Comparing Audience Perceptions Of Constructs Presented Expositorily With Those Presented Topically When The Same Method Of Bible Study Is Used

Rollin LaVerne Shoemaker

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ABSTRACT

COMPARING AUDIENCE PERCEPTIONS OF CONSTRUCTS PRESENTED EXPOSITORYLY WITH THOSE PRESENTED TOPICALLY WHEN THE SAME METHOD OF BIBLE STUDY IS USED

by

Rollin Shoemaker

Adviser: Norman K. Miles
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University
Seventh-day Adventist Theological Seminary

Title: COMPARING AUDIENCE PERCEPTIONS OF CONSTRUCTS PRESENTED EXPOSITORYLY WITH THOSE PRESENTED TOPICALLY WHEN THE SAME METHOD OF BIBLE STUDY IS USED

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Date completed: June, 1990

Problem

As the literature shows, every preacher needs to develop his own guidelines for presentation of theological constructs (preaching). The literature also shows the importance of the letter to the Galatians for the church, especially during and since the Reformation. Thus, this study attempts to compare audience perceptions of theological constructs (derived from my study of Galatians) presented expositorily with those presented topically when the same guidelines are used.
Method

This study was undertaken to: (1) develop guidelines for exegesis, that would be useful for preaching, starting with the Greek text, (2) develop guidelines for audience and community analysis, (3) develop guidelines for presentation of theological constructs as expository and topical sermons, and (4) apply these guidelines to the letter to the Galatians, (5) preach fourteen sermons as models, and (6), have an independent person distribute a questionnaire after each sermon to the respondents (who were unknown to the speaker). The first three and the last three of the sermons would be before and after the series and not be based on constructs derived from Galatians. The eight sermons of the series would be delivered in pairs based on the same text, but each pair would include an expository sermon and a topical sermon.

Results

There was no clear preference for either topical or expository preaching.

Conclusions

Due to the small sample population and to ambiguity with certain questions in the questionnaire, my conclusion is that the results are invalid. However, as I stated in chapter 7, this study was of great personal benefit.
COMPARING AUDIENCE PERCEPTIONS OF CONSTRUCTS PRESENTED EXPOSITORYLY WITH THOSE PRESENTED TOPICALLY WHEN THE SAME METHOD OF BIBLE STUDY IS USED

A Project Report
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

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CHAPTER ONE

INTRODUCTION

Comments on 1 Corinthians 3:18-19

If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God (1 Cor 3:18-19 RSV).

Some quote this text as an argument against formal education. It is believed that the education this world offers is worthless, especially in advanced studies in the area of theology. Some even think that any formal education is wasted because it steeps one in the philosophical thought of this age. Of course, there are ideas—philosophies—detrimental to one’s spiritual growth. However, if we as individuals did not participate in the educational contributions—philosophies—of this age, we would not be able to communicate effectively with one another, since language and communication are derived from worldly wisdom—philosophies. One may say, Yes, that’s true, but when Paul says “the wisdom of this world is folly,” he is writing about “worldly philosophy” that has to do with theological understanding, not the rudiments of education or the philosophies that help us to understand the educational process. So the question then becomes, “How can philosophy that has to do with theology stand in view of Paul’s words?” Note vss. 21-23:

Let no one boast of men. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ’s and Christ is God’s (1 Cor 3:21-23 RSV).

Paul says, “All things are yours.” Could it be any different? We have already

1Revised Standard Version (RSV), copyrighted 1946 and 1952 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.
said we could not communicate with one another unless we have mastered at least some of the world's wisdom. Is it not a deep dishonesty to study scripture without historical and philosophical theology? We think someone is dishonest when he wrongly defames another's character. If we neglect what historical and philosophical studies have contributed to the correct understanding of the Bible and neglect the insights that aid us in our understanding of the Bible, we would make the same error in our theological studies as those who speak dishonestly about another person. Paul says the whole world is ours. Does that not include the arts, the sciences, the technological developments, etc.? He surely says all facets of culture are ours. In so many words he says the theologies of Paul, Apollos, and Cephas are ours. How could it be otherwise? Everything that man has developed or learned is ours.

Paul then goes on to say, "You belong to Christ." This is the key. This defines foolishness or folly from the world's view. It sees as foolish the Cross of Christ. The wisdom of this world cannot know or find out God in any way, shape, or form. When it tries to do so, it produces only idolatry. But when the wisdom of this age is broken at the foot of the Cross, that is, when it is submitted to, controlled by, and interpreted subject to the Cross of Christ, then and only then, can it be useful for life. Everything in this world belongs to God and everything—all power—has been given to us through Christ to be used for the advancement of His cause. It logically follows, therefore, that

1Ellen G. White says in Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5: 584: "We see the need of encouraging higher ideas of education and of employing more trained men in the ministry. Those who do not obtain the right kind of education before they enter upon God's work are not competent to accept this holy trust and to carry forward the work of reformation. Yet all should continue their education after they engage in the work. They must have the word of God abiding in them. We need more cultivation, refinement, and nobility of soul in our laborers. Such an improvement as this would show results in eternity."

2"The saviour did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing" (Ellen G. White, Desire of Ages, [Mountain View, CA: Pacific Press Publishing Association, 1940], 249).
we should not neglect the contributions of historical and philosophical research in our endeavor to understand and preach God's Word.¹

“All things are yours.” Yes. The philosophical theological wisdom of this world is ours. It enables us to read the very words of Paul, to understand them and propagate them throughout the whole world. In fact, we would be totally incapable of carrying out the great commission without this wisdom. For it enables us to use the very best, the most accurate, and the most productive means possible to spread the good news.

The pastor in his study searching the Word of God, doing historical and philosophical research in preparation for his preaching ministry, is indeed ministering among his flock. Study is hard mental labor (which may be the reason why so few of us do it), it is an act of obedience, it is spending time with books by authors who have spent a lifetime wrestling with the issues of life.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim 2:15).²

Do your best to win full approval in God's sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God's truth (2 Tim 2:15 TEV³).


²The phrase translated in the KJV as “rightly dividing the word of truth” means: “guide the word of truth along a straight path (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk (2 Ti 2:15). For such other mngs. as teach the word aright, expound it soundly, shape rightly, and preach fearlessly, s. M-M.” (Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Christian Literature*, trans. and ad. by William F. Arndt and F. Wilbur Gingrich, [Chicago: The University of Chicago Press, 1967], 584).

Importance of the Letter to the Galatians

The centuries since Paul wrote his letter to the Galatians have proved its worth, especially during the time of the Reformation. I believe the letter has not lost its power, and if we are willing to search out its truth, it indeed will cause a reformation in our lives. I believe, as Luther did (1535), that the doctrine of faith as taught by Paul in Galatians, if perverted, would result in the loss of the whole knowledge of truth, life, and salvation. However, if it is retained and believed, then true knowledge, true worship, true religion, and the betterment of all social conditions will flourish. Lightfoot (1865) also supports this view when he says that Luther used the epistle to the Galatians to attack the corruptions of the Church which piled error upon error on top of the simple foundations of the Gospel. In more recent times, men such as Burton (1921) contended that if Paul or someone like him had not arisen to preach his message as found in Galatians, Christianity would probably have remained a sect within Judaism and may even have disappeared from history altogether. Hence, the writing of the epistle was of epochal proportions.

Duncan (1934) and Criswell (1973) call Paul's letter to the Galatians our "Magna Carta." Allan (1951) and Betz (1979) both agree that in essence the Christian is to be guided by the Spirit and let the fruits of the Spirit happen as Galatians teaches.

---


Bruce (1982), citing Käsemann, says that Paul's doctrine of justification as taught in Galatians fights "not simply those of first century Judaism but attitudes and presuppositions which equally require to be opposed in the twentieth century and cannot be effectively opposed except by this 'fighting doctrine,' which alone is the 'break-through to the new creation.'"1

Importance of Biblical Preaching

Biblical preaching is preaching the biblical message (the gospel of Jesus) in a twenty/twenty-first century context.2 The biblical message is rooted and grounded in scripture. It is God's way of talking to us. God speaks to us through the Bible.3 It is His conversation with the human race.4 And since God speaks to us through scripture, it becomes paramount for us to know scripture, because scripture becomes the norm by which the church determines its doctrines and its mission.5 It is scripture that blows the whistle on self-saving and all other teachings that are wrong. We can and we must preach the biblical text because the people for whom we are responsible need it for living and for dying.6 The church needs the message preached to it with power, God's

1F. F. Bruce, The Epistle to the Galatians, The New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans, 1982), 51. Bruce also says of Käsemann that "Käsemann speaks from personal experience as well as from exegetical insight."


power.¹ God challenges us to preach the WORD with all the power we have in this day and in this age.²

Hence, there is necessity to handle the scriptures correctly and to preach biblically based sermons. I would like to cite three authors who impress upon us the importance of scriptures—W. Kaiser, E. G. White, and C. H. Spurgeon. Kaiser says:

In 1742 John Albert Bengel observed: “Scripture is the foundation of the Church; the Church is the guardian of Scripture. When the Church is in strong health, the light of Scripture shines bright; when the Church is sick, Scripture is corroded by neglect; and thus it happens, that the outward form of Scripture and that of the Church, usually seem to exhibit simultaneously either health or else sickness; and as a rule the way in which Scripture is being treated is in exact correspondence with the condition of the Church.” After more than two centuries we can affirm the validity of Bengel’s warning. The Church and the Scriptures stand or fall together. Either the Church will be nourished and strengthened by the bold proclamation of her Biblical texts or her health will be severely impaired.³

Ellen G. White says:

Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. ... We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us. We are to counsel together, and to be subject one to another; but at the same time we are to exercise the ability God has given us, in order to learn what is truth.

Having learned the simple rules, they [the ministers] should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be workmen that need not be ashamed.⁵


³Kaiser, 7.


⁵Ibid., 193f.
Spurgeon says:

Often have I said to my brethren ... that [in] the pulpit ... the fight will be lost or won. ... It will not avail us to be laborious pastors if we are not earnest preachers. We shall be forgiven a great many sins in the matter of pastoral visitation if the people's souls are really fed on the Sabbath-day; but fed they must be, and nothing else will make up for it. ... Dogs often fight because the supply of bones is scanty, and congregations frequently quarrel because they do not get sufficient spiritual meat to keep them happy and peaceful. ... Men, like all other animals, know when they are fed ... To rise before the people to deal out commonplaces which have cost you nothing, as if anything would do for a sermon, is not merely derogatory to the dignity of our office, but is offensive in the sight of God. ... A dull minister creates a dull audience. ... One of the excuses most soporific to the conscience of an ungodly generation is that of half-heartedness in the preacher.¹

Earnestness may be, and too often is, diminished by neglect of study. If we have not exercised ourselves in the word of God, we shall not preach with the fervor and grace of the man who has fed upon the truth he delivers, and is therefore strong and ardent.²

Importance of Guidelines

There are at least five reasons why one should have guidelines for sermon preparation:

1. So the truth is preached and not one's personal biases.³

2. So that consistency in preaching results, since the average preacher preaches three or four times a week.⁴

3. So the messages are relevant to the waiting congregation.⁵


²Ibid., 150.


⁵Kaiser.
4. So the method of exegesis learned in seminary can be adapted to sermon preparation on a weekly basis, i.e., up to four times a week.¹

5. So that one can manage one’s time to maximum usefulness.²

Importance of Choosing the Proper Way to Communicate

A definition of *expository preaching* that everyone agrees upon has yet to be found. In fact, as Robinson says, “not all expository preaching necessarily qualifies as either ‘expository’ or ‘preaching.’”³ The definition I use is this: Expository preaching is the explanation and application of constructs derived in the study of a specific passage of scripture as one explains that passage of scripture. The definition of *topical preaching* adopted here is: Topical preaching is explaining and applying a construct derived from a text without being delimited by it. One would weave together texts, illustrations, parables, etc., as needed. I intend to find which of the two methods is best for my preaching.

Researcher’s View

As Stuart says, and my experience bears out, exegesis taught in the seminary usually fails at the point of practical application. In fact, for me, the most difficult procedure is to take exegetical discoveries and turn them into meaningful messages for a waiting twentieth-century congregation. The bridge from exegesis to pulpit is a most difficult bridge to cross. I intend to cross this bridge, at least for myself, in the development of the procedures. When crossed, it makes the Bible relevant for today. At the same time, it is being true to what the Bible has to say to the first-century mind.


²Craddock.

³Robinson, 19.
I believe the Protestant assertion that "the whole truth of God's revelation is embodied in scripture" is the basis for going from exegesis to pulpit in an acceptable manner. Hence, whether speaking topically or expositarily, the messages should be rooted in a proper method of exegesis.

Project

Project Task
The task of this project is: To compare and contrast audience perception of constructs (homiletical ideas) presented expositarily with those presented topically—as discovered in the book of Galatians—when the same guidelines are used in arriving at the constructs for the sermons. Four sermons were presented using the topical approach and four using the expository approach.

Null Hypothesis
If the same guidelines are used for the discovery of sermon constructs, there will be no significant difference between the audience's perceptions of constructs presented expositarily or topically.

Procedure

Development of a Methodology
The development of the methodology will be in three areas: exegesis, audience analysis, and sermon construction. It will be created as follows:

1. The development of a procedure for exegeting the text.
2. The development of a procedure for analyzing the congregation and the neighborhood in which the church is situated.
3. The development of procedures for expanding the constructs into expository and topical sermons relevant to a given congregation.
Application of the Methodology

The methodology developed was applied to the Epistle to the Galatians and to the Yonkers Seventh-day Adventist church in which the entire series of sermons were preached.

The Writing of the Sermons

The sermons were written in pairs. Each of the expository sermons was paired with a topical sermon. For example, the expository sermon on Gal 1:1-5 stressed the constructs of the gospel and the basis of Paul's apostleship. This was compared with a topical sermon that had as its constructs the gospel and the basis of calling.

The Preaching of the Sermons

The sermons were preached in pairs: Expository — Topical; Topical — Expository; etc. Table 1 lists the pairs of sermons preached.

Evaluation of the Project

I chose Marco Valenca, the pastor of the Yonkers church, to select, at random, ten persons in the congregation to receive questionnaires for each sermon preached. The questionnaires were put in an envelope which indicated which sermon was preached. These were then turned over to me. The questionnaires were given out three sermons before the series began and ended three sermons after the series was over.

Limitations

A thorough application of the guidelines would have required a full-blown preaching commentary (with all the technicalities) on Galatians, but that was not the purpose of this project. The purpose of the guidelines was to discover constructs, and to translate those constructs into sermons that could be preached in a
TABLE 1
SERMON PAIRS

<table>
<thead>
<tr>
<th>Expository Sermons</th>
<th>Topical Sermons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gal 1:1-5</td>
<td>The Gospel and Calling</td>
</tr>
<tr>
<td>Gal 2:12-21</td>
<td>Justification</td>
</tr>
<tr>
<td>Gal 4:8-11</td>
<td>Repentance</td>
</tr>
<tr>
<td>Gal 5:13-24</td>
<td>The Spirit in the Life</td>
</tr>
</tbody>
</table>

twenty/twenty-first-century setting. Some of the guidelines, particularly textual criticism, were used passively. For example, the knowledge of textual criticism made it possible to understand an author’s comments on a text, his reasoning, and arguments for or against a certain interpretation or translation. Again, the main purpose of the guidelines was to discover homiletical ideas, constructs that are in line with biblical thought, and to apply them to the needs of people.

In chapter 5 three further limitations were imposed: (1) the lexical study was confined to the passages that were preached, (2) the section on “Notes and Comments” was limited to brief comments (usually quotations) on the verses that were preached, and (3) in the section on “Sermon Construction,” only the first two sermon outlines (one expository and one topical) were sketched. All the sermon outlines, however, were placed in appendix 1. One further note, much of what is written in chapter 5 is not exhaustive. Appendix 1 has only sermon sketches. The sketches were written for my own use.
CHAPTER TWO

GUIDELINES FOR EXEGESIS

Introduction

The various procedures involved in exegesis cannot be totally separated from each other; there is always overlapping. Thus, the procedures that follow are just that, procedures. They should not be slavishly pursued by the preacher, but they should be mastered because "it is in the particularity of a text that its universality lies."\(^1\)

The procedures involve what is known in modern terminology as criticism. This criticism should be taken in a positive sense, not a negative one. As Craddock says:

"Some never make peace with the term "biblical criticism," even though the writer or instructor may have explained that criticism is used not in the sense of a negative value judgment but in the scientific sense of careful and methodical investigation."\(^2\)

I have substituted the word "study" for the word "criticism" in an attempt to avoid any negativisms connoted by the word "criticism." To reiterate what Craddock says, however, the word "criticism" has "... the scientific sense of careful and methodical investigation."\(^3\)

The procedures that follow address the questions of content. Textual studies are to determine the actual wording of the author as nearly as possible. Lexical,

\(^1\)Craddock, 130.
\(^2\)Ibid., 133.
\(^3\)Ibid.
grammatical, and structural studies are to determine the meaning of words, the relationships between these words, and the flow of thought through the document. Historical-cultural background and literary studies are to determine the relationship of words and ideas to the background and culture of the author and his readers.

One caution: Every preacher, however, must be aware of the danger of *eisegeting* texts\(^1\) which is substituting one's own opinions for that of the author. Study, painstaking study, is the only solution for avoiding the danger of reading one's own preconceived ideas into the text.\(^2\) Wolf warns that:

\[\ldots\] it is impossible to expend too much industry on trying to discover with all the means available what the biblical words actually say and want to convey. For there is a great danger that we will read our own wishes into the Bible, as well as ideas that are really alien to it. And the only way we can be helped to avoid this is by listening to what God's witnesses really wanted to say.\(^3\)

Exegesis practiced by the pastor or preacher is not an in-depth study of philosophical minutia, much of which is irrelevant for homiletics. Hence, the pastor de-emphasizes some study techniques such as redaction criticism.\(^4\) But, at least responsible if not in-depth exegesis of a text must be done.\(^5\)

**Preliminary Study**

The first thing the exegete must do is to obtain a feel for the document. He should read it until it becomes second nature to him. To do this, a preliminary fact sheet should be filled out noting the following items: names, places, events,

\(^{1}\)Mickelsen, 158.


\(^{3}\)Ibid., 103.

\(^{4}\)Stuart, 12.

experiences, illustrations, citations, scriptural allusions, ideas, problems, solutions, etc. One should also note impressions while reading the document. If there are other documents written by the same author, they, too, should be read and general impressions noted. Of special importance are questions that come to mind when reading the document. No question should be dismissed out of hand unless there is a legitimate reason to do so. The student should be conscious of questions pertaining to why and under what conditions the document was written. To whom was this document addressed? If it is a letter, how might this document have been received when it arrived at its destination? Why is the document preserved for us?

Textual Study

Introduction

Since errors have been made in textual transmission, it is of utmost necessity that the preacher understand the work and purpose of textual critics so that the preacher can deal responsibly with the text.

The Goal of Textual Criticism

Textual criticism has as its goal the establishment of the best and most accurate text possible; that is, the reconstruction of the document as it came from the author’s hand. A number of ancient manuscripts, some of better quality than others, range back to the first century. Textual criticism has sorted and classified many if not all of them. Their classifications are under constant revision as new techniques are developed and applied. Hence, there is a constant need by the exegete to evaluate and re-evaluate the textual variants in the passage he is exegeting.

Textual Criticism and Theology

Theology and textual criticism go hand in hand because theology is dependent on an accurate textual tradition. No one can understand the Spirit without
the Word, and no one can understood the Word without the Spirit. The Spirit and the Word go together.¹

Textual Criticism Procedure


Grammatical and Structural Study

In translating and outlining the document, the exegete must be conscious of seams (sections and paragraphs) as well as the grammatical and syntactical function of verbs, phrases, clauses, and words.

The Seams

The exegete must be cognizant of a number of clues to help him determine the various seams (paragraphs, sections) in his document. Some of the clues to keep in mind are repeated terms, phrases, clauses, or sentences: transitional conjunctions or adverbs such as “there, therefore, wherefore, but, nevertheless, and meanwhile”; rhetorical questions or a series of questions; a change in the time, location, or setting; a vocative form of address: a change in the tense, mood, or aspect of the verb; repetition of the same key word, proposition, or concept; and, in a few cases, the theme of each

section or paragraph which may even be announced as a heading to that section or paragraph.¹

The Clause and Phrases

After breaking our document into sections and paragraphs, we can go a step further and analyze clauses and phrases. The exegete must be cognizant of independent, coordinate, and dependent or subordinate clauses and their relationship to each other. The exegete must be aware of the types of conjunctions that are used in combining independent, coordinate, and subordinate clauses such as coordinating (and, or nor, for but, neither ... nor, either ... or, both ... and, not only ... but also), adversative coordinating (but, except), emphatic coordinating (yea, certainly, in fact), inferential coordinating (therefore, then wherefore, so), transitional coordinating (and, moreover, then), subordinating (when, because, if, since, although, that, where), and subordinating relative pronouns (who, whose, whom, which, that).

The grammatical function² of a noun clause is the same as that of a noun. A relative clause functions the same as an adjective by modifying or qualifying a noun. An adverbial clause functions as an adverb and modifies or qualifies a verb, adjective, adverb, or prepositional phrase. Adverbial clauses can be classified as follows: circumstantial (“while ...”), temporal (“when ...”), conditional (“if ...”), concessive (“although ...” “even though ...”), causal (“because ...”), and restrictive (“only ...,” “if ... not ...”).

The exegete should also keep in mind prepositional, participial, and infinitive phrases, noting their use and meaning in the text.

¹Kaiser, 71-72, 95f.
²Ibid., 98.
The Outline and Translation

In translating, one should lay out the document according to its seams. Titles of sections and paragraphs should be added where appropriate. The seams that are titled form the outline of the document.

Structures and Constructs

When we speak or write, we speak or write in modules of language. Some of these modules are noted in clauses and phrases. However, since we speak and write in modules, we call these modules “moves.”¹ Because these modules or “moves” when strung together in a sequence form logical movement, when we analyze a passage structurally, we write them out one by one. The plot of any given section is a set of moves. When these moves or plots are delineated, one can see the constructs of a passage.

Historical Study

Since documents are written in a historical context, insofar as possible, the exegete should note facts from extra-biblical sources such as historical books and atlases, concerning the environmental, social, and political situation. Where applicable, one should note the climactic conditions, the geographical relation to the sea, desert, and mountains: the internal communication system (known as “the infrastructure”) of roads, means of transportation, trade and travel roots, the terrain, population distributions, local governments and their political relationship to the international situation, the material culture of the people (such as the things people use in their daily life), the type of homes people live in, including objects and furnishings; tools for their work and the kind of clothing they wore, weapons they used in war, and the implements for growing food, places of worship, religious rites followed,

¹Buttrick, 23.
and the clergy; customs surrounding marriage, legal transactions, and the social structure of the slave and the freed man; the poor and the rich, the stability of the economy, how commerce was affected, agriculture, craftsmen, the effect of rainfall or the lack of it, national disasters such as earthquakes, and the ravages of disease.

Questions about authorship, place, date of composition, and circumstances under which the document was composed, should also be noted.

**Lexical Analysis**

Usually a few key words and/or phrases are of prime importance for the interpretation of a document. These words and/or phrases should be listed and their meanings sought. Usually key words and/or phrases are dealt with in commentaries as excursuses. These excursuses should be read and studied making note of important insights. Also, monographs which are written on words and/or phrases should be studied and notes taken. Of course, many key words and/or phrases can be looked up in lexicons and then traced, thus adding yet more insights.

Some questions that should be asked in regard to key words and/or phrases are: “Are any of these words peculiar to the author?” “On which words does this text turn?” “How would the original recipient have understood these words or phrases?” “How can the meaning of these words and phrases be concretely and vividly conveyed to a listening congregation today?”

**Notes and Comments**

In this section, a verse-by-verse summary of some of the important facts of the text should be noted. Much of the information comes from secondary and extra-biblical literature. This section is not to be a full-blown commentary on the text (it may not even resemble a commentary because all this section contains are notes and ideas that could be used in preaching the text, with maybe a few quotations), but
it is the place to jot down some of the constructs and ideas that come to mind when one reads the literature.
CHAPTER THREE

AUDIENCE ANALYSIS

Introduction

Whether one is a visiting preacher with a specific purpose (such as an evangelistic crusade) or the pastor of the church, the more one knows about the congregation the better he can address the issues involved. Hence audience and community analysis is always helpful.

Congregation

The preacher needs to take a membership and officers list and analyze his/her congregation. He should note the following:1

Age

How many members of the congregation fall into the following age brackets:

Sex

How many men, how many women are in each age bracket? What patterns appear in the statistics? For example, are there more men than women under the age of thirty?

1The questions were taken from Speaking from the Pulpit by Wayne C. Mannebach and Joseph M. Mazza (Valley Forge, PA: Judson Press, 1969), 10-11.
Marital status

How many single men and women are there in the group? How many fall in each age bracket? How many married couples are there, and what age brackets do they represent? How many divorced people and remarried people are there? How many children? How many widows and widowers? How many adopted or foster children?

Employment

How do the people earn a living? How many blue-collar and white-collar positions do they hold? Is there a certain type of employment that predominates? How many teachers, doctors, dentists, lawyers, and factory workers belong to the congregation? How many women are working, and are these single or married? If married, do they have children?

Economic status

What are the various incomes of the people, and how many are in each category? How many people own their homes?

Ethnic and race

What races are represented in the congregation? What ethnic groups are represented, and how many are in each group? Are there interracial marriages? How many?

Organizational affiliations

What religious organizations or clubs do the people represent? What sex or age groups predominate in such organizations? How many people belong to civic organizations? How many espouse the various political parties or ideologies? Is there a predominant political ideology?
Educational background

How many have been graduated from grade school, high school, college, and professional and graduate schools? How many had public, parochial, or private-school formal education, and for how many years?

Congregational History

A brief history of the congregation should also be noted: its growth, lack of growth, community outreach, activities, etc. Information can be obtained from clerk’s records, board minutes (school and church), previous pastors, church officers, and members.

Community

A demographic study (can be obtained from a computer database such as CompuServe via computer), a brief history, a list of the political issues, and community trends would be helpful. The political issues in the community are church issues because they affect each member of the church.

Conclusions

By using the information gained from the community and congregational histories and demographics, the preacher can now draw up a list of the issues to be addressed in his messages. He must address what Jesus did as a radical leader of men, a reformer in the tradition of the prophets, the primary issues of life.

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1 Craddock, 20, says: “Any subject that bears upon life bears upon preaching”; see also Cox, 26, 27.
CHAPTER FOUR

SERMON DEVELOPMENT

Introduction

When constructing a sermon for a specific congregation, the preacher should keep in mind the following questions, “Is the congregation to which this sermon will be preached in a social position that is similar or dissimilar to that of the community to which the text was originally addressed?” “Does the strategy of the text in its ancient setting suggest an appropriate social strategy toward which the sermon might aim?” “Do the language and symbolism of the text suggest a function for the language and symbolism of the sermon?” If one keeps these questions in mind when constructing the sermon, it should help bring examples and illustrations to mind that will be relevant to the congregation.

Steps to Be Taken in Sermon Preparation

Write the Structure of a Specific Portion of Scripture.

The first step is to write the structure of a specific scripture. In doing this, one shows simple sentences, not compound sentences, unless the passage is narrative in nature. Write the structural elements in sequential order forming them into a plot. One can test the basic structure of a set of elements by asking, “Does the sequence make sense?” “Are the phrases simple, not compound?” “When read aloud does the entire sequence make logical sense?”

\[1\] Buttrick, 310-312.
As an aid in writing a structural sequence, it is helpful to use what is known as block diagramming. This may be particularly helpful in the preparation of expository sermons. Making block diagrams is not absolutely necessary, but it can be especially useful if the text is hard to arrange. In block diagramming, one writes out each proposition, clause, and phrase in its *natural order*, isolating each unit where necessary on a separate line. Then the theme proposition is written so it touches the left-hand margin. Syntactical units subordinate to the theme proposition are indented one step or further depending on their relationship to the theme proposition. All subordinate clauses and phrases are attached to some other grammatical element in the sentence. Draw arrows immediately to the left of all subordinate syntactical units to indicate graphically to which elements these units are linked. A block diagram arranges all the material, regardless of its length, so the interrelationships of every sentence, clause, and phrase can be visualized and seen at a glance.¹

Make a Sketch

The second step is to flesh out the structural elements into moves, thus forming a basic sketch by expanding the structural elements theologically and experientially. The information gained in the exegesis and audience analysis is useful here.

Determine Point of View and Purpose of Sermon

The third step is to decide what the purpose is and from what point of view the sermon will be preached. Also, one needs to decide whether the sermon will be expository or topical. If the sermon is expository, it will make direct use of the biblical words and phrases, probably in sequential order. If topical, the sermon will have a greater tendency to draw information from whatever source it can.

¹Block diagramming is explained in some detail by Kaiser, 99-104, 165-181.
When the point of view has been determined, the point of view can act as a magnet and as a filter to attract, draw, and discard information.

Construct the Introduction and Conclusion

The fourth step is to determine with great care the introduction and conclusion of the message. If the introduction and conclusion are not constructed with great care, the major content of the sermon will leave a sour impression.

*Introduction:* The introduction is formed only after the sermon scenario is worked out. The introduction is to set the focus of the congregation and to provide a hermeneutical orientation. “To pursue a visual analogy: The introduction swings congregational consciousness toward a picture and then picks out of the picture some particular object with which to begin.”

*Conclusion:* The conclusion has essentially two parts. The first part consists of a sentence usually beginning with the words “Therefore, we should.” This sentence is a bridge between the body of the sermon and the appeal. The second part of the conclusion is the appeal itself; it should be concise and to the point. It should be put to memory. Koller lists seven basic appeals (altruism, aspiration, curiosity, duty, fear, love, and reason). The conclusion in effect is governed by intention, by what the sermon is intended to accomplish.

Make the Final Outline/Plot/Story of the Message.

The last step in sermon development is to form the *image grid* and *outline* of the message. The *image grid* is the fusing together of images (images are the expansion of the basic moves into pictures, ideas), examples (examples are ideas that emerge

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1Buttrick, 84.
2Perry, 58f.
3Koller, 108-112.
from common congregational experience), and illustrations (illustrations are brought to a congregation from beyond its experience) in the introduction, body and conclusion.¹

One should not be afraid to use stories, illustrations, and other materials that are familiar, because when the sermon is preached, the audience will readily identify with familiar details, thus making it easier to grasp the truth.²

To test or examine the material that is to be used in the image grid, one need only to test its meaning in relation to the gospel, the cross of Christ, the belonging to Christ. More specifically, it must conform to Paul’s ideal as expressed in 1 Cor 2:2 “For I am determined to know nothing but Jesus Christ and Him crucified”; it must teach and illustrate the essence of the gospel “Jesus Christ and Him crucified.”

Some Further Comments.

Even after all the preparation is done and done correctly, the sermon is yet absolutely worthless if there is an absence of the power of God. In Acts 19:11-16, the evil spirits said, “Jesus I know, and Paul I know; but who are you?”³ The church in Acts learned quite quickly what we are prone to forget, that the Word when left to itself generates a response in Jews, Greeks, Barbarians, Romans, slaves, and freedmen.⁴

We all know when real preaching takes place. But none of us seems able to describe it so that it can be categorized, mastered, and mass-produced. We know many of the ingredients and even how to mix them, but, in the final analysis, we cannot produce sermons at will. Preaching, real preaching, which is both learned and given says, Craddock, is a gift which God gives only to certain people.⁴

¹Buttrick, 128.
²Craddock, 162.
³Ibid., 17.
⁴Ibid., 61.
The task of preaching, since it is a gift, is a responsibility and a trust that is more important than how we happen to feel about it on any given day.\(^1\)

Biblical preaching, whether expository or topical, communicates a biblical concept derived from a careful study of the scriptures, which the Holy Spirit first applies to the preacher, then through him to the congregation.\(^2\)

**Narratives**

Narratives used as illustrations or examples or even as the whole sermon can be analyzed as follows.\(^3\)

**Plot**

The plot is essentially the structure of the story. It is looked at from two points of view: Structure and Episodes. In analyzing the structure of the story, one jots down the exact sequence of events. Then one notes the tensions and resolutions within each event. Episodes are the steps in the story. They deal with common subject matter and should be carefully noted when they change. For example, when the who’s, what’s, where’s, when’s and how’s change, the episode probably ended and a new one probably started. Experience is the best teacher here. To catch the flow of a story, its structure and episodes, one uses the same techniques that were noted in the section “Grammatical and Structural Study” in chapter 2 “Guidelines For Exegesis.”

\(^{1}\)Ibid., 162.

\(^{2}\)This is a take off from Robinson’s definition of Expository preaching, see Robinson, 20.

\(^{3}\)These guidelines for narrative analysis were taken from the appendix of *Story Journey* by Thomas E. Boomershine (Nashville: Abington Press, 1988), 205-207. The appendix was written by Kenneth R. Parker. The story used as an illustration or an example for a sermon should be just that, an illustration or an example. It should support and be an integral part of the construct, not something added on to it.
Character

One attempts to discern the motivation of the characters in the story. This proceeds along three lines: Perspective, Norms, and Distance. Perspective is the noting of shifts from “objective” to “subjective” action. Discovering the norms is the cultural context in which the story takes place: What is right or wrong for the participants of the story? Distance is the discernment of the differences between the story’s culture and audience’s culture, how closely the audience can identify with or how far the audience is alienated from the cultural context of the story.

Thought

In analyzing the thought of the story, one discovers the suspense and surprise of the story’s development. And, of course, in telling the story, the preacher should tell it verbally and nonverbally.

How to Apply the Procedure

The application of the procedure would be as follows:

Step One

Step one is to determine the structure of the passage. This is done by translating the passage, taking into consideration any textual variants, and then writing out the flow of thought of the passage in steps (or moves). Take for example Gal 3:23-25.

Translation

(23) Now before faith came, we, being hemmed in, were under the custody of the law until faith, which was destined to be revealed, came. (24) Thus, the law has become our guide to Christ so that we might be right with God by faith. (25) Since faith has come, we are no longer under a guide.
Structure

Before faith came:
We were imprisoned (by the power of sin).
We were under the custodianship of law.
Faith was destined to be revealed.

After faith came:
The law has become our guide to Christ.
We are justified by faith.
We are no longer under law.

Step Two

Step two is to expand these structural elements into moves that form a sketch by taking into account exegetical insights.

Some exegetical insights

What follows are some quotations gleaned from exegetical works with the source in parenthesis.

§ 1. Paul’s view is that the law produces transgression (Betz, 165).


