to apply the heuristics as the search engine to improve the content of each of these elements manually in a systematic and an iterative manner in order to reach an optimum solution.

Referring to Fig. 7.1.1, the construction steps are as follows:

1. *Discovering the Idea and Affirming the Text: The Exposition Stage*
    ◦ One needs to go through the iterative loop (a)-(b)-(c) of Fig. (4.3.2) (see Example 4.3.1). The outputs are the exegetical idea as well as the affirmed text (meets your burden and the need of the church).
    ◦ Convert the exegetical idea to be the homiletical idea.
    ◦ Record both the text and the homiletical idea on the marked position i.e., "the Exposition Unit" of the web hub and the marked line (i.e., the allocated place for the Proposition) above the hub.

2. *Outlining the Divisions*

    The outline of a sermon, which must grow out of the Proposition in some form of progression with each division contributing one distinct aspect to the development of the Proposition, includes all the main points, and the following guidelines should be helpful for deciding the points:
    ◦ Each main point should contain a single basic idea.

       Treat each main point as a single unit by following one single idea, for instance, using a key word or key phrase on the text.   Referring to the hermeneutical heuristics of Sec. 6.1, particularly, the heuristics of the Key-Word.
    ◦ The main points should be in parallel structure.

       Referring to the special homiletical heuristics of Sec. 6.3, for instance, specifically the heuristics of Stephen Olford and Adrian Rogers.
    ◦ Making rhetorical changes in the main division titles if necessary:

       Involving, for instance, the use of a verb to either begin or end of a title making the sermon to be action oriented; using common market-place language; being brief and concise in wording, etc.

       Record the titles of the Divisions in each of the specified lines on the web chart.

3. *Developing the Discussion: The main part of the Development Stage*

    The Discussion is the proper unfolding of the ideas contained in the Division.   The designer must enlarge or expend the outline so that it will result in a well-rounded and vital message and thus accomplish the objective – Jesus' promise may be fulfilled: "you will catch men" (Lk 5:10c).   This

step is like the spider's construction of its web by building the web surface (the intersecting of the radials and the viscid spiral) from the supporting bridge lines and the foundation lines (see Appendix 2), according to "The Encyclopedia Americana Int'l. Edition" in 1975.

The content used in the Development stage comes of course, essentially from the results, especially insights, from the Exposition Stage, the source of materials, nevertheless including a vast range, such as the following:

- The Bible
- Theological Concepts
- Newspaper and Magazines
- People's experience, testimonies, the teachings, words and quotations of early church fathers and others, etc.

The means to develop the Discussion involves at least the following seven techniques:

- Explanation
- Exegesis
- Argumentation
- Amplification
- Quotation
- Illustration
- Application

The Principles for the development are suggested as follows:

- The relationship between the subdivisions and the topic of the main point is the same as the main points and the Title of the sermon
- The number of subdivisions must be limited, usually two, but no more than three. The sum of all the subdivisions no more than seven.
- Special insights on the word and phrases of the text can be used as the title of the subdivisions.
- Illustrations and Application which also included as the two out of eight elements of the sermon design variables, can usually be the main content of the subdivisions

The titles of the subdivisions are recorded on the blank space underneath the main division on the web chart; the supporting Scripture verses for the subdivision should be recorded as well right beneath the subdivision titles.

4. *Marking the "Re-enforcement Points"*

"The Re-enforcement Points" are those points having significant contents such as spiritual insights, valuable comments, particular relevant application, etc., worth noting to put much emphasis in preaching.

5. *Giving qualitative as well as quantitative balancing (Iteration for improvement)*
   See Sec. 7.2.4.

6. *Preparing the Introduction and giving the Conclusion*

7. *Revising and Deciding the Title*

8. *Adding the color*

   ◦ The Divisions – dark yellow

   ◦ The Subdivisions – light yellow

   ◦ The minor points under the Subdivisions – light yellow underlining

   ◦ The Re-enforcement Points – red bullets or red boxing

   ◦ The Illustration and Application – green boxing

   ◦ The key words and phrases on the text – red circling or underlining

An illustration on the construction of the Web Chart is given in Fig. 7.2.2 with colors included.

7.2.4   The Balancing of the Web-Chart

One of the advantage of using the Web-Chart for the expository sermon design is its ability to keep the sermon balanced qualitatively as well as quantitatively and it is discussed in the following.

1. *On the quantitative balancing of a sermon*

The Divisions of a sermon must remain balanced quantitatively in order to be able to express the main theme from several perspectives in a balanced way.   This is more like the automatic picture-taking using a tripod, the legs of the tripod must be of comparable lengths in order to keep the camera leveled and stabilized.

There is, however, a tendency either in the design or on the delivery of a sermon, much time and energy being dwelled on the first division and much less being given on the subsequent divisions as the process going along.   Consequently, an oversized first division, resulting an unbalanced sermon or overrunning of the preaching time.

What could the preacher do to keep the sermon balanced quantitatively? The answer lies on the use of the Web Chart method.   The Web Chart has been skillfully and meticulously designed and it inherently has the characteristic of controlling the quantitative overrun.   For a 3-point sermon, referring to Fig. 7.2.1, the areas occupied by the three divisions are designed to be the same – 19.1 square inches on the Web-Chart based on a 8.5 inch x 11 inch sheet of paper size.   If any overrun occurs, the following suggestions are offered.

(1)   Allowing overrun for keeping the thought flow running

◦   Generally, this would occur on the first division, let it overrun into the space allocated for subdivision 3.2 (see Fig. 7.2.1).

◦   If it occurs on the second division, let it continues to the domain of the third division.

◦   If it occurs on the third division, continue to use the space reserved for the Conclusion.

◦   Using a new sheet of Web-Chart for designing any division if the original allocated space being occupied.

(2)   Considering either condense or transfer out

◦   After the development of all the divisions is done or even partially finished, one can consider either condense the content of an overrun division or transfer it out (merging with other division(s) if suitable), and exploring the possibility of permutating and combining the portion of the overruns.

(3)   Doing the cut-and-paste job

◦   This job needs to be done on the Web-Chart, or much conveniently done on the computer.

◦   The aforementioned 3 steps form an iterative loop, the designer can continue to seek improvement until a satisfactory, or an optimum solution is reached.

2.   *On the qualitative balancing of a sermon*

To maintain sermon balancing qualitatively, the following two guidelines are offered:

(1)   The spiritual insights need to be balanced in all divisions

What do we mean by balancing the spiritual insights (such as Bible study highlights, inspirations, heuristics, etc.)? These insights should be evenly distributed on the Web-Chart surface.   For instance, they should not be all gathered in one of the divisions, rather, there should be one strong point in the first division and perhaps a couple of small insights on the second division in order to maintain an overall balance.

(2)   Balancing between the truth and the application

It is important to establish such a balance, because preaching is not just the proclamation of truth from the pulpits, but also the challenge on the application of truth in living.   "Do not merely listen to the word… Do what it says," says James (Jas 1:22).

After the Web-Chart is filled up, the designer can check the qualitative balancing of the sermon easily by just looking for the evenness of the distribution of colors, the red and the green colors, and it is summarized in the following:

* The spiritual insights and the re-enforcement points: red

* The Truth: red

* The Illustrations and Application: green

7.3 The Web-Chart Method: A Comparison and Advantages

The content of this section including the following two parts:

- An illustration on the construction of the Web-Chart method, including the use of the design tools: Sec. 7.3.1

- Exposition: The Insight – Recording Sheet (IRS)

- The Analogical – Analysis Chart (A-A Chart)

- Development: The Analogical – Analysis Chart

- The usefulness of the Web-Chart Method: Sec. 7.3.2

- A comparison of the Web-Chart presentation with the traditional outline. (Sec 7.3.1)

Each of the above will be discussed separately in Sec. 7.3.1 and Sec. 7.3.2.

7.3.1 An Illustration of the Web-Chart Method

An example is given in the following to illustrate the construction, use and advantage of the proposed approach – the Web-Chart method.

Example 7.3.1: Use the Web-Chart method to design a sermon based on the "Exposition Unit" of Lk 5:1~11.

We follow the design procedure outlined in Sec. 7.2.4 in the following:

1. *On the Exposition Stage*

    (1) Use the design tool #1: the Insight-Recording Sheet (IRS) to collect the results of the exposition stage (see Example 7.2.1)

    (2) Use the design tool #2: the Analogical-Analysis Chart (A-A Chart) for data management (see Fig. 7.3.1)

2. *On the Development and Recapitulation Stages*

    Taking the results of the A-A Chart (Fig. 7.3.1), namely, the theme of each of the three circles as the Divisions and follow the guidelines given in Sec. 7.2.3, after a number of iterations, an optimum design is reached and it the sermonic web-chart given in Fig. 7.3.2.

Example 7.3.2: Using the Web-Chart method to re-do Example 5.2.1 (see Sec. 5.2.4)

Noting that the "Exposition Unit" of Example 5.2.1 is Ps 44.   Following the design procedure outlined in Sec. 7.2.4, we have a web-chart presentation of a sermon entitled: Why Good Men Suffer?" shown in Fig. 7.3.3.

7.3.2 The Usefulness of the Sermonic Web-Chart

The usefulness of the Sermonic Web-Chart lies on its ability to rid off the difficulties associated with the design problem and, in addition, it offers advantages to the preachers and produces well-designed sermons.   The proposed method is clearly superior and a discussion is

given in the following:

1. *The difficulties associated with the design problem are great.*

   These difficulties can be summarized in the following two areas:

   - First, on the difficulties inherited on this design problem:

     - Data management through a human mind is difficult and tiring.
     - To compose and arrange information including the following-up of improvement and search record can be difficult.
     - Design optimization as a mental activity without tracking records is overwhelming.
     - Unless an efficient systematic procedure is available, the iterative improvement process (including record-keeping, evaluation and the know-how for improvement, etc.) is often difficult to handle. Consequently, heuristics that are particularly useful in the homiletical field and design tools have been developed as aids to the search for optimum design solutions.

   - Secondly, on the response often generated from the general audience:

     - Organization: it is in lack of clarity and a structure.
     - Development: it is not purpose-driven and is in need of thrust.
     - Exposition: it does not confine itself to the interpretation of Scripture.
     - Using the Web-Chart method in the design of expository sermons, the aforementioned difficulties can be circumvented.

2. *The advantages of the Web Chart Method are overwhelming.*

   We give the advantages from the following two viewpoints: the sermon designed and the person who preaches:

   - First, the advantages of the designed sermon:

     - It offers a clear and comprehensive sermon notes.
     - The sermonic web-chart that is two-dimensional as compared to the traditional which is one-dimensional is thus clear and ready to be used on pulpit as notes.
     - It shows the insights obtained through hermenuetis and heuristics.
     - It is purpose – driven.
     - The main points (the Divisions) of the Web-Chart support the Title in a balanced way, and so do the subdivisions supporting each of the divisions accordingly.

- Secondly, the advantages to the preacher:

  To the preacher, the use of the Sermonic Web-Chart would offer at least the following benefits:

  - Consistency of quality will be maintained.
  - Design capability will be enhanced.

3. *A Comparison between the sermonic web-chart and the traditional outline demonstrates the superiority of the former.*

We conclude our discussions here on the usefulness of the sermonic web-charts by giving a summary of the comparisons (see Examples 7.3.2) between the proposed method (Fig. 7.3.2, Fig. 7.3.3) and the traditional outline method (Table 7.3.1, Table 5.2.5), and the advantages are clearly demonstrated in Table 7.3.2.

Fig 7.3.1   An Illustration of the Analogical – Analysis Chart (Lk 5:1~11)

Partnership with God
(Lk 5: 1~11)

The Proposition
(the homiletical idea) $\Rightarrow$ Jesus calls us to establish partnership with God to reach a lost world separated from Him beause of sin

Unity

Jesus' calling
of disciples

God as the
Lord of the Harvest
is calling people to
be His partners

1. See the Divine vision
- an eye openning experience
(Lk5:1~2)
The boat $\Rightarrow$ Jesus' pulpit
(Lk5:1~3)

2. Obey the Divine command
- a miracle happened(Lk5:6,7)
The boat $\Rightarrow$ A blessed office
(Lk 5:4~7)

3. Respond the Divine calling
- a fishman of men(Lk 5:10)
The boat $\Rightarrow$ A blessed life of the boat owner
(Lk 5:8~11)

Peter offers his boat for Jesus' ministry, Jesus calls the boat owner to be His partner in service.

Unity

"The Story of a Boat"

Context:
• "entrusted with much, much more will be asked" (Lk 12:48)
• "whoever loses his life for me will save it" (Lk 9:24)

Jesus' seeking of partners in service:
from the boat (a mission tool)
to the boat owner (a mission worker).

$\Rightarrow$ The exegetical idea

Analogical Analysis

Simple Story	Theological Significance
calling of disciples	partnership
Peter's { committment, obedience, response	sovereignty
Jesus' service	Kingdom ministry
glorifying	glorifying
God	God

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Fig 7.3.2 The Sermonic Web-Chart of Lk 5:1~11

I. See the Divine Vision

v1~2 "Jesus was standing by the Lake……with the people crowding around him and listening to the word of God, he (saw)…… two boats……"

● What did Jesus see? ⇒ Divine Vision
● Partnership with God: you must align your eye-sight to the Divine vision
● How not to focus your vision on yourself?

1. Jesus Saw the Mission Field

v1 "the people crowding around him and listening to the word of God"
Mt 9:36 "When he saw the crowds, he had compassion on them"
● The need on the mission field
  ◦ Men's condition: listening, harassed, helpless, w/o a shepherd
  ◦ Lord's compassion: the motivating force on mission

2. Jesus Saw the Mission Tool

v2 "he saw…… two boats"
{ A fishing boat: God-given resource
{ Jesus' pulpit
● A challenge: How to turn your resource into mission tools?

Illustration: Dr. Pur turns her car into a mission tool

3. Jesus Saw the Mission Worker

v2 "he saw……two boats, left there by the fishermen, who were washing their nets"
(1) Luke's hint:
  Contrast: { the need of the field (people crowding, listening)
  { where are the workers? (were washing……nets)
(2) Background
  Returning to fishing business(Mt 4:18 ~22; Mk 1:16~20)
(3) The Lord's working(v1~3)
  Disciples were looking: spectators
  Pastors = coaches
  Members = workers
  ● What's the #1 common problem in churches?
  Laymen: spectators / supporters / but not workers
● Transition: seeing the Divine vision alone is not enough to establish partnership with God, we need obedience.

Introduction:

1. D.Martyn Lloyd-Jones once said "To me the work of preaching is the highest and greatest and the most glorious calling to which anyone can ever be called".
2. Anyone following the Lord ought to pursue his or her partnership with God. This is the only way to glorify God and benefit people.
3. The Lord Jesus had called Peter and his companions to ministry before, but later they returned to their work places.
4. After the Lord called Peter again as stated in Lk 5:1~11. Peter and his friends "left everything and followed him." They entered into an everlasting partnership with God.
5. If the Lord could use Peter and his fisherman friends, He certainly can use you and me in a similar way.
● Jesus calls us to establish partnership with God to reach a lost world separated from Him because of sin.
○ What are the requirments of establishing partnership with God?
○ To establish partnership with God, we need to prepare ourselves in three areas:
  I. See the Divine Vision
  II. Obey the Divine Command
  III. Respond the Divine Calling

Partnership with God

Lk 5 : 1~11

II. Obey the Divine Command

v4~5 "Put out into deep water, and let down the nets for a catch." Simon answered, "Master, we've worked hard all night and haven't caught anything. (But) because you say so, I will let down the nets."