§ 3. The law has a double use. One is the civic use to hinder sin, to restrain the wicked. The other is the spiritual use to produce sin. The true function and the chief and proper use of the Law is to reveal to man his sin, blindness, misery, wickedness, ignorance, hate and contempt of God, death, hell, judgment, and the well-deserved wrath of God (Luther, vol. 26, 308-309).

§ 4. The law effects exactly the opposite from that which all men suppose, since by nature this dangerous notion that the Law justifies has been planted into them. The law brings death, not life (Luther, vol. 26, 326).

§ 5. "A παιδαγωγός was a slave employed in Greek and Roman families to have general charge of a boy in the years from about six to sixteen, watching over his outward behaviour and attending him whenever he went from home, as e.g. to school. . . . By describing the law as having the functions of a "pedagogue" Paul emphasizes both the inferiority of the condition of those
under it, analogous to that of a child who has not yet arrived at the freedom of a mature person, and its temporariness" (Burton, 200).

§ 6. "In antiquity, however, the term "pedagogue" does not refer to the "teacher" (διδάσκαλος) . . . , but to the slave who accompanied the school boy to the school and back, and carried his books and writing utensils. The task of this slave was to protect the child against molesters and accidents, and also to make sure he learned good manners. These pedagogues had the bad image of being rude, rough, and good for no other business. The school boy remained under the supervision of this pedagogue until the time of puberty" (Betz, 177).

§ 7. "The παιδαγωγος is not, of course, a teacher in our sense; he is a taskmaster. Again εἰς Χριστον has there a plainly temporal and not a final sense. . . . When maturity is reached, the overseer is no longer needed" (Ernst Käsemann, Romans [Gnrd Rapids: Wm. B. Eerdmans, 1980], 282).

§ 8. *But the faith having come we are no longer under a pedagogue.* the reference is to faith in Christ (Burton, 201).

§ 9. The sense of v 22 is here repeated in different terms. The 'coming of faith'—the 'faith in Jesus Christ' just mentioned (in other words, the gospel)—may be understood both on the plane of salvation-history and in the personal experience of believers. On the plane of salvation-history the coming of faith coincides with the appearance of Christ, in whom the parenthetic age of law was displaced by the age of faith (cf. 4:4), which fulfils the promise made to Abraham. In the personal experience of believers it coincides with their abandonment of the attempt to establish a righteous standing of their own, based on legal works, and their acceptance of the righteousness which comes by faith in Christ (cf. Rom. 10:3f.; Phil. 3:9) (Bruce, 181).

**Sketch**

The moves that follow are not complete but are a first stage in the development of the sermon since the point of view has not yet been selected. They contain data from the exegesis.

a. *Before faith arrived* implies the contrast of two periods of time, one a time of faith and the other of law. It means that the coming of faith coincides with the appearance of Christ, so that the age of law is replaced by the age of faith which fulfils all the promises (§ 9). Thus in one's personal experience the believer abandons all attempts to establish his own righteous standing before God. Instead of the individual having a relationship with God by being a member of the corporate body (being a Jew)
under the law, he/she now has his/her relationship with God through Christ (being a member of the body of Christ) by faith. Christ has replaced the law. It is by faith, not by works. It is being incorporated into the body of Christ through baptism (being crucified with Christ) by faith. This does not mean that there was no faith expressed in the time of the law, for Paul uses Abraham's story as a proof that a right relationship with God is by faith. But it does mean that the time of faith is a time, as the context shows (2:16), when one expresses his/her faith in Christ (§ 8), not in the law, in order to be in a right relationship with God. Hence, in the time of faith a right relationship with God comes by faith in Christ.

b. We, being shut in (by the power of sin) until faith was revealed, . . . The time of the revelation of faith is obviously baptism because in the gift of baptism (Rom 6) the power of sin is broken. The one who is baptised is no longer under the power of sin. Baptism is being incorporated into (3:27) Christ. It is the putting on of Christ. It is being one with (2:20) Christ.

c. We . . . were guarded by law. The time of the law was before faith in Christ, before being baptized into Christ. Being guarded by law means being under its jurisdiction, being under the power of sin. The law has basically two functions (§ 3), civic and spiritual. The civic function of law is to restrain the wicked. The spiritual function is to cause the transgression to spread (§ 1). Hence the law in its civic aspect keeps us out of trouble if we can discipline ourselves enough to conform to its outward demands (Do not kill). But in its spiritual aspect (Do not be angry with your neighbor), it causes the transgression to spread.

d. Thus the law has become our guide (schoolmaster (§ 5), taskmaster (§ 7), custodian) to Christ. As a custodian, it keeps us out of trouble but teaches us nothing. As a guide, it can show us the way but when we reach our destination (§ 7) its function is finished. As a schoolmaster, it does not teach (§ 6) us anything but disciplines us.
The law being holy, just, and good was intended to engender (§ 2) life (Rom 7:10) but causes death instead. The law reveals the necessity of Christ. The law leads us to Christ but it cannot make us participate in Christ, that is only done by faith. After one reaches his/her destination, one no longer needs a guide, custodian, or schoolmaster. When we reach our destination, Christ, we can then be justified (put right with God) by faith.

   e. So that we might be justified by faith. Faith is the means by which we are put in a right relationship with God. And this faith, as the context shows, is in Christ (§ 8). The time of faith, faith in Christ, is the present time. Faith in Christ replaces the law, since the law cannot bring about life.

Step Three

   Now we need to determine the point of view or perspective, the purpose, and sermon type (expository or topical) from which we intend to preach the message. The demographic study is used at this point to help determine the perspective and purpose of the message.

   The perspective or point of view for our example will be that of the marriage relationship. The sermon will be preached from the perspective that the marriage relationship is a corporate relationship (two becoming one) based on faith, not on a legal code. Each individual must die to self to be merged into the other, yet still retaining his/her own individuality. The purpose will be to foster a new or renewed commitment to Christian marriage. The sermon is to be expository with the marriage relationship as an application of its meaning.

   What follows are (1) a list of some points (#) that are essential for a good healthy marriage, (2) some points (¶) in regard to the marriage vows, and (3) some points (†) that can be drawn from an application of the text to the marriage relationship.
1. The first set of points listed here was gleaned from the Scriptographic Booklet, *What You Should Know About Enriching Your Marriage*.¹

# 1. Acceptance of each other's personality, each other's sense of humor, and each other's style.

# 2. A sense of romantic attraction that brings husbands and wives together as one (slim figure, hair done up, shoes shined, clean, well dressed, courteous, flowers, etc.)

# 3. Trust (relate to each other without fear of rejection or jealousy).

# 4. Openness in communicating emotional, physical, and spiritual needs and desires (1 Cor 7).

# 5. Caring for each other (each partner tends the needs of the other and considers him/her important).

# 6. Love for the other as unconditional, compassionate, not arrogant, self-centered, or selfish (1 Cor 13).

# 7. Good communication (sharing thoughts and feelings, expressing love and affection for spouse, clearly stating intentions and desires, being a good listener—don't interpret, look at partner, set aside time on a daily basis to talk, paraphrase so no misunderstanding occurs [there is no fear in love, 1 John 4:18]).

# 8. Do not use your sexuality as a weapon; nourish it with the right mood, consideration of partner's feelings and be creative.

# 9. In conflict resolution be specific, stick to one issue, choose the right time, do not lose temper, do not assign blame, take responsibility, but always speak from an attitude of love.

# 10. Always be ready to forgive (remembering the forgiveness is a two-way street).

# 11. Pray together, play together, learn to cope together, trust together.

2. The second list of points (quotes) which follows was gleaned from *Preaching About Family Relationships*.² The number in the parenthesis is the page on which the quotation is found.


1. We cannot rely on our own righteousness in our marriages and homes, any more than we can rely on it in any other relationship (77).

2. We do not have the power within ourselves to create a Christian marriage of joy and fidelity and trust, any more than we have that power to create those qualities within a church or a society or a nation (77).

3. If you and I are simply on our own, then we can never live up to our Christian wedding vows: to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death does us part. Those are impossible vows, as our sinful society knows they are impossible, if by our strength and faithfulness we are to keep them simply on our own (77).

4. But we are not on our own. That is the Christian gospel. We are not on our own but joined together in holy matrimony according to God's holy ordinance, and therefore held together and sustained in our life together by the love and power of God in Christ, poured out to us by the Spirit. He has saved us not only as individuals but also as husbands and wives and fathers and mothers. And he works in our marriages and homes beyond all our power to work and to make them whole (77).

5. When we have no more power in our marriages to forgive, Christ can heal our conflict. When we are at our selfish, unlovable worst, he nevertheless can sustain our love for one another. When we are most weak and tempted by the siren song of our sinful society, he can hold the bonds of faithfulness firm by his unswerving devotion. And out of all that loving care with which Christ works in our wedded unions, there can in fact be forged a home life together against which the very powers of hell cannot prevail, and which lasts and lasts till death does us part, in joy and fidelity and goodness. "O the depth of the riches and wisdom and knowledge of God!" (Rom. 11:33). With what love he has loved us in Jesus Christ, also in our homes and families! (76f.).

3. The third list of points (quotes) which follows was also gleaned from Preaching About Family Relationships. The number in the parentheses is the page on which the quotation is found.

† 1. There are probably few texts that make less sense to our congregations than do Paul's discussions of the law in Galatians and in Romans. It all seems so abstract to our people, and so totally irrelevant. But if we apply this text from Galatians 3 [23-24] to the marital relationship, it suddenly begins to take on meaning (86).

† 2. Suppose we are dealing with fidelity in marriage. How is it that the Christian marriage really can be held together? What is it that keeps us gladly faithful until the day of our death? Surely it is not the fact that we have a marriage license or that we made certain promises at the time of our wedding. The practices of our society are ample evidence that no legality can assure the constancy of a marriage bond (86).

† 3. Christian couples assume that the legality of their relationship is
sufficient to nurture it, when in fact the law has no power whatsoever to give
us life, as Paul says in this text [Gal 3:23-24]. Such couples may remain
together, from a legal point of view, but in actuality their life together ended
many years before. It is not the law that holds a marriage together (87).

† 4. When temptation comes, as it comes in any marriage, it is good to know
in the back of our minds that stern and divine “Thou shalt not . . .” The law
can, as Paul says, act as a check on our sin. It is, in the words of our text [Gal
3:23-24], our custodian until Christ comes (87).

† 5. But truly joyful marriages are never built on codes and legalistic
contracts alone, and those modern couples who are writing out detailed
marriage contracts with one another these days need to learn that fact.
Neither are truly satisfying marriages held together by social convention, or
for the sake of the children, or for economic reasons, or for convenience
(87f).

† 6. Rather, in marriage as in every other sphere, we are justified by faith
alone. Our trust and commitment alone can mediate wholeness to us. We
trust one another and we commit ourselves to one another in marriage, and
we thereby know the freedom fully to reveal ourselves to one another. But
above all, in Christian marriage we trust Jesus Christ and commit ourselves
to him. We know that it is finally only his life and death and resurrection that
make a true and joyful union of one flesh possible. We know that it is only in
the power of his love that we have the possibility truly to love and forgive and
honor one another (88).

Step Four

The fourth step taken is to write out an introduction and conclusion to
determine the starting and ending point of the message.

Introduction

A frustrated young woman, named Ann, knocked on the pastor’s office door.
On being invited in, she began complaining that her husband, Don, wouldn’t talk to
her. Yet just a year earlier when her husband and she had come into the Pastor’s office
for pre-marital counseling, one of the items that came up in the discussion was
communication. The pastor had stressed the point that everyday, no matter how busy
one is, it is necessary to communicate with your spouse. At that time the young couple
seemed somewhat mystified since they believed that communication was one of their
strong points. But now a year later, wringing her hands in frustration, she says to the
pastor, "All those rules, guidelines, and principles you told us do not mean a thing, he doesn't communicate." The pastor talked with her a few minutes and said, "Ann have Don call me and we will set up an appointment and discuss the issue." When Ann left the office, the pastor returned to his studies. He now looked at the text which he was studying in a new light on account of the incident that just happened. He wondered if there could be an application here.

**Conclusion**

At the end of the counseling session with Don and Ann, Don suggested to the pastor that he preach a (or a series of) sermon(s) on the marriage relationship and being free from the law. After the young couple left the pastor's office, the pastor thought about Don's suggestion. If we, the pastor thought, really believe that we are saved by faith in Christ, then we really should not be reticent about addressing these subjects from the pulpit irrespective of the mistakes that we preachers may have made in our own lives.

**Step Five**

The last step is to write the whole sermon in its final form thus creating the plot by integrating the illustrations, examples, exegetical insights, etc. In this example, I will give a list of the type of moves that are to be developed.

1. Develop in final form the move that will begin the sermon.

2. Develop moves that portray the pastor as exegeting the text, but in a palatable manner so that the congregation can understand the exegetical insights. The moves that were developed in the sketch in step 2 would be rewritten from this perspective.

3. Develop moves that portray Don and Ann in a pastoral counseling session. They would be reviewing again the rules, guidelines, and principles (# 1 - # 11) for a
good marital relationship which they had gone over in their premarital counseling.

4. Develop moves that review the wedding vows and their implications noting that a marriage license does not effect the changes necessary in an individual for a good marriage (¶ 1 - ¶ 5).

5. Develop moves that apply the exegetical insights to the marital relationship († 1 - † 7).

6. Develop the concluding moves that apply the message to all, even the pastor.
CHAPTER FIVE

APPLICATION OF PROCEDURES DEVELOPED

In this chapter the application of the procedures are not exhaustive; they primarily are summary in nature, herewith an example.

**Exegesis of Galatians**

This exegesis is not exhaustive by any means because that would require a full-blown commentary. I believe, however, that what follows is responsible exegesis.

**Preliminary Study**

**Names**

Paul (1:1), all the brothers with me (1:2), Paul's opponents, the false brethren, those from James, those of the circumcision (1:7; 2:4, 12; 4:17; 5:7-12; 6:12f.), angels (1:8), Jews (1:13), Gentiles (1:16), James, the Lord's brother (1:19), Cephas (1:18; 2:9, 11), Barnabas (2:1, 9, 13), Titus (2:1), the seeming ones, the pillars: James, Cephas, and John (2:2, 9), the rest of the Jews (2:13), Gentile sinners (2:15), Abraham (3:6-9, 14, 16; 4:22).

**Places**

Concepts

The overriding issue in Galatians is "Justification," how a person enters into a right relationship with God. Some other, but related, issues are one's relationship to the law, circumcision, association with others, the Spirit, the new creation, freedom, the truth of the gospel, who are sinners, and Paul's apostleship, his call, and commission by Christ. There are many additional ideas and numerous implications to what Paul says in this letter, too many to mention.

Other Documents

There are twelve other documents written by Paul: Romans, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon. The most important of these documents in regards to the letter to the Galatians is, of course, Romans. But one could also add certain sections of the other epistles: Phil 3; 1 Cor 15:12-30, 50-58; 2 Cor 3-5; Col 2:6-23; and Eph 2.

Textual Study

Of the 149 verses in Galatians, modern editors agree on the variant readings of 114 verses, approximately 76.5 percent. However, there are disagreements in regard to the spelling of names and orthographical details.¹

When I determined that the alternate reading from appendix 2 had some significance, I explained it in a footnote in the subsection "Outline and Translation" under the section titled "Grammatical and Structural Study" or in the section titled "Notes and Comments."

¹Aland, 29. On page 733 of appendix 2 of NA²⁶ [appendix 2 offers a survey of all the textual differences in the editions of the last hundred years which have enjoyed substantial circulation. In a very real sense it places the "Standard Text" on trial. (252)], there are 44 verses with alternate readings that may have some significance for translation and interpretation.
Grammatical and Structural Study

Grammatical Notes

Grammatical notes are cited as footnotes to the translation.

The Structure (Outline) and Translation

Introduction

(1) Paul an apostle, not authorized either by men or a man, but authorized by Jesus Christ and God the Father who resurrected Him from the dead, (2) together with all the brethren who are here with me greet the churches of Galatia: (3) Grace and peace to you from God our Father and the Lord Jesus Christ (4) who gave himself for our sins so that He might rescue us out of this present evil age in accordance with God even our Father's will, (5) to whom be glory for ever and ever, AMEN.

The Problem

(6) I am surprised that you changed your commitment so quickly from the one who called you in the grace of Christ unto a different gospel. (7) There is no other gospel. True, there are some troubling you who unfortunately desire to alter the gospel of Christ. (8) Take note, even if we or an angel from heaven should preach to you any gospel other than (contrary to)1 what we preached, let him be an anathema. (9) As we have just stated and now again I state, if anyone should preach to you other than (contrary to) that which you have received, let him be an anathema.

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1The word "than" is translated from παρά, and παρά is often used as a comparative after ἀλλο. The word ἀλλο begins the verse. Hence the translation "than" (J. Bligh, Galatians in Greek [Detroit: University of Detroit Press, 1966], 82). Burton says the usual meaning of the preposition should be used here and in the next verse. The usual meaning of the word is "contrary to" (Burton, 27f.).
Paul's Motive for Preaching

(10) For now, am I persuading men or God? Yes, am I trying to please men? If I were still trying to please men, I would not be Christ's servant.

Paul's Life Story

Paul Receives the Gospel. (11) For I want you to know, brethren, the gospel preached by me is not according to a man. (12) Because I neither received it from a man, nor was I taught it, but I received it by means of a revelation of Jesus Christ.

Paul's Conversion and Commission. (13) You heard what my conduct once was when I was practicing Judaism. I was vehemently persecuting God's church; I was trying to butcher it. (14) I, being extremely zealous of my fathers' traditions, advanced in Judaism beyond many of my contemporaries in my own generation. (15) But when God, who set me apart at birth and called me by his grace, chose to reveal His son in me so that I might preach Him among the Gentiles, I did not immediately confer with any other human being, (17) neither did I go to Jerusalem to meet with those who were already apostles, but instead, I went to Arabia and then returned to Damascus. (18) Three years later, however, I did go to Jerusalem to visit with Cephas. I stayed with him fifteen days. (19) I did not see any other of the apostles except James, the Lord's brother. (20) Now, I swear before God, these things, which I am writing to you, are not lies. (21) After this I went into the regions of Cilicia and Syria. (22) No one in the Judean

\[1\] The "for" (ἵππο) is replaced in the alternate reading with a connective \(\delta\). Grammatically this makes better sense. However, the "for" is the more difficult reading and probably the correct one as the NA26 text reads. The "for" probably refers back to vs 1 to emphasize that the source of Paul's gospel is God, not man. The NA26 textual readings for the "standard text" are stronger than the alternate reading's textual evidence.
churches, those churches in Christ, had ever seen me. However, they were constantly hearing that the one who was once their persecutor was now preaching the faith, the faith which he once tried to destroy. They were glorifying God because of me.

Paul with the Pillars. Fourteen years later Barnabas accompanied me when I, taking Titus, returned to Jerusalem. I returned because of a revelation. I laid before the influential brethren in a private meeting the gospel which I preach among the Gentiles lest I work or have worked in vain. Moreover, Titus, who was with me, although being a Greek, was not compelled to be circumcised. On account of the false brethren who came in under spurious pretenses—these brethren came in to investigate our freedom which we have in Christ Jesus for the purpose of enslaving us, we in their presence did not give in even for an hour so that the truth of the gospel might remain with you. Now, from those influential brethren who seem to be something special—whatever they once were, it does not matter to me, God respects no one—they, the influential brethren, added nothing to me. On the contrary, they

1The periphrastic force of this imperfect ημερας αινοοκυνες stresses the continuance of the state, hence, “no one . . . had ever seen me” (Burton, 62-63).

2The phrase ακονοινης ηναν is a periphrastic that indicates long continuation and frequent repetition.

3The preposition δια is used here with the genitive in the sense of “after,” hence, our translation “fourteen years later” (Bligh, 100).

4ον is a consessive participle that adds a fact. It is not casual “because he was a Greek.” If it were causal, then the only reason he was not circumcised would be because he was a Greek and not a Jew.

5In Paul the Greek particle ποτε with the past tense and no other temporal adverb means “formerly” in contrast to the present or some later date. This probably means that Paul held these disciples in honor even though they were once only fishermen (Bligh, 107f.).
saw that I was entrusted with the gospel to the uncircumcised just as Peter was to the circumcised. (8) They saw that the same one who worked in Peter as an apostle to the circumcised worked also in me as an apostle to the Gentiles. (9) They, James, Cephas, and John, the influential brethren who were pillars, recognizing the grace which was given to me, extended to Barnabas and myself the right hand of fellowship. They recognized that we would go to the Gentiles and they to the circumcised. (10) However, they did desire one thing, that\(^1\) we would remember the poor, which was the very thing I have taken pains to do.\(^2\)

*Paul and Cephas at Antioch.* (11) Now when Cephas came to Antioch, I confronted him in person because he was self condemned. (12) Before certain individuals from James arrived, he was eating with the Gentiles. When they came, he, being afraid of those who believed in circumcision, quietly withdrew and separated\(^3\) himself from the Gentiles when he ate; (13) The rest of the Jews joined with him in his hypocrisy. His hypocrisy was so bad that even Barnabas was swept along and joined them in their foolishness. (14) But when I saw that they did not behave in accordance with the truth of the gospel, I said to Cephas in everyone’s presence, “If you, being a Jew, live like a

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\(^1\)The word ἐνα is used here in the imperatival sense, ‘please remember’ or ‘please go on remembering.’ What we have written is ‘that we would remember’; see C. F. D. Moule, *An Idiom-Book of New Testament Greeks* (Cambridge: Cambridge University Press, 1963), 144f.

\(^2\)The expression ἐσπονδάσα τομησα is equivalent to a pluperfect according to Bligh (113). Hence, it was something that Paul was already doing, and their request would have been that he keep on doing it.

\(^3\)These terms ὑπεστέλλεν and αὑριέν are imperfects used in the inceptive sense. They imply that Peter is trying to do this in an unobtrusive way (Bligh, 116).
Gentile and not like a Jew, how is it that you are compelling\textsuperscript{1} Gentiles to live like Jews?"

\textit{Paul's Message to the Galatians.} \textsuperscript{(15)} We, who are Jews by birth and not sinners of Gentile origin, \textsuperscript{(16)} know that a person is not put right with God by deeds of the law, but \textsuperscript{2} is only put right \textsuperscript{3} with God by means of faith in \textsuperscript{4} Jesus Christ; we have believed in Christ Jesus so that we might be put right with God by faith in Christ and not by deeds prescribed by law, since \textbf{no one will be put right with God} by deeds required by law. \textsuperscript{(17)} If we, while seeking to be put right with God by being in Christ, should be found, even we ourselves, to be sinners, does that make Christ a servant of sin?\textsuperscript{5} Absolutely not! \textsuperscript{(18)} For if the things I destroyed, these things again I build, I prove myself to be a transgressor. \textsuperscript{(19)} For I by means of law have died to law so that I might live to God. I am crucified with the Christ; \textsuperscript{(20)} I, myself, am no longer living, but Christ lives within me; the life I live now in this body I live by faith, faith in God's son, the one who loved

\begin{enumerate}
\item This word \textit{entheta\kappa\varepsilon\iota\sigma\varsigma} is not a conative (The power or act of striving, with or without a conscious goal) present. But it means in this instance the act of bringing pressure to bear on someone (Bligh, 118).
\item The word “but” is a translation of a Greek phrase \textit{εἰ μὴ} that generally means “except,” i.e., this Greek phrase is generally not “adversative.” But in this context and because English has the sense that “except” can be an alternative, we have to use the word “but” or “but only” since what Paul is stating is not an alternative way of salvation but “the only” way one can be saved (Burton, 121).
\item The verb \textit{diakouv\etai} means to ‘put in the right’ or ‘in the clear’ (Bruce, 138).
\item The genitive \textit{Ἰησοῦ Χριστοῦ} can be objective as we have written ‘in’ or subjective ‘through.’ But the next clause seems to preclude that it should be taken as an objective genitive because it says we believe in (\textit{eis}) Christ.
\item The particle \textit{ἀπό} can be taken either as an inferential particle or a particle that introduces a question. We have taken the particle to be a particle that introduces a question, because in every other instance in Paul’s writings where this particle is used and the phrase \textit{μὴ ἀποκομμένος} (translated “Absolutely not”) is found it introduces a question (Rom 3:31; 6:2, 15; 7:7; 9:14; 11:1, 11; 1 Cor 6:15; Gal 6:21).
\end{enumerate}
me and delivered himself up for me. (21) I do not annul God's grace. Because if a right relationship with God is by means of law, then Christ died for no reason.

The Promise by Faith or Works

How The Spirit Comes. (3:1) Oh, foolish Galatians, who has bewitched you? Was it not before your very eyes that Christ Jesus was portrayed as being crucified? (3) This only I wish you would tell me, did you receive the Spirit by deeds of law or by the hearing of faith? (3) Thus, are you not foolish? Having begun in the Spirit's sphere, are you now going to be made complete in the human's sphere? (4) Have you suffered everything in vain? Yes, indeed, even in vain? (5) Therefore, did the one who both supplies to you the Spirit and works miracles among you, supply the Spirit and work miracles among you when you did the deeds required by law or when you believed the message you heard? (6) Is it not just like Abraham, he believed in God and it was credited to him as righteousness.

The Spirit's Blessing is for All. (7) Thus then, you know that those who believe, these are Abraham's children. (8) Scripture has already said that God, who proclaimed to Abraham that every Gentile shall be blessed in you,
a right relationship with himself by means of faith. (9) So then, [we might say that what
is happening is that] those who believe are being blessed together with faithful
Abraham. (10) For whoever is living by deeds of law, is under a curse. For it is written,
Cursed is everyone who does not do everything written in the book of the law. (11) Now
it is clearly stated in the law that no one is put right with God, because it says, The man
who is righteous through faith shall live. (12) The law is not of faith, but [by deeds of
law. For it is written] the one who practices it [the law] shall live by them [deeds].
(13) Christ, by becoming a curse on our behalf, purchased us from the curse of the law,
since it is written Cursed is every one who hangs on a tree, (14) so that (1) the blessing
of Abraham should be to the Gentiles in Christ Jesus, and (2) so that we might receive

1Bruce says “In using the preposition συν, Paul conveys the precise force of

2The purpose clause τούτο ποιηστε αὐτα is a translation of the Hebrew infinitive
which can be equivalent to a Latin modal ablative which can be similarly translated
“by doing them.” Thus our translation is “everyone who does not do everything” (Bligh,
134).

3Anders Nygren, Commentary on Romans (Philadelphia, Pa.: Fortress Press,
1974), 65-92, argues that ὁ δικαιός ἐκ πίστεως ἐγερεται should be translated “The man
who is righteous through faith shall live.” Indicating that a man’s relationship with God is
determined by his faith, belief, or lack of it in Christ. Others translate the passage “The
righteous shall live by faith,” thus, laying the emphasis on daily living, not on one’s
relation with God. This, I believe, begs the question. The question is, how does one
come into a right relationship with God? The answer is as Nygren has indicated in his
translation. One enters into a right relationship with God through faith in Jesus Christ.
No doubt, after one is in a right relationship with God, he does indeed live in the realm
of faith.

4This quotation is from Lev 18:5. Part of the text is not quoted, but assumed.
The text reads “Keep all my injunctions and all my judgments and do them, the man
who practices them shall live by them,” hence, my additions in square brackets (Bligh,
136).

5Strictly speaking ἐξηγορὰσεῖν means to pay a price to someone for something.
Hence, the translation “purchased.”
the promise of the Spirit through faith.

*The Promise Is to Christ.* (15) Brothers, let me give you a human (worldly) example. No one annuls or alters a will which has been duly authorized by a man. (16) The promises were told to Abraham and to his descendent. It does not say, “and to his descendents” as if there were many, but it says, “and to your descendent,” as if there were only one. That descendent is Christ. (17) What I am saying is simply this: the will (covenant) which was duly made by God cannot be annulled by the law, which came after four hundred thirty years, so that the promise is rendered ineffective. (18) For if inheritance is by law, then it no longer would be by promise. But, God has granted it to Abraham by promise.

*The Law and the Promise.* (19) Why then do we have the law? The law, being passed by angels through a mediator, was added on account of transgressions until the descendent to whom the inheritance was promised should come. (20) The mediator is not one, but God is one. (21) Therefore, is the law against God’s promises? Absolutely not! For if a law that is capable of giving life were given, then a right relationship with God would be by law. (22) But scripture has declared all things under sin so that the promise, by faith in Jesus Christ, should be given to those who believe.

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1. The word “through” is a translation of the phrase *en keipri meistou* “in the hand of...” which in Hebrew means “through” (Bligh, 147).

2. The preposition *χειρ* expresses purpose (Bruce, 175).

3. The article *ο* is not generic (Bruce, 179).

4. The neuter form *τα παντα* signifies “all things.”
The Law and Faith. (23) Now before faith came, we, being hemmed in, were under the custody of the law until faith, which was destined to be revealed, came. (24) Thus, the law has become our guide to Christ so that we might be right with God by faith. (25) Since faith has come, we are no longer under a guide.

God's Child Through Faith. (26) You are all God's children in Christ Jesus through faith. (27) Everyone of you who were baptized into Christ have put on Christ. (28) There is neither Jew nor Gentile, slave nor free, male and female, for you, yourselves, are all one in Christ Jesus. (29) Now if you belong to Christ, you are Abraham's descendent, heirs in respect to the promise.

(41) Listen, as long as the heir is a child he is nothing better than a slave, though being lord of all. (2) But he is under guardians and stewards until the appointed time set by his father. (3) The same is true with us. When we were children, we were enslaved by the elements of the cosmos; (4) but when the fullness of time came, God sent forth his son born from a woman, born subject to the law so that (1) he would purchase us from under the law, and (2) so that we might receive adoption. (6) Now, the proof that you are sons, is that God has sent the Spirit of His Son into our hearts crying "my father." (7) Thus, you are no longer a slave but a son, if a son, also an heir through God.

God Found You. (8) But once, you, not knowing God, were enslaved to those
things that were not gods by nature. But now, knowing God, or rather known by God, how can you turn again to those weak and beggarly elements? Do you desire to be once again enslaved by those things? You observe scrupulously days, months, seasons and years. I am afraid for you, lest somehow I have labored for you in vain.

Repent. I urge you, brothers, be as I, because I am as you are. You did not treat me unjustly in anything. You know when I first came and preached to you, it was because of a human weakness (sickness). You neither despised nor rejected me when you were tempted by my human condition, but instead, you received me as an angel of God, as Christ Jesus. Where is your blessing (happiness)? I am your witness, if you were able, you would have gouged your eyes out and given them to me.

So, have I become your enemy because I proclaimed to you the truth? Their zeal towards you is not good because they wish to exclude you so that you will be zealous for them. It is always good to be zealous in all good things, and not only when I am present with you. My children, must I again go through the birth experience until Christ is formed in you? Right now, I wish I were with you, even now, so that you could hear my voice; I am distressed about you.

Children of the Heavenly Jerusalem. Tell me, those who desire to be under law, do you really hear what the law says? It is written Abraham had two sons, one from a maiden, the other from freedom. The one, who was born from the maiden, was according to the flesh, but the other was by freedom through promise. These two sons form an allegory representing two wills. The one representing Mount Sinai was born into slavery. This one is Hagar. Hagar, who represents Mount
Sinai in Arabia, corresponds to present day Jerusalem because she is in slavery with her children. \(^{(26)}\) Now, the heavenly Jerusalem, which is our mother, is free. \(^{(27)}\) It is written:

Rejoice sterile one, the one who has not given birth,

Break forth and cry out, The one who has not had birth pains,

Because there are more children by the barren one than there are by the one who has a husband.

\(^{(28)}\) But you, brethren, as Isaac, are children of promise. \(^{(29)}\) It is no different now than it was then, the child who was born in the natural way persecuted the child born by the Spirit. \(^{(30)}\) What does scripture say, Cast out the maiden and her son, for the son of the maiden will not inherit with the son of freedom. \(^{(31)}\) Wherefore, brothers, we are not children of the maiden but of freedom. \(^{(51)}\) Christ has made you truly free. Therefore, stand firm and do not put on again a yoke of slavery.

Faith Works Through Love. \(^{(3)}\) Look, I Paul say to you, if you are circumcised, Christ will profit you nothing. \(^{(3)}\) I testify again to every man being circumcised, if you are circumcised, you are under obligation to keep the whole law; \(^{(4)}\) You are cut off from Christ; You, who are being justified\(^{1}\) by law, have fallen from grace. \(^{(5)}\) We, in the Spirit, by faith, wait expectantly the hope of a right relationship with God. \(^{(6)}\) Because in Christ Jesus neither circumcision nor uncircumcision has any advantage (strength), but faith is expressing\(^{2}\) itself through love.

Paul's Opponents. \(^{(7)}\) You were making such good progress. Who is now

\(^{1}\text{δικαιοῦσθε} is a conative (expressing effort) present (Bruce, 231).}

\(^{2}\text{ἐνεργεῖν} is a middle participle, not a passive. Hence, faith expressing itself through love.}
preventing you from trusting in the truth? Their argument is not from the one who calls you. A little leaven leavens the whole lump. I have confidence in you in the Lord that you will not think differently. The ones who are troubling you will bear the burden, whoever they may be. But I, brothers, if I am preaching circumcision, why am I still persecuted? Otherwise, the scandal of the cross would be rendered ineffective. I wish that those troubling you would castrate themselves.

One Word Fulfils the Law. You have been called for freedom, brothers, but definitely not the freedom that has its basis in human nature. On the contrary, you are called through love to serve one another. For the whole law is fulfilled in one word, Love your neighbor as yourself. If you are biting and devouring one another, beware, lest you be destroyed by one another.

Living in the Spirit

The Spirit Against the Flesh Listen, walk in the Spirit and you will definitely not satisfy human desires. For human nature lusts (wars) against the Spirit and the Spirit against human nature, for these are at war with one another with the result that, you do not always do what you want to do. If you are being led by the spirit, you are not under law. The deeds of human nature can be seen. Here is a list of some of them: fornication, uncleanness, licentiousness, idolatry, witchcraft, fighting, jealousy, strife, outbursts of anger, quarrels, dissensions, factions, outbreaks of

1F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, trans. and rev. from German ed. 9/10, with notes of A. Debrunner, by Robert W. Funk (Chicago: The University of Chicago Press, 1967), § 391.5 indicates that the Greek word ποιεῖν can be used in place of the infinitive of result.

2Abstract nouns can be made concrete by making them plurals. The sense of θόρυβος would be “outbursts of anger” (Bligh, 203).
envy, carousings, brawls, and things similar to these. I have already spoken to you about these things. I have already told you that those who do such things as these will not inherit God's kingdom.

(22) The fruit of the spirit is love, joy, peace, longsuffering, graciousness, goodness, faith, (23) meekness, self control. Against such things there is no law. (24) Those who belong to Christ Jesus are crucifying the flesh together with its passions and desires. (25) If we live in the Spirit, we should also walk in the Spirit. (26) Let us not be conceited, irritate each other, or envy one another.

The Believer's Life. (61) Brothers, if a man should be taken in a certain temptation, you, the spiritual, restore such a one in the spirit of meekness, being careful yourself lest you also should be tempted. (2) Bear one another's burdens; thus you will fulfill the law of Christ. (3) If anyone thinks himself to be something, being nothing, he deceives himself. (4) Let each one examine his own work, and then, only in regards to himself, he will have a boast, but not in regards to another. (5) Each one must bear his own burden. (6) Let the one who is being taught the word share with the instructor in all good things. (7) Be not deceived, God is not mocked: for whatever a man sows, this will he also reap. (8) The one who sows to his own sinful desires will reap from them corruption; and the one who sows unto the spirit will reap from the spirit life eternal. (9) Let us not be weary in doing good things. We, not giving up, will reap in one's own time. (10) Therefore as we have time, let us do good things for everyone, especially for the household of faith.

1εἰστευρωσαν is an "inceptive aorist" which signifies the commencement of an act which still goes on (Bligh, 205).
The Believer Is a New Creation

(11) See, what big letters I have written to you with my own hand? (12) Those who desire to make a good showing in the flesh will compel you to be circumcised so they will not be persecuted for the cross of Christ. (13) For they, themselves, who are being circumcised, are not keeping the law. But they desire you to be circumcised so they can glory in your flesh. (14) Now in respect to me, may there not be any boasting except in the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world. (15) For neither circumcision nor uncircumcision is anything, but what counts is a new creation. (16) And whoever walks by this principle, peace and mercy be unto them and on the Israel of God.

A Final Request

(17) Finally, let no one cause trouble for me, for I, myself, bear the stigma of Jesus in my body.

Conclusion

(18) The grace of our lord Jesus Christ be with your spirit, brothers, AMEN.

Structures and Constructs

The components in these structures form the statements or moves that will be expanded into sermon outlines and constructs. These structures are a first draft in move form of the text.

Galatians 1:1-5

Paul is an Apostle.
Paul was not called by a committee or a person.

1ἐγραψα is an epistolary aroist. Hence, we have “I have written.”
Paul was called by Christ and God the Father.

God the Father raised Christ from the dead.

Paul and the brethren send greetings to the Galatians.

The greetings are “Grace and Peace” from God the Father and Jesus Christ.

Christ gave Himself for our sins.

Christ rescued us from this present evil age.

Christ rescued us in accordance with God’s will.

To God be the glory for ever and ever.

*Galatians 1:6-9*

Paul marvels at the Galatians’ change of mind.

Galatians were choosing another gospel.

There is no other gospel.

There are individuals who are troubling you.

These troublers wish to alter the Gospel of Christ.

Those who preach different than us, let them be an anathema.

If we or an angel should preach a different gospel, then let us be an anathema.

*Galatians 1:10*

Is Paul persuading people or God?

Does Paul seek to be a people pleaser?

If Paul is a people pleaser, he is not God’s servant.

*Galatians 1:11-12*

Paul’s Gospel is not according to a person.

Paul did not receive his Gospel from a person.

Paul was not taught his Gospel by a person.
Paul received his Gospel through a revelation of Jesus Christ.

*Galatians 1:13-24*

Paul's conduct in Judaism was such that he tried to destroy God's church.
Paul being exceedingly zealous of his fathers' traditions advanced in Judaism beyond his contemporaries in his own generation.
God called Paul by His grace to reveal His son in Paul.
God had separated him from his mother's womb for this task.
God had called him to preach the Gospel among the Gentiles.
Paul did not confer with men about his call nor did he seek out the others who were apostles before him but went into Arabia and then returned to Damascus.
After three years he went to Jerusalem to see Peter for 15 days. He saw no one else except James the Lord's brother.
Paul says he is not lying about his itinerary.
Paul did some traveling (the regions of Cilicia and Syria) but he had not been seen by the churches in Judea. All they knew was that the one who had persecuted the church was now preaching the message.
The churches of Judea gave glory to God over Paul's conversion.

*Galatians 2:1-10*

After 14 years Paul returned to Jerusalem with Barnabas and Timothy.
Paul went to Jerusalem because of a revelation.
Paul laid before the leading brethren the Gospel which he preached among the Gentiles to see if he had run or was running ok.
Paul did not have to circumcise Titus, who was a Greek.
False brethren came in to spy out their freedom in Christ Jesus and enslave them.
The leaders did not submit for one hour to the false brethren’s demands.

The leaders and Paul did not submit so the ‘Truth of the Gospel’ would remain with the Gentiles.

The position of the leaders meant nothing to Paul.

God does not respect any person.

The leaders added nothing to the Gospel Paul preaches.

The Leaders recognized that Paul was sent to preach the Gospel among the Gentiles.

The leaders recognized that Peter was sent to preach the gospel among the circumcised.

The leaders recognized that the same Spirit that worked in Peter to evangelize the circumcised worked also in Paul to evangelize the Gentiles.

The leaders (James, Cephas, and John) gave Paul and Barnabas the right hand of fellowship.

The leaders (James, Cephas, and John) recognized that Paul and Barnabas were sent by the Spirit to the Gentiles and they to the circumcised.

The leaders’ only request was that Paul and Barnabas should remember the poor, which they were already doing.

*Galatians 2:11-14*

Paul opposed Cephas at Antioch because Cephas was in the wrong.

Before certain individuals arrived from James, Cephas was freely mixing and eating with everybody.

After the individuals from James came, Cephas attempted to quietly withdraw from eating with the uncircumcised in respect for circumcision.

All the Jews and even Barnabas were affected by Cephas’ hypocrisy.

When Paul saw what was happening (that they did not live according to the
“truth of the gospel”) and why, he opposed Cephas in front of everyone.

Paul asked Cephas before them all, “Why is it that you, a Jew, who lives like a Gentile, are trying to make Gentiles into Jews?”

Galatians 2:15-21

Paul and Cephas are Jews by birth and are not sinners out of Gentile origin. A man can only be justified by believing in Jesus Christ, not by living a certain lifestyle.

Paul and Cephas believe in Christ so that they might be put in a right relationship with God through faith and not by a particular lifestyle.

No one is ever put right with God by a particular lifestyle.

If we are put right with God through faith in Christ, does that mean that Christ encourages sin? Never! (See Romans 3:1-8; 5:21 -6:11.)

Paul would be a sinner if he built up the barriers between Jews and Gentiles again because the “Truth of the Gospel” says there is no difference between Jew and Gentile.

The reason Christ is not an apostle of sin is because Paul died to the law by means of the law (The law causes death. The law, being spiritual, in the hands of a carnal person is perverted from promise to deeds which can neither be defined nor performed, Romans 7 - 8.) so that he might serve God.

Paul dies to the law by being crucified with Christ.

Paul no longer lives, but Christ lives within him.

Paul lives by faith in the sphere of God’s Son’s power.

God’s Son loved Paul and died for him.

Paul does not annul God’s grace because righteousness does not come by means of law.

If righteousness came by means of law, then Christ died for no reason.
Galatians 3:1-5

Foolish Galatians, who has deceived you?
Galatians, was not Christ, the Messiah, preached to you as being crucified?
Galatians, did you receive the Spirit because of your lifestyle or because you believed what you heard?

Foolish Galatians, are you going to finish the work of the Spirit through human effort?

Galatians, have you experienced everything in vain?

Galatians, the one who gives you the Spirit and works miracles among you, was it because of the way you lived, or because you believed what you heard?

Galatians 3:6-14

Galatians, remember that Abraham believed in God and it was reckoned as a right relationship with God.

Abraham’s children are those who flow from faith.

Scripture says that God justifies the Gentiles by faith.

Scripture says that the Gentiles will be blessed in Abraham.

Scripture says that those who flow from faith shall be blessed with Abraham’s faith.

Whoever is a son by deeds required in law is under a curse.

Scripture says that everyone is cursed who doesn’t practice every aspect of the law.

Scripture says that no one is put right with God by observing (sacrifices were required) law.

Scripture says the just by faith shall live.

The law is not by faith, but the one who practices the law shall live by its demands.
Christ, when He became a curse, purchased us out from underneath the curse of the law.

Scripture says that everyone who hangs on a tree is cursed. Christ became a curse so that the blessing of Abraham would be in Christ Jesus.

Christ became a curse so that we might receive the promised Spirit through faith.

_Galatians 3:15-18_

Paul gives a human example: where a duly authorized will is put into effect, no one can alter it.

God made a promise to Abraham and to his descendent. Abraham's descendent is Christ, the Messiah.

A law that comes 430 years after the promise is not able to alter or annul the promise.

If one becomes an heir by law, it cannot be by promise.

God graciously gave to Abraham the promise of becoming an heir (through a promise).

_Galatians 3:19-22_

The law was added because of transgressions.

The law was added until the descendent should come to whom the promise was made.

The law was given by means of angels in the hand of a mediator. A mediator does not involve just one person, but implies more than one. God is only one person.

The law is not against the promise of God.
There was never a law given that could bring about life.

If there were, then a right relationship with God would come by law.

Scripture has said that all are sinners so that the promise which is by faith in Jesus Christ should be given to those who believe. (Rom 11:32)

*Galatians 3:23-25*

Before faith came, we were imprisoned (by the power of sin).

Before faith came, we were under the custodianship of law.

Before faith came, faith was destined to be revealed.

After faith came, the law became our guide to Christ.

After faith came, we are justified by faith (in Christ).

After faith came, we are no longer under a schoolmaster.

*Galatians 3:26-29*

We are all God’s children through faith in Christ Jesus.

All of us who were baptized into Christ have put on Christ.

We are all one in Christ: Jew, Gentile, slave, free, male, or female.

If we belong to Christ, we are descendents of Abraham.

*Galatians 4:1-7*

If we are descendents of Abraham, then we are heirs in respect to the promise.

As long as an heir is a child, he is no better than a servant, though being lord of everything.

An heir is under guardians until the appointed time.

The same is true with us. When we were enslaved by the “elemental things of the world,” we were children.
In God's time He sent His Son, born of a woman, born subject to the law, to deliver us from bondage.

He sent His Son to redeem us out from under the law.

He sent His Son so that we might receive adoption.

Since we are God's children, God has sent the spirit of His Son into our hearts crying "My Father."

We are not slaves, but God's children.

Since we are God's children, we are heirs through God.

Galatians 4:8-11

When you did not know God, you were enslaved to things that are by nature not gods.

Since you are known by God, why should you turn again and be enslaved by those weak and beggarly elements?

You observe days, months, seasons, and years to be in a right relationship with God.

Galatians 4:12-20

Paul urges them to react to the situation as he would.

Paul reminds them that the reason he first came to preach to them was because he was sick.

Paul reminds them that in spite of his infirmities, they neither despised him nor rejected him but received him as God's angel, as Christ Jesus Himself.

Paul asks, "Where is your blessing?"

He reminds them that if they were able, they would have given him their very own eyes.

Paul asks, "Have I become your enemy because I told you the truth?"
Paul says those (i.e., those who are for circumcision) who are troubling them (the Galatians) do not have the right kind of zeal. He says they (the ones who desire you to be circumcised) wish to exclude you (the Galatians) so that you (the Galatians) will pursue them (those who are for circumcision).

It is always good to be zealous about good things, and not only when Paul is present.

Paul fears that he might have to go through the birth process again with them until Christ is formed among them.

Paul desires to be present with them so that they can talk face to face.

Galatians 4:21-5:1

Paul asks if those who desire to be under law know what the law says.
Abraham had two sons: one by a slave girl and one by a free woman.
The son by a slave girl was born in the natural way, but the son by the free woman was born through a promise.

These two sons form an allegory. The one who was born in the natural way represents Mount Sinai, Hagar. This one also corresponds to the earthly Jerusalem. She is enslaved with her children.

The heavenly Jerusalem is freedom. This is our mother.

Scripture says that the sterile woman shall rejoice, the one who has had no birth pangs shall cry forth because she has more children than the one who has a husband.

You, brothers, are children of the promise in respect to Isaac.

It is the same now as it was then. The children who are born according to the flesh persecute those born according to the Spirit.

Scripture says, “cast out the slave girl with her son. Because the son of the slave girl will not have an inheritance with the son of freedom."
Brothers, we are not children of the slave girl; we are children of freedom.
In freedom Christ has made you free.
Stand firm in your freedom and do not put on again the yoke of slavery.

**Galatians 5:2-6**

If you are circumcised, Christ is not advantageous to you.
Every man who is circumcised is under obligation to keep the whole law.
If you are justified by law, you are separated from Christ.
If you are justified by law, you have fallen from grace.
We wait expectantly a hope of righteousness, in the spirit, by faith.
In Christ, neither circumcision nor uncircumcision gives anyone any advantage.
In Christ, faith expresses itself through love.

**Galatians 5:7-12**

Who has persuaded you not to trust in the truth?
The opponents’ argument does not come from the one who called you.
A little leaven leavens the whole lump.
Paul believes that they would think just as he does about this situation when they are correctly informed.
Those who are causing the problem will have to bear the judgment.
Paul asks, “If I preach circumcision, why am I persecuted?”
If Paul preached circumcision, the scandal of the cross would be nullified.
Those who are troubling you should castrate themselves.

**Galatians 5:13-15**

You were called in freedom.
You were not called for freedom of the flesh.
You were called in freedom to be servants to one another.
The law is fulfilled with one word: Love your neighbor as yourself.
If you argue and fight one another, you will be destroyed by one another.

*Galatians 5:16-26*

If you walk by the Spirit, you will not fulfill the desires of the flesh.
The Spirit and the flesh are at war with one another.
Since the Spirit and the flesh are at war with one another, you do not always do what you want to do.
If you walk by the Spirit, you are not under law.
The works of the flesh manifest themselves as fornication, uncleanness, licentiousness, idolatry, witchcraft, fighting, jealousy, strife, outbursts of anger, quarrels, dissensions, factions, outbreaks of envy, carousings, brawls and things similar to these.
Those who do these things will not inherit God's kingdom.
In contrast the fruit of the Spirit is love, joy, peace, longsuffering, graciousness, goodness, faith, meekness, self control.
There is no law against the fruit of the Spirit.
Those who belong to Christ crucified the desires and passions of human nature.
If we live by the Spirit, we will walk by the Spirit.
Let us not be conceited, irritate each other, or envy one another.

*Galatians 6:1-5*

If a person should fall into sin, the spiritual person should restore him/her with meekness.
The person who restores should be careful lest he/she also fall.
You should bear one another’s burdens.
If you bear one another’s burdens, you will fulfil the law of Christ.
If you think too highly of yourself, you will be self-deceived.
Let everyone examine himself, and if he has a boast, it will only be for himself.
Let each one bear his own burdens.

*Galatians 6:6-10*

Let the one who is a teacher share with the instructed all things.
Be not deceived; God is not mocked.
Whatever a man sows, that is what he will reap.
The one who sows to the flesh, reaps from the flesh destruction.
The one who sows to the Spirit, reaps from the Spirit eternal life.
Do not get tired of doing good things.
In its own time, you will reap.
Therefore as we have time let us do good toward all men, especially toward the household of faith.

*Galatians 6:11-16*

Paul draws attention to the huge letters that he, himself, has written at the end of this epistle.
Those who are looking for the praise of men want you to be circumcised so that they will not be persecuted on account of the cross of Christ.
The circumcised do not keep the law but they want you to be circumcised so that they can boast in your flesh.
For me, I boast in the cross of our Lord Jesus Christ because it separates me from the world and the world from me.
Circumcision and uncircumcision are nothing, but a new creation is everything.
Whoever should walk in this way, peace be upon them.
Mercy also be upon God's Israel.

*Galatians 6:17*

Let no one add any burdens to me.
For Paul bears the marks of Jesus in his own body.

*Galatians 6:18*

The grace of the Lord Jesus Christ be with your spirit, brothers, amen.

**Historical Study**

**Historical Situation**

*The churches*

The communities of believers that were established by Paul did not seem to have any connection with the synagogues. Paul's pattern appears to have been to establish companies of believers in Christ in every city made up of both Jews and Gentiles. The companies were loosely connected to each other.¹ What happened to one company was, however, important to the other companies. They were concerned for unity and conformity in spite of the fact that they settled their own disputes. They had authorized and unauthorized figures going around from church to church intervening and correcting beliefs and practices. The primary means for resolving disputes seems to have been public meetings. Later the apostolic letter becomes a substitute for face-to-face discussion. There were no formal ways of settling disputes.


²Ibid., 113.
As time passed, formal means of settling disputes began to develop as authority was consolidated. The companies of believers were at first considered to be a sect within Judaism.¹

Paul's opponents

The opponents were from outside Galatia, intruders. Some characteristics were that they were called brethren and that they wished to enslave the believer (2:4), that they perverted the gospel (1:7), that they unsettled the congregations (1:6, 7; 5:10, 12), that they believed in circumcision (5:2; 6:12f.), that they were from James (2:12), that they believed one should keep the law (4:10), that they believed one should observe festivals (4:10), that they had impure motives (4:17; 6:13) [Phil 1:15-17], that they did not keep the law (5:12, 10), that they believed that Paul was commissioned by a man or men (1:1, 11), that they advocated Jewish legalism.² They were doubtless Jewish Christians who preached a Jesus-plus message. The plus was circumcision and the fulfillment of the law as they prescribed it. The opponents were probably from the radical right wing of early Christianity.

Places

Galatia

The territory of Galatia was not defined in the New Testament. No one really knows for sure who the Galatians were.³ There are two theories—the North Galatia theory and the South Galatia theory—put forth by reputable scholars. If we could nail down the exact region and peoples addressed, certain problems in the letter undoubtedly would be cleared up. Nevertheless, the essential teachings of this epistle

¹Ibid., 113.


³Meeks, 42.
can be ascertained without a knowledge of these details.

*Damascus*

Damascus was situated in an oasis irrigated by two rivers, Amana and Parphar. It was a rectangular city with the temple of Jupiter in it. It was also one of the oldest continuously inhabited cities in the world (Gen 14:5; 15:2). It was an Amorite center in patriarchal times. Later it became the capital of the Armaean kingdom.

*Antioch*

Antioch was the capital of Syria. It was the third largest city in the Roman empire. It also had an old established Jewish community. The church in Paul's time was probably composed mostly of Gentiles, however.

*Jerusalem*

Jerusalem is the city that forms the center of Judaism, geographically and spiritually. It has a long history within Judaism.

*Judea*

Judea was the region south of Galilee, i.e., around Jerusalem and to the south.

*Cilicia*

Cilicia was the region around and northeast of Tarsus. Paul knew this region well for he was born and reared in Tarsus.

*Syria*

Syria was the region in which Damascus was located.
Arabia

Arabia appears to be the regions south southeast of Judea.

Names

Paul

Paul was known as Saul of Tarsus before his conversion. There were Greeks, Romans, and Jews in Tarsus. It was a city that valued education. Paul, a Jew, however, was educated in Jerusalem, though not all Jews were educated in Jerusalem. Paul probably had no formal education in Greek philosophy. Undoubtedly though, he must have been influenced by Greek culture in Tarsus. Tarsus was the capital city of Cilicia and enjoyed local autonomy with most citizens possessing Roman citizenship. The Agean Sea formed the center of Paul’s world. Corinth and Ephesus were the primary centers of his activities. Both were Roman capitals. They had good roads and were commercial centers. Paul’s second missionary journey (Acts 15:40-18:22) took place after the Jerusalem conference (Acts 15:1-30; Gal 2:1-10). It was on this journey that the Galatian churches were founded. Acts mentions Galatia twice (Acts 16:6; 18:23).

Titus

Titus was a companion and fellow worker with Paul. Paul addresses one of his letters to Titus giving him fatherly instructions.

James

James was the Lord’s brother and the leader of the church in Jerusalem.

Cephas

Cephas was the Aramaic name of Peter. He was one of the three leaders in Jerusalem. He was one of the original apostles and a personal disciple of Jesus.
Tradition has it that he was crucified upside down.

*John*

One of the three leaders in Jerusalem and also one of the original apostles. He was an apostle and personal disciple of Jesus. Tradition has it that he died in Ephesus, a very old man.

*Barnabas*

Barnabas, a Levite from Cyprus whose personal name was Joseph, was a missionary companion of Paul, but separated from Paul after the Jerusalem conference. He was Paul's senior partner at Antioch, according to Acts 11:25f. He is the one who fetched Paul from Tarsus so Paul could minister with him in Antioch.

*Abraham*

Abraham is the Old Testament character mentioned in Genesis. He is considered the father of all the faithful.

*Gentile sinners*

Gentile sinners are those who were neither born Jews nor took upon themselves the yoke of the Torah.

*False brethren*

The false brethren, those from James, and those troubling the Galatians, are the opponents of Paul who pervert the Gospel. They appear to have believed in circumcision and the Jewish regulations in regard to eating and mixing with the uncircumcised. They apparently believed a Christ-plus message.
Doctrinal Problems

Justification is the overriding issue in Galatians, as already noted. When the doctrine of justification is misunderstood, problems with ethics arise. Galatians is written to clarify the issue of justification and how a man lives ethically.

Paul and the Law

The Law and the traditions that grew up around the law separated the Jews from other people. They had developed tight social boundaries between themselves and other people. The most important of these “peculiar customs” were circumcision, Sabbath observance, avoidance of civil rituals that appeared to give recognition to pagan gods, and the eating of food. Paul preached that the distinguishing elements of the traditions of the fathers were abolished in the death and resurrection of Jesus the Messiah, “there is no distinction” (Rom 3:22; 10:12) between Jew and Gentile.

The law, which Paul says “makes sin known experientially” (Rom 3:20), “works wrath” (Rom 4:15), “increases the transgression” (Rom 5:20), and “kills him” (Rom 7:11), is holy, just, and good. The problem is that we are under sin’s power (Rom 7:14). And sin takes the law (Rom 7:8), which is spiritual (Rom 7:14), and accomplishes the very opposite in us (Rom 7:15), who are carnal (Rom 7:14), than that which we intend because we are not spiritual. In order for the individual to accomplish (Rom 8:8) what the law demands he/she must become a spiritual individual possessed by the Spirit (Rom 8:4). One must be in Christ. When one becomes a spiritual (Rom 8:9) individual, a new creation, the law becomes promises that are fulfilled in him/her.

1 Wayne Meeks writes: “Bodily controls and purity meant tight social boundaries not only for Jews of special sectarian allegiances, who were thus isolated from other, latitudinarian Jews, but also to some extent for all Jews who wished to maintain their identity in diaspora cities. . . . The most important of the “peculiar customs” were circumcision, kashrut, Sabbath observance, and avoidance of civic rituals that implied recognition of pagan gods,” 97.

2 Ibid.
The law as used by Paul in Galatians has yet another aspect to it. A person who lives under law is in a corporate relationship with God. All Israel is in a corporate relationship with God (so to be saved is to be a member of the corporate body). This corporate relationship is defined by law with the result that a person defines his/her relationship with God in the same way he/she defines his/her relationship with Israel. If he/she is a member of the corporate body (i.e., if he/she is a Jew), he/she is in a right relationship with God. But Paul says, in effect, that this way of defining one’s relationship with God has passed. There is a new relationship that now exists that determines whether or not one is in a right relationship with God. It is the relationship based on faith, not law. It is a relationship based on the Gospel. To be in a right relationship with God means to be incorporated into the body of Christ. This incorporation takes place through baptism, which is through death (Gal 2:18-20), and is based on faith (Gal 2:15ff.; 3:11). Christ replaces the law. Thus, one lives in a right relationship with God by faith, not by law observance. However, Paul does not separate the individual relationship from the corporate one. He seems to merge the two. One’s individual relationship with God is expressed in the same way as the corporate relationship. One’s faith places oneself within the body and at the same time fulfills the law, because faith expresses itself through love (Gal 5:6), and love fulfills the law (Gal 5:14), and Christ’s law is bearing each other’s burdens (Gal 6:2). We do not become a member of the corporate body of Christ through deeds but only through faith (Gal 3:23ff.) which results in deeds. Hence no distinctions between Jew and Gentile in Christ.

The Dating of the Epistle

Ellen G. White in her book *Acts of the Apostles* has the following scheme for
the writing of Paul’s epistles. She places no dates but simply describes the situation in which the letters were written.

1 Thessalonians — written from Corinth.
2 Thessalonians — written from Corinth.
1 Corinthians — written from Ephesus.
2 Corinthians — written from Philippi.
Romans — written from Corinth.
Galatians — written from Corinth.
Philemon — written from Rome.
Colossians — written from Rome.
Philippians — written from Rome.
2 Timothy — written from Rome.
1 Timothy, Titus, Ephesians — Written during Paul’s second imprisonment in Rome.

Kümmel,1 who states that “the composition of Galatians cannot be chronologically far from that of II Corinthians and Romans,”2 has a slightly different scheme. He also adds probable dates to the time of composition. His scheme is as follows:

1 Thessalonians — written from Corinth in A.D. 50.
2 Thessalonians — written from Corinth in A.D. 50/51.
Galatians — written from Ephesus or Macedonia in A.D. 53/54/55.
1 Corinthians — written from Ephesus in A.D. 54/55.
2 Corinthians — written from Macedonia in A.D. 55/56.
Romans — written from Corinth in A.D. 55/56.

1Kümmel, 177-258.
2Ibid., 197.
Philippians — written from Caesarea in A.D. 56/58 or Rome in 58/60.
Colossians — written from Ephesus, Caesarea, or Rome in 56/58 or 58/60.
Philemon — written from Ephesus, Caesarea, or Rome in 56/58 or 58/60.
The rest of Paul's epistles (Ephesians, 1 and 2 Timothy, and Titus) Kümmel does not consider to be authentic.

Lexical Study

Four interesting expressions occur in the passages chosen for preaching. The first is ἀποστόλος in 1:1. The second is τὴν αληθείαν τοῦ εὐαγγέλιον which occurs in 2:5 and reoccurs in 2:14. The third is σποικεία τοῦ κοσμοῦ which occurs in 4:3 and reoccurs only as σποικεία in 4:9. And the fourth is the δικαιοσύνη terminology. There is far too much literature written on these terms to be anywhere near exhaustive here. All I hope to do is to point out the importance of these terms in interpreting the epistle and to make some observations as to what they mean.

Apostle

The word ἀποστόλος (apostle) occurs only twice in Galatians. Once in 1:1 as a self-designation, “Paul an apostle,” and once in 1:19 in reference to some of the leaders in Jerusalem “others of the apostles.” In spite of this, Paul’s apostleship is at issue. The opponents of Paul have argued that Paul is not an “apostle,” therefore, he does not have the authority that he claims and, ultimately, his message is not the correct one. Even Paul himself seems to refer to the “twelve” in a different sense, as “super apostles” (ὑπερλίαν ἀποστόλων 2 Cor 11:5; 12:11). However, he asserts that the signs of an “apostle” were worked through him unto their (the Corinthians) benefit as proof of his apostleship (2 Cor 12:12). Paul in a lengthy discussion in 1 Cor 9 defends his apostleship. In chap. 15, he again claims himself to be an apostle, indeed on the same level as the “super apostles.” Luke in his gospel and in the book of Acts makes a
distinction between the “twelve” as “the apostles” and the rest of the believers (Luke 6:13; Acts 1:21-26; 13:1-3). But Paul does not make this distinction, except possibly in the phrase “super Apostles” (υπερλίγων απόστολον 2 Cor 12:11); in fact, he claims apostleship not only for himself but also for others not of “the twelve” (1 Cor 15:7f; Rom 16:7). Paul does realize, however, that there are false apostles and warns the Corinthians to beware of them (2 Cor 11:13).

What is an “apostle”? An apostle according to Paul seems to be one who has seen the risen Lord (1 Cor 15:7), through whom signs, wonders, and miracles are worked (2 Cor 12:12), and who establishes churches (1 Cor 9:2). According to Luke, however, an apostle seems to have been a person who has seen the risen Lord, who was with the earthly Jesus during His ministry, and who was chosen and commissioned by Him (Luke 6:13; Acts 1:21-26).

The Truth of the Gospel

The phrase τὴν αληθείαν τοῦ εὐαγγελίου (the truth of the gospel) is found in 2:5 and 2:14. In both places the phrase is in a context of what circumcision represents. Circumcision (as we have already noted under the section “Paul and the Law”) represented all that Judaism stood for. What Paul is saying by this expression is that a certain lifestyle is not a condition or a part of the gospel. The phrase “the truth of the gospel” means that all barriers are broken down and destroyed that divide and separate people in regard to salvation in Christ (Acts 11:1-18). However, there were some believers who believed that one must be circumcised (along with all that it entails, Gal 5:2) to be saved (Acts 15:1). The “truth of the gospel” says that this is not the case, salvation comes through faith (2:16) in Christ, not through faith in Christ plus some contingencies. Hence, a certain lifestyle is not a ground for salvation, but one’s lifestyle is a result of believing in Christ (5:16-25).
Righteousness Terminology

\( \text{δικαίωσις} \) (Righteousness) terminology has been written about, rewritten about, studied, and restudied. Scholars continue to write books, monographs, and essays on \( \text{δικαίωσις} \) terminology. It seems that there is a never-ending search for the truth in regard to these words. I agree with the importance of understanding correctly what these terms mean. In fact, the overriding issue in Galatians has to do with the meaning of these words.

For our discussion the important passages where the \( \text{δικαίωσις} \) terminology appears are Gal 2-3, Rom 3-4, 6, 9-10, and Phil 3. The statics are as follows:¹

**TABLE 2**

**RIGHTEOUSNESS TERMINOLOGY**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Rom</th>
<th>1 Cor</th>
<th>2 Cor</th>
<th>Gal</th>
<th>Eph</th>
<th>Phil</th>
<th>1 Tim</th>
<th>2 Tim</th>
<th>Titus</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{δικαίωσις} )</td>
<td>33</td>
<td>1</td>
<td>7</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>1</td>
<td>3</td>
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<tr>
<td>( \text{δικαιοκρίσια} )</td>
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<tr>
<td>( \text{δικαιοσύνη} )</td>
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<td>2</td>
<td>8</td>
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<td></td>
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<td>( \text{δικαίωσις} )</td>
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</tbody>
</table>

**Sum** | 53  | 4     | 7     | 13  | 4   | 6    | 3     | 4     | 4     |

(Also: \( \text{δικαίως} \) 2X in 2 Thess, 1X in Col; \( \text{δικαίωσ} \) (Adv.) 1X in 1 Thess)

The three terms δικαίωσις, δικαίος, and δικαιοω as we can see from table 2 are the ones used in Galatians.

δικαίωσις is found in 2:21; 3:21 in the form δικαίωσις which is nominative, singular, feminine. In 3:6 the form δικαίωσις is accusative, singular, feminine. And in 5:5 the form δικαίωσις is genitive, singular, feminine. The term means very simply "a right relationship with God."

The term δικαιοσύνη θεοῦ (The righteousness of God), which is the theme of Romans and forms the background to all of Paul's letters, especially Galatians, means that God is actively grasping the world back to Himself. God is putting the world back into a right relationship with Himself. John Reumann summarizes in § 93 of his book what the Käsemann school (which has written some of the most recent monographs, essays and books on the subject) believes in regard to this term:

(1) δικαίωσις θεοῦ is a technical term in Judaism and Qumran, deriving ultimately from Deut 33:21 . . . ;

(2) it is not only a gift from God (as Bultmann held) but also the power of God;

(3) δικαίωσις θεοῦ, which meant in pre-pauline formulas God's faithfulness to his covenant (Rom 3:24-25, . . . ), is for Paul "the divine loyalty to the community . . . but with regard to the entire creation" (Käsemann, JTC 1, p. 107);

(4) "Characteristic of the fidelity of God to creation is the fact that it compels those whom it addresses to enter into its service. Hence, Paul speaks of a Dienstbarkeit der Gerechtigkeit" (Stuhlmacher, p. 70); cf Rom 6:1ff., especially 6:13, 16, 18-19, and Rom 12-14, . . . [II Cor 3:9.]

(5) Thus, with "God's righteousness" is indicated the theme of Paul's whole proclamation and theology (Stuhlmacher, pp. 69-70, cf. 76). 1

δικαιοω is found in 3:8 in the form δικαιοω, third person singular present active indicative. In 5:4 the form δικαίονοσθε is second person plural present passive indicative.

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1Ibid., 50.
In 2:16 and 3:11 the form δικαιονται is third person singular present passive indicative. In 2:17 the form δικαίωσαι is a first aorist passive infinitive. In 2:16 the form δικαιώσεται third person singular future passive indicative. And in 2:16 and 3:24 the form δικαίωθωμεν is first person plural first aorist passive subjective. As Käsemann points out in his commentary on Romans¹ the verb δικαιονθαι implies more than a forensic sense. It has the idea of “to be made righteous” as can be seen from baptism (Rom 6:1-11). This means that when a person is “justified” through faith something happens to him, a miracle takes place in his/her life, he/she is a new creation (1 Cor 2:4,5; 2 Cor 5:17).

Leon Morris contends Käsemann on this point and says that the term δικαίω is a forensic or legal term with the meaning to ‘acquit.’² He further states that

It is sometimes urged that the verbs in -οω are always factitive, with the meaning “to make —”. This is so with a large number of these verbs, but not where some moral quality or the like is in mind. Thus κυριοω means not “to make like” but “to declare to be like” or perhaps even “to know to be like.” Similarly, αξιοω means not “to make worthy” but “to deem worthy,” “to count worthy.” There should be no doubt that δικαιω means “to declare righteous: not “to make righteous.” Usage is decisive. It is the ordinary word for “to acquit,” “to declare not guilty.” When the accused is acquitted, he is not “made righteous” but declared to be righteous.³

He also states that “Declared righteous in this passage [Rom 3:20] has obvious reference to the law, and once again we see justification must be understood as forensic.”⁴

δικαιος is found in 3:11 in the form of nominative masculine singular. It is an adjective. In this particular passage, it is part of a quotation from the Old Testament (Hab 2:4). Paul also cites this quotation in Rom 1:17 as the concluding line to the theme

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¹Käsemann, Romans, 96, 112.


³Ibid., 175.

⁴Ibid., 171.
of Romans. It probably should be translated “the upright man,” or “the righteous one,” or “the righteous man,” or “he who is righteous,” or even “he who is in a right relationship with God.”

I personally have a tendency to follow Käsemann’s view, though I cannot discount wholly or in part Morris’ view.