● Partnership with God: do not follow your own plan, but obey the Divine command

1. The Command of Jesus

v4 "Put out into deep water and let down the nets……"
The Divine Commands:
1st time: v3 "put out a little from shore"
2nd time: v4 "Put out into deep water"
◦ The obedience of the 1st leads to the opportunity of the 2nd

"entrusted with much, much more will be asked. Lk 12:48"

2. The Obedience of Peter

v5 "But…… I will"
(1) The condition of disciples
  ◦ Returning to their jobs (v2)
  ◦ Being spectators during Jesus' preaching (v3)
  ◦ Jesus visited Peter's office (v4)
  ◦ Having caught nothing (5)
  ◦ Jesus' command vs Peter's experience
(2) Peter's Obedience

"But" ⇒ *A key word on Christian experience*
  not: WWJD
  but: WDJD

3. The Blessings of Obedience

(1) The blessing of a miracle (v6)
  ◦ Human vessels can't contain (LK 6:38)
(2) The blessing of coworkers (v7)
  ◦ Two-boat of coworkers

Illustration: The blessing of coworkers to Billy Graham

(3) The blessing of harvest (v6~7)
  ◦ "nets began to break" , "boats……began to sink"
  ◦ The Lord's provision: fish from two boats ⇒ temporary living expense
● Transition: seeing the Divine vision and obeying the Divine command are still not enough to establish partnership with God, we need to respond to His calling.

---

3. The Assurance of the Lord

v10 "from now on you will catch men"
(1) "From now on"
  ◦ a new beginning
  ◦ a break from the past
  ◦ a drastic change
(2) "You will catch men"
  ◦ "catch men" — Partnership with God
  ◦ as if Jesus saying:

I blessed you because you honored my command at your workplace; wouldn't I bless you even more, if you work for me?

● Transition: in order to establishing partnership with God, we need to see the Divine vision, obey the Divine command and respond the Divine calling

Ting's testimony:
  ◦ Time: Constrained / unconstrained
  ◦ Vision: Key hole / open door
  ◦ Ministry: Microscopic / macroscopic

Conclusion:
1. Jesus calls us to establish partnership with God to reach a lost world separated from Him because of sin.
2. The Lord wants us, like Peter, to surrender ourselves and establish partnership with God.
3. We need to prepare ourselves
  ◦ making a commitment to see the Divine vision
  ◦ making a commitment to obey the Divine command
  ◦ making a commitment to respond the Divine calling
4. So that we may enter into a new business and a new relationship with God: partnership with the living God.
5. Let's "just do it!" and this is the only way to glorify God and to enjoy Him forever.

III. Respond the Divine Calling

v8 "he fell at Jesus' knees and said, Go away from me, Lord; I am a sinful man!"
v10 "Don't be afraid; from now on you will catch men"
v11 "So they…… (left) everything and (followed) him"
● Partnership with God: Responding the Divine calling — not I but Christ!

1. The Withdrawn of the Worker — Not my will

v8 "Go away from me, Lord; I am a sinful man!"
(1) Lord's power vs Peter's powerlessness
  ◦ Past experience: having seen Jesus' power in such a personal way
  ◦ Present reality: having engaged with Jesus' power

Ting's call to ministry

(2) Lord's holiness vs Peter's uncleanness
  A typical experience on most of the call narratives (Isa 6:5; Ex 3: 1~12)

2. The Promise of the Lord — His Presence

v10 "Don't be afraid……"
  ◦ To Moses: Ex 3:12 "I will be with you"
  ◦ To Joshua: Jos 1:9 "Be strong and courageous……the Lord your God will be with you"
  ◦ To Paul: 2Ti 4:17 "the Lord stood at my side and gave me strength"

Fig. 7.3.3   The Sermonic Web-Chart of Ps 44

I. God's Unrevealed Things Couldn't Be Discerned

- **Suffering is a mystery in heaven**

v23 "Awake, O Lord! Why do you sleep?"

v24 "Why do you hide your face ······ "

"Why?" (v23, 24) 2× ⇒ The theological problem: Why do good men suffer?

● We should never persistently ask God why? Because:

Psalm 44
- The Confidence (v1-8)
- The Lament (v9-22)
- The Plead (v23-26)

1. Suffering Is Unavoidable in Life

This is a lament psalm, because of v23-26

v22 "Yet for your sake we face death all day long ······ "

⇒Undeserved suffering⇒

"Why?" (v23, 24) 2×
"redeem us" (v26)

} The protest of innocence
The petition for help
The cry of lament

• This is national psalm of lament, pleading for redemption

• Asking God why do they experience underserved suffering?

(1) Accept the fact: there is suffering in life
" In this world you will have trouble" (Jn 16: 33)

(2) Know the different causes of suffering

(a) Deserved Suffering: consequences of disobeying the nature and the earthly laws

(b) Underserved Suffering:
- Jumping from a moving train
- Transpassing God's laws

○ The innocent people: those having no intention of breaking the will of God, nevertheless, experience sufferings suddenly.

A kid playing on the street was wounded by a shot of lightning

○ The goodmen: those having intention of observing the will of God, on the contrary, experience sufferings.

Ps 44: underserved suffering

v22= Ro8:36

Ms. Hsieh's story Part 1- my hostess

Harold S. Kushner: When Bad Things Happen to Good People

2. Suffering Is A Mystery of life

Moses: "The secret things belong to the Lord our God······"(Dt 29:29)

Solomon: "He has set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."(Ecc 3:11)

● The Psalmist couldn't find an answer to his questions. Suffering is a mystery of life ⇒ The issues raised by Job

● Transition.   Human Responsibility #1: We should never persistently ask God why: Hold on the promise of God (e.g.; Ro8:35, 37) ← This is because He is a sovereign God

---

1. God's people, fighting a holy war according to His will, suffered a devastating defeat. The king and his army returned to the Holy Temple asking why.

2. Psalm 44 is a national psalm of lament. The setting refers to the lament of Isreal upon the unexplained defeat of the army.

3. In summary, twice the psalmist makes his appeal: Why? Why?

4. The psalm introduces a theological problem: "Why do good men suffer?"

5. Being a follower of Christ, the Lord wants us to trust and obey the Son of God, who was obediently nailed on the cross and cried out: "My God, my God, why have you forsaken me?" (Mt 27:46)

● Be assured of the sovereignty of God, even in tribulation, His loyal love guarantees redemption

○ How do we respond to the question: Why do good men suffer?

○ We may strengthen our faith by experiencing the following three aspects of truth in life:

Ⅰ. God's Unrevealed Things Couldn't Be Discerned- Suffering is a mystery in heaven

Ⅱ. God's Absolute Sovereignty Shouldn't Be Doubted-He is a sovereign God

Ⅲ. God's Loyal Love Couldn't Be Denied-He is not a silent God

Why Do Good Men Suffer?
Ps 44

Transition.

Haman Responsibility#2: Trust the sovereign God & claim for His promise

● He is also a Loving God

II. God's Absolute Sovereignty Shouldn't be Doubted

- **Claiming for the promises of God**

1. Present Confidence: Based on God's Past Acts (v1~8)

"what you did······" (v1)⇒past acts

○Pronoun: "You"(v1, 2, 2, 3, 3, 3, 3, 4, 4, 5, 5, 7, 8) 13×   ⇒God's Sovereignty

a. People: God's past acts (v1~3)
v3: your right hand
your arm
the light of your face
you loved them

b. King: God's past acts(v4)
v4 "You are my King and my God, who decrees victories for Jacob."

c. People: a basis for confidence(v5)
v5. "Through you we push back our enemies."

d. King: declaration of confidence(v6)
v6 "I do not trust in my bow, my sword does not bring me victory"

God's Past Acts (v1-8)

2. The Lament: God's Sovereignty Realized from Present Reality (v9~22)   "But now" (v9)⇒present reality

- Pronouns: "You"(v9,10,11,12,12,12,13,14,17,18,19,22) 13× }
"God", "He"(v20, 20,21,21) 4× } ←God's Sovereignty

- Phrases: "You + verb + us"(v9,10,11,13,14,14) > 6×

d'. People: declaration of confidence (v7-8)

c'. people: lament of the present crisis (v9-14)

b'. King: declaration of shame (v15-16)

a'. People: declararion of innocence (v17-22)

v22 "Yet for your sake we face death all day long; we are considered as sheep to be slaughtered."

Men's Present Miseries (v9-12)

Paul Little's wife: I no longer ask why only pray that: How to Give Away My Life

---

(2) Suffing as Training (Ps119:71; Ro8:35-39; Ex2:15)

A fringe benefit- a part of experience of God's people.

A way of discipline- it carries Christians along toward their ultimate goal and does not separate believers from Christ.

(3) More than conquerous through Christ- The price of loyalty

Suffering may be a battle scar, rather than a punishment

The Crux: v22 (Ro8:36)

Ro8:37 "No, in all these things, we are more than conquerous through him who loved us" ⇒

Paul: not "more than defeat" (v9-16), but " more than conquerous"
The Appearance ↔ The Reality

Turn your scars into stars!

● Transition. Human Responsibility #4: Guard your heart (Pr4:23;23:26)

Even though we don't fully understand the problem⇒We'll be loyal to you!

1. "Why do good men suffer?" it is a mystery of life. The Psalmist being like us, does not offer an answer.

2. However, we do gain a deeper understanding. We have:
   - A responsibility to believe the Lord is a sovereign God.
   He alone is our Helper (Ps121: 1-2)
   - A responsibility to trust and obey.
   We should not doubt His loyal love and He is not a silent God.
   - A responsibility to guard our hearts. Abide in Christ.

3. After I came back from my preaching trip in New Haven, CT that night, someone from the church there called me asking whether I knew, after Ms. Hsich dropped me at the train station, on her way home, she had an automobile accident. Before the ambulance came, she passed away to be with the Lord (Ms. Hsieh's story, Part3)

4. Why do good men suffer? This is a mystery in heaven. "Rise up and help us; redeem us because of your unfailing love." (Ps 44:26)

5. May the Lord use Ps 44 to help us gaining a deeper understanding on the problem of suffering.

III. God's Loyal Love Couldn't Be Denied

- **He is not A Silent God**

● Summary (v23-26): The petition for help!
- Awake to our need (v23-24)
- Arise to our help (v25-26)

hesed (v26)>140×, OT = Loyal love, covenant love

1. Continue to Pray Because of His Love

v26 "Rise up and help us; redeem us because of your unfailing love."⇒the basis of prayer

(1) The problem of men — distrusting God
- "Why do you sleep?" (v23)
- "Why do you hide your face······?"(v24)

} The appearance : the divine sleep, aloofness, inattention

Ms. Hsieh's story Part 2

(2) The trustful plead of the psalmist
- "Awake O God", "Rouse yourself " (v23)
- "Rise up and help us" (v26)

} 3× ⇒ The reality : your unfailing love

● Human Responsibility #3: Trust & Obey (Basis:hesed)

The discipline of faith:
- Practicing the presence of God
- Abiding in Christ
Experiencing the inseparable love of God (Ro8:31-39)

The Practice of Faith
A pilot practices instrument landing in adverse weather conditions:
Instruments: Bible; Communication with air traffic controller: prayers
Ro: 8:35 "Who shall separate us from the love of Christ?

2. Continue to Trust Because of His Loyalty

v17"All this happened to us, though we had not forgotton you or been false to your covenant."

v22 "Yet for your sake we face death all day long; we are considered as sheep to be slaughtered."

(1) Suffering for God's sake

"your covenant" we belong to the covenant community⇒plead for the fulfillment of covenant

- Suffering as Sacrifice: the suffering of Christ the suffering of prophets

} ① faithfulness & ② love
• Not Suffering as Punishment

- Suffering as Divine Mystery: Job, Paul (2Co12:7)
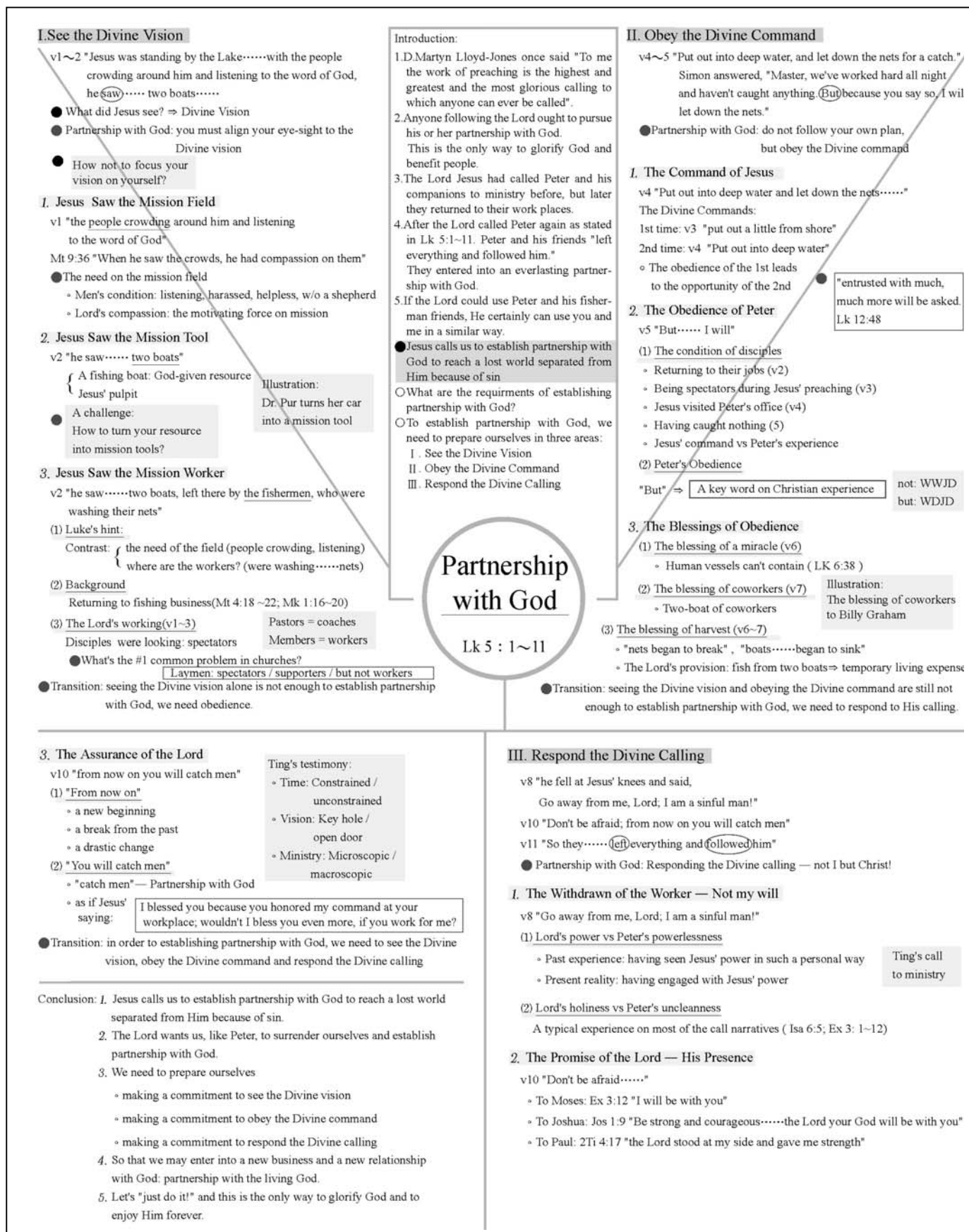
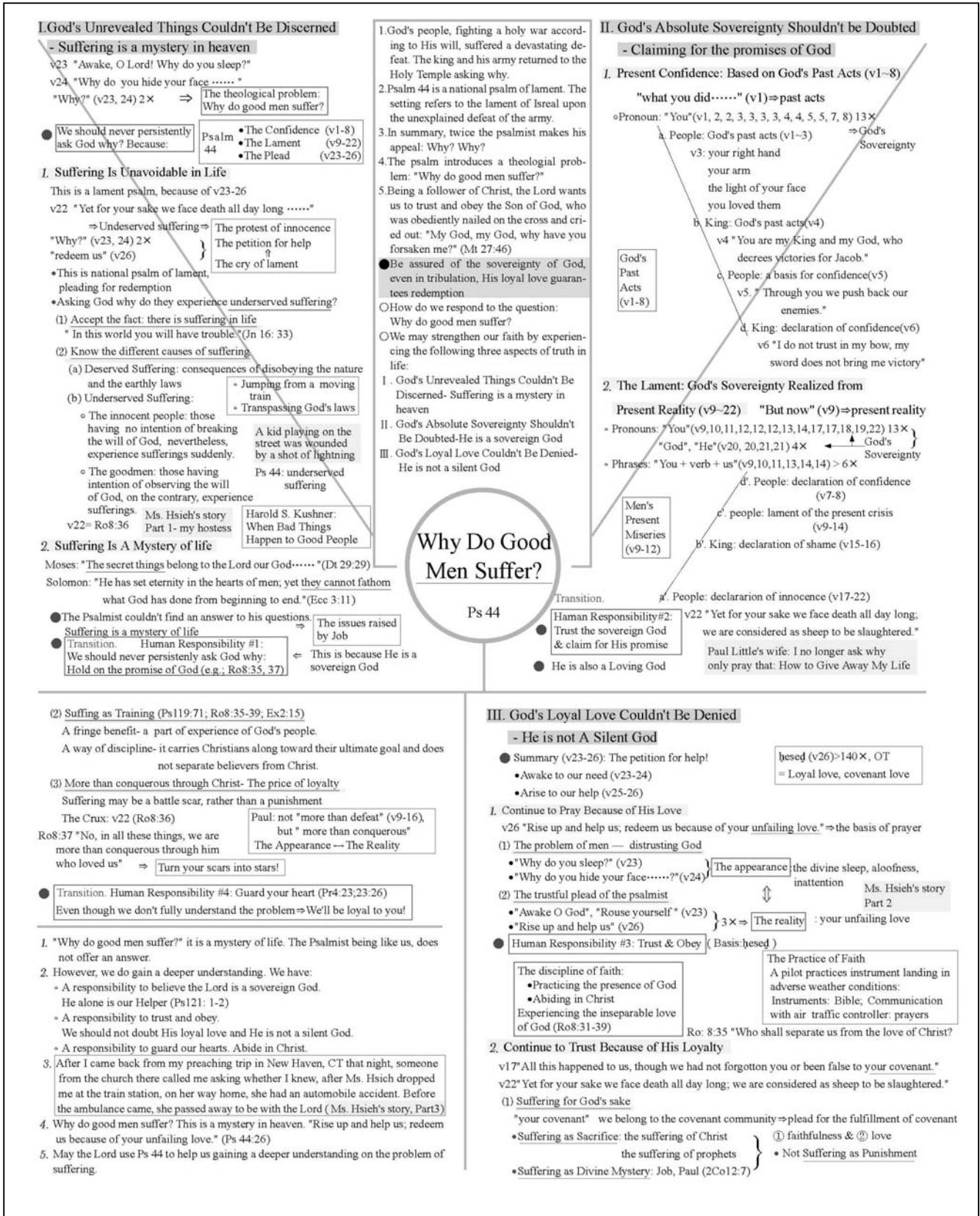<div align="center">