The issue in Galatians, however, is not that justification by faith is part of a Jewish Christian theology but its implication for Gentile Christians,¹ that is, can the saving relationship a Gentile has with God be solely on faith or must he first become a Jew. Paul says he need not become a Jew first. He can have peace with God through faith in Christ (Rom 5:1).

Elements of the Cosmos

στοιχεῖα τοῦ κόσμου is a mysterious phrase. No one that I know of has written a convincing essay as to its meaning. The general idea can be ascertained but the specifics cannot be detailed. The best description I know of is found in Burton’s commentary on Galatians:

If the fact that στοιχεῖα is rather infrequently used in the sense of elementary teachings, while the physical sense is very common, seems to necessitate understanding Τα. στ. ι. κ. as in some sense physical or related to the physical sense, the interpretation most consonant with the evidence would be to understand στ. in that loose and inclusive sense in which it is employed in Orac. Sib. as including both the physical constituents of the world, and the sky and stars. To the στοιχεῖα in this sense, the Jews might be said to be enslaved in the ordinances pertaining to physical matters, such as food and circumcision, and also as the context suggests in the observance of days fixed by the motions of the heavenly bodies, while the bondage of the Gentileš to them would be in their worship of material images and heavenly bodies.²

It seems that Paul is using this term in the same sense he uses circumcision.

¹Betz, 119.
²Burton, 518.
Those who insist on circumcision are under the στοιχεῖα and are lost and fallen from grace (5:2-5). It seems to imply a Judaism-plus-Jesus message. Judaism (circumcision and all that it entails) being the ground (Acts 15:1) on which one must stand before he can enter into a right relationship with God.

Notes and Comments

In this section just comments and ideas are expressed. These ideas and comments are drawn on in sermon formulation. There are no word-by-word explanations, just some notes and comments. The notes and comments may be rather disjointed. When citing the source of the note or comment, the source is enclosed in parentheses. Direct quotes are footnoted.

**Galatians 1:1-5**

*Verse 1:1*

The word *apostle* is used firstly of the “twelve” in Luke 6:13. In other places of the New Testament, it is used of other persons (Acts 14:4, 14; Gal 1:19, and Rom 16:7).

The prepositions *from* and *through* of man are contrasted with *through* of God and Christ, thus emphasizing the closeness of God and Christ as one (Bligh, 74).

Paul may be thinking of Peter, James, and John “the influential brethren” of 2:2, 6, 9. Paul did not receive his commission from any one of them or from them as a body. Obviously, others did receive their commission from them.

The apostles were given the task of laying the foundations of churches (Burton, 2).

*Apostleship is a commission given by God (Alan Richardson, *An Introduction to the Theology of the New Testament* [New York: Harper & Row, 1958], 323).*

See also Acts 13:1ff; 9:27; Rom 1:5; I Cor 1:1; 2 Cor 1:1.
In 2 Cor 8:23 it tells of men commissioned by churches and their commission is entirely valid (Bruce, 72).

Verse 1:2

The word all which modifies “brethren” is used to emphatically imply that all are in agreement with him in this letter.

In addition to the persecution that they have to endure from the wicked and ungrateful world and hard labor that they experience in planting churches, they are forced to see the quick overthrow of what they had taught for so long in its purity, at the hands of the fanatics . . .

The churches addressed here are those of South Galatia whose founding by Paul and Barnabas is recorded in Acts 13:14-14:13.

Verse 1:3

“From God our Father and the Lord Jesus Christ” emphasizes the closeness of God and Christ and the source of grace and peace (Bligh, 75).

Grace forgives sin, and peace stills the conscience.

The more we work and swear to extricate ourselves from sin, the worse off we are. For there is no way to remove sin except by grace.

Verse 1:4

The issue between Paul and the Galatians is the significance of Christ.

The deliverance of which Paul speaks is not out of the material world but from the evil which dominates it.

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1Luther, 23.
2Bruce, 74.
3Luther, 26.
4Ibid., 26f.
5Ridderbos, 43.
6Bruce, 76.
For our sins: The alternate reading replaces the preposition \( \nu\nu\varepsilon\rho\varsigma \) with \( \pi\varepsilon\rho\iota \) which has strong support in Categories I (\( \rho^{46}, \kappa, A \)) and II (D). However, the more difficult reading for a scribe would have been \( \nu\nu\varepsilon\rho\varsigma \) because \( \nu\nu\varepsilon\rho\varsigma \) is usually not used with the word “sin” for a “sin offering” whereas \( \pi\varepsilon\rho\iota \) is (Rom 8:3-4).

\( \nu\nu\varepsilon\rho\varsigma \) can have the sense of \( \pi\varepsilon\rho\iota \) in a situation like this though \( \pi\varepsilon\rho\iota \) would have been the better word to use (Bligh, 75f.).

**Verse 1:5**

*Amen*. The “AMEN” ends the doxology and the introduction.

**Galatians 2:11-14**

**Verse 2:11**

The phrase *he was self condemned* can be taken in contrast to Christ’s condemnation and subsequent crucifixion.

In a very real sense they have taken their eyes off of Christ and put them on Peter.

In Rom 14:23 we have the parallel idea that if a man is uneasy in his own conscience and eats, he is self-condemned since his actions do not square with his beliefs (Bligh, 114).

The scrupulous Jew would not eat with a Gentile. Hence, the issue bridges over to the Lord’s supper.

Peter is presented as a person who did not have the courage of his convictions.

... Peter came to Antioch *after* the apostolic council.\(^1\)

**Verse 2:12**

The individuals, *certain individuals from James*, were individuals who

\(^1\)Ridderbos, 95.
probably had similar ideas to those of James, but probably not in complete agreement with him.

It is much the same today. We have disciples of certain teachers which may be more liberal or conservative than their teachers but are clearly in the same tradition as their teachers. In the same way today teachers do not disown their students even if they will not claim responsibility for their ideas (acts). As one teacher said, “It is a proud thing to say I taught him, but a wise one not to specify what.”

The phrase he . . . quietly withdrew and separated himself uses the military terms for withdrawal, i.e., to draw back to a safe position. This is often an act of weakness or cowardice. The imperfect tense indicates that Peter was doing this over a period of time. If this is in regard to the breaking of bread at the fellowship meals, the Lord’s supper, then instead of fellowship, there was separation.

An illustration that could be used is Lincoln’s Army of the Potomac under McClellan and others. They would not advance but just kept adding more and more troops. It wasn’t until Grant took over that the Army of the Potomac became a deciding force in the war between the states.

*Verse 2:14*

In this verse Paul is accusing Peter of trying to straddle the fence. A good illustration in the Old Testament that fits is in I Kgs 18:21 “How long will you go limping with two different opinions?” Peter keeps one foot in Judaism and one foot in the Church. One cannot be in both. One is in either one or the other, but not both (Bligh, 117).

This whole report of this incident at Antioch is used as an illustration.
Galatians 2:15-21

Verse 2:15

The word *sinners* as used here is "synonymous with *Gentiles*" (Ridderbos, 98).

The phrase *not sinners of Gentile origin* implies that Jews are sinners even though they are of Jewish origin (Rom 3:22) and that they are sinners in the same sense as the Gentile.

Sinners in Judaism must be distinguished from sinners in the non-Jewish population. Jews commit sins when they transgress the Torah, but they can obtain forgiveness by performing certain rites. However, a non-Jew who is outside the Torah covenant has no salvation. In second Macc 6:12-17 the gentiles are punished with destruction while Jews are only disciplined.¹

The controversy with circumcision was a controversy over the means of salvation, was it through Christ or through a Torah covenant. The covenant sealed with circumcision meant that one believed, one was in a saving relationship with God through Torah. *Works of law* are actions that the law prescribes. What is depicted here is the performance of them in the spirit of legalism with the idea that their fulfillment will win acceptance with God.

Moule distinguishes in particular what he calls the ‘revelatory’ and ‘legalistic’ senses of *νόμος*, and by means of this distinction is able to give a satisfactory answer to the question whether, in Paul’s view, Christ has abrogated the law or not (cf. Rom 10:4). ‘Paul saw Christ as the fulfillment of law, when law means God’s revelation of himself and of his character and purpose, but as the condemnation and termination of any attempt to use law to justify oneself. And it is this latter use of law which may conveniently be called (for short) “legalism”.’ If ‘law means the upward striving of human religion and morality, and therefore colors all human activity with sin, for it represents man’s attempt to scale God’s throne’ ...²

See also Phil 3:9.

¹Betz, 115.

²Bruce, 137f.
Verse 2:16

One is not put right with God by deeds of the law means that one cannot turn to the works prescribed in the law and fulfill them to show that he is in a right relationship with God. The only way that he can be in a right relationship with God is by faith in Jesus Christ.

Thus for Paul ‘works of the law’ means the works of the entire law. Therefore one should not make a distinction between the Decalogue and ceremonial laws.¹

What becoming a believer meant is spelled out in Rom 10:9-10.

Do not let yourself be swayed by the wicked gloss of the sophists, who say that faith justifies only when love and good works are added to it.²

... he [Paul] admits that they became sinners, violators of law, by seeking to be justified in Christ.³

Ps 143 (LXX 142):2 emphasizes that no one can hope to win a case at law against God. Psalm 143 has the thought that all men are sinners. See also Rom 3:1-9.

Paul denies any saving significance to the law. At issue is God’s verdict. The basis for justification is in Jesus Christ. Faith is never presented as the ground for justification. Justification for man comes from his relationship with Christ (Ridderbos, 99f.).

Bruce says, “the noun δικαιοσύνη means not only personal or corporate justice or righteousness of character but also, the state of being right with God.”⁴

See E. G. White’s letter False Concepts of Justification by Faith.

¹Luther, 122.
²Ibid. 136
³Burton, 127.
⁴Bruce, 138.
Verse 2:17

The phrase *in Christ* should be compared with 2 Cor 5:18f. God was *in Christ* reconciling the world to himself. So we *in Christ* are reconciled to him.

Now if we *who are seeking to be justified in Christ* should be found to be "sinners," we are sinners in the sense of Gentile sinners, i.e., sinners who have not taken upon themselves the yoke of the Torah—circumcision [circumcision implies that we are taking the fulfillment of the law as the means of justification] and the fulfillment of the "ceremonial law" as well as all the other things required in the law—to put one in a right relation with God. Paul does not see any synthetic divisions in the law—ceremonial, moral, etc.—that we see. Paul considers the law as a whole and he considers it to be good, holy, and just, but nevertheless, the instrument by which he was killed.

Does the fact that I am a sinner (whether Jew or Gentile) imply that Christ is an "apostle" of sin? That is, is He a servant of sin? (Sin is taken as a power in Rom 6 and 7.) Does Christ become an instrument of the power of sin? Paul says emphatically "no!" However, the commandments are an instrument of the power of sin (Rom 7:10 "The commandment that was meant for life was found in respect to me to be unto death." Rom 7:7ff. also).

Actually what happens is that Christ himself becomes *sin* and we become the *righteousness of God* in Him (2 Cor 5:21). Hence, we are not found to be sinners when we are justified in Christ or through Christ.

Paul by saying *even we ourselves* indicates that he himself is a sinner just as much as the Gentile is, in spite of the fact that he was born a Jew. Here he is saying in effect that by believing in Christ, he has put himself in the same situation as the Gentile sinner. 3

"... the ... gospel of justification by faith did not make them sinners for the first time; it revealed that they were already sinners, that they were included among the 'all' who, as Paul puts it in Rom 3:23, 'have sinned and
fall short of the glory of God.¹

The gravity of sin and the holiness of the law are totally assumed.

Verse 2:18

Paul says that if he re-establishes the things he once tore down, the barriers such as circumcision, etc., he would be a transgressor because he would be doing the very thing denied by the truth of the gospel, the very thing that Peter was doing.

I build up and I tear down refers to the building up and breaking down of self-righteousness based on law.

The whole statement of vss. 18-21 is to be taken as an explanation of "absolutely not" in vs. 17. (See also Luke 7:1-10.)

The difference is that God called the Jew and made a covenant with him at Sinai. He had to keep this covenant to be in a right relationship with God. Those who did not keep the covenant were lost. Hence Gentiles were lost unless they bought into the whole system.

Verse 2:19

The sentence For I by means of law have died to law so that I might live to God explains how Paul is able to serve God. The power of the law is destroyed when one dies (Rom 7).

The phrase by means of law means that the law becomes an instrument in the hand of sin. In Rom 3:20 the knowledge (experience) of sin is through law. The law enters in to increase sin (Rom 5:19).

In Rom 7:8-11, 13, sin takes as its weapon the commandment and kills Paul. So here, sin, by means of the law has killed Paul. How does it kill Paul? It kills Paul when he is joined together with Christ, in Christ's crucifixion. Sin has crushed out

¹Bruce, 141.
Christ’s life, Christ who stands in the place of the world, in place of Paul. When we are joined together with Christ, it crushes out our life—I am crucified with Christ. If we are not joined to Christ, we, our lives, will be crushed out with no hope of eternal life because sin pays a wage and the wage sin pays is death.

Rom 6, especially vss. 1-11 ties baptism and crucifixion together.

This verse explains what faith in Christ means. It means that he is dead to the law, the same as a servant who dies is dead to his master. The law cannot give what it demands, only God can.

The whole issue is not about the law as norm or life-principle but about serving God (Ridderbos, 104).

Verse 2:20

In Paul’s general teaching, it is by the Spirit that the risen life of Christ is communicated to his people and maintained within them.¹

The Lordship of Christ replaces the lordship of sin (Rom 6:1-11).

‘Man is not free in his inner being; when he withdraws from the world and knows that he is placed in the presence of God, he discovers that what he wills is not matched by his ability to do it, and that there is a schism of his personality into two “I’s”, so that he can experience freedom only as freedom from himself. He achieves it in the surrender of his own “I”, and in letting himself be crucified with Christ. Now he lives with Christ, yet no longer as “I”, but in such a way that Christ is a new “I” in him.’²

Galatians 4:8-11

Verse 4:9

The στοιχεία regulates not only the Jewish way of life but they also regulate the pagan way of life. The στοιχεία is worshiping that which is not God, it is idolatry. Legalism as a principle of life is none other than the demonic forces that control both

¹Bruce, 144.

²Bruce, 146, citing R. Bultmann, ‘Points of Contact and Conflict’ [1946], Essays Philosophical and Theological [London, 1955], 141.
Jewish and Gentile worship and can properly be called ‘principalities and powers’ or ‘elemental spirits of the world’ (Bruce, 203f.).

Even if we distinguish, then, between Jewish converts who had lived under lawful guardians and stewards, and Gentile converts, who had lived under beings that by nature were not gods, he could have said of both groups alike that they had lived in bondage to the elemental forces of the world until Christ released them from their bondage and disabled the elemental forces.1

Law, working on flesh, stimulates sin, and sin leads to death (cf. Rom 7:7-11). It is because of the inadequacy of the flesh that to be ‘under law’ (3:23) is in practice to be ‘under sin’ (3:22), whereas to be dead to law (2:19) is in practice to be dead to sin (Rom 6:2, 11).2

The στοιχεῖα include all the things which men place their trust in apart from God.

Slavery is nothing but the scrupulous observation of cultic requirements.3

Col 2:26f. should also be noted in this connection.

One of the basic premises of Paul’s whole thought is that the entire human world has been, up until the Christ-event, dominated and controlled by forces and powers hostile to the God who created the cosmos. Paul shares this general world view with apocalyptically oriented Jews as well as believers in Christ. The view is, in fact, pervasive throughout the New Testament. In this passage, when Paul refers to the “weak and beggarly elements,” he is speaking of these demonic powers and principalities. . . . If they accept the Torah as a system of salvation, they return to slavery under these powers. To live under the Torah is ‘to be enslaved.’4

Paul thus presents the Galatians with a sharp either-or. There are only two worlds, one under God and the other under the demonic powers. To believe that Torah obedience will bring salvation is to fall into that false world and be enslaved to false gods, ‘beings that by nature are no gods’: it is the

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1Bruce, 203.

2Ibid., 204.

3Betz, 203.

same false world and the same false gods in and under which they had lived as pagans. Only those who have come to know the God revealed in Christ live in the true world under the true God. This, behind all the historical arguments he marshals, lies his premise of the true and the false worlds.¹

There are two complementary ways of looking at sheer gift: (1) There is no evil so extreme, so violent, so comprehensive that it excludes one from God’s gift. (2) There is no good so extravagant, so magnificent, so dedicated that it earns God’s act of acceptance. Despite the evil a person has done, regardless of the good one has done, God gives justification as sheer gift to one and all.²

What are we freed from? All sorts of things: freed from the old world and that part of it which is our own past history, freed from what people think about us; freed from what we think about ourselves, either positively or negatively. Thus we are freed from the agony of failure and the tense striving for success, either in memory or in prospect. We are freed from the tyranny of someone else’s claim about what is true and what is morally correct behavior. We are freed from the claim that some set of rules and regulations is ontologically true and eternally binding. We are even freed from the fear of going to hell unless we can subscribe to a given set of theological dogmas. As Paul says, it is more important to be known (by God) than to know.³

As long as I hold securely to the knowledge that God has given me my life, no thing or person or community or state can take that confidence away from me and make me anxiously bow to its own standards. This is the ultimate root of that incredible freedom to die for one’s faith.⁴

**Verse 4:10**

The verse means serving Judaism and all that it stands for.

**Verse 4:11**

What is at issue is justification, not religious observations.

¹Ibid., 25f.
²Ibid., 20.
⁴Ibid., 30.
The added ποίμνιος implies that what the apostle fears is not yet certain, at least not in full scope and consequence.¹

Galatians 5:16-24

Verse 5:16

The command walk in the Spirit is a command to walk in obedience to the Spirit as well as walk in its power (5:25; 6:16; see also Rom 8).

If you walk by the Spirit you will find that you have overcome the desires of the flesh.

Paul now recognizes that his persecuting activity in earlier days is nothing other than gratifying 'the desires of the flesh', and the law encouraged it (Bruce, 243).

To walk in the Spirit is to live in the world and be sustained by God on a daily basis.

Verse 5:17

This is the battle discussed in Rom 7 and 8. The desires of the flesh are offended by the Spirit which wants to bind it.

Verse 5:18

Bringing 'the Jewish nomism against which Paul fought' up to date, E. Käsemann affirms that 'it represents the community of 'good' people which turns God's promises into their own privileges and God's commandments into the instruments of self-sanctification' (Perspectives on Paul, 71).²

Verse 5:19

To be led by the Spirit is to live in the Spirit's power. Factions imply the use of objectionable methods (Ridderbos, 206).

¹Ridderbos, 162.
²Bruce, 246.
Verse 5:20


Verse 5:23

The law is against such things before they are even done. Those who follow the Spirit are on the side of the law, not against it.

Verse 5:25

If the Spirit is the source of our lives, we should also let the Spirit direct our lives.

Audience Analysis

Introduction

In this brief analysis (by no means comprehensive) of the Yonkers Seventh-day Adventist Church and the community in which it exists, I make some summary observations.

Congregation

Congregation’s History

The congregation since the early 1970s has been located at its present place. They sold their old building to a non-English-speaking church. In the early 1970s the congregation had operated a school. When they moved to the new building the school closed after a few years for lack of funds and students. Minorities moved into the North Bronx just south of Yonkers and took over the North Bronx church. Many of the “white” members of the North Bronx church left the that congregation and joined the Yonkers church. Now minorities are moving into the Yonkers Seventh-day Adventist church. In fact, a Korean church meets in the building at exactly the same time as the
English church. In spite of the fact that the immediate community is white (three or four block radius), the larger community is changing.

**Congregational Analysis**

I obtained some information from a questionnaire (included in appendix 3), from one of the long-standing members of the church and generated some bar graphs (included in appendix 2) to provide visual information concerning some of the relationships between age, sex, marital status, etc. Several things stand out: (1) Female members outnumber the males by more than two to one; (2) a trend towards minorities in church membership is evident (the younger membership of the church appears to be dominated by minorities); (3) a large portion of the church is college educated; (4) most of the working members of the church are middle class; (5) members are mainly employed in blue-collar work; (6) in contrast to Whites, Blacks, and others, there are more Hispanic males than females; (7) about 10 percent of the church membership is divorced; (8) a number of female members are married to non-members; (9) most of the members attend church regularly.

**Community**

The church community is located within two zip codes (Zip 10701 and 10703). See table 3 for demographics for this area. A few brief remarks about the demographics are included here. Of first concern is the political climate. Yonkers recently has been cited by the federal courts for civil rights violations. Low income housing projects have been resisted by the town fathers (the supreme court is to rule on the issue this term). None, as yet, have been built. Some racial tension is evident in the neighborhoods not far from the church. The economic base has eroded somewhat, and Yonkers, like its next door neighbor, New York City, has a city income tax. In the recent election, Yonkers voted for the more conservative candidate for mayor. The
Table 3 presents a summary of the demographics for both zip code areas (Zip 10701 plus 10703). As can be seen, the population is changing from white to minorities. The total population in both areas is projected to decrease as well. The income of minorities is less.

The Civil Liberties Union endeavors to push for civil rights (as perhaps they should) since the community is projected to have higher minorities represented.

Conclusions

The church is changing faster than the community toward being a minority church. The immediate community is predominantly “white.” The church is not a community church since most of its members live outside the immediate (three or four block radius) community. The church needs to have a community presence. The community of Yonkers has been fighting affirmative action rules of the federal
government. The community does not want minorities within its borders.

Since there are different ethnic groups significantly represented in the church membership, cultural conflict over cultural mores could be an internal issue. External cultural conflict over cultural mores between the church and the community is also a prime issue since the community is basically “white.” The internal issues of the church are a microcosm of the issues in the community in a prophetic sense, since the community is projected to eventually reflect the same ethnic structure that the church now reflects. The solution to the cultural issues between the community and the church over cultural mores, if worked out properly, can be a means of presenting a positive presence for the church while defusing politically explosive issues.

The church in its ministry to its own members should in the same way minister to the community at large. It can do this through the ministries that have already been developed by the Seventh-day Adventist church. The ultimate solution is, of course, the gospel.

**Development of Sermon Outlines**

The complete outlines of all eight sermons are in appendix 1. What follows is a shortened form of the development of sermons #1 and #2.

Sermon #1 – Expository – Gal 1:1-5

**Structure**

Paul is an Apostle.

Paul was not called by a committee or a person.

Paul was called by Christ and God the Father

God the Father raised Christ from the dead.

Paul and the brethren send greetings to the Galatians.

The greetings are “Grace and Peace” from God the Father and Jesus Christ.
Christ gave Himself for our sins.

Christ rescued us from this present evil age.

Christ rescued us in accordance with God's will.

To God be the glory for ever and ever.

Sketch (A Series of Moves)

Paul is an Apostle by his own confession. We should be certain of our Christian calling by our own confession, too. In other words, we should know what God has called us to do and to be. The church has many gifts which the Holy Spirit has placed within it (1 Cor 12). They are all to work together for the building of the church. Not all gifts are listed here, and not all congregations have all the gifts that are listed here but whatever the congregation needs, God, through his Holy Spirit, places that gift in the local congregation (church) that it needs. First Apostles, second prophets, third teachers, etc., are gifts given to the church to work harmoniously for the up-building of the church.

Paul is not afraid to defend his calling before man (men). He knew who called him and what He called him to do. An apostle is one who organizes churches, testifies to the resurrection, settles disputes, commission workers, etc.

Paul was not called by a committee or a person. In essence, neither are we. Our call, like Paul's, comes from God through Jesus Christ. A committee or a person may indeed have recognized God's call in us, but in essence it is not the committee or the person who issues the call. In Acts 13:1-2 The Holy Spirit instructed the church to set aside Paul and Barnabas as apostles to the Gentiles. Paul's call as well as Barnabas' call came from God. The believers in Antioch recognized the Spirit's instructions and carried them out.

Paul was called by Christ and God the Father. The source of all authority is God. What God has communicated directly to Paul — Damascus road experience — was
that he, Paul, was to be a missionary unto the Gentiles. We also should have the inward assurance, the inward conviction, that God indeed has issued the call to us. It may, of course, not be as dramatic as Paul’s (Damascus and Holy Spirit, Acts 13:1-2). It may have come in church—as one young man told me recently. He didn’t know what it was all about but when the preacher made the appeal, he had to respond. It may have come in an evangelistic meeting by an evangelist. It may have come when reading the Bible. In fact, one may not know the day or the hour, but one knows that he has been touched by God. He has been called by Christ. The source of all calls is God through Christ.

God the Father raised Christ from the dead. The reality of this truth is the basis of all our strength in God. Jesus lives. The message that Christ died for our sins and was resurrected is the Gospel (1 Cor 15:3).

Paul and the brethren send greetings to the Galatians. Paul addresses his letter to a specific group of people. Just exactly who these people were we do not know now, nor do I think that it is important that we do know. The important thing is that these Galatians were probably Gentiles who had not been influenced to any marked degree by Judaism before they were converted to Christianity by Paul. As the letter later states, some Christian brethren (false brethren 2:4) came in to spy out the freedom that is in Christ and tried to enslave the freed members.

The greetings are “Grace and Peace” from God the Father and Jesus Christ. Paul says “Grace and Peace.” The basis of the Christian message is rooted in these two terms. Grace is God’s free gift to us without any contingencies. Peace means we are no longer enemies of God. We are not considered by God as rebels committing acts of treason and doomed to die.

Christ gave Himself for our sins. The hostility that existed because of our rebellion, treason against God’s government, is removed in the one act, the one deed (Rom 5:18) of Christ. Christ chose to do it for us (Rom 5:6-9).
Christ rescued us from this present evil (apartheid, school segregation, etc.) age. We have been rescued from the power of sin that controls this age. We are God's children under God's protection. We do not live according to the drummer of this age; we live and act according to the drummer of the age to come. We live circumspect lives in spite of what is coming upon the world. Yes, we fail, but He picks us up to travel on towards the age to come. We can have peace in spite of the evil ever present among us (Phil 4:6).

Christ rescued us in accordance with God's will. This was God the Father's plan and pleasure to save us to justify the world, the ungodly. God purposed it for us (John 3:16f.).

To God be the glory for ever and ever. To God goes all the glory for all the good he intended and is working out for mankind.

Point of View and Purpose of the Sermon

Point of view

The point of view taken in this sermon is that of a scholar who is searching for the truth in Galatians. The name Ted which is used in the moves has no significance other than that he is a scholar in search of the truth.

Purpose

The purpose of the message is to encourage the congregation to carry out the commission that God has given them.

Introduction and Conclusion

Introduction

Ted, while eating breakfast one morning, heard on the radio that the school district where he lived was being forced by the federal courts to integrate. He also
heard that the town in which he lived had to build low-income housing—primarily for Blacks, Hispanics, and other minorities. As he left his apartment to catch the bus, he noticed that the neighborhood did have a number of Blacks, Hispanics, and Asians. While riding on the bus, he noticed some vacant lots, vacant houses, and some burned out buildings. He transferred to the subway and crowded onto the train with Jews, Italians, Blacks, Spanish, and Asians. He thought to himself, “I am only a student here. When I am finished, I will move on.”

Arriving at the seminary, Ted went directly to the library, picked up the bibliography, which his teacher had given him, from his desk and proceeded to search for the books. One of the books on his list was Martin Luther’s second commentary on Galatians. He thumbed through it. “Over 600 pages,” he mused, “and there are just six chapters in Galatians (149 verses). Galatians must be a pretty important book to have written this much.”

He took the books that he had found to his carrel. He sat down, and before opening his Greek New Testament he jotted down these instructions to himself: Do not pass over one word, phrase, or verse, until it is satisfactorily understood. Translate as accurately as you can. Read widely. With that he bowed his head, breathed a prayer, and opened up his Greek New Testament and read: Paul an apostle.

**Conclusion and Appeal**

Before Ted finished his study he sensed an awareness of an awesome presence of power in that room. Very slowly, almost imperceptibly, he felt a strange sense of peace as he was being drawn against his will to accept Christ, God’s son, to accept the crucified one, who laid down his life for the world to rescue him from the power of this age, to accept him as never before. This means that the evils of this age, such as segregation, should be done away with. There should be total integration, all people must learn to live harmoniously together.
When Ted translated *Paul an apostle*, two questions came to mind, “Who was Paul?” and “What is an apostle?” Turning to his concordance, he began jotting down references to the name “Paul” and then to the word “apostle.” It did not take him long, after looking up some of the references to the name “Paul,” to realize that Paul had two names, “Saul” and “Paul.” Ted learned that the name “Saul” was the name of the first king of Israel, a Benjaminite. He also learned that Paul was a Benjaminite who lived in Tarsus. In fact, both of Paul’s parents were Jews, members of what was known at the time as the diaspora (that is, Jews who live outside of Palestine).

Paul’s city, Tarsus, was the capital of Cilicia. It was a city that not only valued education but was steeped in pagan culture. It was a place where the Roman, Greek, and Jewish cultures met. Most of its citizens had the coveted distinction of being “Roman citizens.” Paul, however, as a young man, went to Jerusalem to study under the great rabbi “Gamaliel,” and became a rabbi himself. He was a Pharisee.

When Christianity, originally called “The Way,” began, Saul was a vehement persecutor of the Church – having them stoned, beaten, and thrown in jail. In fact, he was on a mission with the express purpose of destroying the infant church in Damascus, to crush it, to grind it under his feet, when he met Jesus Christ in a spectacular experience. A blinding flash of light (the appearance of Christ), thunder (words), and the persecutor Paul became the persecuted. He was converted. It seemed to Ted ironic, as he read about Paul’s life, that he, the persecutor, became the persecuted.

Ted then turned his attention to the word “apostle.” Ted could see why God chose Paul to be the apostle to the Gentiles. Paul was a well-educated man. He was a man of two cultures—Greek and Jewish. He could articulate the “Message of the Cross” in both the Greek and Jewish cultures, since he had grown up in a bi-cultural environment.
Ted noticed that the word “apostle” occurred twice in Galatians—once here and once in reference to the leaders in Jerusalem. In further study, he also noticed that Paul’s view and Luke’s view of what an apostle was differed. Paul believed that an apostle was one who establishes churches, who has seen the risen Lord, who was commissioned by God, and through whom God worked signs, wonders, and miracles. Luke’s view was that an apostle was one who had seen the risen Lord, who accompanied Jesus in his earthly ministry, and who was chosen and commissioned by Jesus. In spite of Luke’s view (which was probably also the view of the early churches), Paul was neither afraid to carry out his calling nor to defend it. He was just as bold as a Christian as he had been before, with one difference. As a Christian, he did not coerce people by force to believe what he believed. Paul preached; the Spirit convicted.

Then Ted translated not from men, neither through a man, but through Jesus Christ and God the Father. Paul’s commission is not by a committee or a man, but directly from Christ and God. Ted thought to himself, “Is not that the way it is with all of us. God calls and men recognize the call.” Sometimes there is trouble when the ways of the world enter in to either annul or change God’s way of calling. Men have a habit of setting up their own standards. Man can neither help nor improve on God’s method. Church history is full of examples of how men have stood in the way of God’s call and God’s called ones. (One intellectual said that the church has opposed every major sociological advancement of man.). In the Old Testament, Jeremiah is the perfect example of how the establishment stands in the way of the truth. In New Testament times the religious leaders of Israel illustrate this point (religious leaders who, like Saul, persecuted the infant church). In the reformation we can see it happening again (Huss, Jerome, Luther and many others). The church today is still doing the same thing. Institutions promote and foster what’s good for the institution, not necessarily what’s good for God’s cause.
Ted translated *God the Father who resurrected him (Christ) from the dead.*

"What an assertion," Ted thought. Can you imagine the dead being raised? Jesus raised the dead. In three places in the New Testament, it says that Jesus raised the dead—

(1) the widow of Nain’s son, (2) in Luke 7:22 (the dead are raised), and (3) Lazarus. But here Paul is making an astounding claim. God raised Jesus from the dead. And Jesus Christ is alive today in heaven.

Have you ever seen anybody raised from the dead? Sometimes one hears of such things. But it always seems to happen in faraway places. Have you ever even seen anybody who would try to do such a thing? If someone were raised from the dead, what would you do, believe it or rationalize it away? In Romans it says, “How much more being reconciled we shall be saved by his life” (Rom 5:10). That is, we shall be saved by the resurrected Christ. The word “by” could be “in” depending on how one sees the Greek preposition (*ἐν*). If it means “by,” then that is the means by which we are saved. If it means “in,” then that would mean only those who are *in* His life, *in* Christ, *in* his body are saved. The location of the believer must be *in* His life, *in* Christ, to be saved. The only way that he can enter into Christ is through baptism. Hence to be *in* Christ, one must accept the gift of baptism. It makes perfect sense. We are reconciled by Christ’s death, and we are saved by being incorporated into His life through baptism. We become one with Christ. He lives *in* us and we live *in* Him.

As Ted thought about these things, he began to contemplate the astounding claim of the apostles—that Jesus had been resurrected from the dead by God. Paul, he thought, was fully convinced of this claim and says so right at the beginning of this epistle. There obviously has to be a power working through Paul to convince people of such an astounding claim. Maybe that’s why everywhere Paul preached, as Acts records, a revival takes place.

Ted went on to vs. 2 and translated *together with all the brethren who are here*
with me, to the churches of Galatia. Apparently Paul had an evangelistic team of some sort [Paul must have worked something like Jesus did].

Ted asked himself two questions: (1) "Who were the Galatians? and (2) "From what place did Paul write this letter?" In reading widely he found that the churches of Galatia were probably founded on Paul's second missionary journey. But he also discovered that no one really knows for sure who the Galatians were. There are two theories: (1) the North Galatian theory and (2) the South Galatian theory. Furthermore, he read that Paul probably wrote Galatians from Ephesus and that it probably was one of his earlier letters. (In interpreting letters it is always good to know who was addressed and what the situation was like where the addressed lived, as well as knowing who the author was and what his situation was like.)

Ted translated vs. 3: *Grace and peace to you from God our Father and the Lord Jesus Christ.* Two of the most powerful terms in Christianity — "Grace and Peace." The basis of the Christian message is rooted in these two terms. Grace is God's free gift to us without any contingencies. Peace means we are no longer enemies of God. We are not considered by God as rebels committing acts of treason and doomed to die.

*Who gave himself for our sins.* Christ is the one who becomes our sin offering. The hostility, that existed because of our rebellion, treason against God's government, is removed in the one act, the one deed (Rom 5:18), the sin offering (Rom 8:3) of Christ. Christ chose to do it for us (Rom 5:6-9). What an act, what a deed, God loved us, God did not condemn us (John 3:16, 17). The reality of this truth, Ted observed, is the basis of all our strength in God. Jesus, however, not only died, but as Ted had read, Jesus also lives. The message that Christ died for our sins and was resurrected is the Gospel (1 Cor 15:3).