Table 7.3.1   The Traditional Sermon Outline ∗

</div>

Title: Partnership with God
Text: Lk 5:1~11

<div align="center">

Introduction

</div>

1. D. Martyn Lloyd-Jones once said: "To me the work of preaching is the highest and greatest and the most glorious calling to which anyone can ever be called".
2. Anyone following the Lord ought to pursue his or her partnership with God. This is the only way to glorify God and benefit people.
3. The Lord Jesus had called Peter and his companions to ministry before, but later they returned to their work places.
4. When the Lord called Peter again as stated in Lk 5:1~11, Peter and his friends "left everything and followed him". They entered into an everlasting partnership with God.
5. If the Lord could use Peter and his fisherman friends, He certainly can use you and me in a similar way.

Proposition: Jesus calls us to establish partnership with God to reach a lost world separated from Him because of sin.

Interrogative sentence: What are the requirements of establishing partnership with God?

Transitional sentence: To establish partnership with God, we need to prepare ourselves in three areas:

<div align="center">

I.   First main division: See the Divine Vision

</div>

1. First subdivision: Jesus Saw the Mission Field
<div align="center">Discussion</div>
2. Second subdivision: Jesus Saw the Mission Tool
<div align="center">Discussion</div>
3. Third subdivision: Jesus Saw the Mission Worker
<div align="center">Discussion</div>

Transition: Seeing the Divine vision alone is not enough to establish partnership with God, we need to be obedient.

II.   Second main division: Obey the Divine Command

3. First subdivision: The command of Jesus
<div align="center">Discussion</div>
4. Second subdivision: The Obedience of Peter
<div align="center">Discussion</div>
5. Third subdivision: The Blessings of Obedience
<div align="center">Discussion</div>

Transition: Seeing the Divine vision and obeying the Divine command are still not enough to establish partnership with God, we need to respond to His calling.

III.   Third main division: Respond the Divine Calling

1. First subdivision: The Withdrawn of the Worker
<div align="center">Discussion</div>
2. Second subdivision: The Promise of the Lord
<div align="center">Discussion</div>
3. Third subdivision: The Assurance of the Lord
<div align="center">Discussion</div>

Transition: In order to establishing partnership with God, we need to see the Divine vision, obey the Divine command and respond the Divine calling.

<div align="center">

Conclusion

</div>

1. Jesus calls us to establish partnership with God to reach a lost world separated from Him because of sin.
2. The Lord wants us, like Peter, to surrender ourselves and establish partnership with God.
3. We need to prepare ourselves
   ….. making a commitment to see the Divine vision
   ….. making a commitment to obey the Divine command
   ….. making a commitment to respond the Divine calling
4. So that we may enter into a new business and a new relationship with God: partnership with the living God.
5. Let's "just do it!" and this is the only way to glorify God and to enjoy Him forever.

∗ This example is provided by T. W. Lee, the outline format is taken from Braga (1981, pp88).

Table 7.3.2   A Comparison of the Sermon Web-Chart with the Traditional Sermon Outline

Criteria	Traditional Sermon Outline	Web-Chart Sermon Sketch
Representation	1 － dimensional, a vertical linear representation	2 － dimensional, a planar representation
Sermon Development & Dynamics	Not included	Fully presented
Visualization of Content & Form of Sermon	Not possible, except sermon skeleton	Possible, a full view of the sermon is shown
Usefulness for filing purpose & later improvements	Limited	Unlimited
Used as delivery notes	◦ Only outlines ◦ Need additional sermon notes	◦ ready to used as sermon notes
Sermon Component Visualization?		
(1) The Proposition	Yes	Yes
(2) The Divisions	Yes	Yes
(3) The Discussion	Yes, only partial	Yes, fully
(4) The Illustrations	No	Yes
(5) The Applications	No	Yes
(6) The Introduction	Partial	Full
(7) The Conclusion	Partial	Full
(8) The Title	Yes	Yes

Chapter 8

The Design for Expository Preaching
in a Postmodern Context

8.0   Introduction

8.1   The Interpretation of Scripture in a Postmodern Era

      8.1.1   The Characteristics of Postmodernism

      8.1.2   The Influence of Hermeneutic Community on Scriptural

              Interpretation in a Postmodern World

      8.1.3   The Presentation of an Approach on Scriptural Interpretation

8.2   The Contextualization of Preaching

      8.2.1   A Definition of Preaching Effectiveness

      8.2.2   Preaching Must be Situational

      8.2.3   Connections Made Through Imaginative Preaching

8.3   Design for Expository Preaching in a Specific Context

      8.3.1   Characteristics of People Groups in a Specific Context

      8.3.2   Design Considerations of Context for Expository Preaching

8.0 Introduction

One of the most important questions for any preacher, as wisely posed by professor A. P. Phillip (2006) of the University of South Africa, is this: when you have your sermon designed for preaching for next Sunday, how are you going to interpret the message of Scripture for your listening congregation?   This is a question not only related to the *interpretation* of the sermon, but also to the *contextualization* of preaching in either a specific context of the congregation, or a general audience of today's postmodern society.

We will deal with these two important and closely related subjects: interpretation and contextualization.   Because each of these subjects by itself represents a wealthy branch of science in the field of homiletics as well as hermeneutics, we, nevertheless address them collectively from a perspective of sermon design presented in this work, namely, heuristic combinatorial optimization in the design for expository preaching.

8.1   The Interpretation of Scripture in A Postmodern Era

In this chapter, we will focus our attention on the following three areas: first, the characteristics of postmodernism; secondly, the influence of hermeneutic community on Scripture interpretation in a postmodern world; and thirdly, the presentation of an approach on Scripture interpretation proposed by this writer and believed to be conservative.

8.1.1 The Characteristics of Postmodernism

In his address delivered at Trinity Evangelical Divinity School in Deerfield, Illinois on "Telling the Truth: Evangelizing Postmoderns" in May 1998, the apologist Ravi Zacharias (1998) perceived that five major shifts in this century have occurred: "The first major shift was the popularization of the death of God movement; the second shift is the disorienting blow of religious pluralism.   The third is the power to inform through the visual as the lines between reality and imagination are blurred.   The fourth is the lost center of cultural molding, and finally, the shifting power to a younger world."

The aforementioned remarks can essentially be seen as the footprints of all the thematic idols accumulated throughout the past several centuries and left onto this age as the characteristics of postmodernism, as summarized and shown in Table 8.1.1.

Table: 8.1.1 The Characteristics of Postmodernism

Cause: Thematic idols	Effects	Biblical Reality
Relativism	No consistency No conviction Susceptibility to peers	Truth
Individualism	Egotism Irresponsibility Grumbling	Two Great Commandments (Mt. 22:37~40)
Autonomy	Rebellion to authority No real Godward focus in life	Creaturehood
Presentism	Got-to-have-it mentality	Eternity
Materialism	Focus on clothing, etc.	Spirituality
Emotionalism	Feel-good orientation	Faith
Victimism	Blameshift Defensiveness Lack of confession Reluctance for change	Repentance

8.1.2 The Influence of Hermeneutic Community on Scriptural Interpretation in a Postmodern World

"Hermeneutic community" exists in almost every kind of postmodern society. It can be in either explicit or implicit; visible or invisible form. The community is a vocal or voiceless spokesperson — having significant influence by playing a role of the prophet, affecting directly or indirectly the life and thinking of every member of a society.

Take for instance, in the United States, because of the changing of the hermeneutic community a tremendous challenge has been spurring up to the society. Subsequently, the society has been making its turn. Issues such as abortion and gay rights and religious and racial problems have prompted the diversity of opinions of the Justices of the United States Supreme Court. A specific example is "the partial-birth abortion case," as reported by the New York Times on June 29, 2000: "The Supreme Court ruled by a 5-to-4 vote on June 28, 2000 that the government cannot prohibit doctors from performing a procedure that opponents call "partial-birth abortion" because it may be the most medically appropriate way of terminating some pregnancies". Another instance, reported on the same date by the same new agency: "Justices back Boyscouts in barring gays as members."

The rulings of the Supreme Court Justices, depended mainly on the resulting "interpretive message" obtained from their hermeneutics based on the constitutions or by-laws of any private corporation. Viewing from the rulings of the Supreme Court, it is not difficult to see that today's hermeneutic community in America is no longer dominated by the conservatives. This is also a reflection of the fact that many smaller communities have been rising. Among them, for instance, the homosexual community, the pro-abortion group, the community for the women's right movement, the groups promoting racial equality and the human-rights group, etc. These smaller communities have been getting stronger, gradually becoming the influential members of the mainstream hermeneutic community.

1. The Origin of the Concept on Hermeneutic Community

The development of the relationship between hermeneutics and community owes its origin to Charles S. Peirce (1839-1914), a philosophy professor from Harvard University. It has been stated by Robert S. Corrington (1987 pp2-17): "…underlying Peirce's pragmatism is the strong belief that realty cannot be adequately known by an individual. The individual must rely on others for some form of reliable knowledge. For Peirce, the community of science and its investigators is the most adequate horigzon for the quest for truth. Such a community can combine many insights and talents in order to arrive at some consensus because of its self-corrective nature."

Years later, Josiah Royce (1855-1916) through Peirce's semiotics obtained the tools for developing a hermeneutics and showing its relation to the community of interpreters. Through the

concept of Christianity, Royce brought his concept of the Beloved Community (originally meaning the "body of Christ") and united it with the hermeneutic community.   And he emphasized that Spirit is the inner guide of the community's hermeneutics acts. According to Royce (1968 p243), "A true community is essentially a product of a time-process."

2. *Definitions of "Hermeneutic Community"*

Hermeneutic Circle or Community, according to Josef Bleicher (1980 p267), is defined as: "Ontological condition of understanding; proceeds from a communality that binds us to tradition in general and that of our object of interpretation in particular; provides the link between finality and universality, and between theory and praxis."

Stanley Fish (1980), the most radical exponent of reader-response hermeneutics, used the word "interpretative communities," in which separate traditions rather arbitrarily constitute texts for their own purposes.

When the object of interpretation for hermeneutics are Bible-related, the "interpretative community" becomes "hermeneutic community."   For instance, the Christian community of a particular country, says the United States of America, becomes the hermeneutic community of the Christian churches in USA.

3. *The Function of "Hermeneutic Community"*

Before a discussion is given on its function, let us first understand the importance of a hermeneutic community. We should think from two perspectives:

(1) From the readers' point of view, why is the "hermeneutic community" important for them?

The most important thing for readers is that the hermeneutic community they belong to must reflect its members' true belief accurately. Otherwise, without a full understanding of the beliefs of the hermeneutic community which represents the member, a person would just blindly follow the community's leading. It would be dangerous for anyone to live in this manner.

(2) From the point of view of individual Christians, the churches, and the whole Kingdom of God, how important are the influential effects of the hermeneutic community on each of them?

With respect to the affirmation of "infallibility of Scripture," a hermeneutic community would exert its effects at least on the following four areas relating to its members' daily Christian living and their views on Kingdom ministry:

● Hermeneutics:

● Spiritual life and Discipline

- Biblical Authority and Global Mission
- Biblical Authority and Theological Education

8.1.3　The Presentation of an Approach on Scriptural Interpretation

From a reader's point of view, the most important effect of a hermeneutic community on its member is the reflection of a true way of Biblical hermeneutics. This community should clearly define the doctrine of inspiration. It must truly affirm the infallibility and the inerrancy of Scripture and must also reaffirm the sufficiency of Scripture.

The process of transferring with literary or language necessary involves three levels: the author (A), the text (T) and the reader (R). The accurate way to engage hermeneutics involves the reader and the text according to the meaning of the author (T —> R). But for Peirce and Royce, the author's meaning can be handled through signs, and consequently, it is up to the hermeneutic community to take up the role of determining the meaning of the Text.

The postmodern hermeneutic scholars consider, when the text has been finished, that the author does not exist anymore; the relationship between the text and the reader is no longer one-directional, rather it becomes mutually effecting (T <=> R).   The reader can render different interpretations based on his or her own background, conviction and cultural context. Consequently, the authority of the text can all together be denied. As far as the radical exponent of reader–response hermeneutics like Stanley Fish and others are concerned, the reader's response is not *to* the meaning; it *is* the meaning.