*So that He might rescue us out of this present evil age.* Christ did this deed to break the power of sin over our lives. He did it so that we can live in the world and not
be of the world. He did it so that we can have peace with God, have that peace which transcends anything the world can offer.

In accordance with God even our Father's will. What a statement, Ted thought. God loves his creation so much that he mortgaged the universe to rescue the universe from the power of sin. God's act, Christ's deed, and the whole of creation is redeemed (Rom 8:20-22).

What else could Paul have written at the end of this salutation than that which he wrote to whom be glory for ever and ever, AMEN. God gets all the glory, honor, and praise from all creation. God’s ways are truly beyond human understanding.

Sermon # 2—Topical—Gal 1:1-5

With the topical sermon, we begin with the same structure and sketch as under Sermon # 1. The point of view is different. The purpose of the sermon is the same as the previous one.

Point of View and Purpose

Point of view

Point of view is that of a deductive sermon. Structures are presented with supporting texts, illustrations, and examples.

Purpose

The purpose of the message is to encourage the congregation to carry out the commission that God has given them.

Introduction and Conclusion

Introduction

The passage in Gal 1:1-5 speaks about calling, sending, resurrection, rescue, and glorification. Paul was called by Jesus Christ and God the Father, not by men or a
man. Paul was sent as an apostle. Paul preached Christ's resurrection by God. Paul preached Christ's death for us. Paul preached Christ's rescue of us out of this evil age. Paul preached that what happened to Christ was God our Father's will. Paul gave all the glory to Him (God and Christ). Paul addressed his letter to the Galatians. The theological construct we are going to be dealing with today can be summed up in one verse, 2 Cor 5:20 “We are ambassadors on behalf of Christ, it is as though God summons (encourages) through us; we urge you on Christ's behalf be reconciled to God.”

Conclusion

God has called each one of us and sent us into our neighborhoods to be his ambassadors. We must give the summons, “Be reconciled to God!” An appeal using the phrase, “What is the Spirit saying to the churches?” in Rev 2-3, and the use of Rev 22:17.

Plot/Construct/Story

Part I: We Are Ambassadors of Christ

1. God sent John the Baptist (John 1:6). He also sent Paul (Gal 1:15f.).

2. Jesus sends you (John 4:38: “I have sent you where you have not labored”; John 20:21: “Thus Jesus said to them again, ‘Peace to you: as the Father sent me, I also send you’”).

3. An illustration about two people who followed up an “It Is Written” lead and gave Bible studies that resulted in the person's baptism.

4. We are called to use our talents, abilities, and all our resources in service for Him. All are to serve (parable of talents, Matt 25:22-23; cf. Luke 19:11-13). This service is to be for God's glory, not ours (1 Pet 4:11).

5. We are called to gain results for God’s kingdom. As we serve the Lord, it
brings glory to God (Matt 5:16). This service demonstrates the reality of our faith (Ja 2:14-18; 1 Pet 2:12). This service ends in the bringing of others to a saving knowledge of Jesus Christ (1 Cor 9:19-20; Matt 9:35-38).

6. The great commission says that all power is given unto Jesus and will be used in the propagation of the Gospel in all the world. In actual effect, the gospel is the only means by which God intends to save the world.

Part II: God Summons (Encourages) Through Us

1. Gal 4:13: Paul proclaimed the gospel to the Galatians. The purpose of the Gospel, the message of the Cross, is to bring us unto sonship with God (Gal 4:4-5).

2. 2 Cor 2:14-16: The message is the fragrance of Christ bringing death and life. Who is worthy to preach it?

3. 2 Cor 3:6: We are ministers of a new covenant. The purpose of this ministry is to deliver us from this present evil age (Gal 1:4). As long as we are in this body, we are going to be subject to the temptations, the hardships of this hostile world (2 Tim 2:12; John 15:18-19).

4. An illustration of how one person led another person to Christ through the use of a translator. The person initially accepted Christ, then rejected because of family, then total acceptance and became a member of the church.

Part III: Be Reconciled to God.


3. Rev 22:17 Come to the water of life which is free!

4. The woman at the well in John 4.
CHAPTER SIX

FINDINGS OF THE STUDY

Introduction

The purpose of this chapter is to report the findings revealed by data analysis. The problem questions were asked in order to discover in what ways the respondents reacted to the series of sermons. Do findings indicate a preference for expository or topical preaching? Tables representing data findings are generally presented immediately after each question and rationale are presented, in order to allow for clarity of presentation of data findings.

The fourteen sermons were presented as a Week of Prayer revival series, MORE ABOUT JESUS. The site was the Yonkers Seventh-day Adventist Church, 793 North Broadway, Yonkers, New York 10701. A schedule of the meetings is shown in appendix 2. The first three and last three sermons were topical sermons. The fourth through the eleventh sermons were varied: Expository-Topical, Topical-Expository, Expository-Topical, and Topical-Expository. According to the pastor, Elder Marco Valenca, the attendance at all the services was greater than that at any service held during his five-year tenure. The preparation for the series was based upon the Billy Graham model (illustrated in appendix 3). Immediately prior to the series, a church retreat was held at which I was the featured speaker. My theme was “How to Study the Bible.”

Ten respondents, unknown to me, were selected at random by Pastor Marco Valenca (see appendix 2 for demographic information on the respondents). Ten
people were chosen instead of six because I anticipated that some of the participants might fail to attend one or more of the meetings and at least six responses would be needed for each sermon. Questionnaires were placed in envelopes and sealed. The envelopes remained sealed until all sermons were completed.

**Analysis of the Findings**

Analysis of the data addressed each question individually throughout the instrument. Participant responses are tabulated by comparing the respondent’s answers to a specific question from all fourteen sermons. The tables which record the responses are in two sections: the first section shows responses to the first three and last three sermons. The second section shows responses to the eight sermons of the study. The questions in the instrument are listed. The multiple-choice responses provided appear in the left-hand column of each table. The “T” stands for “Topical Sermon” and the “E” stands for “Expository Sermon.” The “B” indicates sermons given (B)efore the series. The “A” indicates sermons given (A)fter the series. Responses are recorded by percentages. The percentages are based on the total number of respondents who filled out the questionnaire for individual sermons. The code “*” indicates that one or more of the respondents left that particular question blank. Hence, the percentages do not always add up to 100 percent. The number of respondents for each sermon is listed in appendix 2.

**Question: In Your Opinion Was the Sermon Expository or Topical?**

**Rationale**

This question was intended to discover the perception of the respondents’ understanding of expository and topical sermons (table 4). No definitions were given to the respondents.
TABLE 4

QUESTION: IN YOUR OPINION WAS THE SERMON EXPOSITORY OR TOPICAL?

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<th>Possible Responses</th>
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<tr>
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<tr>
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<tr>
<td>Topical</td>
<td>10 57.1 33.3 28.6 25.0 50.0 0 28.6 23.1 35.1</td>
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Sermonic Comparison

Respondents have a lack of understanding of whether sermons are expository or topical. This lack of clarity is consistent with the prevailing lack of consensus on the definition of expository sermons, though findings show that there is a consensus on the definition of a topical sermon. My definitions were not given to the respondents. Therefore, respondents were unable to detect which sermons were expository and/or which were topical. Less than 50 percent of the respondents clearly identified the kind of sermons that was preached. Implications drawn by the respondents were that the respondents did not know the difference between the two types of sermons and were unwilling to specifically label a given sermon. Data findings revealed that the majority of respondents who answered identified the sermons as topical.

A. Questions on Mood and Concentration

Introduction

The purpose of these questions was to discover what was the respondent’s
mood upon entering the church and what level of concentration was maintained during the sermon. The questions, however, are not designed to detect mood changes. The respondents were asked to describe their moods before and after the sermon, to indicate whether their minds wandered, noise distracted or annoyed them, whether they felt hungry, and whether the speaker's attire distracted them. These questions are calculated to reveal the intensity of concentration by respondents to the sermons.

**Question 1: Which Word Best Describes Your Mood When You Came to Church?**

*Rationale*

This question was calculated to convey to the researcher the respondents' subjective view of how they felt when they came to the service. I want to reiterate that the question was not designed to ascertain mood change. It was intended to reveal respondent's subjective view of his/her mood.

*Sermonic Comparison*

In section I more of the respondents tended to be more cheerful when they came to hear the sermons in the after series (table 5). The same number of respondents were excited when they came to hear the sermons either before or after the series.

In section II the respondents were more cheerful and excited when they heard an expository sermon; some reported experiencing a sad or pensive mood when they heard a topical sermon.

The responses for the most part indicate that the respondents were in a good mood when they came to church as might be expected in any congregation. Of significance is the fact that when the respondents came to listen to expository sermons they were in a better mood than when they came to hear a topical sermon.
TABLE 5

QUESTION 1: WHICH WORD BEST DESCRIBES YOUR MOOD WHEN YOU CAME TO CHURCH?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Section II: Sermon Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T) B A 12(T) 13(T) 14(T)</td>
<td>4(E) 5(T) 6(T) 7(E) *8(E) 9(T) 10(T) 11(E) E T</td>
</tr>
<tr>
<td>sad</td>
<td>11.1 11.1 9.7 16.7 12.5</td>
<td>16.7 4.2</td>
</tr>
<tr>
<td>pensive</td>
<td>33.3 11.1 7.5 8.3 12.5 12.5</td>
<td></td>
</tr>
<tr>
<td>so-so</td>
<td>10 12.5 7.5 8.3 12.5</td>
<td></td>
</tr>
<tr>
<td>cheerful</td>
<td>70 50 55.5 70 83.3 57.1 50 71.4 71.4 71.4 67.5 55.9</td>
<td></td>
</tr>
<tr>
<td>excited</td>
<td>20 37.5 19.2 19.1 25 16.7 12.5</td>
<td></td>
</tr>
</tbody>
</table>

Possible Section II:

<table>
<thead>
<tr>
<th>Responses</th>
<th>4(E) 5(T) 6(T) 7(E) *8(E) 9(T) 10(T) 11(E) E T</th>
</tr>
</thead>
<tbody>
<tr>
<td>sad</td>
<td>16.7 16.7 16.7 16.7 16.7 16.7 16.7 16.7 16.7</td>
</tr>
<tr>
<td>pensive</td>
<td>14.3 16.7 14.3 28.6 16.7 16.7 16.7 16.7 11.9</td>
</tr>
<tr>
<td>so-so</td>
<td>70 57.1 71.4 57.1 50 33.3 71.4 71.4 71.4 71.4 67.5 55.9</td>
</tr>
<tr>
<td>cheerful</td>
<td>30 28.6 14.3 14.3 33.3 16.7 28.6 21 19.6</td>
</tr>
</tbody>
</table>

Question 2: Did Your Mind Wander During the Sermon?

Rationale

According to Taylor, if one is interested in what (s)he is listening to, her/his mind would not wander, concentration would be on what is being said. It would not be selective but absorbed in what is being said. This question is formulated based upon this postulation and is intended to discover whether or not respondents’ experienced thought formation other then those related to the sermon (table 6).

Stanford Taylor says that to sustain attention the content must be such that it can be taken in stride. If it cannot be taken in stride, than the listener may revert to selective listening (Listening Washington D.C., National Education Association of the United States: 1969), 10).
TABLE 6

QUESTION 2: DID YOUR MIND WANDER DURING THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*1(T)</td>
<td>*2(T)</td>
<td>3(T)</td>
<td>B</td>
<td>A</td>
<td>12(T)</td>
<td>13(T)</td>
</tr>
<tr>
<td>often</td>
<td>12.5</td>
<td></td>
<td></td>
<td>4.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sometimes</td>
<td>30</td>
<td>22.2</td>
<td></td>
<td>17.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>somewhat</td>
<td>11.1</td>
<td></td>
<td>3.7</td>
<td>5.6</td>
<td>16.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a little</td>
<td>37.5</td>
<td>33.3</td>
<td>23.6</td>
<td>45.8</td>
<td>50</td>
<td>50</td>
<td>37.5</td>
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<td>33.3</td>
<td>43.6</td>
<td>48.5</td>
<td>50</td>
<td>33</td>
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</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>5(T)</td>
<td>6(T)</td>
<td>7(E)</td>
<td>8(E)</td>
<td>9(T)</td>
<td>10(T)</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sometimes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>somewhat</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a little</td>
<td>60</td>
<td>57.1</td>
<td>66.7</td>
<td>42.9</td>
<td>57.1</td>
<td>50</td>
<td>33.3</td>
</tr>
<tr>
<td>never</td>
<td>40</td>
<td>42.9</td>
<td>33.3</td>
<td>57.1</td>
<td>42.9</td>
<td>33.3</td>
<td>66.7</td>
</tr>
</tbody>
</table>

Sermonic Comparison

In section I, during the sermons before the series began, the respondent’s mind was more likely to wander than during those after the series. I attribute this phenomena to one of three causes: Some of the respondents decided not to come to the last three meetings, they grew spiritually, or the last sermons were more interesting.

In section II, some difference was evident in the respondents’ views of the expository and the topical sermons. The majority preferred the expository sermon.

Based upon this evidence, I conclude that the respondents were less likely to have their minds wander when they were listening to sermons after the series then when they listened to sermons before the series. The respondents were slightly less likely to experience mind wandering during an expository sermon than during a topical sermon.
Overall, the respondents had experienced marginal mind wandering while listening to any of the sermons.

**Question 3: Did Noise Bother You During the Sermon?**

**Rationale**

According to Taylor,\(^1\) if one is interested in the sermon, noise is not too bothersome unless the noise interferes with one’s ability to hear the message. If the noise is very loud or suddenly erupts (such as a baby’s sudden cry or a siren), the respondent may become annoyed because of the interference and lose her/his concentration momentarily. Several times during two sermons a baby’s cry was observed (table 7). The expected noise level of an audience should not be bothersome to a listener if (s)he is concentrating on what is being said.

**Sermonic Comparison**

In section I, noise was more of a problem before the series began than after the series was over.

In section II, during the series respondents were undisturbed by noise more so when expository sermons were preached than when topical sermons were preached. This did not hold true for sermon # 10, a topical sermon.

My findings show that noise was not much of a problem during any of the messages. The respondent’s ability to exclude it and concentrate was better during expository preaching than topical preaching.

\(^{1}\)Ibid., 10.
TABLE 7

QUESTION 3: DID NOISE BOTHER YOU DURING THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T) B A 12(T) 13(T) 14(T)</td>
<td></td>
</tr>
<tr>
<td>often</td>
<td></td>
<td>4.2</td>
</tr>
<tr>
<td>sometimes</td>
<td>20</td>
<td>6.7</td>
</tr>
<tr>
<td>somewhat</td>
<td>11.1</td>
<td>3.7</td>
</tr>
<tr>
<td>a little</td>
<td>20 50 11.1</td>
<td>27 18.1</td>
</tr>
<tr>
<td>never</td>
<td>50 37.5 77.8</td>
<td>55.1 77.8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) 5(T) 6(T) 7(E) 8(E) 9(T) 10(T) 11(E) E T</td>
<td></td>
</tr>
<tr>
<td>often</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sometimes</td>
<td>28.6 16.7</td>
<td>14.3</td>
</tr>
<tr>
<td>somewhat</td>
<td>16.7</td>
<td></td>
</tr>
<tr>
<td>a little</td>
<td>30 14.3 16.7 14.3 28.6 33.3</td>
<td>14.3 21.8 16.1</td>
</tr>
<tr>
<td>never</td>
<td>70 57.1 50 85.7 71.9 66.7 100 71.4 74.8 68.5</td>
<td></td>
</tr>
</tbody>
</table>

Question 4: Did You Ever Feel Hungry During the Sermon?

Rationale

Interference of habitual meal time patterns affects the individual’s attention and concentration. High interest levels in a given task causes an individual to lose track of the passage of time and to be unaware of missing meals. Thus, the answer to this question indicates intensity of listener response (table 8).

---

\(^1\)Barbara says that “By concentrating intensely we can keep our ears fully opened to all aural stimuli . . . [and] then listen without too much confusion, apprehension or mental interference” (Dommick A. Barbara, *The Art of Listening* (Springfield, Illinois: Charles C. Thomas, Pub., 1958), 2-3.
### Table 8

**Question 4: Did you ever feel hungry during the sermon?**

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T) B A 12(T) 13(T) 14(T)</td>
<td></td>
</tr>
<tr>
<td>often</td>
<td>100 100 100 100 100 100 100 100 100</td>
<td></td>
</tr>
<tr>
<td>sometimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>somewhat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a little</td>
<td></td>
<td></td>
</tr>
<tr>
<td>never</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) 5(T) 6(T) 7(E) 8(E) 9(T) 10(T) 11(E) E T</td>
<td></td>
</tr>
<tr>
<td>often</td>
<td>10 2.5 97.5 100</td>
<td></td>
</tr>
<tr>
<td>sometimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>somewhat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a little</td>
<td>90 100 100 100 100 100 100 97.5 100</td>
<td></td>
</tr>
<tr>
<td>never</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sermonic Comparison**

There was an absence of hunger pains in either section I or II. Results of sermon # 4 indicate that the respondents were aware of hunger, but not to a significant degree. Two conclusions may be drawn from the data gathered: (1) the respondents were already well fed or, (2) they were interested in and concentrating on what was being said. The sermon during which respondents were distracted was expository. For all the sermons tested, hunger pains were only a minor distraction.
Question 5: How Did the Minister's Attire Affect You During the Sermon?

Rationale

Respondents may have preconceived ideas as to the way ministers should be dressed. If the minister’s dress is incompatible with preconceived notions, attention may be drawn to the inappropriateness of his/her dress, instead of to the message. For example, if the speaker’s tie were crooked or thrown over his shoulder, he may be the subject of respondent’s attention, despite serious efforts to concentrate on the sermon. The same holds true for wrinkled garments, dull shoes, or stained clothing. A prime example of concentration interference is the use of so called “sexist language” in religious rhetoric. Some people are biased with respect to the use of the pronoun her to indicate all of mankind or even God, and may object to what is said if the language does not conformed to their bias.

TABLE 9

QUESTION 5: HOW DID THE MINISTER’S ATTIRE AFFECT YOU DURING THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T) B A 12(T) 13(T) 14(T)</td>
</tr>
<tr>
<td>distracting</td>
<td>100 100 100 100 100 100 100 100</td>
</tr>
<tr>
<td>irksome</td>
<td></td>
</tr>
<tr>
<td>annoying</td>
<td></td>
</tr>
<tr>
<td>minor distraction</td>
<td></td>
</tr>
<tr>
<td>not at all</td>
<td>100 100 100 100 100 100 100 100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) 5(T) 6(T) 7(E) 8(E) 9(T) 10(T) 11(E) E T</td>
</tr>
<tr>
<td>distracting</td>
<td>100 100 100 100 100 100 100 100</td>
</tr>
<tr>
<td>irksome</td>
<td></td>
</tr>
<tr>
<td>annoying</td>
<td></td>
</tr>
<tr>
<td>minor distraction</td>
<td></td>
</tr>
<tr>
<td>not at all</td>
<td>100 100 100 100 100 100 100 100</td>
</tr>
</tbody>
</table>
Sermonic Comparison

As indicated in table 9, attire was not a cause for the respondents to reject the message during any of the sermons.

Question 6: Which Word Best Describes Your Mood When the Service Was Over?

Rationale

The purpose of this question was to access the general tenor of the respondent’s mood. I believe, in retrospect, that it probably would have been better to have presented the same options of choice for the respondents as those presented in the first question.

Sermonic Comparison

The majority of respondents were in a good mood when the service was over (table 10). Section I indicates that the messages after the series had a greater tendency to excite the respondents than those given before the series. The respondents’ moods fell into two dramatically opposite spectrums. The respondents were either peaceful or excited.

In section II, respondent’s initial moods changed to excitableness or peacefulness after a topical sermon was peached. Respondents were found to be more cheerful after an expository sermon.

One cannot compare this question with question 1 of this section since the range of possible responses is different. But during sermons 9 and 10 (topical sermons) respondents moods of pensiveness and sadness had disappeared by the end of the service. In sermons 6, 7 and 8 (6 topical, 7 and 8 expository), a pensive mood appears. Thus, even though there seems to be a slight mood alteration between the beginning and end of the sermons, this change is not dependent upon the type of sermon being
TABLE 10
QUESTION 6: WHICH WORD BEST DESCRIBES YOUR MOOD WHEN THE SERVICE WAS OVER?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: *1(T) 2(T) *3(T) B A *12(T) *13(T) *14(T)</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>sad</td>
<td>20 11.1 10.4</td>
<td></td>
</tr>
<tr>
<td>pensive</td>
<td>30 37.5 33.3 33.6 18.1 16.7 37.5</td>
<td></td>
</tr>
<tr>
<td>peaceful</td>
<td>20 37.5 22.2 26.6 4.2 12.5</td>
<td></td>
</tr>
<tr>
<td>cheerful</td>
<td>10 25 22.2 19.1 63.9 75 66.7 50</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: *4(E) 5(T) *6(T) 7(E) *8(E) 9(T) *10(T) *11(E) E T</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>sad</td>
<td>20 11.1 14.3 14.3 7.2 4.2</td>
<td></td>
</tr>
<tr>
<td>pensive</td>
<td>40 14.3 28.6 33.3 28.6 27.9 29.2</td>
<td></td>
</tr>
<tr>
<td>peaceful</td>
<td>40 28.6 50 14.3 28.6 27.9 23.8</td>
<td></td>
</tr>
<tr>
<td>cheerful</td>
<td>10 71.4 16.7 14.3 16.7 33.3 28.6 27.5 34.5</td>
<td></td>
</tr>
<tr>
<td>excited</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

preached. This finding is consistent with the purpose of this study: to compare the difference between expository and topical preaching, not to detect mood changes.

**Summary**

In section I, respondents indicated that they were more cheerful when they came to the sermons after the series than they were to the sermons before the series. Their minds were less likely to wander and noise did not distract them as much. An additional finding is that respondents felt more excited after the sermons.

In section II, the respondents were more cheerful and excited when they came to an expository sermon than they were when they came to a topical sermon. Noise was less of a distraction during expository sermons than topical ones. However, the
respondents felt more excited after a topical sermon than after an expository sermon. My conclusion is that the respondents were not easily distracted. Their mood at the beginning of the message did not seem to affect their ability to listen and concentrate on the message. Throughout the series, there was no appreciable difference in the mood and concentration levels of the respondents during both expository and topical preaching. There was found to be an insignificant amount of mind wandering and some response to noise during topical preaching. Thus, I conclude that the respondents listened to the messages whether expository or topical.

B. Questions on Content and Comprehension

Introduction

The questions are calculated to discover the extent of sermon clarity as it was perceived by the respondent. I wanted to discover whether the passages and illustrations presented initiated mental-image formation and to identify the frequency with which a given word was used by the respondents to describe the sermon. I also wanted to discover whether or not the sermons increased insight into scripture.

Here, I postulate several variables that indicate sermon comprehension. Grammar complexity does not preclude understanding. Mental image formation is stimulated. New ideas are created in the minds of respondents. References and illustrations used underscore the intent of the sermon. The illustrations presented are congruent with respondent comprehension. Respondents are able to coherently summarize the gist of the sermon and are inclined to articulate it to other people. The clarity of illustrations, proof texts presented, sentence structure, syntax, and flow of the sermon are variables that affect comprehension.
Question 1: Which Word Best Describes the Complexity of the Sermon?

Rationale

According to Hoefler,\(^1\) by inference the grammar context is so complex in some sermons that the content is not understood by the majority of (average) listeners. To gage the complexity of the grammar used in the experiment, I formulated the question presented above. This question was formulated to investigate grammar complexity (table 11).

Sermonic Comparison

Findings in section I indicate that there is some disagreement as to the complexity of the sermons before the series as well as after the series. The respondents tended to describe the sermons after the series as being either simple or very complex. This supposition may be due to the fact that those respondents understood the messages.

Findings in section II indicate that the expository sermons tended to be regarded as more complex than the topical ones. This indicates that expository sermons may be harder to follow or that many new thoughts were interspersed throughout the sermon.

I conclude that in answering this question respondents were evaluating the structure of the sermon instead of its construction, i.e., is the sermon a simple one—about one concept—or is it complex with several varied sequences. This reasoning may explain the distribution of answers. Hence, I feel that the question was not clearly understood. The word “grammar” should have been added to avoid any misunderstanding.

---

TABLE 11

QUESTION 1: WHICH WORD BEST DESCRIBES THE COMPLEXITY OF THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
<th>1(T)</th>
<th>2(T)</th>
<th>3(T)</th>
<th>B</th>
<th>A</th>
<th>*12(T)</th>
<th>*13(T)</th>
<th>14(T)</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>30</td>
<td>33.3</td>
<td>21.1</td>
<td>36.1</td>
<td>37.5</td>
<td>33.3</td>
<td>37.5</td>
<td></td>
</tr>
<tr>
<td>somewhat</td>
<td></td>
<td>10</td>
<td>25</td>
<td>33.3</td>
<td>22.8</td>
<td>19.4</td>
<td>12.5</td>
<td>33.3</td>
<td>12.5</td>
</tr>
<tr>
<td>unnoticeable</td>
<td></td>
<td>50</td>
<td>22.2</td>
<td>36.6</td>
<td>12.5</td>
<td>25</td>
<td>12.5</td>
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<td></td>
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<tr>
<td>noticeably</td>
<td></td>
<td>10</td>
<td>37.5</td>
<td>22.2</td>
<td>12.5</td>
<td>27</td>
<td>37.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>very</td>
<td></td>
<td>10</td>
<td>11.1</td>
<td>7</td>
<td>22.2</td>
<td>12.5</td>
<td>16.7</td>
<td>37.5</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
<th>*4(E)</th>
<th>*5(T)</th>
<th>6(T)</th>
<th>7(E)</th>
<th>8(E)</th>
<th>*9(T)</th>
<th>*10(T)</th>
<th>*11(E)</th>
<th>E</th>
<th>T</th>
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<tbody>
<tr>
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<td></td>
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<td>33.3</td>
<td>28.6</td>
<td>42.3</td>
<td>16.7</td>
<td>28.6</td>
<td>37.4</td>
<td>30.4</td>
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<tr>
<td>somewhat</td>
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<td>14.3</td>
<td>14.3</td>
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<td>33.3</td>
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<td>14.3</td>
<td>14.3</td>
<td>33.3</td>
<td>33.3</td>
<td>16.7</td>
<td>7.8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>noticeably</td>
<td></td>
<td>30</td>
<td>42.7</td>
<td>33.3</td>
<td>14.3</td>
<td>33.3</td>
<td>25.6</td>
<td>28.2</td>
<td>16.7</td>
<td></td>
<td></td>
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<tr>
<td>very</td>
<td></td>
<td>14.3</td>
<td>28.6</td>
<td>33.3</td>
<td>33.3</td>
<td>14.3</td>
<td>10.7</td>
<td>8.3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Question 2: How Many Pictures Were Created in Your Mind by the Sermon?

Rationale

This question seeks to discover the extent to which respondents listened to the message. The extent to which respondents listened may be postulated by the number of pictures (images) that were created in one's mind. It is based on Wilson-Kastner who argues that "We do in fact think with images."

TABLE 12

QUESTION 2: HOW MANY PICTURES WERE CREATED IN YOUR MIND BY THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
<th>1(T)</th>
<th>2(T)</th>
<th>3(T)</th>
<th>B</th>
<th>A</th>
<th>12(T)</th>
<th>*13(T)</th>
<th>14(T)</th>
</tr>
</thead>
<tbody>
<tr>
<td>none</td>
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<tr>
<td>a few</td>
<td>20</td>
<td>12.5</td>
<td></td>
<td></td>
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<td>10.8</td>
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</tr>
<tr>
<td>some</td>
<td></td>
<td>12.5</td>
<td>66.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>26.2</td>
<td>22.2</td>
<td>25</td>
</tr>
<tr>
<td>many</td>
<td>60</td>
<td>62.5</td>
<td>33.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>51.9</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>numerous</td>
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<td></td>
<td></td>
<td></td>
<td>7.5</td>
<td>8.3</td>
<td>12.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
<th>*4(E)</th>
<th>*5(T)</th>
<th>6(T)</th>
<th>*7(E)</th>
<th>8(E)</th>
<th>9(T)</th>
<th>10(T)</th>
<th>*11(E)</th>
<th>E</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td>20</td>
<td>28.6</td>
<td>33.3</td>
<td>14.3</td>
<td>28.6</td>
<td>16.7</td>
<td>28.6</td>
<td>22.9</td>
<td>19.7</td>
<td></td>
</tr>
<tr>
<td>a few</td>
<td>10</td>
<td>14.3</td>
<td>14.3</td>
<td>33.3</td>
<td>33.3</td>
<td>9.6</td>
<td>19.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>some</td>
<td>60</td>
<td>57.1</td>
<td>33.3</td>
<td>57.1</td>
<td>66.7</td>
<td>32.3</td>
<td>42.9</td>
<td>45.9</td>
<td>41.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>many</td>
<td>33.3</td>
<td>16.7</td>
<td>14.3</td>
<td>3.6</td>
<td>12.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sermonic Comparison

Findings in section I indicate that there was no appreciable change in the responses to the sermons preached before the series and those preached after the series. 50 percent of the respondents said that there were “many” pictures created in their minds as they listened to the preaching (table 12).

Findings in section II indicate that during the topical sermons more mental pictures were created by respondents.

Throughout the entire series, 50 percent or slightly fewer of the respondents said “many” pictures were created in their minds in both expository and topical sermons. The topical sermons tended to create “numerous” mental images. (See table 12.) None of the respondents said that there were no pictures created in their minds.
The findings indicate that topical sermons seem to be better for producing respondent mental images.

**Question 3: How Many Passages did the Sermon Use?**

**Rationale**

This question was formulated to discover if the respondent thought the researcher used several passages to explain the message. A variable that indicates comprehension is awareness of whether or not the speaker is attempting to explain the message by using a number of passages of scripture. In topical sermons one may be expected to use more scripture than in expository sermons. (See table 12.)

**Sermonic Comparison**

Findings in section I indicate that the respondents thought there were more passages of scripture used in the sermons after the series than were used in the sermons before the series (table 13).

Findings in section II indicates respondents thought that more passages of scripture were used in the topical sermons than in the expository sermons.

I believe that when one listens to a message (s)he becomes aware of allusions to scripture as well as specific texts that are used. Therefore, respondents may become confused as to whether or not the speaker uses other scriptures to explain a particular passage of scripture. I posit that the results may be due to the fact that elements that constitute an expository sermon are still in dispute. Researchers (theologians) do not concur on an explanation of "expository sermons."
TABLE 13

QUESTION 3: HOW MANY PASSAGES DID THE SERMON USE?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*1(T)</td>
<td>2(T)</td>
</tr>
<tr>
<td>one</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>a few</td>
<td>40</td>
<td>12.5</td>
</tr>
<tr>
<td>some</td>
<td>20</td>
<td>50</td>
</tr>
<tr>
<td>many</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td>numerous</td>
<td>12.5</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*4(E)</td>
<td>*5(T)</td>
</tr>
<tr>
<td>one</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a few</td>
<td>20</td>
<td>28.6</td>
</tr>
<tr>
<td>some</td>
<td>20</td>
<td>28.6</td>
</tr>
<tr>
<td>many</td>
<td>30</td>
<td>28.6</td>
</tr>
<tr>
<td>numerous</td>
<td></td>
<td>16.7</td>
</tr>
</tbody>
</table>

Question 4: How Many Illustrations Did the Sermon Use?

Rationale

I believe that if one comprehends and concentrates on the message, one has an idea of (when one analyzes the sermon for the number of illustrations) the number of illustrations used.

Sermonic Comparison

Findings in section I indicate that the respondents thought that more illustrations were used before the series began than after the series was over (table 14).

Results shown in section II indicate that the respondents thought that more
### TABLE 14

**QUESTION 4: HOW MANY ILLUSTRATIONS DID THE SERMON USE?**

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I:</th>
<th>Section II:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sermon Number</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td>*1(T) *2(T) *3(T)</td>
<td>B A</td>
</tr>
<tr>
<td>one</td>
<td>10 12.5 22.2</td>
<td>14.9 5.6</td>
</tr>
<tr>
<td>a few</td>
<td>19 25 22.2</td>
<td>22.1 31.9</td>
</tr>
<tr>
<td>some</td>
<td>70 50 22.2</td>
<td>47.4 44.4</td>
</tr>
<tr>
<td>numerous</td>
<td>22.2</td>
<td>7.4</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) *5(T) 6(T) 7(E)</td>
<td>*8(E) 9(T) 10(T) *11(E)</td>
</tr>
<tr>
<td>one</td>
<td>20 42.9 16.7 42.9</td>
<td>33.3</td>
</tr>
<tr>
<td>a few</td>
<td>10 42.9 83.3 42.9</td>
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</tr>
<tr>
<td>some</td>
<td>70 42.9 42.9 42.9</td>
<td>33.3</td>
</tr>
<tr>
<td>numerous</td>
<td>33.3</td>
<td>16.7</td>
</tr>
</tbody>
</table>

illustrations were used in the topical sermons than in the expository ones.

I conclude that since the respondents did not know how I defined the word “illustration,” they considered the illustrations\(^1\) to be the same as examples. As previously stated, the use of a number of illustrations has a tendency to confuse rather than clarify the point. But as question 10 indicates, the messages were clear. Therefore, the researcher argues that the respondents thought of illustrations in the same way that they would think of examples.

\(^1\)See Buttrick page 128 for what a definition of what an illustration is.
**Question 5: Which Word Best Describes the Sermon?**

**Rationale**

I believe that people tend to be able to sum up their impressions about a meeting by using one word. I wanted to know how respondents would summarize in one word their general impressions of the sermon.

**Sermonic Comparison**

Section I shows that respondents described the sermons before the series as exciting, but after the series as electrifying.

Section II shows that respondents described the topical sermons as electrifying and the expository sermons as exciting (table 15).

---

**TABLE 15**

**QUESTION 5: WHICH WORD BEST DESCRIBES THE SERMON?**

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
<th>1(T)</th>
<th>2(T)</th>
<th>*3(T)</th>
<th>B</th>
<th>A</th>
<th>12(T)</th>
<th>13(T)</th>
<th>14(T)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>boring</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>trite</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ordinary</td>
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<td>12.5</td>
<td></td>
<td></td>
<td>7.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>77.8</td>
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<td>67.6</td>
<td>51.4</td>
<td>37.5</td>
<td>66.7</td>
<td>50</td>
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<td>11.1</td>
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<td>62.5</td>
<td>33.3</td>
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<table>
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<th>*5(T)</th>
<th>6(T)</th>
<th>7(E)</th>
<th>*8(E)</th>
<th>9(T)</th>
<th>10(T)</th>
<th>11(E)</th>
<th>E</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>3.5</td>
<td>4.1</td>
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<td>62.9</td>
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<td>50</td>
<td>42.8</td>
<td>33.3</td>
<td>50</td>
<td>57.1</td>
<td>30.9</td>
<td>40.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Question 6: How Many New Ideas Came into Your Mind During the Sermon?

Rationale

This question is designed to ascertain the extent to which respondents listened and comprehended the sermons. The research proposes that if the respondent listens, comprehends, and learns from the message, it will act as a stimulus for generating new ideas (concepts). (See table 16.)

TABLE 16

QUESTION 6: HOW MANY NEW IDEAS CAME INTO YOUR MIND DURING THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
<th>1(T)</th>
<th>2(T)</th>
<th>3(T)</th>
<th>B</th>
<th>A</th>
<th>12(T)</th>
<th>13(T)</th>
<th>14(T)</th>
</tr>
</thead>
<tbody>
<tr>
<td>none</td>
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<td>11.2</td>
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<td>12.5</td>
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<td></td>
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<td>12.5</td>
<td>11.1</td>
<td>11.2</td>
<td>4.2</td>
<td>12.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>some</td>
<td></td>
<td>30</td>
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<td>44.4</td>
<td>41.5</td>
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<td>44.4</td>
<td>41.5</td>
<td>20.8</td>
<td>37.5</td>
<td>66.7</td>
<td>50</td>
</tr>
<tr>
<td>numerous</td>
<td></td>
<td>10</td>
<td>11.1</td>
<td>7.3</td>
<td>8.3</td>
<td>12.5</td>
<td>12.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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<th>*5(T)</th>
<th>*6(T)</th>
<th>*7(E)</th>
<th>*8(E)</th>
<th>*9(T)</th>
<th>*10(T)</th>
<th>*11(E)</th>
<th>E</th>
<th>T</th>
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<td></td>
<td></td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>a few</td>
<td></td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2.5</td>
<td>4.2</td>
</tr>
<tr>
<td>some</td>
<td></td>
<td>28.6</td>
<td>16.7</td>
<td>28.6</td>
<td>22.2</td>
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<td>33.3</td>
<td></td>
<td></td>
<td>12.7</td>
<td>32.2</td>
</tr>
<tr>
<td>many</td>
<td></td>
<td>50</td>
<td>57.1</td>
<td>33.3</td>
<td>42.9</td>
<td>42.9</td>
<td>33.3</td>
<td>16.7</td>
<td>57.1</td>
<td>48.2</td>
<td>35.1</td>
</tr>
<tr>
<td>numerous</td>
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<td>20</td>
<td>33.3</td>
<td>14.3</td>
<td>33.3</td>
<td>14.3</td>
<td></td>
<td></td>
<td></td>
<td>12.2</td>
<td>16.6</td>
</tr>
</tbody>
</table>

Nelson-Burford says, “thinking creatively means to think of something in a new way, or to put seemingly unrelated concepts together in a way no one has thought of before. The more ideas produced, the more apt something new will be created” (Annabelle Nelson-Burford, How to Focus the Distractible Child (Saratoga, California: R. & E. Publishers, 1985), 23).
Sermonic Comparison

Section I reveals that the respondents had more ideas during the sermons preached after the series than during the sermons preached before the series.

Section II reveals that the expository sermons generated “many” and “numerous” new ideas, while the topical sermons generated “some,” “many,” and “numerous” new ideas.

Question 7: Did the Illustrations Help You Understand the Sermon?

Rationale

I suggest that if illustrations\(^1\) are used properly, they help the individual understand what is being said. An illustration should clarify (not confuse) the intent of the message. This question takes into account question 4 and is formulated to discover the extent to which illustrations are useful for clarification purposes (table 17).

Sermonic Comparison

Section I reveals that respondents thought that the illustrations used in the sermons after the series were significantly more helpful to them than those used in the sermons before the series.

Section II indicates that there is no appreciable difference in the use of illustrations in expository sermons when compared to the use of illustrations in topical sermons.

\(^1\)Buttrick, 135-136.
TABLE 17

QUESTION 7: DID THE ILLUSTRATIONS HELP YOU UNDERSTAND THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T)</td>
</tr>
<tr>
<td>not at all helped</td>
<td>10</td>
</tr>
<tr>
<td>aided</td>
<td></td>
</tr>
<tr>
<td>surely</td>
<td>50</td>
</tr>
<tr>
<td>definitely</td>
<td>40</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*4(E)</td>
</tr>
<tr>
<td>not at all helped</td>
<td>14.3</td>
</tr>
<tr>
<td>aided</td>
<td>16.7</td>
</tr>
<tr>
<td>surely</td>
<td>30</td>
</tr>
<tr>
<td>definitely</td>
<td>60</td>
</tr>
</tbody>
</table>

Question 8: Did the Sermon Explain a Passage of Scripture?

Rationale

The purpose of this question was to learn if the respondent believed that a passage of scripture was being explained and that an expository sermon was being preached.

Sermonic Comparison

Section I indicates that respondents thought that the sermons after the series were more likely to explain a passage of scripture than sermons given before the series.
QUESTION 8: DID THE SERMON EXPLAIN A PASSAGE OF SCRIPTURE?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>B</th>
<th>A</th>
<th>12(T)</th>
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<tbody>
<tr>
<td>no</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>11.1</td>
<td>3.7</td>
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<tr>
<td>not really</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<td>sort of</td>
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<td>two or more</td>
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<td>11.1</td>
<td>7.3</td>
<td>13.9</td>
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<td></td>
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<td>87.5</td>
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<table>
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<th>Possible Responses</th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th>E</th>
<th>T</th>
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<tr>
<td>not really</td>
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<td></td>
<td></td>
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<td>16.7</td>
<td>16.7</td>
<td>28.6</td>
<td>7.2</td>
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<td>sort of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7.2</td>
<td>11.9</td>
<td></td>
<td></td>
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<tr>
<td>two or more</td>
<td></td>
<td>90</td>
<td>85.7</td>
<td>100</td>
<td>100</td>
<td>83.3</td>
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<td>90.4</td>
<td>87.4</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>90.4</td>
<td>87.4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Section II shows that respondents believe an expository sermon was more likely to explain a scripture than a topical sermon.

I believe that expository sermons are intended to incorporate the use of more than one scripture in the explanation of scripture. Preaching in the expository mode involves the use of references, allusions, and examples found in scripture. Because of the use of these various nodalities, respondents may have concluded that more than one scripture was being explained. However, the respondents did indicate that the expository sermons were more likely to explain a passage of scripture than topical sermons (table 18).
Question 9: Did the Sermon Explain a Topic?

Rationale

This question is related to the previous question. The question seeks to discover whether the respondent had different impressions of the way scriptures were used in expository and topical sermons.

Sermonic Comparison

Section I reveals that no significance was found between different sermons preached before the series and after the series. I anticipated this finding, since all the messages (before/after) the series were topical (table 19).

TABLE 19
QUESTION 9: DID THE SERMON EXPLAIN A TOPIC?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I:</th>
<th>Section II:</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sermon Number</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1(T) *2(T) *3(T)</td>
<td>B A</td>
<td>12(T) 13(T) 14(T)</td>
</tr>
<tr>
<td>no</td>
<td>4.2</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>not really</td>
<td>12.5</td>
<td>4.2 9.7</td>
<td>12.5 16.7</td>
</tr>
<tr>
<td>sort of two or more</td>
<td>10</td>
<td>3.3</td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>90 75 88.9</td>
<td>84.6 86.1</td>
<td>87.5 83.3 87.5</td>
</tr>
<tr>
<td></td>
<td>4(E) *5(T) 6(T) 7(E) 8(E) 9(T) 10(T) *11(E)</td>
<td>E T</td>
<td></td>
</tr>
<tr>
<td>no</td>
<td>10</td>
<td>14.3 14.3</td>
<td>16.7 14.3 13.2 4.2</td>
</tr>
<tr>
<td>not really</td>
<td>16.7</td>
<td>4.2</td>
<td></td>
</tr>
<tr>
<td>sort of two or more</td>
<td>14.3</td>
<td>3.6</td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>90 71.4 83.3 85.7 85.7 100 83.3 57.1</td>
<td>79.6 84.5</td>
<td></td>
</tr>
</tbody>
</table>
Section II reveals that respondents favored topical sermons to explain a topic. Some respondents indicated that no topic was explained for all four of the expository sermons and for one of the topical sermons. Most respondents said that the sermons explained a topic.

I conclude that the respondents were aware that a topic was being presented even though scriptural quotations were used. I believe that Expository sermons can explain a topic as well as topical sermons. Duality of usage of either style for explanatory purposes may have confused respondents.

Question 10: Could You Sum Up the Sermon in One Sentence?

Rationale

This question, based on Perry's idea that "each sermon has but one theme..." and that "the theme will always be in the form of a phrase," attempts to see if the respondent got the message the sermon was intended to convey.

Sermonic Comparison

Section I reveals that the respondents believed that the sermons after the series were harder to sum up in one sentence than those before the series. Some respondents wrote responses on the questionnaire for sermons 1, 2, and 12: for example, with regard to sermon 1, "There is corruption everywhere, especially from within"; for sermon 2, "Jesus Christ lives today"; and for sermon 12, "Do not quench the Spirit; not by anything, but by the Spirit." Respondents' summaries indicated that they felt they understood the message of the sermon, even if they could not summarize the content. Respondents felt that it was easier to sum up the sermons before the series in one sentence than those after the series.

---

1 Perry, 46. See Buttrick for a different view, 70-77.
TABLE 20

QUESTION 10: COULD YOU SUM UP THE SERMON IN ONE SENTENCE?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T)</td>
<td>2(T)</td>
</tr>
<tr>
<td>no</td>
<td>12.5</td>
<td>11.1</td>
</tr>
<tr>
<td>not really</td>
<td></td>
<td></td>
</tr>
<tr>
<td>maybe</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>possibly</td>
<td></td>
<td>11.1</td>
</tr>
<tr>
<td>yes</td>
<td>100</td>
<td>62.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E)</td>
<td>*5(T)</td>
</tr>
<tr>
<td>no</td>
<td>10</td>
<td>14.3</td>
</tr>
<tr>
<td>not really</td>
<td></td>
<td>14.3</td>
</tr>
<tr>
<td>maybe</td>
<td>10</td>
<td>14.3</td>
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<tr>
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<td>16.7</td>
</tr>
<tr>
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<td>60</td>
<td>42.8</td>
</tr>
</tbody>
</table>

Findings in section II indicate that some of the respondents could not sum up either the expository or the topical sermons in one sentence. The majority of respondents indicated that it was easier to sum up the topical sermons than the expository ones (table 20).

I concluded that some of the respondents felt that they could not sum up the sermon in one sentence while others said they could and did so. The written reactions were in response to sermons preached either before or after the series. The statistics indicate that it was easier for the respondent to sum up the topical sermons with a single sentence than the expository ones.
Question 11: Was the Sermon Clear?

Rationale

This question was designed to see if the respondent felt that the message was understood and to reveal respondent perception of the clarity of the sermon.¹

Sermonic Comparison

Section I indicates that the respondents thought that the sermons were clearer after the series than those before the series (table 21).

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) *3(T) B A 12(T) 13(T) 14(T)</td>
</tr>
<tr>
<td>no</td>
<td></td>
</tr>
<tr>
<td>not really</td>
<td></td>
</tr>
<tr>
<td>sort of surely</td>
<td>10 25 33.3 22.8 19.4 12.5 33.3 12.5 19.4 12.5</td>
</tr>
<tr>
<td>definitely</td>
<td>90 75 55.6 73.5 78.9 87.5 66.7 82.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) 5(T) 6(T) 7(E) 8(E) 9(T) 10(T) *11(E) E T</td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>not really</td>
<td></td>
</tr>
<tr>
<td>sort of surely</td>
<td>30 16.7 14.3 14.3 14.3 14.3 18.2 4.2</td>
</tr>
<tr>
<td>definitely</td>
<td>70 100 83.3 85.7 71.4 83.3 100 71.4 74.6 91.7</td>
</tr>
</tbody>
</table>

¹Manneback and Mazza indicate “that good listeners tend to focus on central ideas, but only about 25 percent of persons listening to a formal talk are able to grasp the speaker’s central ideas” (Manneback and Mazza, 15).
Section II reveals that the respondents thought that the topical sermons were clearer than the expository ones.

I believe that this question is related to the previous one. If respondents are able to summarize the message in one sentence, it shows they understood the sermon. However, many of the respondents thought that although the messages were clear, they were unable to give a one-sentence summary. In sum, this question is somewhat related to the previous one. If one can sum up the message in one sentence, it should be clear. However, many of the respondents thought that the messages, even though clear, were not always easy to sum up in one sentence.

Summary

In responses to section I, the respondents made the following evaluative comments. The sermons delivered after the series (1) were less complex, (2) used passages, (3) had fewer illustrations, and (4) they were electrifying. The after series also (5) generated more ideas, (6) had illustrations that were helpful in explaining scripture, (7) were harder to summarize but were clearer than those before the series began. I conclude that the respondents enjoyed the sermons after the series more than those before the series.

Section II reveals that respondents believed that the topical sermons used more passages, more illustrations, and tended to create more pictures and mental images than the expository sermons. Respondents also thought topical sermons were electrifying, easier to sum up and clearer than the expository sermons, and created many new ideas. While the topical sermons explained topics, the expository sermons were more complex, exciting as opposed to electrifying, and also created many new ideas. They thought that expository sermons explained scripture.
C. Questions on Relevance of the Sermon

The questions were designed to see if the respondents thought the sermons were relevant to their individual life patterns. The questions asked whether the sermons met their needs, answered any of their questions, gave direction to their lives, created any new questions, specified duties and obligations, or said anything to which respondents objected. The questions were fashioned to discern whether they felt God's presence when the sermon was being preached and whether they planned to tell someone else about the sermon.

Question 1: Did the Sermon Meet Your Needs?

Rationale

This question sought to ascertain the usefulness of the sermon for respondents. If the message addresses an issue of the church or the community, it

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T)</td>
<td>B A</td>
</tr>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>not really</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uncertain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to a degree</td>
<td>30 12.5 11.1</td>
<td>17.7 9.7</td>
</tr>
<tr>
<td>definitely</td>
<td>60 87.5 77.8</td>
<td>75.1 86.1</td>
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</table>

<table>
<thead>
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<th>Possible Responses</th>
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<th>Average</th>
</tr>
</thead>
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<td></td>
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<td>E T</td>
</tr>
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<td>5</td>
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<tr>
<td>uncertain</td>
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<td></td>
</tr>
<tr>
<td>to a degree</td>
<td>20 14.3 28.6 16.7 33.3 28.6</td>
<td>20.4 12.5</td>
</tr>
<tr>
<td>definitely</td>
<td>70 100 83.3 85.7 71.4 83.3 66.7 71.4</td>
<td>74.6 84.6</td>
</tr>
</tbody>
</table>
thereby addresses the needs of the respondent since (s)he is a member of the church and the community.

Sermonic Comparison

In section I, the respondents said that the sermons after the series met their needs better than those before the series.

In section II, the respondents said that the topical sermons met their needs better than the expository ones (table 22).

Question 2: Did the Sermon Provide You with Any Direction in Life?

Rationale

I believe that if the sermon meets the needs of the respondents, it provides direction to their lives and is of significant relevance.

TABLE 23

QUESTION 2: DID THE SERMON PROVIDE YOU WITH ANY DIRECTION IN LIFE

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
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<td>1(T) *2(T) *3(T) B A *12(T) 13(T) 14(T)</td>
<td>4(E) 5(T) *6(T) *7(E) 8(E) 9(T) 10(T) 11(E) E T</td>
<td></td>
</tr>
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<td>10</td>
<td>3.3</td>
<td></td>
</tr>
<tr>
<td>not really</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>uncertain to a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>degree</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>definitely</td>
<td>70 87.5 66.7 74.7 73.6 50 83.3 87.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Sermonic Comparison

Section I indicates that the respondents did not find any significant difference between the sermons given before the series and those after the series.

Section II reveals that the respondents did find that the topical sermons were more useful for finding direction in life than the expository ones (table 23).

Question 3: Did the Sermon Answer Any of Your Questions?

Rationale

I have observed that following a sermon people have questions vaguely formed, or not articulated; thus the need to discover whether the sermon answered questions respondents had.

Sermonic Comparison

Section I reveals that the respondents thought that the sermons after the series answered their questions better than those before the series. Some respondents indicated that they did not have any questions (table 24).

Section II shows that the respondents thought that the topical sermons answered their questions better than the expository ones. I conclude that both expository and topical sermons answered some of their questions.

Some of the respondents wrote that they did not have any questions. Therefore, I could not determine whether the sermons answered those respondents questions. However, the table indicates that if the respondents had any questions the topical sermons tended to provide answers.
139

TABLE 24

QUESTION 3: DID THE SERMON ANSWER ANY OF YOUR QUESTIONS?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>*1(T)</td>
<td>*2(T)</td>
</tr>
<tr>
<td>no</td>
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<td></td>
</tr>
<tr>
<td>not really</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uncertain to a degree</td>
<td>10</td>
<td>50</td>
</tr>
<tr>
<td>definitely</td>
<td>70</td>
<td>37.5</td>
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</table>

<table>
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<tr>
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<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>*5(T)</td>
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<td>14.3</td>
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<tr>
<td>not really</td>
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<td></td>
</tr>
<tr>
<td>uncertain to a degree</td>
<td>30</td>
<td>14.3</td>
</tr>
<tr>
<td>definitely</td>
<td>50</td>
<td>57.1</td>
</tr>
</tbody>
</table>

Question 4: Did the Sermon Create Any Questions in Your Mind?

Rationale

This question sought to discover whether new questions were generated in response to new ideas presented in the sermon. I postulate that each time the Gospel is heard it should be new and invigorating to the listener. I further posit that when new biblical information is presented, many people may object to it or oppose it entirely. I acknowledge that the act of preaching creates objections to the matter being promulgated.

Sermonic Comparison

Section I reveals that the respondents thought that the sermons after the
TABLE 25

QUESTION 4: DID THE SERMON CREATE ANY QUESTIONS IN YOUR MIND?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
<th>Average</th>
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<tbody>
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<td></td>
<td>1(T)</td>
<td>*2(T)</td>
</tr>
<tr>
<td>no</td>
<td>10</td>
<td>37.5</td>
</tr>
<tr>
<td>not really</td>
<td>20</td>
<td>11.1</td>
</tr>
<tr>
<td>uncertain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to a degree</td>
<td>20</td>
<td>50</td>
</tr>
<tr>
<td>definitely</td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E)</td>
<td>5(T)</td>
</tr>
<tr>
<td>no</td>
<td>70</td>
<td>57.1</td>
</tr>
<tr>
<td>not really</td>
<td></td>
<td>14.3</td>
</tr>
<tr>
<td>uncertain</td>
<td>10</td>
<td>14.3</td>
</tr>
<tr>
<td>to a degree</td>
<td>10</td>
<td>28.6</td>
</tr>
<tr>
<td>definitely</td>
<td>10</td>
<td>14.3</td>
</tr>
</tbody>
</table>

series were less likely to create questions in their minds than those before the series.

Section II reveals that the respondents formed more mental questions in response to the topical sermons than the expository sermons.

The topical sermons tended to create more unarticulated respondent questions than the expository ones (table 25).

Question 5: Did You Object to Anything Said in the Sermon?

Rationale

I believe that not all of us accept, without question, any new idea, regardless of the source of the concepts. Thus, I believe that if one does not have any objections, either the speaker did not present anything new or his credibility is so high that the
TABLE 26

QUESTION 5: DID YOU OBJECT TO ANYTHING SAID IN THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1(T) 2(T) 3(T) B A 12(T) 13(T) 14(T)</td>
</tr>
<tr>
<td>no</td>
<td>90 100 55.6 81.9 95.8 87.5 100 100</td>
</tr>
<tr>
<td>not really</td>
<td>10 11.1 7</td>
</tr>
<tr>
<td>uncertain</td>
<td>11.1 3.7</td>
</tr>
<tr>
<td>to a degree</td>
<td>11.1 3.7</td>
</tr>
<tr>
<td>definitely</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4(E) 5(T) 6(T) 7(E) 8(E) 9(T) 10(T) 11(E) E T</td>
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<td>16.7 4.2</td>
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<tr>
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<td>16.7 4.2</td>
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</table>

listeners accept what he says without question (ministers expect people to object to their sermons). This phenomena is commonly observed in parishioner/clergy interaction (table 26).

Sermonic Comparison

Section I indicates that the respondents objected to fewer parts of the sermons after the series than those before the series.

Section II reveals that the respondents had no objection to what was said in any of the expository sermons, but did have some objections to what was said in one of the topical sermons.

I conclude that just because respondents had no objections to the
presentations of expository sermons, this does not indicate acceptance of that mode of preaching. I also suggest that respondents may not have objected to subject content of the expository sermons. This study does not provide evidence to support a determination of the style of the superiority of either topical or expository sermons.

**Question 6: Did the Sermon Specify Any Duties or Obligations?**

*Rationale*

I believe that if a sermon is well designed, it should have embedded within it duties and obligations. They may not be stated specifically but they should be implied. For example, when Jesus said, “Let a man deny himself, take up his cross and follow me,” he implied numerous duties and obligations which addressed the listener on a

**TABLE 27**

**QUESTION 6: DID THE SERMON SPECIFY ANY DUTIES OR OBLIGATIONS?**

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<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number</th>
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<td>*3(T)</td>
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<td>12(T)</td>
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<tr>
<td>not really</td>
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<td>13(T)</td>
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<td>12.5</td>
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<td>12.5</td>
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<td>87.5</td>
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<td>33.3</td>
<td>77.8</td>
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<td>22.2</td>
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<td>21.9</td>
<td>83.3</td>
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<th>Possible Responses</th>
<th>Section II: Sermon Number</th>
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<td>16.7</td>
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<td>28.6</td>
<td>83.3</td>
<td>71.4</td>
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<tr>
<td>28.6</td>
<td>71.4</td>
<td>74.6</td>
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<td>33.3</td>
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personal basis, although the duties and obligations were not specifically stated. In addition, the story of the good Samaritan must focus a listener's thought on a specific person who might be considered a good Samaritan. These concepts prove universal applicability and do not specify persons or duties.

Sermonic Comparison

Section I indicates that the respondents thought the sermons after the series specifically stated duties and obligations more than those before the series.

Section II reveals that the respondents thought that the topical sermons named duties and obligations more specifically than the expository sermons (table 27).

Question 7: Did You Feel God's Presence During the Sermon?

Rationale

This question was asked to quantify respondent's expectations of God's presence. I believe that if a sermon is preached with God's power His presence\(^1\) is near. The question presumes that the respondents know when God's presence is sensed. I believe that while the presence is intangible it is sensed when conveyed by a sermon.

Sermonic Comparison

Findings in section I indicate that the respondents thought they felt God's presence more in the sermons after the series than in the sermons before the series.

Section II reveals that the respondents thought that they felt God's presence more when expository sermons were preached than when topical sermons were

\(^1\)Forbes says "It seems . . . that the quality of the preaching is affected most significantly by the level of awareness of the movement of the Spirit shared by those in the pulpit and pew" (James Forbes, The Holy Spirit & Preaching [Nashville: Abingdon Press, 1989] 20).
TABLE 28

QUESTION 7: DID YOU FEEL GOD'S PRESENCE DURING THE SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
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<td>*1(T) 2(T) *3(T) B A 12(T) 13(T) 14(T)</td>
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<tr>
<td>uncertain</td>
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<tr>
<td>to a degree</td>
<td>11.1 3.7 4.2 12.5</td>
<td></td>
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<tr>
<td>definitely</td>
<td>90 100 66.7 85.6 95.8 100 100 87.5</td>
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<th>Possible Responses</th>
<th>Section II: Sermon Number Average</th>
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<tr>
<td>definitely</td>
<td>90 100 83.3 100 85.7 100 83.3 100 93.9 91.7</td>
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preached. The degree of feeling is not significant. The respondents did feel God's presence throughout the whole series during the delivery of every message (table 28).

In sum the respondents thought that God's presence was felt during the delivery of every message.

Question 8: Did You Feel a Peace of Mind During the Sermon?

Rationale

The question presumes that if God's presence is near to the individuals, they have peace of mind. This is born out by Paul in 1 Cor 12:3: if a person is under the power of God's Spirit he cannot curse the name of Christ. Thus there is Biblical support for the presumption that if one feels God's presence, one will have His peace.
TABLE 29

QUESTION 8: DID YOU FEEL A PEACE OF MIND DURING THE SERMON?

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<tr>
<th>Possible Responses</th>
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<td>22.2</td>
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Sermonic Comparison

Section I reveals that respondents felt peace of mind during the sermons more after the series than they did before the series (table 29).

Section II shows that respondents did not experience any appreciable difference with regard to peace of mind during either the expository or topical sermons.

I conclude that when biblical sermons are preached with God's power, His peace is also present.

Question 9: Are You Going to Tell Someone about This Sermon?

Rationale

I believe that this is a vital question. If one is impressed enough to tell
TABLE 30

QUESTION 9: ARE YOU GOING TO TELL SOMEONE ABOUT THIS SERMON?

<table>
<thead>
<tr>
<th>Possible Responses</th>
<th>Section I: Sermon Number Average</th>
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<td>1(T)</td>
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<tr>
<td>most likely</td>
<td>20</td>
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<tr>
<td>definitely</td>
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<th>Possible Responses</th>
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<td>definitely</td>
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someone else about a sermon, it indicates that one listened to the message, heard what it said, and found it to be of some import so that it was imperative to convey the message to others.

**Sermonic Comparison**

Section I reveals that the respondents were more likely to tell someone about the sermons that were given after the series than before the series (table 30).

Section II reveals that the respondents were more likely to tell someone about an expository sermon than they would about a topical sermon.

I posit that the majority of respondents were going to tell someone else about the sermons they heard before, after, and during the series. I also suggest that
word-of-mouth message conveyance was indicated by the fact that the sermons drew the largest attendance at the Yonkers church in the past five years.

Summary

Section I reveals that the respondents thought the sermons after the series were more likely to meet their needs, answer their questions, be less objectionable, convey God's presence, give peace of mind, and create a desire to tell others what they heard than those before the series. The respondents showed differences in all question responses with regard to before and after series sermons. After series sermons were preferred. Data indicate that sermons heard after the series were perceived to more fully meet respondent needs, answer their question, be less objectionable, convey God's presence, lend a peace of mind, and create the desire to tell others what they had heard. I believe that the respondents may have become more spiritually minded between the before and the after series. Sermons heard before the series tended to create new questions.

Section II reveals that respondents thought that the topical sermons were more likely to meet their needs, to be useful for finding a direction in life, to answer whatever questions they had, to stimulate new questions, to present fewer objectionable statements, and to be more specific about duties and obligations. Respondents thought that they would be more likely to tell someone about an expository sermon. However, most of the respondents believed that they would tell someone about the sermon. According to respondents, a sense of God's presence was evident in all the meetings.

I conclude that the respondents felt that all the sermons were relevant, whether expository or topical, or given before or after the series. To a negligible degree, they indicated that the topical sermons were more relevant than the expository sermons.
D. Written Reactions to the Sermon.

Introduction

I attempted to present respondents’ comments as closely as possible to those written by the respondents. Some respondents did not write reactions to the sermons. They just left the question blank. For each sermon, at least one written reaction was gleaned. The comments on sermons 4-11 indicate that the purposes for these sermons, with the exception of sermon 10, a topical sermon, was communicated. Sermons 4 and 5 were to instill a desire to spread the Gospel. Sermons 6 and 7 were to make it clear that a right relationship with God is by faith in Christ, and law keeping is a result of that relationship. Sermons 8 and 9 were that repentance is God’s gift, not our endeavor. Sermons 10 and 11 were to assure that one’s life is to be guided by the Spirit. It seems that in sermon 10 the purpose was to be free to serve in love. As far as detecting whether one mode of preaching was better than the other, I could not determine from the written comments.

Responses to Sermon 1 “The World in Crisis”

“My hope is on Jesus and I’ll stay close to him amid the crises in the world.”

“Very good.”

“Very convicting, uplifted Jesus as the answer for all. Dynamic and inspiring. Kept the point. [It] was easy to move along and follow.”

“Elder Shoemaker is a wonderful, fiery speaker. The people need more of Shoemaker in this age.”

“Very thought provoking and my commitment to God in sharing my faith has been greatly enhanced! Time is running out and God has given me the privilege of knowing His truth, and it is the desire of my heart, as long as God gives me health and strength, to be a better witness through His grace and power.”

“Sermon was very informative and I really feel that things are happening in our midst for we know that Jesus is coming very soon.”

“It makes me understand more that the coming of the Lord Jesus is very, very soon, because of the world crisis w/c is one of the signs of His Coming.
Man could not do anything about the things that are going to happen, it's only God who knows everything. Our responsibility is to tell others about Jesus.

"An excellent sermon."

Responses to Sermon 2 “The Glorious End"

“Very good.”

“I have the assurance that Jesus is alive and desires to give me eternal life if I accept Him and allow Him to change me from every defilement.”

“That Jesus Christ gives us glory when he comes again.”

“It makes me have more faith in God.”

Responses to Sermon 3 “The Coming Crisis”

“Sorry I missed a good part of the sermon, and therefore cannot truly answer all the questions. I wish I had been in a better frame of mind when I arrived. However, I did sense God's presence as time went on and felt God's peace in my heart!”

“No matter what temptation, and temptation happens to me, we should move God-ward.”

“Very clear and directed to a decision.”

“Praise God that men such as Pastor Shoemaker convey the message with such clarity and earnest effort. The sermon got me to think less about myself and more about what God wants for me. Amen.”

Responses to Sermon 4 “Redeemed, But Commissioned”

“My aim is still to live a redeemed life with God's help and to tell others of his love for them. A great blessing to be here.”

“Jesus is so precious to me that I cannot constrain myself from wanting to tell others what He has done in my life. I want to live His life within me and ask for a double portion of the Holy Spirit to transform my life that I may be more successful in my soul-winning endeavors.”

“That we were bought of a price; that we should focus our life in Jesus Christ.”

“My reaction to the sermon is that I have a great responsibility to commission for the Lord. I have the responsibility to tell my neighbors and friends about Jesus who died for me and He is coming very, very soon to get all the righteous ones. We have to focus our mind and soul on Christ.”

“Excellent.”
Responses to Sermon 5 “Saved, But Sent”

“I need the Lord always.”

[The] “Message of Jesus Christ is [the] power of God that convicts and changes us through the Holy Spirit that we will be His ambassadors, that we may bless others as well as ourselves.”

“That God wants us to work for Him. We need God most to encourage us to spread the Good news.”

“That we have to be reconciled with God. That salvation was given to us free. This is one of the most wonderful messages that I have heard.”

Responses to Sermon 6 “Being Made Right”

“It was clear. A relationship is necessary between humans and God through Jesus. Rules kept are not enough.”

“One of the best that was given. Pastor Shoemaker makes his illustrations so clear and beautiful. Love (1 Cor 13) chapter in 1 Corinthians was emphasized so beautifully. To know Christ is life eternal. Christ in the heart will accept all people as they are and not judge their shortcomings but seek to be cleansed by the blood of Jesus. By grace are ye saved through faith and not of works lest any man should boast.”

“We cannot follow the law unless we have Jesus Christ; love one another.”

“Excellent.”

Responses to Sermon 7 “The Truth Please”

“To stand firm for God’s true gospel with the help of the Holy Spirit.”

“All people are to be treated alike whether Jew or Gentile if by faith they are in the right relationship with God. I like what Pastor Shoemaker said that an unconverted person can never keep the law for it will destroy him because the law is Spiritual. God’s house is a house of prayer for all people. Praise the Lord no one is excluded if he accepts Jesus as His personal Saviour by faith. Jesus came to destroy barriers between people and we must learn to love one another even if their cultures are different.”

“Excellent message.”

Responses to Sermon 8 “Please Turn Around”

“Unfortunately I did not get to church until 8:20 so missed a good part of Pastor Shoemaker’s talk. However, the beautiful illustration of the prodigal son was demonstrated so beautifully that God’s love is unfathomable. Salvation is a free gift to all.”
“That we are sinners and yet we could come back to our father Jesus Christ and have peace with Him.”

“I feel happy to know more. No matter how sinful we are if we go back to the Lord. He is willing to forgive and accept us as His sons and daughters.”

**Responses to Sermon 9 “Being Found - He Knows My Name”**

“We are all unique in God’s sight. He knows our names and He grants us the gift of repentance - He works repentance in us through His Holy Spirit and either we are drawn to Him and go all the way to be changed through power of Jesus and God’s grace, or we go the way of the world. May all our names be written in the Book of Life.”

**Responses to Sermon 10 “Freedom”**

“To try to be a better neighbor by God’s grace.”

“Thought provoking and electrifying. We need to copy the deeds of the good Samaritan and really know what it is to love thy neighbor.”

“Excited - being freed by Jesus. The Sermon is great.”

**Responses to Sermon 11 “Crucified Passions - The Spiritual Walk”**

“Beautiful. God’s Spirit coming into one’s life will help one to keep the law. One will possess peace and other fruit of the Spirit in whatever circumstances one encounters because God will give one the power to overcome. Amen!”

“I feel peace of mind. The message was so wonderful.”

“Excellent.”

**Responses to Sermon 12 “The Spirit in the Church”**

“Very spiritual.”

“Dynamic, God’s Spirit is for the world—to draw everyone to Him. Praise God, His Spirit has not left His people. God’s Spirit has come that we might have life. Jesus wants to come into our hearts and gave us a new creation - He calls for everyone.”

“Very happy with the sermon.”

“The message was delivered in a professional and knowledgeable manner. It is very clear.”
Responses to Sermon 13 “My Gift”

“Thought provoking. We are responsible for the gift or gifts God has given and to use it or them to the glory of God. It was a dynamic sermon and was abundantly blessed. Praise the Lord!”

“We have to use our talent for Christ and let it grow.”

“The message was so wonderful. I feel that to use our talent is so important.”

“Excellent.”

Responses to Sermon 14 “The Moving Conclusion - The Crisis of the Ages”

“All sermons were preached with class and professionalism. God bless the speaker.”