According to Roger Lundin et al (1985 pp94-95), expressing Fish's conclusion negatively, is that "a text does not generate determinate meaning 'independently of social and institutional circumstances.'   The reader and the reader's social-ethical-intellectual community contribute decisively to the final meaning of the text."

Andrew Hwang (1997 pp34-36) maintained, however, that in addition to what had been proposed by Hans George Gadarmar (1975), given below as Condition #1, one must also consider an additional constraint, namely, Condition #2, the concurrency of "the level of the Ultimate Author" and "the level of the human authors."   The combination of these two conditions is equivalent to Condition #3, as shown in Fig. 8.1.1.

- Condition #1: The concurrency of the "horizon of the text" and the "horizon of the reader" (Gadamer, 1975).
- Condition #2: The concurrency of the "level of God, the Ultimate Author" and the "level of the human authors".
- Condition #3: The concurrency of the horizons of the human author, the reader and the

Ultimate Author.

As a result of the aforementioned discussions, this writer believes that in order to be a cutting-age hermeneutist of the present time, one should engage in an accurate way of hermeneutics. The approach of Hwang (1997) is therefore recommended.   Lee (2000, pp29-30) further augmented the validity of Hwang's approach by considering the influence of the hermeneutic circle on Scripture interpretation in a postmodern context.   And he amplified Hwang's approach further and provided a graphical representation as shown in Fig 8.1.2.

Fig 8.1.1　An Approach on Scripture Interpretation

Condition #1 + Condition #2 => Condition #3

Condition #1:

　　Horizon of the text　　Horizon of the reader

Condition #2:

　　Human authors

　　God, the Ultimate Author

　　　　　　　　　　　　Text

Condition #3:

　　(Historicity) Human authors

　　(Practicality) Man as a reader

　　　　　　　　　　　　Text

　　(Divine-sense) God, The Ultimate Author
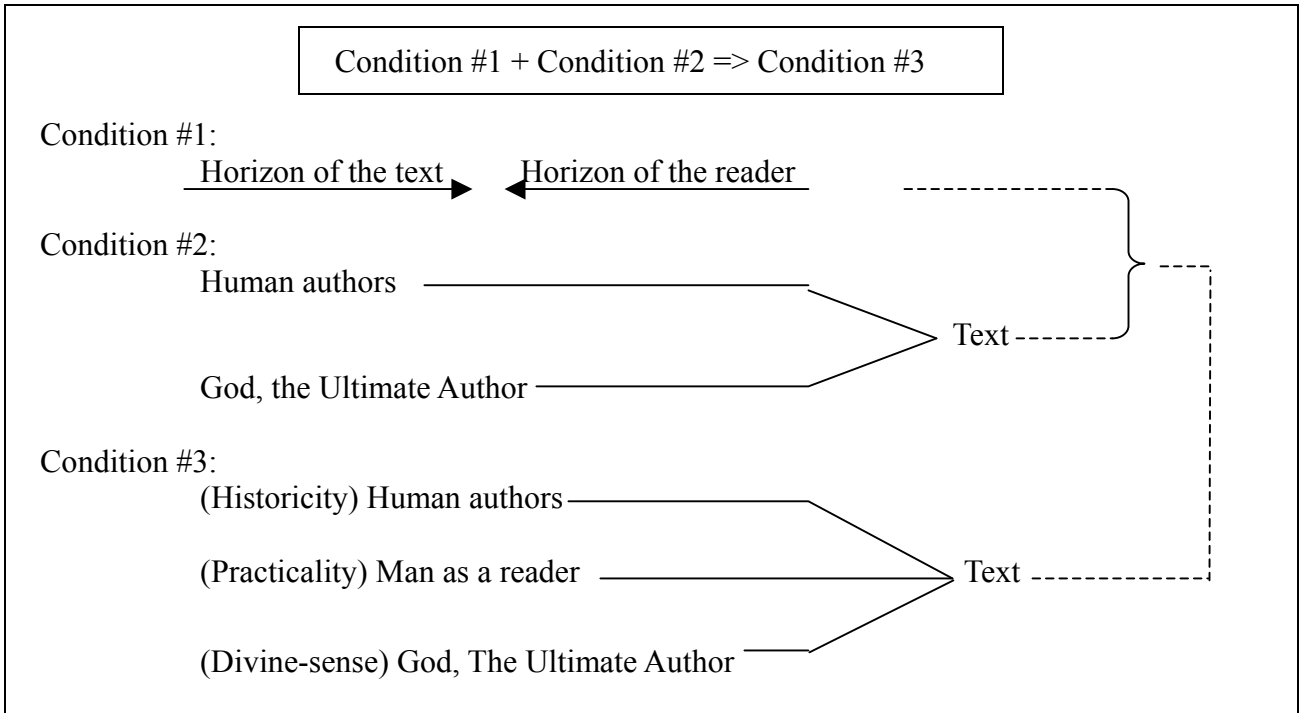
Fig 8.1.2　The Presentation of an Approach on Scripture Interpretation

God → Ultimate → Divine-sense
　　　Author

　　　Two

A　　Horizon of the text　　　T　　Horizon of the reader　　R
Author　　　　　　　　　　　Text　　　　　　　　　　　Reader

　　　levels

Men → Human authors → Historicity　　　Practicality ← Now、Here
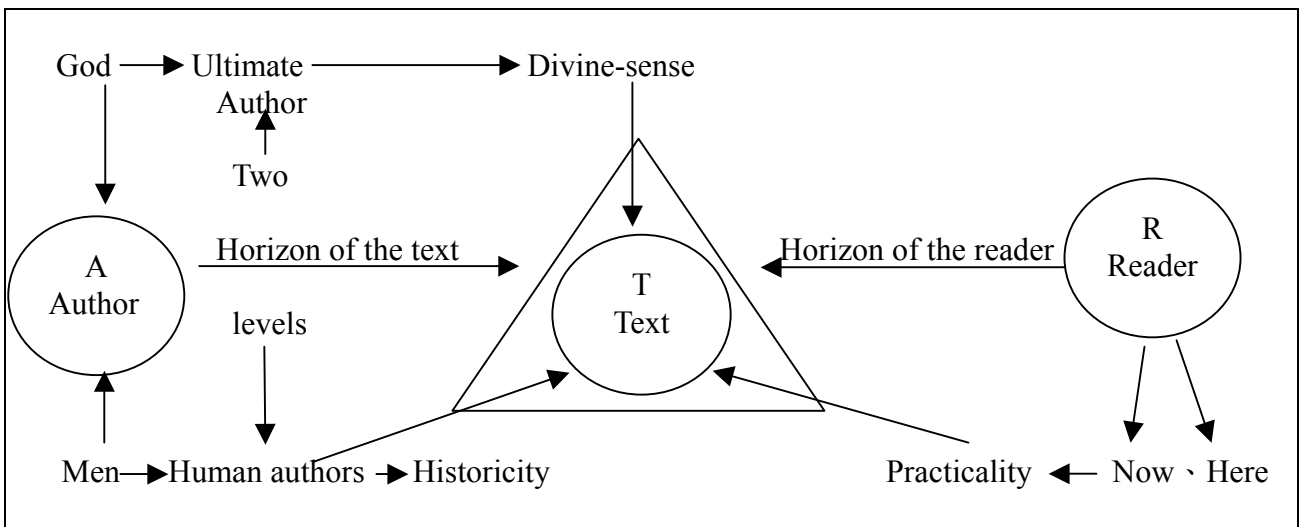
8.2   The Contextualization of Preaching

This section is concerned with the discussion of an important subject on the design for expository preaching: contextulization.   A preacher must realize that, in order for his or her preaching to be effective, three elements must be right: the use of the biblical text, the preacher's interpretation and characters and, last but not least, the preaching must be situational.   The third one relates directly to the receiving end of the message – the audience.

We first give a discussion on the definition of preaching effectiveness in Sec. 8.2.1 and then on the subject of "contextualization" from the following two perspectives:

● Preaching must be situational (Sec. 8.2.2)

● Connections must be made through imaginative preaching (Sec. 8.2.3)

8.2.1   A Definition of Preaching Effectiveness

Many factors contribute to preaching effectiveness including the interpretation of the Word of God; the spirituality as well as the physical fitness of the preacher; the preacher's personal background and spiritual gifts; the working of the Holy Spirit in the lives of the preacher and the listeners; the readiness of the listeners; the environment; and the context in which the sermon is presented.

In this investigation, this writer presents a definition involving the term "anointed preaching" as a means to describe the effectiveness of preaching.   Philip Teng (1996), a world-renowned Chinese preacher of the Christian and Missionary Alliance denomination, gave the following formula for "anointed preaching."

Anointed Preaching: The Word of God + The working of the Holy Spirit

+ The spiritual life and personal character of the preacher

+ The conscience of the listeners

A definition of the effectiveness of preaching, consequently, is the preacher's ability of optimum utilization of the following four elements of anointed preaching to generate life-changing experience in the hearts and lives of the listeners:

● The preaching is built upon the Word of God

   Preaching is the proclamation of the Word of God.

● The preaching is related to the working of the Holy Spirit

   The Word of God and the Spirit of God work together when the truth is being proclaimed faithfully.

● The preaching is related to the spirituality and character of the preacher (2 Ti 2:21)

● The preaching is related to the conscience of the listener

The aim of preaching is to bring the message of truth to touch the conscience of the listener.   Whenever this message is accepted and planted in the heart of a listener, a response will occur.

It is worth noting that the effectiveness of preaching is indeed linked with an element of the listeners, involving not only their conscience, but also the factor of context.

In section 8.3.2, we will refer to a case study by Tran (2005): Preaching the Hong Kong Immigrants in America.   Tran has offered many factors contributing to preaching as well as the definition on the effectiveness of preaching to a specific context.   He has given useful guidance for effective preaching to his specific people group as well.

8.2.2   Preaching Must be Situational

Preachers should use their common sense to make their preaching meet a variety of situational needs, such as people, things, timing, places, etc.   For preaching to be situational, like preaching with imagination, one needs to practice in order to make it perfect.   It belongs to a class of advanced art.   A preacher must first get oneself familiar with the general procedures of the design for expository preaching, then pursue a deeper experience of practicing on "the art of contextualization," in a more advanced level of learning.

Situational preaching is biblical. For example, David's sermon was situational. After donating his personal fortune to the construction of the temple, he appeals to the people for their voluntary gifts for the holy cause (1Ch 29:1~9). Many preaching of our Lord Jesus (Mt 13, Mt 16:5~12; 13~20, etc.) were closely connected in the *sitz in leban* of biblical times.   Billy Graham, the most influential Protestant evangelist of the modern age, through his evangelical message – the common-sense preaching of the simple gospel of the Bible – has carried to 210 million people in 185 countries over a span of seven decades. As a spirited Christian in an ecumenical age of diversity, Graham represents American Christianity at its best: faithful to the Gospel but tolerant of others, dedicated to Jesus but committed to openness and freedom of conscience.   Graham's genius lies in his capacity to reach the Gospel with an air of tolerance, offering hope, not fear, to a pluralistic society.   Billy Graham knows the art best on how to utilize the situational element of preaching.

Timothy Keller is also a preacher greatly used by God in present days.   He is the founder of Redeemer Presbyterian Church in the city of New York.   In his paper, Keller (1994, pp36-42) offers new perspectives on expository preaching.   He maintains that effective preaching incorporates three essential elements: biblical, situational, and personal.   These elements can be described and analyzed separately, but they cannot exist apart from one another in a complete and balanced ministry of the Word.   The preacher must expound accurately on Scriptural truth, adapt

his message to the needs and capacities of his audience, and speak with personal power from the Holy Spirit.

Fig. 8.2.1 provides Keller's model for preaching in which three essential elements are the three apexes of a triangle and their relationships are shown. Keller's model is biblically based on Apostle Paul's practical theology.   Paul says "*We proclaim him* (Christ), admonishing and teaching everyone with *all wisdom*, so that we may present everyone perfect in Christ.   To this end I labor, struggling with all *his energy*, which so powerfully works in me." (Col 1:28~29)

Referring again to Fig. 8.2.1, this writer's interpretation of Colossians 1:28~29 can be summarized in the following:

- The aim of proclamation ("We proclaim him"):
  Christ-centered preaching

- The basis of Paul's preaching ("admonishing and teaching"):
  The Text is the Bible, consequently Paul's preaching which includes admonishing and teaching is <u>Biblical</u>

- The wisdom of preaching ("all wisdom"):
  - Coming from the biblical text
  - Coming from the Holy Spirit
  - Coming from the preacher: For instance, from Paul's understanding of the "situational aspect, or context of preaching.

- The power of preaching ("I labor, struggling with all his energy)
  - The working of the Holy Spirit on the preacher, as he labors and struggles to utilize all His energy, providing the force of the preacher's delivery of a sermon.

For Paul, preaching was no clinical exercise; the transforming power of God's truth was plainly evident in Paul's life.   The three elements of effective preaching as presented by Keller can therefore be clearly deduced from the aforementioned exposition of Col. 1:28-29.

A good sermon is exegetically sound, but must also be clear, insightful and fresh in its content. It should be practical in its aim, illustrations and language.   Even the best content, however, if delivered with no warmth or authority, will fall flat. The act of preaching should be warm, powerful, and fervent.   There should be a "clear note of joy," and evidence of the love and compassion of the preacher for his hearers.   Preaching should reveal the humility of the preacher and give evidence that he is feeding on the same truths he offers others.

8.2.3   Connections Made Through Imaginative Preaching

Through the effective use of the metaphors, preaching can be imaginative.   The greatest

advantage of such preaching is making "connections." In fact, different *levels of connections* can be established:

- Between the listeners and the ancient text (Bible)
- Between the listeners and the preacher
- Between the listeners and the biblical characters from the text, facilitating the imitation process
- Between biblical knowledge and application

The Bible contains a rich resource of metaphors. And metaphors belong to a class of useful tools for imagination. Preaching with imagination, when it is used with sound hermeneutics, is considered to be most creative, interesting and effective preaching technique. And most of all, it is situational!

Wiersbe (1994 p62) has stated that right-brain religion generates a lot of heat, and left-brain religion generates a lot of light; and it is through the imagination that the two can meet. Preaching which involves the imagination as well as the mind and the emotions will promote "connections" between the sermon and the audience and encourage balanced spiritual growth.

Wiersbe also suggested that preachers always keep image and concept in perspective. If handled properly, the metaphor expands the subject, illumines it and helps to make it vivid and personal to our listeners.

Phillips Brooks (1969 pp46-47), as quoted by Wiersbe (1994 p307) "encouraged the ministerial student of his day to 'seize the human side of all divinity (and) the divine side of all humanity.' In other words, find the place where human life and divine truth meet and there grow your sermon." It is a good tip for the design of situational sermon.

The effectiveness of preaching with imagination in connecting "audience" with the "Bible text", using metaphors of the Bible as shown in an example as follows.

Example 8.2.1 Demonstrate the Effectiveness of the Metaphor in Jn 10:10~11.

The result of this analysis is given in Table 8.2.1.
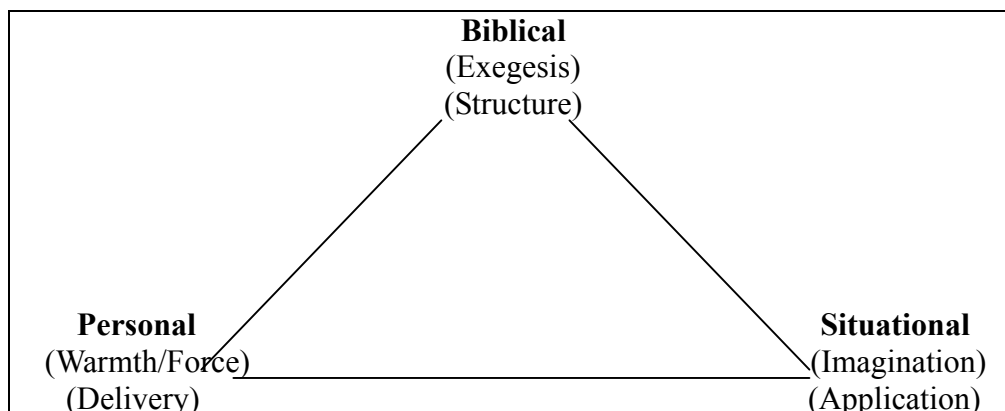
Fig. 8.2.1　Keller's model for preaching

Table 8.2.1 Demonstration of the Effectiveness of Connection on the Metaphor in Jn 10:10~11

Effectiveness / Analysis	Pictures	Mirrors	Windows
The Subject Exposed	Sheep	I	God
The Content Expressed	The sheep enjoy the TLC* of the good shepherd.	I need also reliable care and protection.	Jesus is a good Shepherd!
The Goal Directed	The greatest need of the sheep is a good shepherd.	Reflection: What is my greatest need?	Jesus can satisfy my greatest need.
The Connection Established	The shepherd and I.	The sheep and I.	I and my Jesus.
The Effect Resulted	How happy is the sheep under the TLC of a good shepherd!	Reflection: Why haven't I received the TLC of the good shepherd?	Accepting Jesus as my shepherd!

＊ TLC stands for the phrase "tender loving care."

8.3 Design for Expository Preaching in a Specific Context

John Stott (1982, p 10, 137) maintained that "a true sermon bridges the gulf between the biblical and the modern worlds, and must be equally earthed in both." "It is because preaching is not exposition only but communication, not just the exegesis of a text but the conveying of a God-given message to living people who need to hear it." Consequently, the design of sermons must take into consideration the context of the congregation, and the metaphor as Stott gave is that of "bridge-building".

This writer recalls one time when he was invited to preach at a revival meeting in Malaysia. The theme was "A Crooked and Depraved Generation" from Php 2:15. Five sermons from the book of Philippians were prepared accordingly. Upon arrival, he was surprised to learn however, that the listening congregation was grass roots oriented, and it was not what he had expected: professionals. By that time, there were only forty minutes left before his turn to go up to the pulpit. What could he do but pray for the grace of God to give the right words to preach. Meanwhile, two of his coworkers accompanying him on the trip offered fervent and urgent prayers to the Lord. This writer prayed for wisdom and asked the Lord to grant a picture of a new theme in his mind, so that he may focus on that using his sanctified imagination to reorganize his sermon. He prayed that he could get connected with the audience and be able to communicate well with the listeners with a simple but resourceful message.

Praise the Lord — upon standing up on the pulpit, the Holy Spirit gave him insight from two aspects: On the one hand, the Lord gave the imagery of "light" (Php 2:15); on the other hand, the Spirit prompted this writer to recall a Scripture verse "for it is God who *works* in you to will and to act according to his good purpose." (Php 2:13) The Greek work for "work" is "energéō," relating to the English word, *energy*. According to Rienechker and Rogers (1980 p552), "the word describes the energy and the effective power of God Himself in action." This writer remembered seeing an old commercial on television commercial of a particular brand of battery. Only those toys hooked up with that battery would the toys keep marching on, while others fell down because they ran out of energy!

Consequently, this writer, right on the pulpit, used the imagery of light and changed the title to an easily recognized topic: "Shine for Jesus!" (Php 12: 12~18), and rearranging the insights of his original hermeneutic notes around the imagery of "light." The sermon proposition changed accordingly: "Christ is the light of the world; whoever follows Him will have a shining life." The sermon included three parts: First, Have a Shining Life — to shine you must have light; secondly, Have a Growing Life — to shine you must be burned; and thirdly, Have an Energized Life — to shine you must be plugged in. Praise the Lord, the grace-roots congregation, received the message

well, simply because everyone can associate with the imagery of "light." The people that night – congregation as well as the speaker – all sensed the anointing of the Spirit in the sanctuary.

8.3.1   Characteristics of People Groups in a Specific Context

In the design for preaching, the preacher must take into consideration the needs for varied audiences, namely, the context, for the purpose of reducing or eliminating the unnecessary obstacles in the transmission of the message. This writer in his two-and-a-half decades of preaching came into contact with varied people groups from many countries among the Chinese churches (approximately 23 in five continents). By at large, this specific context of people group of the Chinese race can be classified into five categories, each with its own feature, uniqueness and needs:

1.   The Professionals

This is a major people group in the Chinese churches in North America, and elsewhere, such as Singapore, Hong Kong, and the major cities of Malaysia as well as Taiwan, where this people group is gaining in number. Its characteristics are apparent: highly educated, mostly having received rigorous training in their respective area of specialty, coming from affluent societies wherever they reside, and inclined to be highly intellectuals. People from this group usually engage heavily in various levels of church service, often holding leadership roles. But in contrast the fruit of their service over the years, there have been many adverse effects. These people tend to carry along their secular work mentality and attitude to their churches; they have a habit, perhaps unknowingly, of putting much emphasis on the gift of service over the quest for deeper spiritual growth. Consequently, people from this group are very apt to generate a self-fulfilling or self-sufficient kind of mentality, according to a report presented by this writer (Lee, 1975).

It is a challenge to preach to this people group. You need to design a well-reasoned sermon structure with its content centered on spiritual formation. They are receptive to expository preaching with spiritual depth, particularly in the area of principles of Christian life. They need very much to apply their faith to their daily living. The goal of preaching is to stimulate them to get out of the "comfort zone," committing themselves in service and striving for deeper lives.

2.   The Mainland Chinese Scholars/Professionals

This is another large people group in the Chinese churches in North America. In addition to having the characteristics of the professionals of the aforementioned category, they have additional burdens, such as culture and background that are difficult to unload or readjust during their short period of staying here in the States. For instance, they do not easily put their trust in others or take their stand on issues. They do not usually get involved easily with others or in

any social causes.   They tend to remain a silent majority. They value very much, however, the education of their next generation as well as the adjustment and rearing-up of them in the western society.

Preaching to this people group should utilize positive, rather than negative, illustrations. Sermon structure needs to be clear and logical, and the progression of the sermon delivery needs to be rational.   They look up highly at the background and testimony of the speakers who preach the sermon or give testimonies.

It is suitable to design expository preaching for them, conveying accurate theology, and formulating biblical principles of living, and adding practical illustrations and testimonies for reinforcement.   This provides a way for them to study the Bible and imitate the way of formulating biblical principles of their own, consequently leading to applying these principles to their daily lives.   All of these are essential for this people group to grow spiritually. In addition, it is important to emphasize the renewal of life, the commitment of being disciples of Jesus Christ, and the formation of Christian character.   Discipleship on a one-on-one, or one couple-on-another couple basis is the most effective way to lead people to a deeper life.

3．*Chinese Born in Western Society*

This people group whose mother language is the language of the western society where they were born, such as, English, French, Spanish, Portuguese, Italian, and Swedish, etc.   The largest group of this kind is the so-called "ABC," which stands for the group of "American-born Chinese."   This people group grew up within ethnic churches of their parents in Western society. Consequently, it is the most important people group as far as their parents' are concerned.   And certainly, their problems are the most urgent, deserved to be taken care of first!

There are some dominating characteristics of this people group as shown in the following:

- ○ Being young growing up in postmodern society (see Table 8.1.1), most frequent users of cellphones and the internet;
- ○ Having short attention spans, dominated by peer pressure;
- ○ Being fond of contemporary music, adaptable to new trends and fashion;
- ○ Preferring free-style, inductive, creative or heuristic type of learning styles.

Preaching to this people group requires one who is familiar with their background and culture.   The best would be someone coming out of this group to minister to them.   This gives the advantage that not only will there be no language barrier, but also, there exists a natural connection between the listeners and the one who preaches the word of life, exerting unique influence to the younger generation and being their role model.   Ministers of this kind are not born, they are made.   The Christian community, especially the parent churches, need to have a

special vision to plant seeds for future youth pastors, taking extraordinary care to nurture them as ministers of God.

Designing sermons for this people group, one needs to consider the following:

○ On sermon style.

Preferably, inductive (see Fig 6.2.4) over deductive sermon (see Fig 6.2.3); the best kind is imaginative preaching, which takes advantage of metaphors on the biblical text.

○ On sermon length.

Need to design "short and sweet" types of sermons, which should not exceed half an hour.

○ On exposition.

Exposition should not go too deep or too analytical; or best to use either topical or textual style with fewer Scriptural verses as the text.

○ On illustrations and application.

Using positive rather than negative illustrations; always giving one biblical principle for the listeners to take home and to practice in their daily living.

○ On introduction and sermon title.

The introduction should be brief and meaningful. Its purpose is to make connections － between the sermon and the listeners; between the one talking and the ones listening.   In addition, the introduction should be timely, pertinent to the occasion.   The sermon title calls for careful thought and skillful phrasing.   It is an embellishment of the subject. It should be worded to arouse attention or curiosity.   Table 8.3.1 gives seven titles of messages for the English worship service of the church this writer used to pastor, these messages were design to the youth group consisting mostly the ABC's.

Table 8.3.1   Title of Sermons Suitable for the ABC Ministry in North America

Sermon Titles	Scripture Verses
* C'mon, Cut That Out!	Mt 5:27~30
* Pray Like a Hypocrite	Mt 6:5~15
* Stranger at the Gate	Jn 5:1~14
* Get Rid of the Green-eyed Monster	1 Co 13:4
* Jesus or Genie	Mt 16:13~24
* What Are You Bringing to the Party?	Ge 4:1~7
* Do You Really Love Me?	Jn 21:1~17

4. *The Overseas Grass-Roots People*

  Most first-generation Chinese who immigrated to and later took residence overseas some 150 years ago were laborers. They came mostly from the South Eastern coastal provinces of China, such as Guangdong and Fujian. The Fujianess usually settled in nearby South Eastern Asia, for instance, Malaysia, The Philippines, Borneo, etc. Some of the Guangdongese, however, went further and finally settled in North and South America, Europe or even far away land of the Scandinavia. They received limited education, perhaps only of primary or middle school, but they had been a group of hard-working people. Their descendents, some having inherited their forefathers' trades－mostly in restaurants, laundromats, grocery stores, etc. – gradually formed a community of their own called "Chinatowns" in their foreign lands. Others, however, received local formal education and gradually penetrated into the society and settled down. It is those "Chinatown people," from different countries of various continents, who usually still observe their Chinese traditions, heritage and culture, who are defined by this writer as overseas grass-roots people. They are not of the intellectual type, but "street-smart," most of them keeping up with the Chinese religion of ancestor worship.

  Preaching to this people group requires use of an imaginative preaching style with limited Scripture verses. Use common sense preaching and make the sermon down to the earth by adding real life stories with testimony. Giving illustrations that the listeners can relate to, for instance, of Chinese culture and traditions, will definitely facilitate making connections with your audience.

5. *The Largest Christian People Group – Believers in China*

  There are two categories of churches in China: the first is the house churches – by an large the largest people group of Christian community in the world; the second, the three-self's (i.e., self-standing, self-supporting and self-proclaiming) churches, officially registered with and operated by the government. The Chinese Burean of Religion reported in 2004 that there were a total of 440 churches, distributed among a land of three areas of jurisdictions in China today: four Centrally-Administrated Cities, four Self-Administrated Districts and 22 provinces.

 These two groups of churches each have their own characteristics and generally do not mingle, except in isolated cases. But their memberships are not necessarily mutually exclusive. These two groups, taking contrasting stands theologically as well as politically, deny each other mutually on the belief of certain major doctrines – e.g., on salvation – as well as the view regarding church doctrines. The three-self's churches emphasize a traditional, formal style of worship, however, they lack fellowship, prayer support and bible study among the members on a small-group basis. The house churches, mostly led by elder Christians and their younger disciples,

run more-or-less on a free-style basis depending on their leaders' choice. Those small churches cluster with one another of similar faith and worship style, forming into a much larger church as their umbrella, consisting of thousands or even tens of thousands or more members. Because there is essentially no control mechanism of any type, monitoring the doctrine of faith and teaching, cultic religions have been creeping into the house church, affecting the whole umbrella church, and creating problems with the authenticity and health of the church.

Overall, there are certain characteristics of both groups worth mentioning in the following:

- ○ The preaching is characteristically long, quoting many Scripture verses and is rarely of the expository type.

- ○ The sermon emphasizes basic Christian faith, dwelling mostly on the gospel as well as moral laws. Theology as well as systematic teaching is often neglected. Generally there is a lack of bible exposition and messages on the pursuit of a deep life.

- ○ There has been preaching with allegorical interpretation of the Scripture. Proper hermeneutics of the bible text is not emphasized.

Consequently, when preaching to this people group, we need to build for them a proper foundation of biblical hermeneutics and theology. We not only preach expositorily "the word of life" (Php 2:16) (through the power of God and the faith of man, sharing insightful bible reading and a touching testimony), but also teach them the principles of Christian life, through personal discipleship on a one-on-one basis. This helps them have a proper theological perspective to live out their beliefs, thus leading to changed lives through the development of Christian character.

We need look up to the Lord to pray urgently for this people group. This writer prays and dreams that one day the Lord will rise up a new bleed of ministers, being theologically and properly trained, having been fueled with the spiritual strength of noble character and deeper lives. They will be the tools of God to minister to this Christian people group, the largest ever in the history of mankind. I pray that the day will come when the Spirit of God will move in such a manner that He would be upon some members of this people group, just like what the prophet Ezekiel had seen in Eze 37:10: Behold, the Spirit will cause the breath to enter the dry bones and they will come to life and stand up on their feet — a vast army (of God)."

8.3.2 Design Considerations of Context for Expository Preaching

Each book in the Bible has both a d*ivine* and a *human* dimension (see Fig. 8.1.2). It is divine because God is the Ultimate Author. The words of each book were written, however, *by* people *to* people in a particular life setting, or called the *Sitz im Leban*. As Harold T. Bryson (1995, p15)

rightly stated: "We should study Bible books with bifocal vision, watching for both the divine and the human."

A study of the Bible, therefore, involves the life situation, or the *Sitz im Leban* of a Bible book, which is indispensable in Biblical interpretation.   The study of the life situation of any Bible book should include the following settings:

- The geographical setting
- The political setting
- The cultural setting
- The theological setting

In this investigation, we will study the effects of *context* in the design for expository preaching, essentially, from two perspectives:

- The effect of context on Scriptural interpretation (see Fig. 8.3.1)
- The effect of context on design components of a sermon (see Fig. 8.3.2)

Looking from the first perspective, the effect of context on Scriptural interpretation is significant.   It relates to the first stage of the design process, the *exposition* stage.   The result of our investigation, given in Sec. 8.1, provides an approach presented in Fig. 8.1.2 of Sec. 8.1.3 that is believed to be a proper approach from a conservative stand point of view.   The use of this approach on Scriptural interpretation should yield an accurate representation of the text as the basic theme of the sermon.

The remainder of this Section will be devoted to the second perspective, i.e., the finding of the effect of context on the design components of a sermon.

As outlined in Fig. 8.3.2, the context imposed effects on all eight-design components, but there are two levels of influence: major and minor.   Each of the categories will be studied separately.