“Tremendous! Electrifying! God becomes more and more precious to me for giving us His Son and Jesus becomes just as dear because of His Sinless life and His willingness to die in my stead! How can I restrain myself but be a faithful soul winner for Him. May His grace and power bless me in this worthy work. God bless you abundantly Dr. Shoemaker for being such a blessing to those who heard your stirring messages!”

“God is greater than all.”

“I’m so touched with the message, that if not for Jesus Christ who died on the cross we wouldn’t have salvation. It is the greatest love of God.”
CHAPTER SEVEN

CONCLUSIONS

Introduction

In this chapter there are a few summary comments, observations, and conclusions.

Results of the Study

The findings indicate that in regard to this series of sermons there was no clear preference for either topical or expository preaching. Throughout the whole series, whether topical or expository sermons were preached, the data show (see chapter 6) that the sermons were relevant, interesting, comprehended, and created a desire to share the message with someone else irrespective of the mode of preaching. One reason for not being able to detect a preference for the topical mode of preaching may be that the respondents were more accustomed to topical preaching than expository preaching. I note that Seventh-day Adventists organize their Bible studies in a topical fashion, preach their evangelistic sermons in the topical mode, and generally preach their weekly sermons topically. Invited guests usually preach topical sermons also. Even at camp meetings, topical sermons are generally preached. Pastors usually do not organize their preaching schedule to preach expositarily on a consistent basis. The pastor may speak expositarily on occasion, but it is usually mixed in with a number of topical sermons. Thus, the respondents may have become so used to topical sermons that they viewed expository sermons like topical sermons. Also, the respondents may have felt that the messages they heard, whether in the topical or expository preaching
mode, were equally timely and relevant. Yet another reason might be the style of the actual presentation. All the sermons were delivered without notes and without the reading of any scripture. When scripture was used, it was either recited from memory (which was most of the time) or translated from the Greek text. It was recited from my translation not from any translation such as the KJV, RSV, TEV, etc. Hence, the respondents may have thought that all of the sermons were delivered in the same mode. Consequently, I could not detect any clear preference for either mode of preaching.

As already stated, my sermons, whether topically or expositorily preached, were consistent and uniformly of the same quality. I attribute this to the successful implementation of the guidelines that were developed.

My second conclusion is that the goals, outlined in chapter 1 under the section “Importance of Guidelines”, were attained (realized). The first goal was to preach the truth and not personal bias. This means that the guidelines for exegesis had to be developed so that, when used, they would expose the truth irrespective of personal bias. I used as my basis for developing the exegetical guidelines the model learned in the seminary, guidelines primarily used for scholarly work. I discovered that the priorities in the exegetical procedure for preaching are not, and cannot not be, the same as those used for scholarly work. That is, the emphasis in the exegetical procedure for preaching is to glean information that would be relevant for preaching the text. This automatically made the various disciplines such as rhetorical criticism, literary criticism, textual criticism, etc., take on a different aspect. To be sure, I used the results of such studies. I did not deem it necessary to engage deeply in the philosophical disputes and discussions over the points raised in such investigations. For example, textual criticism is a very demanding science. To master it takes years. But if one understands the process of textual criticism, how to use the apparatus and appendixes in NA26, (s)he can evaluate a scholar’s arguments about the various textual variants
when (s)he is exegeting a text. I used my knowledge of textual criticism in this way.

When I translated the document, I struggled with the grammatical and structural elements of the text. This exercise yielded invaluable insights into the text's meaning. I learned how each division, paragraph, or passage related to the whole. I learned the importance of key words and phrases and how to relate these key words and phrases to their contexts within the whole document. I also learned the necessity of knowing the historical context, and that the truth is revealed in a specific context and is colored by it.

A look at Paul's other letters revealed that Romans, Phil 3, and 2 Cor 3-5 were useful in interpreting the concept of righteousness. I learned from the lexical studies that the meaning of certain terms and concepts have universal application as well as specific meanings within certain contexts.

The commentaries revealed insights of scholars who have struggled with the issues of Galatians. For example, the term law as used in Galatians in contrast with faith yielded an understanding that works of law result from a relationship with God through faith in Christ but are not the grounds for that relationship. In Gal 5 faith expresses itself through love, and love fulfills the law.

My second goal, consistency in preaching, was also realized. I discovered that when one becomes thoroughly knowledgeable about a document (in this case Galatians), one can preach consistently well-grounded biblical sermons on any text in the document. This encourages preaching systematically through a particular document.

I believe I attained my third goal, relevancy of the messages, through use of information attained from the congregational and community analysis that was done. This analysis revealed what kinds of problems and needs the congregation had. In this particular study, the issues revealed cross-cultural and family relationships.
My fourth goal, adaptation of exegetical methods learned in seminary for sermon preparation, was also realized. It helped me develop a method for building the bridge from exegesis and congregational analysis to sermon preparation. I was able to use the techniques developed in the guidelines for doing exegesis to create timely sermons. However, as noted above, I had to de-emphasize certain techniques used for seminary papers and use others passively. In building this bridge from exegesis to pulpit—linking exegetical insights and congregational analysis in the moves of the sermon, I discovered that this linking was done primarily in the mind. Hence, one’s preaching is dependent upon one being filled with the Spirit. In the example of chapter 4 some guidelines for a good marital relationship and some theological implications of the marriage vows, as well as a possible application of Gal 3:22-23, were consequently cited. When one, under the guidance of the Spirit, pieces together these notes with exegetical insights and congregational needs (one of which is marital relationships), sermons can be constructed. I discovered that for me this method of sermon preparation produced sermons uniformly consistent in quality.

I also noted that whether the sermon was expository or topical, doing the preparatory work for a sermon was essentially the same up to the point of choosing the perspective or point of view of the message. In the example of chapter 4, if the mode of preaching were to be topical, the sermon’s construction would have been orientated more towards the uselessness of rules and the inability to observe them outside of Christ. Many of the same texts, examples, and illustrations, however, could be used. Of course, they would have been used in a much different manner. That is, they would not have been related to the exegetical material in a word-by-word, phrase-by-phrase, or verse-by-verse analysis of the text. The text would have been applied to the marital relationship along with many other texts that dealt with the same subject.

It seems that my fifth goal, a more efficient use of one’s time, also was realized.
Since I knew how I was going to construct the sermons, it was easier to be effective in gathering the necessary information and more time could be spent in actual sermon construction. This resulted in a series of sermons of consistent quality. However, there is no short-cut method to sermon preparation. It takes time, effort, concentration, and God's grace.

Recommendations

First of all, I believe that since so much Adventist preaching is topical, it might have been better to preach a series of expository sermons on just one document (say 13 or 14 sermons) and then follow with sermons alternating between the two modes to see if there is any preference for one over the other.

Secondly, since the number of respondents was so small (minimum of six — maximum of ten), the number of respondents should have been many more, perhaps the whole congregation, in order to make the findings of chapter 6 statistically valid. As it is, the findings of chapter 6 are statistically invalid.

Thirdly, the questionnaire should be revised and tested before being used so that the results, when a proper population is used, would show a clear preference for either expository or topical preaching, or that no clear preference can be ascertained.

Conclusions

In the development of the guidelines, I learned: (1) how to systematically study God's Word for the purpose of arriving at theological constructs that can be preached, (2) the necessity of setting a specific time for study, (3) the necessity of having a specific place of study, (4) how to organize one's thoughts in a cohesive manner for the presentation of theological constructs, (5) how to analyze one's audience as well as the neighborhood in which they live for the benefit of preaching, and (6) how to use the theological constructs arrived at in exegesis in sermons that are to be addressed to a
specific congregation’s needs—in sum, how to go from exegesis to pulpit.

Through exegesis of Galatians, I became intimately acquainted with Paul and his epistles, especially Galatians and Romans. I discovered how rewarding it can be to translate a letter and converse with its author as well as the authors of essays which have wrestled with the issues of Paul’s letters. Through analysis of Yonkers and the Yonkers Seventh-day Adventist Church, I wrestled with the practical issue of race relations within the church as well as between the church and the community. Through sermon development, I experienced how time consuming it can be to prepare and deliver either expository or topical sermons which address issues, but I also learned how rewarding it can be. My conclusion is that when God moves, race relations, personal issues, and all differences recede into the background.

Final Statement

My final statement is simply this: preaching is a gift. It is something with which we are entrusted (1 Cor 9:16). It is not something that we choose. It is a stewardship that God has given us. Therefore, as Paul says, “I keep myself under control; I enslave myself, lest having preached to others, I, myself, become corrupted [in mind] (Au. trans. of 1 Cor 9: 27). Keeping oneself under control is hard work. It demands hours of Bible study each week; it demands hours of visitation; it demands administration; it demands prayer, and most of all, it demands denying self, taking up one’s cross, and following Jesus.

However, since preaching is a gift, its success is dependent upon God’s Spirit. God’s Spirit was truly present in the meetings in Yonkers, as the respondents indicated in their responses to that question on the questionnaires. I attribute this to the prayer groups that were formed three months before the meetings were to take place. The prayer groups were to pray for the speaker, the church, and specific individuals whom they would like to see receive Christ. I believe their prayers were answered as the
respondents reactions to the sermons indicate. Nevertheless, I also believe that because preaching is a gift, it is a stewardship that we are to use responsibly.

To reiterate, the findings indicated that in regard to this series of sermons there was no clear preference for either topical or expository preaching. Throughout the whole series, whether topical or expository sermons were preached, the data showed that the sermons were relevant, interesting, comprehended, and created a desire to share the message with someone else irrespective of the mode of preaching.
APPENDIX 1

SERMON OUTLINES

Sermon # 1 Gal 1:1-5 Redeemed, but Sent

Title: Redeemed but Sent
Text: Gal 1:1-5
Type: Expository

Introduction

Ted, while eating breakfast one morning, heard on the radio that the school district where he lived was being forced by the federal courts to integrate. He also heard that the town in which he lived had to build low-income housing—primarily for Blacks, Hispanics, and other minorities. As he left his apartment to catch the bus, he noticed that the neighborhood did have a number of Blacks, Hispanics, and Asians. While riding on the bus, he noticed some vacant lots, vacant houses, and some burned out buildings. He transferred to the subway and crowded onto the train with Jews, Italians, Blacks, Spanish, and Asians. He thought to himself, “I am only a student here. When I am finished, I will move on.”

Arriving at the seminary, Ted went directly to the library, picked up the bibliography, which his teacher had given him, from his desk and proceeded to search for the books. One of the books on his list was Martin Luther’s second commentary on Galatians. He thumbed through it. “Over 600 pages,” he mused, “and there are just six chapters in Galatians (149 verses). Galatians must be a pretty important book to have written this much.”

He took the books that he had found to his carrel. He sat down, and before
opening his Greek New Testament he jotted down these instructions to himself: Do not pass over one word, phrase, or verse, until it is satisfactorily understood. Translate as accurately as you can. Read widely. With that he bowed his head, breathed a prayer, and opened up his Greek New Testament and read: Paul an apostle.

**Story/Plot**

When Ted translated Paul an apostle, two questions came to mind, “Who was Paul?” and “What is an apostle?” Turning to his concordance, he began jotting down references to the name “Paul” and then to the word “apostle.” It did not take him long, after looking up some of the references to the name “Paul,” to realize that Paul had two names, “Saul” and “Paul.” Ted learned that the name “Saul” was the name of the first king of Israel, a Benjaminite. He also learned that Paul was a Benjaminite who lived in Tarsus. In fact, both of Paul’s parents were Jews, members of what was known at the time as the diaspora (that is, Jews who live outside of Palestine).

Paul’s city, Tarsus, was a city that valued education. It was a city steeped in pagan culture. It was a place were the Roman, Greek, and Jewish cultures met. Tarsus was the capital of Cilicia. Most of its citizens had the coveted distinction of being “Roman citizens.” Paul, however, as a young man, went to Jerusalem to study. He studied under the great rabbi “Gamaliel,” and became a rabbi himself. He was a Pharisee.

When Christianity, originally called “The Way,” began, Saul was a vehement persecutor of the Church – having them stoned, beaten, and thrown in jail. In fact, he was on a mission with the express purpose of destroying the infant church in Damascus, to crush it, to grind it under his feet, when he met Jesus Christ in a spectacular experience. A blinding flash of light (the appearance of Christ), thunder (words), and the persecutor Paul became the persecuted. He was converted. It seemed to Ted ironic, as he read about Paul’s life, that he the persecutor became the persecuted.
Ted then turned his attention to the word “apostle.” Ted could see why God chose Paul to be the apostle to the gentiles. Paul was a well-educated man. He was a man of two cultures—Greek and Jewish. He could articulate the “Message of the Cross” in both the Greek and Jewish cultures, since he had grown up in a bi-cultural environment.

Ted noticed that the word “apostle” occurred twice in Galatians—once here and once in reference to the leaders in Jerusalem. In further study, he also noticed that there was a difference in Paul’s view and Luke’s view of what an apostle was. Paul believed that an apostle was one who establishes churches, who has seen the risen Lord, who was commissioned by God, and through whom God worked signs, wonders, and miracles. Luke’s view was that an apostle was one who had seen the risen Lord, who accompanied Jesus in his earthly ministry, and who was chosen and commissioned by Jesus. In spite of Luke’s view and probably the early church’s view, Paul was neither afraid to carry out his calling nor to defend it. He was just as bold as a Christian as he was before he became a Christian with one difference. As a Christian, he did not coerce people by force to believe what he believed. Paul preached; the Spirit convicted.

Then Ted translated not from men, neither through a man, but through Jesus Christ and God the Father. Paul’s commission is not by a committee or a man, but directly from Christ and God. Ted thought to himself, “Is not that the way it is with all of us. God calls and men recognize the call.” Sometimes there is trouble when the ways of the world enter in to either annul or change God’s way of calling. Men have a habit of setting up their own standards. Man can neither help nor improve on God’s method. Church history is full of examples of how men have stood in the way of God’s call and God’s called ones. (One intellectual said that the church has opposed every major sociological advancement of man.). In the Old Testament, Jeremiah is the perfect example of how the establishment stands in the way of the truth. In New Testament
times the religious leaders of Israel illustrate this point (religious leaders who, like Saul, persecuted the infant church). In the reformation we can see it happening again (Huss, Jerome, Luther and many others). The church today is still doing the same thing. Institutions promote and foster what's good for the institution, not necessarily what's good for God's cause.

Ted translated *God the Father who resurrected him (Christ) from the dead.*

“What an assertion,” Ted thought. Can you imagine the dead being raised? Jesus raised the dead. In three places in the New Testament, it says that Jesus raised the dead—(1) the widow of Nain’s son, (2) in Luke 7:22 (the dead are raised), and (3) Lazarus. But here Paul is making an astounding claim. God raised Jesus from the dead. And Jesus Christ is alive today in heaven.

Have you ever seen anybody raised from the dead? Sometimes one hears of such things. But it always seems to happen in faraway places. Have you ever even seen anybody who would try to do such a thing? If someone were raised from the dead, what would you do—believe it, or rationalize it away? In Romans it says, “How much more being reconciled we shall be saved by his life” (Rom 5:10). That is, we shall be saved by the resurrected Christ. The word “by” could be “in” depending on how one sees the Greek preposition (*ἐν*). If it means “by,” then that is the means by which we are saved. If it means “in,” then that would mean only those who are *in* His life, *in* Christ, *in* his body are saved. The location of the believer must be *in* His life, *in* Christ, to be saved. The only way that he can enter into Christ is through baptism. Hence to be *in* Christ, one must accept the gift of baptism. It makes perfect sense. We are reconciled by Christ’s death, and we are saved by being incorporated into His life through baptism. We become one with Christ. He lives *in us* and we live *in* Him.

As Ted thought about these things, he began to contemplate the astounding claim of the apostles—that Jesus had been resurrected from the dead by God. Paul,
he thought, was fully convinced of this claim and says so right at the beginning of this epistle. There obviously has to be a power working through Paul to convince people of such an astounding claim. Maybe that’s why everywhere Paul preached, as Acts records, a revival takes place.

Ted went on to vs. 2 and translated together with all the brethren who are here with me, to the churches of Galatia. Apparently Paul had an evangelistic team of some sort [Paul must have worked something like Jesus did].

Ted asked himself two questions: (1) “Who were the Galatians? and (2) “From what place did Paul write this letter?” In reading widely he found that the churches of Galatia were probably founded on Paul’s second missionary journey. But he also discovered that no one really knows for sure who the Galatians were. There are two theories: (1) the North Galatian theory and (2) the South Galatian theory. Furthermore, he read that Paul probably wrote Galatians from Ephesus and that it probably was one of his earlier letters. (In interpreting letters it is always good to know who was addressed and what the situation was like where the addressed lived, as well as knowing who the author was and what his situation was like.)

Ted translated vs. 3: Grace and peace to you from God our Father and the Lord Jesus Christ. Two of the most powerful terms in Christianity — “Grace and Peace.” The basis of the Christian message is rooted in these two terms. Grace is God’s free gift to us without any contingencies. Peace means we are no longer enemies of God. We are not considered by God as rebels committing acts of treason and doomed to die.

Who gave himself for our sins. Christ is the one who becomes our sin offering. The hostility that existed because of our rebellion, treason against God’s government, is removed in the one act, the one deed (Rom 5:18), the sin offering (Rom 8:3) of Christ. Christ chose to do it for us (Rom 5:6-9). What an act, what a deed, God loved us, God did not condemn us (John 3:16, 17). The reality of this truth, Ted observed, is
the basis of all our strength in God. Jesus, however, not only died, but as Ted had read, Jesus also lives. The message that Christ died for our sins and was resurrected is the Gospel (1 Cor 15:3).

_So that He might rescue us out of this present evil age._ Christ did this deed to break the power of sin over our lives. He did it so that we can live in the world and not be of the world. He did it so that we can have peace with God, have that peace which transcends anything the world can offer.

_In accordance with God even our Father's will._ What a statement, Ted thought. God loves his creation so much that he mortgaged the universe to rescue the universe from the power of sin. God's act, Christ's deed, and the whole of creation is redeemed (Rom 8:20-22).

What else could Paul have written at the end of this salutation than that which he wrote, _to whom be glory for ever and ever, AMEN._ God gets all the glory, honor, and praise from all creation. God's ways are truly beyond human understanding.

**Conclusion and Appeal**

Before Ted finished his study he sensed an awareness of an awesome presence of power in that room. Very slowly, almost imperceptibly, he felt a strange sense of peace as he was being drawn against his will to accept Christ, God's son, to accept the crucified one, who laid down his life for the world to rescue him from the power of this age, to accept him as never before. This means that the evils of this age, such as segregation, should be done away with. There should be total integration, all people must learn to live harmoniously together.
Introduction

The passage in Gal 1:1-5 speaks about calling, sending, resurrection, rescue, and glorification. Paul was called by Jesus Christ and God the Father, not by men or a man. Paul was sent as an apostle. Paul preached Christ’s resurrection by God. Paul preached Christ’s death for us. Paul preached Christ’s rescue of us out of this evil age. Paul preached that what happened to Christ was God our Father’s will. Paul gave all the glory to Him (God and Christ). Paul addressed his letter to the Galatians. The theological construct we are going to be dealing with today can be summoned up in one verse, 2 Cor 5:20 “We are ambassadors on behalf of Christ, it is as though God summons (encourages) through us; we urge you on Christ’s behalf be reconciled to God.”

Plot/Construct/Story

Part I: We Are Ambassadors of Christ

1. God sent John the Baptist (John 1:6). He also sent Paul (Gal 1:15 f.).

2. Jesus sends you (John 4:38: “I have sent you where you have not labored”; John 20:21: “Thus Jesus said to them again, ‘Peace to you: as the Father sent me, I also send you’”).

3. An illustration about two people who followed up an “It Is Written” lead and gave Bible studies that resulted in the person’s baptism.

4. We are called to use our talents, abilities, and all our resources in service for Him. All are to serve (parable of talents, Matt 25:22-23; cf. Luke 19:11-13). This service is to be for God’s glory, not ours (1 Pet 4:11).
5. We are called to gain results for God's kingdom. As we serve the Lord, it brings glory to God (Matt 5:16). This service demonstrates the reality of our faith (Ja 2:14-18; 1 Pet 2:12). This service ends in the bringing of others to a saving knowledge of Jesus Christ (1 Cor 9:19-20; Matt 9:35-38).

6. The great commission says that all power is given unto Jesus and will be used in the propagation of the Gospel in all the world. In actual effect, the gospel is the only means by which God intends to save the world.

Part II: God Summons (Encourages) Through Us

1. Gal 4:13: Paul proclaimed the gospel to the Galatians. The purpose of the Gospel, the message of the Cross, is to bring us unto sonship with God (Gal 4:4-5).

2. 2 Cor 2:14-16: The message is the fragrance of Christ bringing death and life. Who is worthy to preach it?

3. 2 Cor 3:6: We are ministers of a new covenant. The purpose of this ministry is to deliver us from this present evil age (Gal 1:4). As long as we are in this body, we are going to be subject to the temptations, the hardships of this hostile world (2 Tim 2:12; John 15:18-19).

4. An illustration of how one person led another person to Christ through the use of a translator. The person initially accepted Christ, then rejected because of family, then total acceptance and became a member of the church.

Part III: Be Reconciled to God.


3. Rev 22:17 Come to the water of life which is free!

4. The woman at the well in John 4.
Conclusion

God has called each one of us and sent us into our neighborhoods to be his ambassadors. We must give the summons, “Be reconciled to God!” An appeal using the phrase, “What is the Spirit saying to the churches?” in Rev 2-3, and the use of Rev 22:17.
Being Put Right with God
Text: Gal 2:11-21
Sermon Type: Topical

Introduction

Justification is being in a right relationship with God. Our texts says it is by faith and without any proof. It is simply saying “Amen” to God. No works, by faith, and in Christ. Justification is without works, by faith, in Christ.

Story

Part I Being Put Right With God Without Works.

1. Rom 9:30f Gentiles found righteousness without works. Jews did not have it with works.

2. Rom 3:28 A man is justified by faith without works.

3. Eph 2:7-8 Not by works lest anyone should boast.

Part II Being Put Right with God by Faith

1. Rom 5:1 We have peace with God through Jesus Christ


Part III Being Put Right with God in Christ

1. 2 Cor 5:17 A new creation in Christ.

2. Rom 4:6 Belief in God who justifies the ungodly (Rom 5:6,8).


Conclusion and Appeal

Our relationship with God depends on our reception of God’s free gift in Christ through his Holy Spirit (Rom 5:17). Illustration “Woman caught in Adultery.”
Ted, back in the library, was deep in thought. He was reviewing in his mind his study of Galatians up to this point. He had spent a number of weeks and hours of concentrated study. He was gaining a great appreciation for this short but most powerful letter. The thread of thought that was running through the letter was two-fold. One line of Paul’s thought dealt with Paul’s own calling. And the other line of thought dealt with the gospel that he preached. These two lines of thought were directed against the false brethren who preached a perverted gospel and were written to defend the gospel which the Galatians believed when they first became Christian. Paul defended his calling as coming from Christ and God the father. He had related his activity as a Pharisee, as a persecutor of the church. He was extremely jealous of his fathers’ traditions and literally tried to destroy the church because of this jealousy. At that point in his life when he was vehemently persecuting the church, he says “God, who set me apart at birth and called me by His grace, chose to reveal His son in me so that I might preach Him among the Gentiles.” God had chosen him and given him the message to preach and to whom it should be preached. Paul says he never received his messages nor was he commissioned by those in Jerusalem. He received the message and commission directly from Christ. However, God did not circumvent the leaders of His church because God told Paul to go to Jerusalem and present to them the Gospel that he preached. Paul was his own person out to please God, not man. He was persecuted because of his commission to preach the gospel unto the Gentiles.

The second thread that runs through these verses is the gospel—Paul says in Romans “my gospel” (Rom 2:16)—which he preaches. Ted continued thinking to
himself “Now we have come to an exposition of the gospel that Paul preaches.”

**Story**

Ted noticed that Paul begins this section with an illustration. He illustrates in this paragraph the point he is going to make in verse 16. Ted said to himself: “We normally make our point first and then illustrate it.” However, he thought “Paul actually made the point when he preached the gospel to them the first time. So now, I suppose, he is citing an experience that took place between him and Cephas at Antioch to buttress that preaching.”

Ted noted, as he translated, that Paul begins the illustration with the statement that Cephas is self-condemned. Ted knew that as far as Paul was concerned, Cephas knew better. But Cephas, like many of us, was influenced by authority. (We have a tendency to obey people in uniforms right or wrong.) Paul now states the situation: Before certain individuals arrived from James, Cephas was freely mixing and eating with everybody.

Ted, having read what Luke had written in Acts concerning Peter, knew that Cephas knew that the freedom one has in Christ Jesus was a freedom that allowed one to freely mix and eat with any one. The traditions about eating and association had become meaningless in Christ, and Peter was living accordingly. Then, as happens so often, certain influential brethren arriving from James, from headquarters, have something to say. One can only imagine what these individuals said to Cephas. It could have been something like this “Cephas, you are commissioned to go to the Jews (2:8) and Paul to the Gentiles (2:8), so do not compromise yourself and offend the Jews, otherwise you will not be able to win them to Jesus . . .” Cephas sees light in their arguments but separates himself in cowardly manner because he knows that Paul does not agree with these brethren.

Ted believes that these individuals undoubtedly were the “false brethren”
whom Paul spoke about in 2:4. These brethren appear to teach a Judaism plus Jesus gospel.

Ted came to the conclusion that these false brethren, Paul's opponents, were from outside Galatia. They were intruders. Some of the characteristics that Ted discovered about them were that they were called brethren and that they wished to enslave the believer (2:4), that they perverted the gospel (1:7), that they unsettled the congregations (1:6,7; 5:10,12), that they believed in circumcision (5:2;6:12f), that they were from James (2:12), that they believed one should keep the law (4:10), that they believed one should observe festivals (4:10), that they had impure motives (4:17;6:13) [Phil 1:15-17], that they did not keep the law (5:12,10), that they believed that Paul was commissioned by a man or men (1:1,11), that they advocated Jewish legalism. They were doubtless Jewish Christians who preached a Judaism plus Jesus message, The Judaism being circumcision and the fulfillment of the law as they prescribed it. The opponents were probably from the radical right wing of early Christianity.

Ted observed that their authority and arguments were so convincing that all the Jews and even Barnabas were affected by Cephas' hypocrisy. The method the false brethren seem to have used to win the Jews to their side was to impress upon Cephas that he was the apostle to the Jews and that he ought not to compromise himself by living like a Gentile because he was influencing all the Jews to live like Gentiles and he would not be able to win Jews to the cause of Christ if he continued living this way. When Peter came over to their side, then all the other Jews followed suit. The false brethren also seemed to realize that Paul was beyond their reach, but not Barnabas. All this was done behind Paul's back.

Ted thought that Paul undoubtedly sensed something happening unconsciously and then, all of a sudden, he (Paul) saw what was happening (That they did not live according to the "truth of the gospel") and why. At that point he opposed
Cephas in front of everyone. In fact, Ted thought, Paul had to oppose the error openly because it was committed openly. He had to oppose the leader of the opposition even though he was not the basic cause of the division. The “truth of the gospel” is more important than how we may feel at any given moment. The “truth of the gospel” is more important than any personal consequence. Thus Paul withstood Peter in everyone’s presence.

Ted translated the phrase τὴν ἀλήθειαν τοῦ εὐαγγελίου (the truth of the gospel) and noted that it was found in two places, 2:5 and 2:14. In both places the phrase is in a context of what circumcision represents. Circumcision, as he already noted under the section, represented all that Judaism stood for. What Paul seemed to be saying by this expression was that a certain lifestyle was not a condition or a part of the gospel. The phrase “the truth of the gospel” means that all barriers are broken down and destroyed. It means that anything that would divide and separate people in regard to salvation is destroyed in Christ (Acts 11:1-18). However, Ted remembered that there were some believers who believed that one must be circumcised (along with all that it entails, Gal 5:2) to be saved (Acts 15:1). But the “truth of the gospel” says that this is not the case, salvation comes through faith (2:16) in Christ, not through Judaism plus faith in Jesus as the Christ. Hence, a certain lifestyle is not a ground for salvation, but one’s lifestyle is a result of believing in Christ (5:16-25).

Ted read that Paul asked Cephas a rhetorical question: “Why is it that you, a Jew, who lives like a Gentile, are trying to make Gentiles into Jews?” After the conference that took place, that Paul referred to in the first part of this chapter, there is really no reason why Cephas should act as he did. The decision had been made and Cephas was one of those who help make the decision. In fact, according to Acts, Cephas was a key person in the decision making process. So Ted wondered why Cephas acted the way he did in Antioch.
Ted concluded that Cephas, by his actions, was showing the others that were there that a specific religious lifestyle was the important thing for the Jew if he were going to enter into a saving relationship with God. Paul knew that religious lifestyles do not determine one's status before God. Paul knew the importance of not letting this affront to the truth pass by unnoticed. Paul knew that first and foremost "freedom in Christ" cannot be compromised if God's truth in Christ is to be made known to all the world.

Ted noted that a break in the discussion takes place between verse 14 and 15. Paul at this point turns more specifically to what the illustration is supposed to illustrate. That is, that he and Cephas are Jews by birth. They were not born outside of Judaism as all Gentiles (and all Gentiles are sinners) are. A sinner was one who was not born a Jew and had not taken upon himself the yoke of the Torah. Or if he were born a Gentile, he did not become a proselyte of Judaism. Sinners had no hope of salvation whatsoever.

Ted in some of his extra biblical reading noted in a footnote on page 26 of Betz's book on *Galatians* that sinners in Judaism must be distinguished from sinners in the non-Jewish population. Jews commit sins when they transgress the Torah, but they can obtain forgiveness by performing certain rites. However a non-Jew who is outside the Torah covenant has no salvation. In second Mace 6:12-17 the Gentiles are punished with destruction while Jews are only disciplined.

Ted read in the next verse the grounds of salvation, "faith in Christ Jesus." There is no other way. In fact, Paul becomes very emphatic about this by alluding to an Old Testament text and quotes the phrase "all flesh" to drive home the point that no one shall be put right with God through deeds, or works of any kind: all flesh shall not be justified before God through works prescribed in the law. One is only put right with God through faith in Christ Jesus and through faith in him alone. Paul reminds
the reader by using the word “we” that he and everyone else who entered into a right relationship with God did so by faith in Christ Jesus. A man can only be justified by believing in Jesus Christ, not by living a certain life style plus believing in Jesus Christ. One’s life-style is a result of believing in Christ Jesus, not a condition for believing.

Ted noted that the illustration is an attempt by Paul to show that one’s life-style is affected. In fact, it is affected in such a way that life-style distinctions between Jew and Gentile are obliterated. One does not teach or live a particular life style as a basis or ground of a right relationship with God.

Ted translated the sense of the next phrase: “If we while seeking to be put right with God through faith in Christ, even we ourselves, are found to be sinners, does that mean that Christ encourages sin? Never!” (See Romans 3:1-8; 5:21-6:11). Ted thought that when Paul wrote ‘even we ourselves,’ he indicated that he himself was a sinner just as the Gentiles are in spite of the fact that he was born a Jew. Here Paul is saying in effect that by believing in Christ he has put himself in the same situation as the Gentile sinner. Paul asserts that all are sinners whether Jew or Gentile.

Ted reading cross references discovered that Christ does not become a servant of sin because God was “in Christ” (2 Cor 5:18f.) reconciling the world to himself. So we “in Christ” are reconciled to him. Actually what happened was that Christ himself became “sin (the sin offering) for us” (II Cor 5:21) so that we can become (experience) the “righteousness of God” in him (Rom 1:16-17; 3:21-26). Hence, we are not found to be sinners when we are justified in Christ.

Ted read that Paul felt that he would be a sinner if he were to build up the barriers between Jews and Gentiles again because the “Truth of the Gospel” says there is no difference between Jew and Gentile. Paul would violate what Christ has done in joining together the whole human race if he were to preach conditions for salvation. He would be preaching against God’s will.
Ted read on and compared the passage with what he had read in Romans. Paul states that the reason Christ is not an apostle of sin is because Paul died to the law by means of the law (The law causes death. In fact, the law causes Paul to experience sin and it kills him. The law, which is spiritual, is perverted by carnal people from promise to deeds which can neither be defined nor performed — Romans 7-8.) so that he might serve God.

Ted noted that the law “makes sin known experientially” (Rom 3:20), “works wrath” (Rom 4:15), “increases the transgression” (Rom 5:20), and “kills him” (Rom 7:11) is holy, just, and good. The problem is that we are under sin’s power (Rom 7:14). Sin takes the law (Rom 7:8), which is spiritual (Rom 7:14), and accomplishes the very opposite in us (Rom 7:15) who are carnal (Rom 7:14) than that which we intend because we are not spiritual. We are under sin’s power. In order for the individual to accomplish (Rom 8:8) what the law demands he must become a spiritual individual possessed by the Spirit (Rom 8:4). One must be in Christ. When one becomes a spiritual (Rom 8:9) individual, the law becomes promises that are fulfilled in him instead of being perverted into demands or the keeping of rules which the unspiritual man strives to observe (Rom 8:8), but cannot.

Ted drew the conclusion that when Paul was converted on the road to Damascus Paul became a spiritual individual by dying to the Law, by being crucified with Christ, by being baptized into (united with) Him. By being baptized into Christ we die to the power of death, the power of sin, and the power of the law and are resurrected in the power of the Spirit to walk in newness of life. Hence, Paul no longer lives but Christ lives within him.

Ted read that Paul’s life is now a life of faith. He is living in the world, but he is not of the world. God’s Son loved Paul and died for him. Thus Paul’s life does not annul God’s grace because a right relationship with God does not come by means of
law. If a right relationship with God came by means of a law, there would have been no reason for Christ to have died. But Christ had to die, He had to become sin for us so that when Christ lives in us and we in him, the power of death, the power of sin, and yes the power of the law over us are destroyed. The law instead of being a dagger in sin's hand to kill us now becomes promise and is fulfilled in us (Rom 8:4).

Ted thought, "Is that not true with all of us who live in Christ? It is a life in the Spirit. It is a life of faith, faith in God's son who loved us so much that he died for us so that we can live with him. No human effort on our part, no specific-lifestyle to maintain or attain to, just living with one another in freedom with Christ. That is The Truth of the Gospel."

Ted read the following article in the Jan/Feb 1980, issue of the Pulpit Digest by Michael Young entitled “He Doesn’t Care with Whom He Eats” pages 31-32.