1. *Those Design Components Effected Most by Context*

    Five design components that are affected most by context, as shown in Fig. 8.3.2, are as follows:

    ◦ The Illustrations _____ The Development Stage

    ◦ The Application ⎫
    ◦ The Title   ⎬ ------- The Recapitulation Stage
    ◦ The Introduction
    ◦ The Conclusion ⎭

    Notice that four of the above components belong to the third stage of design, *recapitulation*, and the other, the component of "illustrations," belongs to the *development* stage.

On the design of the above components, this writer suggests an approach of two stages on design.   Firstly, primary concerns should be given on the following of design guidelines of these components, which appear in most of the homiletics books, such as the one by this writer (2003, pp223-297).

Secondly, concerns should be aimed on making *connections* with the audience, from the viewpoint of context.   The discussions of Sections 8.2 and 8.3.1 should be referred to as design guidelines.

Example 8.3.1 If you are asked to preach a sermon on the importance of "knowing God," using a text on Jn 15:18-22, in an English congregation of a Chinese-American church at a morning worship service next Sunday, what would be your title?

Audience setting: the audience consists of mostly college students and career people.   It is a group using computers and the internet extensively at work or at home.   Most have grown up in the church and are familiar with Bible stories.   They are also of the type that have knowledge about the Bible but, in general, lack experiencing God.

Suggested title of sermon: The Intimate Stranger?

2.   *Those Design Components Effected Less by Context*

Three design components are affected by context on a lesser degree and they are:

- ◦   The Proposition
- ◦   The Divisions   } The Development Stage
- ◦   The Discussion

Again, our primary concern is on the observance of the design guidance of these components, which can be taken from any textbook on homiletics, such as the one by Chapell (1994).   Then secondary considerations must be on the making of connections with the audience, depending on the context of the people group you will be preaching to, as discussed on Sec. 8.3.1.   In the case of Example 8.3.1, it would be the people group #3, "Chinese Born in Western Society."

3.   *General Considerations of Context on Preaching*

One rule should always be observed on preaching for any context is as follows:

Using common market-place language, making the design of your sermon situational, preaching imaginatively utilizing the metaphors on the biblical text.

In a way, the aforementioned rule is the essentials of *Marketplace Preaching*.

By "Marketplace" we mean the place where the markets are, that is, the place having business and trades, the activities of government and religions activities, etc.

According to Calvin Miller (1995, pp38-42; 61-62), the following rules are essential.

- First, the arrangement of the worship place should be situational.
- Secondly, the manner of delivery must be appropriate.
- Thirdly, the sermon should be preached in the colloquial language.
- Fourthly, the design of sermon must be situational.

(1)   It is appropriate to preach with imagination.

The movement of the sermon must be like passing billboards.   Three issues regarding the mobility of sermons:

  ◦ Delivered in minimal time

    Sermons must use time economically.   D. L. Moody spoke 200 words a minute and Charles H. Spurgeon usually preached at 140 words a minute.

  ◦ Content must contain the most information to maximize the sermon's impact in the shortest time

  ◦ Fully utilizing the art of repetition

    This writer (1998 pp82-84) developed a method called, "The Haggai's method of preaching."   Based on this Old Testament prophet, Haggai's preaching makes effective use of repetitive and rhetorical techniques, which is especially useful in either marketplace or open-air preaching.

(2) The tone of delivery must be of a new positivism.

Positivism is the mode of the new consumerism.   We must bring to the society the message of hope through the Gospel of Christ.

(3) The subject of sermon must be biblical and appealing.

Miller (1995 pp61, 72-74) suggested the following four instant-interest subjects of the marketplace mentality: security, success, the entrepreneurial mind, and destiny and decision making.

- Fifthly, the content of the sermon should be relevant.

Although the sermon of marketplace preaching is proceeded in an unofficial manner, mainly centered on caring, offering message of hope regarding work and daily living, but it should avoid the following three aspects of negligence or mistakes:

  ▪ Should never be divorced from an emphasis on biblical exposition;
  ▪ Must not water down the Gospel;
  ▪ Must not replace the systematically feeding of "solid food" with "milk."

4.Preaching to a Specific Context

In Sec. 8.3.1, we gave a discussion of five people groups in a specific context, namely, Chinese.   There is, however, another large people group in America that we

have not yet investigated, the Hong Kong immigrants in America.   According to the official Hong Kong government statistics of emigration from 1980-1992, the numbers of immigrants leaving Hong Kong reached nearly 488,000 during that period.   Based upon the past movement of Hong Kong immigrants into the United States, more immigrants from Hong Kong can be expected to settle in America in the future.

Tran (2005) has done a valuable research on the subject: *Preaching the Hong Kong Immigrants in America*.   In the following, we will draw on the data he collected and report herewith the results of his findings.   The purpose is not only to demonstrate the significance of the effect of context on preaching, but also to illustrate Tran's approach as a model that we could apply to other people groups in our study of the design considerations of context for expository preaching.

Example*: A Case Study According to Tran (2003) on Preaching the Hong Kong Immigrants in America.

(1) People group:

The first generation Hong Kong immigrants in the United States.

(2) Research participants

● Selected pastors of the Christian & Missionary Alliance denomination in the United States; they speak Cantonese as their mother tongue and had been pastoring this people group for at least five years and were well-received by their members: a total of 50 pastors is selected.

● Selected Cantonese homiletics professors from Alliance Bible Seminary in Hong Kong and Canada: a total of 5 professors is selected.

(3) Questions asked:

1. What is the definition of effectiveness in preaching?
2. What homiletic styles are effective to this people group?
3. What should seminary graduates know about this people group before they prepare their sermons?
4. What homiletic applications will effectively generate responses from this people group?

Tran's research offers a host of useful information for preaching to this specific people group.   His findings are summarized in the following:

---

* I am indebted to Alex Luc for bringing his advisee's doctoral dissertation to my attention. I am grateful also to Cuong Tran for his research on which this example is based.

First, Tran (2005, p81) found that the cultural background of the audience was the most important area of knowledge for sermon preparation.   And this is demonstrated in Table 8.3.2.   Noting that the "cultural background" ranked first and the need, "challenge faced in US" ranked second.

Secondly, according to Tran (2004, pp84-85), the *street language* of Hong Kong is the unique style of spoken Cantonese.   "The ever changing Hong Kong culture exists only in the market place.   The spoken language of the pragmatic values system can only be learned in the market places of Hong Kong," reported by Tran.   And these facts can be seen from the results as shown in Table 8.3.3.

Thirdly, Tran's research (2004, p106) found that the traditional expository preaching model is still welcomed by this people group.   The Hong Kong listeners prefer a simple and direct approach for preaching.   They respond well to practical and workable sermons. They resist, however, abstract and vague theological arguments.   Table 8.3.4 gives a summary of Tran's research findings in this aspect.

Fig. 8.3.1 The Effect of Context on Scriptural Interpretation for Expository Preaching
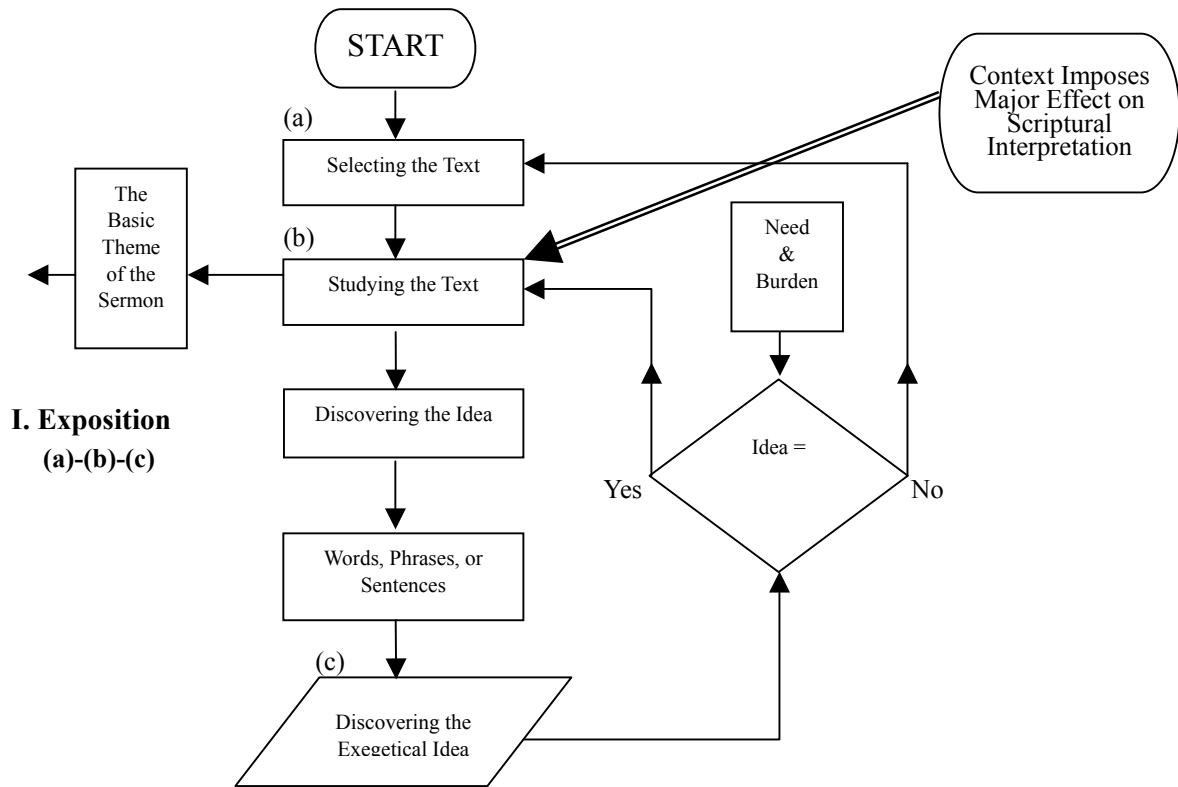

I. Exposition
(a)-(b)-(c)

Fig. 8.3.2   The Effect of Context on Design Components for Expository Preaching

II. Development
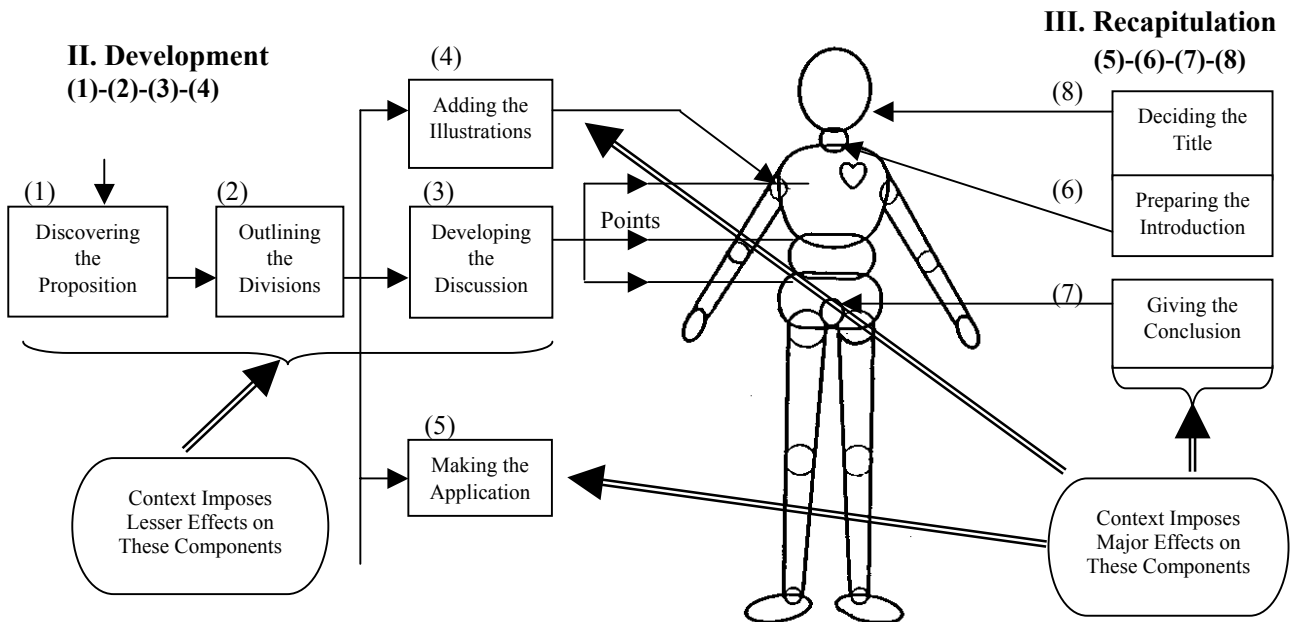**(1)-(2)-(3)-(4)**

III. Recapitulation
(5)-(6)-(7)-(8)

Table 8.3.2   Necessary Audience Knowledge for Effective Preaching *

Priority ⟍ Factors	Historical Background	Social Background	Cultural Background	Educational Background	Religious Background	Career Background	Challenge Faced in US
Rank	7	3	1	5	4	6	2
Percent	9%	15%	19%	13%	15%	12%	17%

*   According to Tran (2005, pp52-53)

Table 8.3.3   Characteristics of the Hong Kong Immigrants in USA *

Group Characteristics	Explanations/Amplifications
Materialism	The way to measure people's own value and success
Open-minded	They are pragmatic and are also open-minded
Casual life styles	They will spend what they make and enjoy life
No concept of national identity	Having little concern with politics and national identity as long as they can make money
The street language	The unique Hong Kong Cantonese is the street language of Hong Kong

*   According to Tran (2005, pp83-84)

**Table 8.3.4   Preaching Styles and Sermon Contents Most
Welcomed by the Hong Kong Immigrants in USA ***

Categories	Amplificants
Preaching Style	◦ Expository sermons
Sermon Structure	◦ The traditional three-point structure
Delivery Style	◦ The traditional behind-the-pulpit type ◦ Prepare full manuscript before preaching ◦ Memorize it or use as a guide
On Introduction	◦ Be well-prepared ◦ Give solid reason for the sermon
On Illustrations	◦ Use real-life personal experience and testimonies ◦ Choose life stories that are relevant to Hong Kong listeners
On Application	◦ Put near the end of the sermon or as sub-points of the sermon

On Audience's response	◦ Allow time for personal response through a quiet moment at the end of
	   preaching
	
	◦ Realize that a public show of hands for commitment does not work
	   with this group

On Sermon outlines	◦ Include it in the worship bulletin
On Preaching calendar	◦ Make it known to the congregation ◦ Preaching a series from the same book of the Bible is an excellent practice

*   According to Tran (2005, pp106-107)

Chapter 9

Summary: A Systematic Procedure for the Design of Expository Sermons

9.1   A Systematic Procedure for the Design of Expository Sermons

The aim of this research is to lay a theoretical foundation for the development of a systematic and an iterative procedure in the optimum design for expository preaching.   The purpose is to initiate a way for future research and development in the field of the computer-aided sermon design. Our approach was to first demonstrate that expository sermon construction is indeed a design problem.   This is done by showing that the problem has the characteristics of the general design discipline; in other words, it has a 3-stage ABA' type of design process.   Secondly, because the expository sermon construction belongs to a design problem, we can then apply the advanced methodology of the engineering design to the classical field of homiletics.

The result of this investigation involves both practical application and theoretical formulation. The former includes the development of a systematic procedure called the heuristic combinatorial optimization method for the expository sermon design.   And this is further summarized in the following section.   The latter will be reviewed in Sec. 9.2.

9.1.1   The Flow Charts of the Expository Sermon Design

The basic procedure in the design optimization for expository preaching using combinatorial heuristics is outlined in Fig. 9.1. A Flow-Chart representation of this design procedure is given in this section (refer to the terminology and notations given in Fig. 4.3.1):

- The Exposition Stage: Fig. 9.2

- The Development Stage: Fig. 9.3

- The Recapitulation Stage: Fig. 9.4

- The Expository Sermon Design Procedure: Fig. 9.5

An illustrating example of using the systematic procedure with the Web-Chart method was given in Sec. 7.3 that demonstrated results with significant improvements over the traditional means as far as design efficiency and sermon representation are concerned, shown in Table 7.3.2.

The actual work out of this procedure, as mentioned in Chapter 7, needs to be carried out using the Web-Chart method that currently has been done manually on the chart.   Further research and development can be realized in the near future by implementing the Web-Chart operations to an interactive computer system.

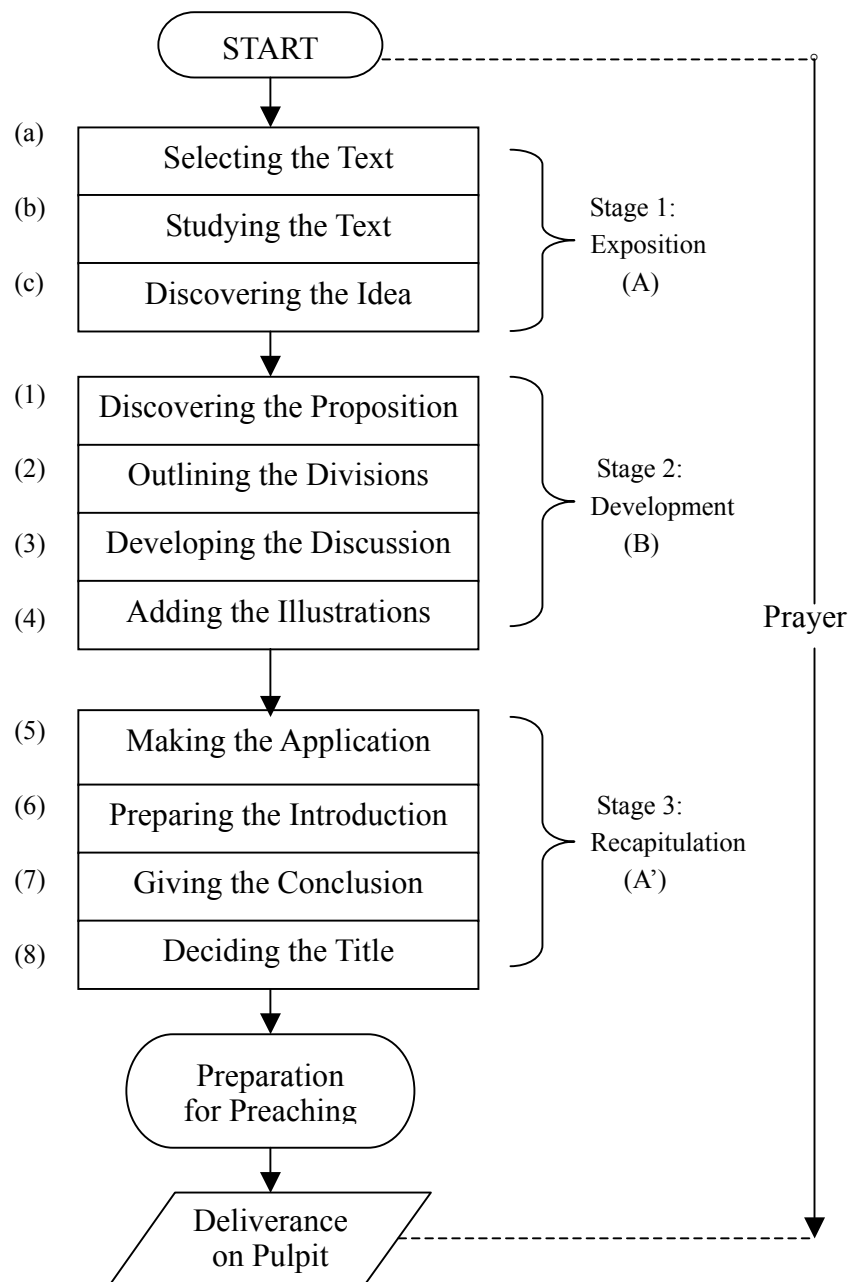**Fig 9.1   A Basic Procedure in the Design for Expository Preaching**

```
                    ╭─────────────╮
                    │    START    │- - - - - - - - - - - - - - - - - - ○
                    ╰─────────────╯                                    ┊
                           │                                           ┊
                           ▼                                           ┊
(a)   ┌─────────────────────────────────┐ ╮                           ┊
      │        Selecting the Text        │ │                          ┊
(b)   ├─────────────────────────────────┤ ├  Stage 1:                 ┊
      │        Studying the Text         │ │  Exposition              ┊
(c)   ├─────────────────────────────────┤ │     (A)                   ┊
      │       Discovering the Idea       │ ╯                          ┊
      └─────────────────────────────────┘                             ┊
                           │                                           ┊
                           ▼                                           ┊
(1)   ┌─────────────────────────────────┐ ╮                           ┊
      │     Discovering the Proposition  │ │                          ┊
(2)   ├─────────────────────────────────┤ │   Stage 2:                ┊
      │      Outlining the Divisions     │ ├   Development            ┊
(3)   ├─────────────────────────────────┤ │      (B)         Prayer   ┊
      │     Developing the Discussion    │ │                          ┊
(4)   ├─────────────────────────────────┤ ╯                          ┊
      │      Adding the Illustrations    │                            ┊
      └─────────────────────────────────┘                             ┊
                           │                                           ┊
                           ▼                                           ┊
(5)   ┌─────────────────────────────────┐ ╮                           ┊
      │       Making the Application     │ │                          ┊
(6)   ├─────────────────────────────────┤ │   Stage 3:                ┊
      │     Preparing the Introduction   │ ├   Recapitulation         ┊
(7)   ├─────────────────────────────────┤ │      (A')                 ┊
      │       Giving the Conclusion      │ │                          ┊
(8)   ├─────────────────────────────────┤ ╯                          ┊
      │        Deciding the Title        │                            ┊
      └─────────────────────────────────┘                             ┊
                           │                                           ┊
                           ▼                                           ┊
                    ╭─────────────╮                                    ┊
                    │ Preparation │                                    ┊
                    │ for Preaching│                                   ┊
                    ╰─────────────╯                                    ┊
                           │                                           ┊
                           ▼                                           ┊
                    ╱─────────────╱                                    ┊
                   ╱  Deliverance ╱ - - - - - - - - - - - - - - - - - -▼
                  ╱   on Pulpit  ╱
                 ╱─────────────╱
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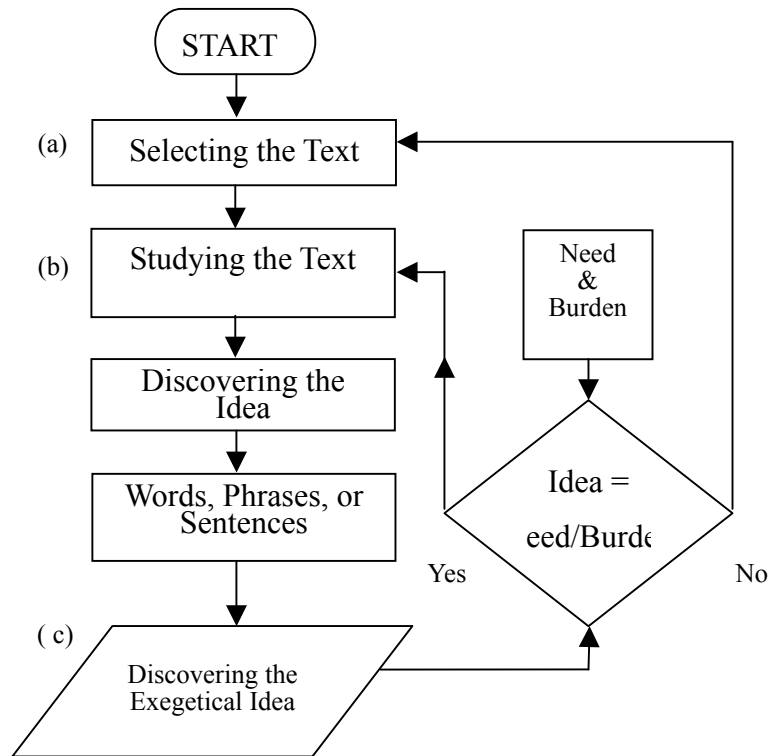**Fig. 9.2   The Flow Chart of the Exposition Stage [(a)-(b)-(c)]**

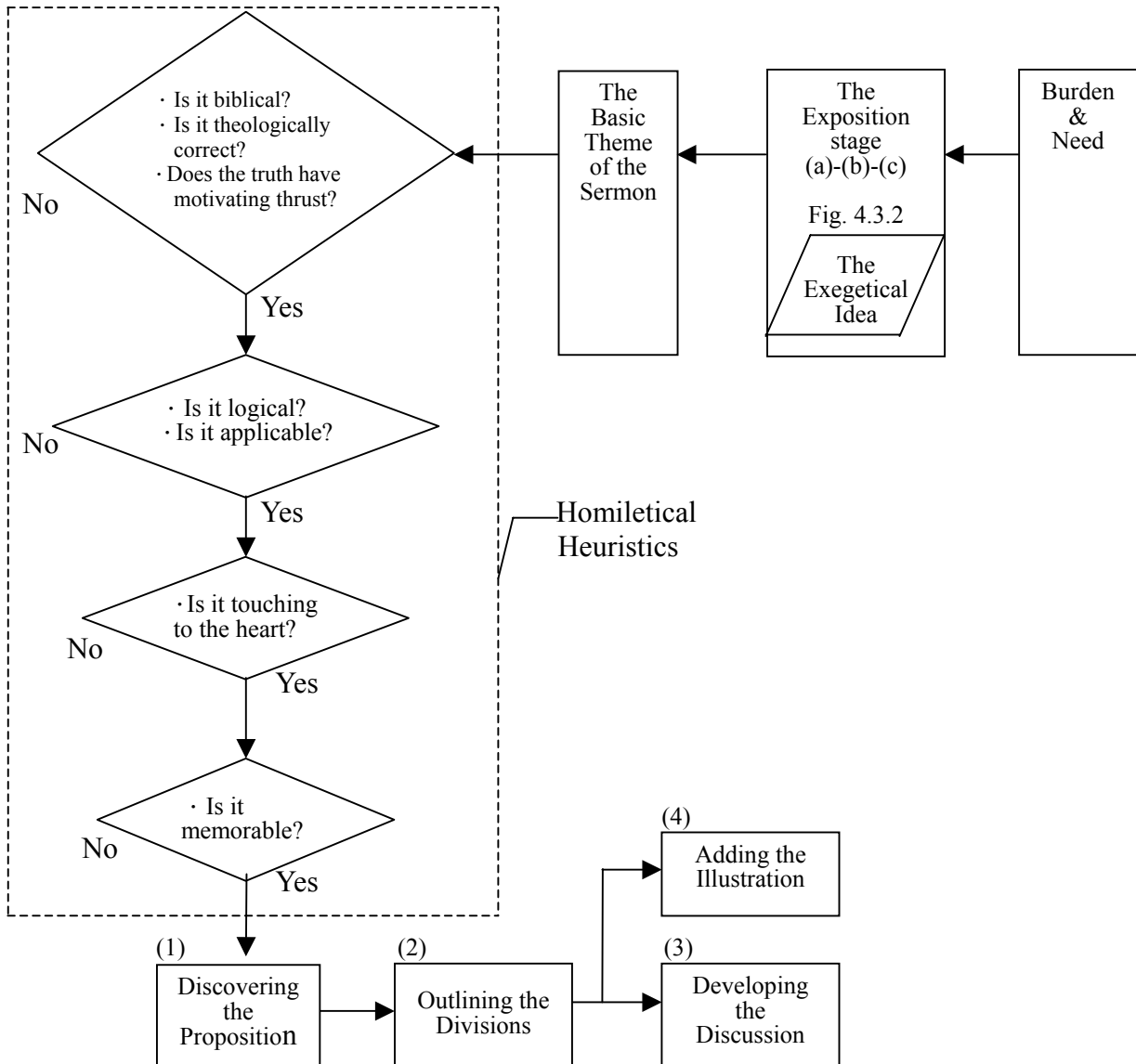**Fig. 9.3   The Flow Chart of the Development Stage [(1)-(2)-(3)-(4)]**
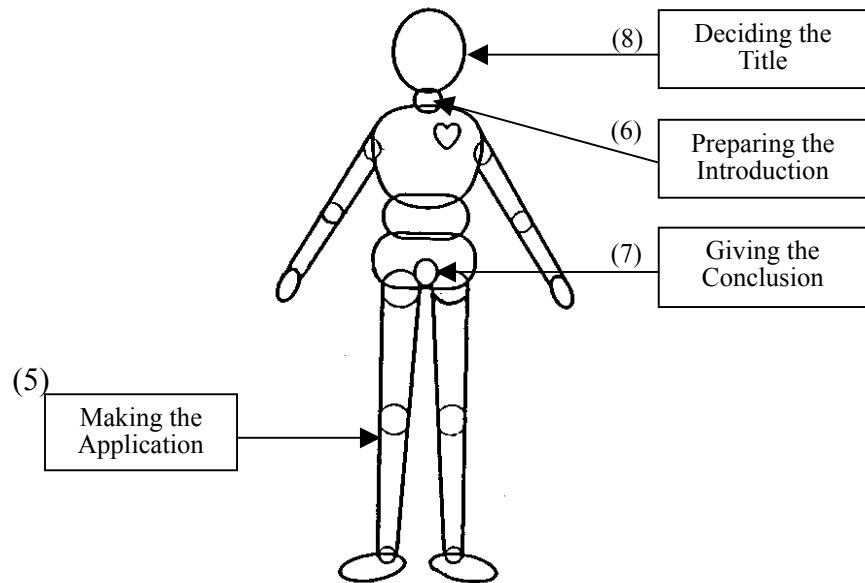
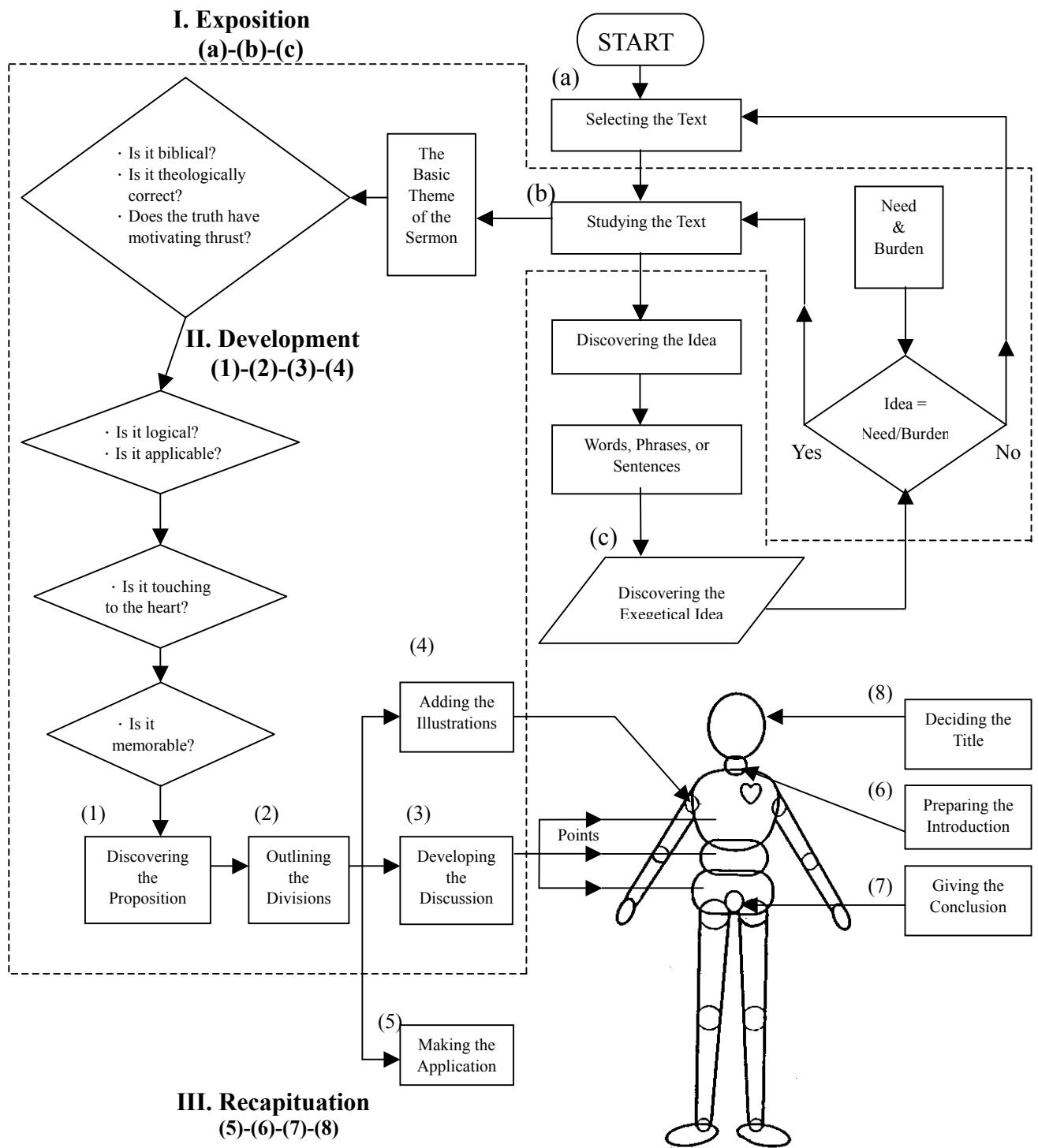**Fig. 9.4   The Flow-Chart Elements of the Recapitulation Stage**

(8) Deciding the Title

(6) Preparing the Introduction

(7) Giving the Conclusion

(5) Making the Application

Fig. 9.5   The Flow Chart of the Expository Sermon Design

I. Exposition
(a)-(b)-(c)

START

(a)

Selecting the Text

· Is it biblical?
· Is it theologically correct?
· Does the truth have motivating thrust?

The Basic Theme of the Sermon

(b)

Studying the Text

Need & Burden

Discovering the Idea

Words, Phrases, or Sentences

Idea = Need/Burden

Yes   No

(c)

Discovering the Exegetical Idea

II. Development
(1)-(2)-(3)-(4)

· Is it logical?
· Is it applicable?

· Is it touching to the heart?

· Is it memorable?

(4)

Adding the Illustrations

(8)

Deciding the Title

(6)

Preparing the Introduction

(1)

Discovering the Proposition

(2)

Outlining the Divisions

(3)

Developing the Discussion

Points

(7)

Giving the Conclusion

(5)

Making the Application

III. Recapituation
(5)-(6)-(7)-(8)

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9.2 Summary

Principles of combinatorial heuristics applicable to the field of optimum design for expository sermons have been described. These principles are based on heuristic optimization methods in the engineering design field with refinements geared to the homiletical as well as hermeneutical nature of the problem. In this investigation, the following seven new findings have helped guiding the transformation of the classical sermon construction problem into a heuristic combinatorial optimization problem. These new concepts and findings developed in this research are believed to be original to this writer. These concepts become the foundational theory for implementing the computer-aided sermon design procedure. These newly described seven findings provide efficient and optimum solutions that can be used in a systematic and an iterative way:

· Affirm that the sermon construction is a design problem.

· The human body can be used as a physical model of the expository sermon structure for qualitative sermon evaluation as well as for visualization purposes.

· Via mathematical discovery, the expository sermon design problem is a kind of the heuristic combinatorial optimization problem.

· Discover the fact that the expository sermon design problem shares the characteristics of the design discipline ABA'. This 3-stage process (namely, exposition, development and recapitulation) and combinatorial heuristics can be used as the search engine for seeking intelligent and efficient optimum solutions.

· Develop a set of "exegetical tools" for the exposition stage, including the Insight-Recording Chart (IRS) and the Analogical-Analysis Chart (A-A chart).

· Develop a set of "synthesis and evaluation tools" for the development and recapitulation stages (i.e., the web-chart method).

· Develop a graphical method (i.e., the web-chart method) to manually search for optimum solutions for the expository sermon design problem; such operations can later be adapted to interactive computer systems for computer-aided design.

Appendixes

Appendix 1

The Traveling Salesman Problem

The traveling salesman problem may be stated according to Croes (1958, pp791-812) and Lin (1965, pp2245-2269):

" A traveling sales person leaves his or her home town, makes the round once and only once of all the towns in a set of towns, and arrives back home.   What route, or tour, should he or she choose in order to minimize the total distance traveled?"

Instead of distance, other notions such as time, cost, etc., can be considered as well.   In this investigation, the term "cost" is used to represent any such notion.   Mathematically, we may formulate the problem in the following two equivalent ways:

(1) Given a "cost matrix" $D = (d_{ij})$, where $d_{ij} = $ cost of going from town i to town j, $(i, j, = 1,2,....,n)$, find a permutation $P = (i_1, i_2, i_3, ...i_n)$ of the integers from 1 through n that minimizes the quantity

$$d_{i_1 i_2} + d_{i_2 i_3} + \cdots + d_{i_n i_1}.$$

(2) Given a "cost matrix" D as above, determine x_{ij} which minimizes the quantity $Q = \sum_{i,j} d_{ij} x_{ij}$ subject to

(a) $x_{ii} = 0$

(b) $x_{ij} = 0,1$

(c) $\sum_i x_{ij} = \sum_j x_{ij} = 1$ and

(d)   for any subset $S = \left\{ i_1, i_2, ..., i_r \right\}$ of the integers from 1 through n,

$$x_{i_1 i_2} + x_{i_2 i_3} + \cdots + x_{i_{r-1} i_r} + x_{i_r i_1} \begin{cases} < r & \text{for } r < n \\ \leq n & \text{for } r = n. \end{cases}$$

The second version is a linear-programming formulation of the traveling salesman problem and hence the problem may be solved as such.   However, the number of constraints becomes astronomical even for relatively small n as reported by Dantzig et al (1954).

Appendix 2
SAP – A Large Scale Heuristic-based Software System
for Business and Industrial Applications

SAP is a German company, founded in 1972, which has grown to become the world's fifth largest software company.   Also the name of the computer system,   "SAP" is a trademark of SAP Aktiengesellschaft, Systems, Applications and Products in Data Processing, Neurottstrasse 16, 69190 Walldorf, Germany.

SAP provides the opportunity to replace large numbers of independent systems that have been developed and implemented in established organizations with one single modular system.   Each module performs a different function, but is designed to work with other modules as stated by de Bruyn et al (1998) and the ASAP World Consultancy (1997).

The SAP system comprises a number of fully integrated modules, which cover virtually every aspect of business management.   The system has been developed to meet the increasing needs of commercial and other organizations that are striving for greater efficiency and effectiveness.

The writer believes the success of the SAP software is due to the following three key principles:

- A holistic problem-solving approach

  SAP looks at toward the whole business of a company, rather than looking at areas of business and developed systems to support those areas－a traditional approach taken by many software companies.

- A modeling approach to system evaluation

  SAP provides the opportunity to replace large numbers of independent systems that have been developed and implemented in established organizations with one single modular system.   Each module performs a different function, but is designed to work with other modules as shown on the SAP Help website.

- A heuristic approach to coordinate all modular systems and administer the holistic system for optimization purpose according to the SAP Help website and the manual of the "SAP Solution Manager."
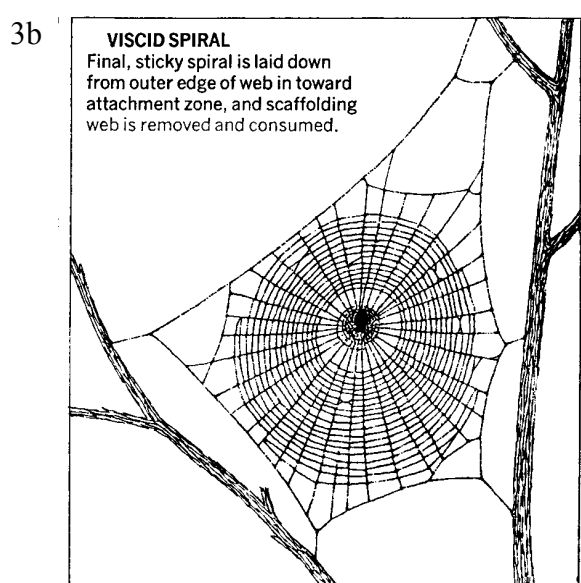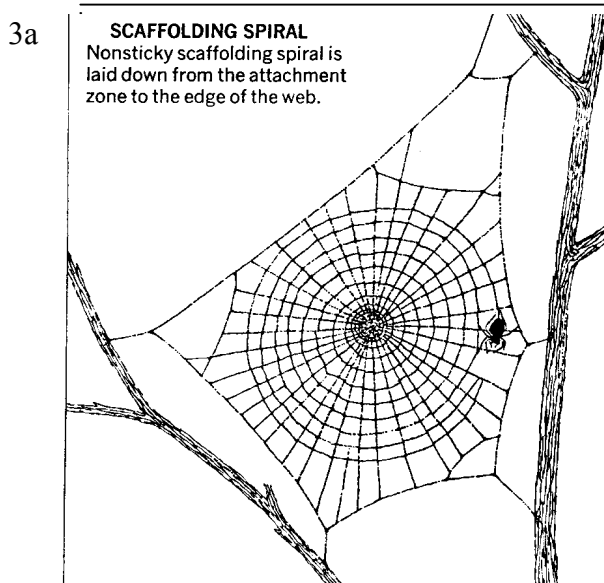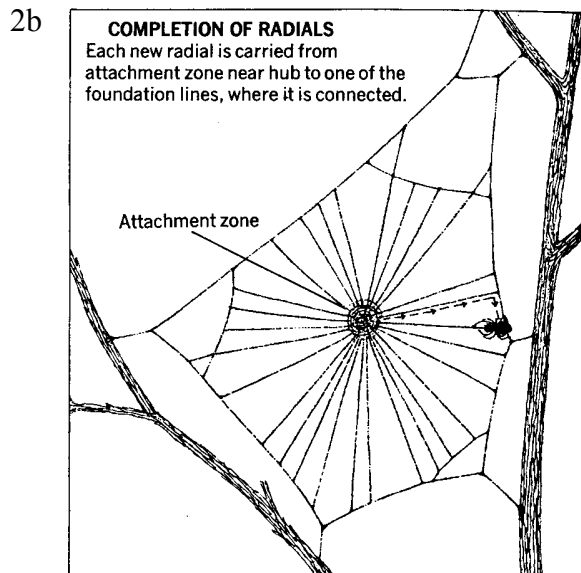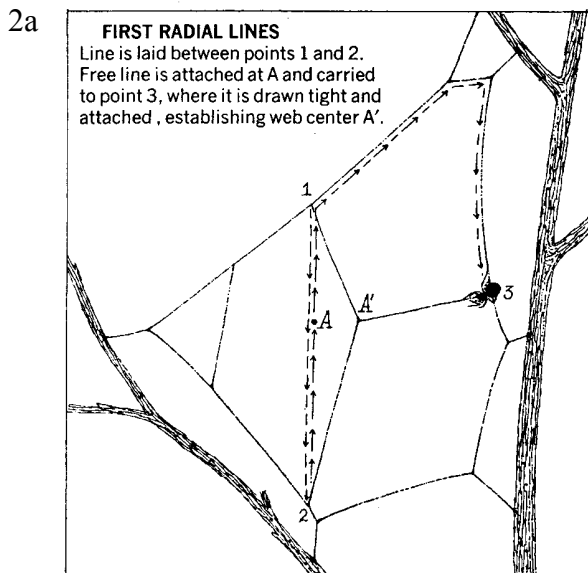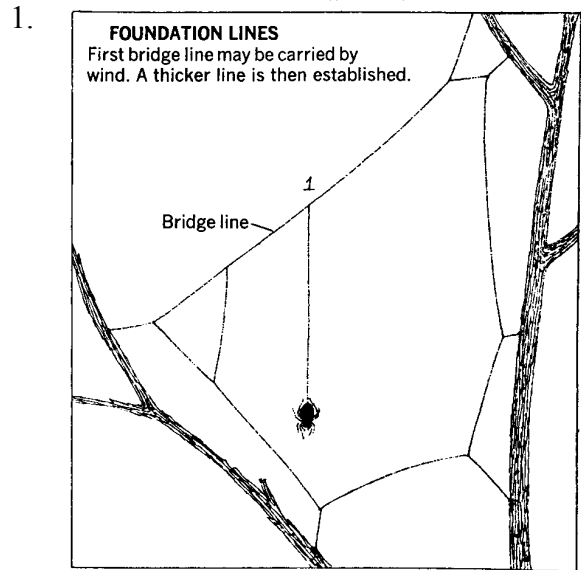
  SAP currently has a "Solution Management Optimization" package called the "SAP Direct Catalogue Q1" (2004) containing nine sub-programs (optimization packages such as: Business Process Performance, Data Archiving, Data Management, Interface Management, Remote Performance, Storage Subsystem, System Administration, Test Management and Volume Test).

  The heuristic approach is the underwriting principle or foundation of the SAP software

system.   It is the main factor contributing to the success of SAP.   The heuristic is used in many and variety of ways.   For instance, take one of the SAP functions, called "Heuristic-Based Planning" as shown on the SAP Help website.   The heuristic is used as a planer and optimizer to coordinate three factors: "capacity level", "deployment" and the "transport load builder" before establishing the direction of the process flow.   SAP has been drawing users worldwide from many corporations of different businesses and of varied sizes reported by the manual of the "SAP Solution Manager."   For instance, among the users of SAP are the Boeing Company of Seattle and Fender, a guitar manufacturing company in Arizona.   This writer would not be surprised if any of the major church denominations called for the service of SAP.   For instance, a standard run of "APS Business Process Performance Optimization" mentioned in "SAP Direct Catalogue Q1" (2004) (one of the nine programs of SAP's "Solution Management Optimization", which typically costs USD 33,000/run) provides a complete analysis of financial performance of an organization.   This includes donation analysis, fundraising performance, preaching schedules of pastors, according to Professor A.P. Phillips (May 4, 2006), and performance evaluations and / or adjustments of pastors (or "of staff workers"), etc.

Appendix 3

The Construction of a Spider Web as shown in The Encyclopedia Americana in 1975

1.

FOUNDATION LINES
First bridge line may be carried by wind. A thicker line is then established.

Bridge line

2a

FIRST RADIAL LINES
Line is laid between points 1 and 2. Free line is attached at A and carried to point 3, where it is drawn tight and attached , establishing web center A'.

2b

COMPLETION OF RADIALS
Each new radial is carried from attachment zone near hub to one of the foundation lines, where it is connected.

Attachment zone

3a

SCAFFOLDING SPIRAL
Nonsticky scaffolding spiral is laid down from the attachment zone to the edge of the web.

3b

VISCID SPIRAL
Final, sticky spiral is laid down from outer edge of web in toward attachment zone, and scaffolding web is removed and consumed.

Appendix 4 A Blank Sheet of the Web-Chart

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