At times the church's real problem is not so much with the blatantly irreligious as it is with those well-meaning souls who are so blatantly self-righteous. It is a problem that presents itself in so many ways. There are those who in their self-righteousness appoint themselves as the congregational monitors of good morals and take delight in pointing out the sins and weaknesses of others within the fellowship. There are others who in their self-satisfaction appoint themselves as the arbiters of religious experience, thinking that everyone who has not experienced precisely what they have experienced is not Christian. There are others whose demeanor is so pious that they drive people away from the church. Alistair Cooke tells of the impact of such people. When the conquistadors first came to this land, they were filled with that self-righteous zeal that created problems rather than opened opportunities. One of the sad tales to come out of this period is of an Indian king who would not give up his native faith and was about to be burned at the stake. One last time he was offered the opportunity to repent and be baptized. Still he refused, saying that he was afraid that if he accepted he might “go to heaven and meet there only Christians.” At times we have more problems with people like those conquistadors than we do with people like the king.

Jesus had the same problem. The New Testament gives the impression that he felt much more at home with the outcasts of his world, that motley group of tax-collectors, prostitutes, and sinners than he did with the super religious of his day. We remember that his harshest words were reserved for the religious, not the irreligious. Matthew 23 is a scathing attack on the self-satisfied hypocrisy of the temple elite whom Jesus describes as foolish and blind.

Contrast the harshness of those words with the Jesus pictured in Matthew 9. Not only does he not condemn these folk, but even goes to dinner with them. We know that a meal is never simply a meal. It is time for fellowship, a time for sharing, and a time for love. One can well imagine the
reaction of the religious to his overtures toward the irreligious. The question they asked his disciples seems to suggest another question: “Doesn’t he care whom he eats with?”.

This scene calls to mind another scene in the gospels. Zacchaeus was up a tree in more ways than one. He is a tax collector, a collaborator with the Roman government, and a man the good people of Jericho would not want to associate with. But out of that crowd who greeted the master in that narrow lane in Jericho with whom did Jesus go home to eat? Apparently he doesn’t care with whom he eats!

The key to Jesus’ choice of dinner companions is found in our text: “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.” It was as if Jesus had said: “I did not come to invite those people who don’t think they need anyone’s help. Only those who know they need me can accept my invitation.” The one requirement to be his guest is not goodness but an honest recognition of sin: It is not our adequacy that gets us an invitation but our inadequacy.

It is difficult for us to admit such things about ourselves. We use all sorts of strategies to avoid seeing ourselves as we really are. We put a smoke-screen between ourselves and others. We, like the Pharisees, become aggressive and boastful. We mock values we have not attained and virtues we do not understand. We attempt to cover our inadequacy by retreating into an unreal world of elaborate masks and posturing. We cover ourselves with excuses. We become highly critical of other people in an attempt to bring them down to our size. Our methods of dealing with ourselves and our feelings of inadequacy are many, and often the results are not very pretty.

Ultimately none of these methods work. The step that begins our pilgrimage to wholeness is the honest recognition of who we are. The time worn word for this is still a good confession. We must admit that we have a problem if that problem is ever to be solved. We must first confess we have a need if that need is ever to be met.

So we come to this moment in our worship, and we find the Lord up to his old tricks again. Look whom he has invited to his table this time. You and me! That which qualifies you to come to his table is not your goodness. If that was the requirement, none of us could participate. The only requirement is that you come knowing yourself and your need. That is the requirement set forward in the Invitation to Communion: “Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to almighty God”.

If you think you are whole, then this meal with Christ is not for you. If you think you have all the answers, then don’t bother to come. If you are satisfied where you are, then this food will not be nourishing to you.

But if you are aware of your inadequacy, if you are willing to drop your defences, and if you are willing to admit your need, then this moment can become for you a time when forgiveness is found and new life received.

An old man went to church every Sunday. At the moment of communion his face was a mirror to his soul and a battle ground of contending emotions. During the prayer of confession, the words would sometimes come to his lips and sometimes not. As he knelt at the altar to receive the bread, his hands trembled as he reach out for it. He hesitated, but the priest smiled down at him and said: “Take it man, it’s for sinners. It’s for you!” That is the mood in which we come. It’s for sinners. It’s for us. Thank God! He doesn’t care with
whom he eats. — Michael Young, Texas Christian University, For Worth, Texas.

Conclusion and Appeal

Ted looked up from his desk and exclaimed “What a message! Oh, if only the whole world could know experientially that salvation, peace of mind, and perfect security come through faith and faith alone in Jesus Christ. That is the truth of the gospel.”
Introduction

Ted had now passed through one of the most demanding and difficult sections of the Bible, dealing with man's relationship to the Old Testament law. He had studied the function of the law in the Christian's life. He had studied the relationship between the law and the Christian. He found that observance of the law was not a basis for God's gift of eternal life. And that the law which established Israel as a nation was not to be used to exclude believers in Christ, whether Jew or Gentile, from a saving relationship with God. Ted found out that cultural, ethnic, race, or any other distinctions between people if they ever existed, were obliterated in Christ Jesus. Ted picked up his Bible and began to translate 4:8-11.

Story

Ted translated Once when you did not know God, you were enslaved to things that are by nature not gods and then jotted down: "The obvious implication of this verse is that a person who does not know God is enslaved. He is enslaved even if he does not think so. The Jew according to Paul was enslaved also: Thus even we, when we were babes, were enslaved by the elements of the cosmos. Paul was practically saying that the Jew was enslaved in the same way the non-Jew was enslaved. Jews felt they were free and slaves to no man. But Paul clearly says here that they were enslaved. They were enslaved just as much as those who were non-Jews were enslaved."

Paul implies that those who are circumcised are enslaved. In 2:4 he says the false brethren have come in to enslave us, i.e., to circumcise us. In 2:3 one could translate ἀλλ' οὐδὲ ὦν Τίτος, ὦ σὺν ἐμοὶ, Ἑλλήν ὁν, ἤμακασθῇ περιτμηθήναι as "But neither Titus,
who was with me, though being a Greek, was compelled to be enslaved (circumcised).”

In the first few verses of chapter five, Paul writes that if a person is circumcised he has fallen from grace, he does not belong to Christ. According to Paul true freedom is to be in Christ.

Ted noted that according to Ellen G. White in *Desire of Ages* p. 466, “Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness.... Under the influence of the Spirit of God, man is left free to choose whom he will serve. ... The only condition upon which the freedom of man is possible is that of becoming one with Christ,...”

Ted translated *But now knowing God* and wrote: Paul uses an experiential phrase. It means that the believer experiences God. The believer knows God in a personal way. The believer does not have to do any acts of appeasement, he does not have to fulfill any requirements, he can pray (talk) to God at all times and in all places. And he can be assured that God will talk and communicate with him through His Holy Spirit. In other words the believer is in a dynamic relationship with God through Jesus Christ by means of the Holy Spirit.

Ted translated further *But rather being known by God* and wrote: What Paul is trying to say here is that our experience with God is initiated by God. God makes himself known to us so that we might know Him. In Romans 3:10-19 Paul cites several Old Testament texts to show that one’s whole attitude outside of Christ is that of total ignorance, depravity, and degradation. There is absolutely no way that a person can seek, experience, or even know intellectually who God is. Hence, the correction that Paul adds here is extremely pertinent. It says that God found us. We did not find Him. And if we did not find Him, then there is nothing we can do work wise, deed wise, or any other wise to place ourselves in a position so that God can save us. It cannot be Judaism plus faith in Christ Jesus. It has to be faith in Christ and faith in Him alone, nothing else and nothing more. The whole process of conversion and salvation from
beginning to end is God's.

Translating *how can you turn again to those weak and beggarly elements?* Ted wrote: “Since salvation is all God’s work, since it is His from beginning to end, why is it that we — it’s not only a Galatian problem, but a modern problem as well — try to help God do what he has promised. Why do not we trust Him? Why is it that we are always trying to prove to God that we love Him? Why is it that we are always trying to return to our old way of living — the same as a dog turns to his vomit.”

Ted continued translating *You observe scrupulously days, months, seasons and years.* He then wrote: This is a return to obtaining salvation by works. Every pagan religion has the element of works in it. Ellen G. White in *Desire of Ages.* pp. 35-36 states that “The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.” The concept has slipped into Christian religions as well — no denomination is immune. We are so prone to make Judaism (or an equivalent) the grounds for salvation and faith in Christ the “plus.” Or in our day and age we may turn it around and make it faith in Christ plus other things. What probably happened in Galatia was that pagans moved from their paganism to faith in Christ for salvation and then to faith in Christ plus Judaism. Thus we have echoes of 1:6 “I marvel that you changed your minds so quickly to believe in another gospel.”

Ted looked up Colossians 2:14-15 in Lohse’s commentary on *Colossians and Philemon* and read “who wiped out the certificate of indebtedness which was made out against us, which — because of the regulations — was against us; and he removed it, nailed it to the cross; who stripped the powers and principalities and put them on public display, who triumphed over them in him” (p. 92). In Colossians 2:8 he saw the phrase “elements of the cosmos” which was the same phrase used in Galatians 4:3 and implied
in 4:9. Putting it all together he noted that our indebtedness was due to the fact that we violated the regulations because we could not live in accordance with them. Christ paid this debt. In Christ's action of paying the debt, He destroyed the power of the principalities and powers in high places, the "elements of the cosmos" whether the principalities and powers be in the high places of paganism or in Judaism or, Ted added, in Christianity. One's relationship with God does not depend on the observance of anything.

Ted translated *I am afraid for you, lest somehow I have labored for you in vain* and wrote: "Paul here expresses his fear that the Galatians have fallen out of a saving relationship with God. Paul has a deep affection for these believers and he wants the very best for them. And as so often happens when a man has success in doing evangelism another "unconverted" person tries to come and correct his work. The work is God's, not man's. Man can add absolutely nothing to God's work."

**Conclusion and Appeal**

As Ted came to the end of this study, even though it was only a few verses, he began to realize the dangers, the traps, the snares, the ease with which one can fall, unbeknown to himself, from grace. How easy it was to misconstrue the truth and turn it into error. How easy it was to think and act wrongly while thinking you are doing that which is right. He thought of the example of David and Bathsheba. How David was so easily sucked into sin. Psalm 51. Repentance.
Being Found, He Knows my Name.
Text: Gal 4:8-11
Sermon Type: Topical

Introduction

Believers as well as non-believers need repentance. But repentance is not the condition on which God receives us, it is a gift which God gives us when we receive Christ in our life. It is God who finds and changes us (being known by Him). Salvation is of God from beginning to end. Salvation is only found in the person of Jesus Christ. God communicates this message to us through his Holy Scriptures (II Tim 3:15; I Cor 1:21) [see Bolick, 18].

Story

It’s obvious to Bible believing Christians that coming to church is not coming to God. In fact, formal worship is not coming to God at all. It is not repentance (Matthew 15:7-9). Doing good works is not coming to God or repentance (Matt 7:21-23) [see Bolick, 18]. Let us look at John the Baptist’s message first. Then we will look at repentance as a gift. And thirdly, we will look at repentance as God’s doing.

Part I: Repentance was John’s message.

Use the story of Zacchaeus as an illustration

Part II: Repentance was God’s gift

1. Acts 5:31 To give repentance to Israel.
2. Psalm 32:1,2 Blessed is he whose transgression is forgiven.

3. Rom 4:7 quotes Ps 32:1 & 2 in a context of faith in God who justifies the ungodly.

Use the story of David and Bathsheba.

Part III: Repentance is God’s drawing of the Sinner to Himself.

1. John 12:32 If I be lifted up, I will draw all men unto me.

2. John 6:44 The only ones who can come are drawn by God.

3. 2 Cor 7:10 Grief towards God works repentance in us.

Conclusion and Appeal

Repentance of the sinner is given to him upon his reception of God’s free gift, grace (Rom 5:17).

“The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, ...” (SC, 15).

Coming to God is God’s work; leaving our sins, leaving our righteousness behind, is God working in us unto salvation. Men are prone to trust their own righteousness (Prov 20:6; 30:12; 14:12) and do things their own way, not God’s. Our righteousness presented by us to God is an abomination (Luke 16:15). Therefore, all men are unclean (Isa 64:6) and unprofitable (Isa 57:12) [see Bolick, 18].
Introduction

One of the most misunderstood aspects of the Christian life, I believe, is what it means to live by the Spirit, to walk in the Spirit, to pray in the Spirit, to be Spirit controlled. Our text says: “Human nature’s natural desires are against the Spirit’s. And the Spirit’s natural desires are against human nature’s. Thus, you do not always do what you want to do.” The question becomes ‘How should we go about living?’

Story

Part I  The Problem.

We are judgment bound. Those who live unholy lives will be punished.


2. 2 Cor 5:10 All must appear before the judgment seat of Christ and answer for the things done in the body, good or bad.

3. Rev 21:8 Evil doers will be destroyed in the lake of fire (second death).

Part II  The Considerations (Promises)

1) John 10:10 Jesus said he has come so we can live life to its fullest.

2) Gal 2:16b No one will be justified by deeds.

3) Rom 5:12ff You are dead to sin but alive to God so you can chose to live correctly.

Part III  The Solution

1) Eph 2:8-9 We are created unto good works.
2) 2 Cor 5:17,14 We are a new creation; we are constrained to serve.

3) Phil 2:12-13 God is the one who works in you, use your head.

**Conclusion and Appeal**

The work from beginning to end is God’s, through faith in Jesus Christ by means of the Holy Spirit. In the Lord’s prayer it says ‘Lead us not into temptation, but deliver us from the evil one.’ (See Bonhoffer and *Steps to Christ*).
As Ted contemplated these verses, he thought that this idea of Christian living must be the most difficult thing to explain. It involves actual practical answers to difficult problems that confront us all. Paul recognized this when he wrote verse 17. Ted began to write the translation *Now I say*.

**Story**

The phrase *Now I say*, Ted thought, really means “Listen,” or “follow my advice,” “I have a promise for you.” Paul is writing at this point about interpersonal relationships, people ruffling one another’s feathers. The terrible temptations of letting one’s human nature take over to put the other person in his place.

*Walk by the Spirit and you will not fulfill the desire of the flesh.* Ted reworded and paraphrased the command: ‘Walk in or by the Spirit[’s power] and the result will be that you will not be overcome by your own human nature, your own sinful desires.’ Truly, Ted thought, Paul believes that the Christian life is a life lived by a power outside the Christian. Yes, the Christian can and must make decisions (Rom 6:11ff), but he is incapable of doing what he wants to do in and of himself. To walk in the Spirit is to live in the world and not be of it. To walk in the Spirit is to be sustained by God on a daily, hourly basis. To walk in the Spirit is a command to walk in obedience to the Spirit who sustains you and lives within you (Rom 8:11).

Ted translated the next verse *For human nature wars against the Spirit and the Spirit against human nature, for these are at war with one another with the result that you do not always do what you want to do*. Then he paraphrased it: ‘Human nature is
locked in mortal combat with the Spirit causing one to do things he really does not want to do. Isn’t that true? Daily, hourly, and minutely or even secondly whether or not we are on guard, we are overcome again and again. This battle is described in some detail in chapters seven and eight of Romans. This battle is worked out in daily life in the areas of segregation, equal job opportunities, equal housing, equal education, equal access by all to all public services.

Ted went on to translate *If you are being led by the spirit, you are not under law.* Strange statement, he thought. Don’t we need laws to have law and order? Don’t we need laws to govern ourselves? Don’t we need laws to know what is right and wrong? The “Ten Words” are surely a standard of righteousness. They are a standard to live by, aren’t they? Ted looking at Romans 7:6, 6:14, and 7:14 made the following notation about Paul and the law.

The Law and the traditions that grew up around the law separated the Jews from other people. They had developed tight social boundaries between themselves and other people. The most important of these “peculiar customs” were circumcision, Sabbath observance, avoidance of civil rituals that appeared to give recognition to pagan gods, and the eating of food. Paul preached that the distinguishing elements of the traditions of the fathers were abolished in the death and resurrection of Jesus the Messiah “there is no distinction” (Rom 3:22; 10:12) between Jew and Gentile.

The law which Paul says “makes sin known experientially” (Rom 3:20), “works wrath” (Rom 4:15), “increases the transgression” (Rom 5:20), and “kills him” (Rom 7:11) is holy, just, and good. The problem is that we are under sin’s power (Rom 7:14). And Sin takes the law (Rom 7:8), which is spiritual (Rom 7:14), and accomplishes the very opposite in us (Rom 7:15) who are carnal (Rom 7:14) than that which we intend because we are not spiritual. In order for the individual to accomplish (Rom 8:8) what the law demands he must become a spiritual individual possessed by the Spirit.
(Rom 8:4). One must be in Christ. When one becomes a spiritual (Rom 8:9) individual, the law becomes promises that are fulfilled in him instead of being perverted into demands or the keeping of rules which the unspiritual man strives to observe (Rom 8:8), but cannot.

Yes, Ted said to himself, the law is indeed promise, not performance. Thus the true fulfillment of the law can only come with the Spirit's coming and our release from the law by being crucified with Christ. That must be why Paul talks so much about not being under law but under the Spirit.

Ted translated The deeds of human nature can be seen. This is surely true, he thought. Human nature, or works of the flesh, work themselves out in actual deeds. The newspapers, magazines, radio, TV, videos, and movies are full of the descriptions of human degradation. Society at times seems to be so degenerate that it's a wonder that it even functions at all. Sin seems to be everywhere.

Ted went on with his translation Here is a list of some of them: fornication, uncleanness, licentiousness, idolatry, witchcraft, fighting, jealousy, strife, outbursts of anger, quarrels, dissensions, factions, outbreaks of envy, carousings, brawls and things similar to these. The news media is surely full of the descriptions of these things. One can see these things happening between nations, between families, between individuals. No one seems to be immune. Ted thought of his own experience and noted that some of the things listed included him also.

I have already spoken to you about these things. I have already told you that those who do such things as these will not inherit God's kingdom. Paul had forewarned them. Paul knew that when a man is filled with the Spirit, he doesn't practice such things. God's kingdom is a kingdom that manifests the workings of the Spirit though its individual members. Hence, anyone who inherits the kingdom will be governed and controlled by the Spirit.
Ted now translated what the Spirit produces in the individual *The fruit of the spirit is love, joy, peace, long suffering, graciousness, goodness, faith, meekness, self control. Against such things there is no law.* He said, “True, no society has ever made a law against such things.” In fact, every society that exists would not even have to make a law at all if the fruit of the Spirit were manifested in ALL of its members. He noted that the word fruit was singular hence the fruit of the Spirit is “Love” and all the other attributes naturally follow when love is implanted in the heart. Ted thought of 1 Corinthians 13.

*Those who belong to Christ Jesus are crucifying the flesh together with its passions and desires.* In the translation Ted noted that the word crucifying was an aorist which usually signifies punctiliar action. But Ted saw in Bligh’s book on Galatians page 205 that the aorist is an “inceptive aroist” which signifies the commencement of an act which still goes on. Hence the war between the Spirit and human nature is a war that goes on and on and on.

*If we live in the Spirit, we should also walk in the Spirit.* Ones whole life is to be controlled by the Spirit. Romans 8 is the chapter that puts things in perspective here, Ted thought.

*Let us not be conceited, irritate each other, or envy one another.* Paul sums up with the same type of statement that he used in verse 15 *If you are biting and devouring one another, beware, lest you be destroyed by one another.* It’s true, Ted thought, the law can be fulfilled by the one word “Love your neighbor as yourself.”

**Conclusion and Appeal**

What a breadth and depth Paul speaks from. He seems to touch all bases. If a person is going to make it in this world, if he is going to be led by the Spirit, he must allow his prejudices to disappear, he must allow the Spirit to work in his life, to kill its passions and desires. That means in a practical way segregation is out, inequality is
forbidden, and righteousness must flow like a mighty river and justice must be like an artesian well.
APPENDIX 2

Graphs and Tables

GRAPH 1

AGE GROUPS

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September 1989
GRAPH 2
ETHNIC GROUPS

September 1989

White
Black
Hispanic
Other
GRAPH 3
AGE GROUPS BY RACE

September 1989
GRAPH 4
WHITE AGE GROUPS

September 1989

1-7  8-14  15-18  19-24  25-40  41-55  56-64  64+

0  1  2  3  4  5  6  7  8  9  10  11  12  13  14  15  16  17  18  19  20  21
GRAPH 5
MALE / FEMALE WHITE AGE GROUPS

September 1989

Male
Female
GRAPH 6
BLACK AGE GROUPS

September 1989

Male  Female
GRAPH 7

MALE / FEMALE BLACK AGE GROUPS

September 1989

- Male
- Female
GRAPH 8
HISPANIC AGE GROUPS

September 1989

- 1-7
- 8-14
- 15-18
- 19-24
- 25-40
- 41-55
- 56-64
- 64+
GRAPH 9
MALE / FEMALE HISPANIC AGE GROUPS

September 1989

0 0.5 1 1.5 2 2.5 3 3.5 4 4.5
1-7 8-14 15-18 19-24 25-40 41-55 56-64 64+

Male
Female
GRAPH 10
OTHER AGE GROUPS

September 1989

<table>
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<tr>
<th>Age Group</th>
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<td>19-24</td>
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<td>64+</td>
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GRAPH 11
MALE / FEMALE OTHER AGE GROUPS

September 1989

Male
Female
GRAPH 12
MALE VERSUS FEMALE MEMBERSHIP
GRAPH 13

MALE / FEMALE AGE GROUP DISTRIBUTION

September 1989

- Male
- Female
GRAPH 14
MARITAL STATUS

September 1989

- Single
- Married
- Widow(er)
- Divorced
GRAPH 15
MALE / FEMALE MARITAL STATUS

September 1989

- Single
- Married
- Widow(er)
- Divorced

Male
Female
GRAPH 16
SOCIAL CLASS

September 1989

Upper
Middle
Lower
GRAPH 17
EDUCATION LEVEL

September 1989

- Grade
- HS
- College
- PostGrad
- Student
- Unknown
GRAPH 18
EMPLOYMENT STATUS

[Bar graph showing employment status in September 1989 with categories: White-collar, Blue-collar, Retired, Unemployed, Housewife, Student. The Blue-collar category has the highest number.]
GRAPH 19
ATTENDANCE

September 1989

- Regular: 90
- Somtimes: 10
- Never: 0
- Shutin: 0
- Backslider: 0
- Moved: 0
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1 Other means that the person is neither white, black nor Spanish.
2 NA means that the information is not available.
3 Elsewhere means that the person lives outside of the North Bronx-Yonkers area.
TABLE 32

QUESTIONNAIRES ANSWERED

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\*Respondent 7 commented on sermon eight but did not answer any of the other questions so was not counted in the total for sermon eight.
## SCHEDULE FOR SERIES OF MEETINGS

### MORE ABOUT JESUS
793 No. Broadway, Yonkers, NY 10701
914 963-6776

#### Glorious Beginning
Saturday, October 28, 1989
- The World In Crisis
- The Glorious End
- The Coming Crisis

#### Power Packed Living
Saturday, November 4, 1989
- Redeemed, but Commissioned
- Saved, but Sent
- Being Made Right
- The Truth, Please
- Please Turn Around
- Being Found — *He Knows my Name*
- Freedom
- Crucified Passions — *The Spiritual Walk*
- The Spirit in the Church
- My Gift

#### The Glorious End
Wednesday, November 15, 1989
- The Moving Conclusion — *The Crisis of the Ages*
APPENDIX 3

Billy Graham's "Single Church Crusdae"

Committees and Job Description

**EVANGELISTIC COMMITTEES**

Each Crusade begins and ends with the local church. It is the church that receives the blessing of spiritual revival and the joy of receiving into its fellowship those who give their lives to Christ.

The more personally involved people become, the greater the blessing they receive. Although the invitation to preach is extended to an evangelist, it is the church that provides the personnel for the committees who assist in preparing, conducting, and following up the series of meetings.

Several basic committees have proved to be effective and necessary. In adapting effective Crusade organization to fit the requirements of a church EVANGELISTIC meeting, the following committees are essential:

**STEERING COMMITTEE:**

The pastor, personal ministries leader, personal ministries secretary, chairperson and co-chairperson of all Working Committees, additional members-at-large as necessary, make up this committee. As its name indicates, this committee will coordinate all decisions, activities, dates, expenditures, and other details related to the meetings.

**WORKING COMMITTEES:**

Arrangements Committee
Attendance Committee
Counseling and Follow-up Committee
Music Committee
Nursery Committee
Operation Andrew Committee
Prayer Committee
Publicity Committee
Visitation Committee
Youth Committee

215
<table>
<thead>
<tr>
<th>ARRANGEMENTS COMMITTEE</th>
<th>The pastor or his personally-designated representative will want to serve as chairman of this committee, which will take care of the general arrangements, ushering and finances, attendant to all meetings in the church.</th>
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<tbody>
<tr>
<td>Chairperson</td>
<td></td>
</tr>
<tr>
<td>Co-Chairperson</td>
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<tr>
<td>Co-Chairperson</td>
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<tr>
<td>GENERAL ARRANGEMENTS</td>
<td>The church should be opened, lights turned on, heating and/or air conditioning cared for, PA system in order in sufficient time for the meeting to begin. Overflow facilities may need to be considered with attention given to seating arrangements, sound, and traffic pattern to this overflow area. All “emergency” procedures should be reviewed in advance.</td>
</tr>
<tr>
<td>USHERING</td>
<td>The regular usher staff should be scheduled to usher each meeting since they are already familiar with the ushering details, receiving the offering, distribution of necessary materials and crowd control related to the building. Special attention may need be given to the overflow facilities as the ushers play the key role in directing the congregation to these facilities, as well as receiving the offering, distributing materials, etc., on such special occasions.</td>
</tr>
<tr>
<td>FINANCE</td>
<td>A budget should be established well in advance of the meetings, in consultation with the pastor, the church Finance Committee and the evangelist. Decision should be made as to the amount each committee can spend, as well as the total expense. A decision also should be made regarding the amount to be raised through the offerings during the meetings. Usually, monies are already designated in the church budget to care for at least a portion of such special events. Check with the evangelist regarding any funds to be designated to special purposes.</td>
</tr>
</tbody>
</table>
ATTENDANCE COMMITTEE

The Attendance Committee has the responsibility of promoting through every possible avenue special attendance projects that will foster better crowds. Some suggestions that have been pursued successfully are:

Chairperson ____________________________

Co-Chairperson __________________________

Co-Chairperson __________________________

☐ Youth Nights - At least two a week to be designated by the evangelist in consultation with the committee. The sermon will be for young people and their parents and the youth departments of the church should be responsible for attendance those nights. A special guest Christian athlete to give his personal testimony may be advisable on these nights. A youth barbecue, singspiration, sports competition, etc., and other possibilities may be developed.

☐ Community Church Night - Possibly Tuesday night, at which time pastors of the neighboring churches will be invited to participate in the service with prayer, Scripture reading, etc. Also, delegations should be encouraged to attend in mass from all of the area churches; this may be enlarged to more than one night.

☐ "Pak-A-Pew" Night - The goal here is to fill a pew. Responsibility for this can be discharged in several different ways: an individual, a family, a business or professional contact, etc.

☐ Special Emphasis Night - Men's groups, Ladies' missionary groups, and other special emphasis groups may be promoted other evenings of the Crusade.

☐ A banquet series has also been effective in place of the usual evening service: one for men, a second for women, and a third for youth.

☐ All of the work of the Attendance committee should dovetail with the Operation Andrew Committee, Visitation Committee, and other groups promoting general attendance and in no way conflict, but supplement.

☐ A specific, different individual should be responsible for attendance each meeting. That individual should give a report to the congregation on his night of responsibility. Specific plans, responsibilities, and understanding are absolutely vital here. NOTHING LEFT TO CHANCE OR SIMPLY FOLLOWED IN A GENERAL WAY!
COUNSELING AND FOLLOW-UP COMMITTEE

Chairperson

Co-Chairperson

Co-Chairperson

☐ Establish dates and schedule instructor for training classes, determine and order materials to be used in training program.

☐ Recruit (meaning commit) prospective counselors and advisers to attend classes. The committee should accept responsibility to contact each Sabbath School teacher and group leader in the church to recruit as many people as possible to attend. Maximum attendance should be the goal in these classes. Even though an individual may not plan to counsel in the Crusade, he can greatly benefit from the classes. Additionally, a nucleus of 50 to 100 of the "best" people in the church should be personally recruited by the pastor for this training.

☐ Determine the area where counselors and advisors will sit during each meeting. Seating assignment may need to be the second row from the front or possibly throughout the auditorium. The counseling plan is to pair a counselor with each inquirer of the same sex and age group. Most of this pairing may be done at the front of the church with the exception of the balcony, which should be done as the people go downstairs.

☐ Work out seating, pairing, and counseling procedure with class instructor, evangelist, and pastor.

☐ During the Crusade meetings, the Counseling Committee will oversee the counseling activities by serving as counselors and advisers.

☐ Follow-up procedures should be carefully planned with the pastor. New member classes, home Bible study, prayer groups for new believers, etc.
MUSIC COMMITTEE

Chairperson ____________________________

Co-Chairperson ____________________________

Co-Chairperson ____________________________

☐ Determine and schedule personnel: director, instrumentalists, quartets, soloists, etc.

☐ Determine and order music to be used. Schedule choir members, soloists, and special groups with the evangelist.

☐ Recruit (meaning commit) choir members. The Music Committee should carry the responsibility of a personal contact with each music director or choir leader in the church and in the community. To sing in the Crusade choir, one should be a member of a choral group, at least 15 years of age, and able to read some basic music. Choirs from other churches should be invited to rehearse and participate.

☐ Usually the existing instruments in the church will be adequate, but not always.

☐ Coordinate choir rehearsal dates with Crusade chairman and all others involved.
NURSERY COMMITTEE

This is an area which is sometimes overlooked, but is of great importance to families who have young children.

Chairperson ________________________________

Co-Chairperson ______________________________

Co-Chairperson ______________________________

☐ The Nursery Committee should be chaired by a lady who, in turn, with her two co-chairmen will recruit (meaning commit) women who will take their turn in assuming the responsibility of infants and young children during the meetings. (It may be possible to use the regular nursery staff, but with several additional helpers added.)

☐ It is recommended that children six years and over accompany their parents to church (or as regular church nursery policy indicates). Check on this with a couple of people with children.

☐ It is recommended that the ladies in charge be established Christians in order to allow those who are not mature in the Lord to attend the meetings. In all cases, the nursery should be wired for sound from the auditorium so the workers may participate in the services at least in part.
It may be said without doubt ..." If Operation Andrew is successful, the Crusade is a guaranteed success. If this plan fails, the Crusade, also, will probably be much less than it could have been!

Chairperson

Co-Chairperson

Co-Chairperson

☐ In its simplest form, Operation Andrew is the personal, individual involvement of a Christian in bringing the unchurched and uncommitted to the meetings to hear the gospel. The five-step program of Operation Andrew is

☐ Pray, beginning now, for specific people (one to ten) you know who have a spiritual need.

☐ Cultivate their friendship.

☐ Bring them to the meetings.

☐ Encourage them to commit their lives to Christ.

☐ Follow them up until they are linked with the church and become growing, witnessing Christians.

☐ The Operation Andrew Committee should schedule its members to present this program to all the groups in the church.

☐ Operation Andrew Sabbath" should be planned with the pastor several Sabbath in advance of the meetings; Operation Andrew cards distributed in that service; the message preached on this topic and definite commitments to the program made.

☐ Even during the actual Crusade meetings, this program should be re-emphasized.

☐ It should be re-emphasized that if Operation Andrew works, the Crusade will be successful. If Operation Andrew fails, the Crusade may also be unsuccessful. It is not sufficient only to announce! This plan must be given maximum ACTION by the majority of the church membership.
Chairperson

Co-Chairperson

Co-Chairperson

- Recruit at least two prayer division leaders—the home division, which is the backbone of the program, and the special division to include business, professional, youth, etc.

- Give necessary organizational assistance so divisions can reach the largest possible involvement.

- Help promote prayer in all regularly organized church groups and do whatever is necessary to encourage group leaders and individual involvement both outside and inside the church prayer groups.

- Prayer groups should meet in homes, possibly Tuesday and Friday mornings, and evenings; special groups as possible, i.e., Sabbath morning men's breakfast, luncheons, after school “prayer snacks” for youth, etc.

- Coordinate necessary materials for prayer groups with the church office. (Mailings, prayer cards, posters, etc.)

- Encourage other pastors and congregations in the community to pray with your church in this special, all-out project of community-wide prayer saturation.

- Additionally, quite apart from the group meeting on Tuesdays, Fridays, Sabbaths, etc., every church member should be encouraged to spend five to ten minutes daily in personal prayer for the Crusade.

- Several churches have used a 24-hour “prayer chain” to good advantage. This may be scheduled immediately prior to the opening Crusade meeting. Volunteers should be enlisted for a specific period of time to cover the entire 24-hour period leading up to the 11:00 a.m. service. Some may be able to be responsible for a half hour, some for 15 minutes, etc. Even in the difficult hours of the early morning at least one person, if not more, should be in prayer.
The Publicity Committee is a very important avenue in extending the Crusade to the public. Essentially, its primary task is to inform the entire community of the Crusade meetings by means of posters, television/radio spot announcements, newspaper advertising, street banners, handbills, etc. (Bumper strips are generally not recommended unless your church membership represents the majority of people in the town and thereby provides maximum coverage.)

A sample advertising packet is available, consisting of materials which will be of help in promoting these meetings, along with a materials order blank for your convenience in ordering stock items.

This committee, to do an effective job, must explore every possible media to communicate the fact that something very special is taking place in your church.
VISITATION COMMITTEE

Chairperson ___________________________________________________

Co-Chairperson _________________________________________________

Co-Chairperson _________________________________________________

☐ Determine the geographic area to be visited (as large as possible).

☐ Recruit an area chairman for each major geographic area. Specific area assignments are necessary to avoid overlooking and overlapping.

☐ Have group meeting with area chairmen to challenge and inform them of responsibilities.

☐ Area chairmen, in turn, recruit and assign visitation workers. Nearly everyone can participate as this is a threshold visit only (no census or evangelism, as such). In fact, visitors should not enter the homes on this particular visit, except in an unusual situation. A verbal invitation is to be given, an advertising leaflet left and transportation offered.

☐ Encourage total membership to participate as visitation workers. For example, a “Visitation Sabbath/Sunday” has proved most successful. Families are encouraged to bring lunch to church; beverages provided immediately following the worship service while final instructions and assignments are given (the total assignment completed that afternoon).

☐ After visitation work has been completed, a report should be compiled for pastor’s review.

☐ Coordinate printing and supply of material with the Crusade chairman.
YOUTH COMMITTEE

Chairperson ________________________________

Co-Chairperson ______________________________

Co-Chairperson ______________________________

☐ The Youth Committee is to inform and encourage involvement of young people in the entire program — Counseling, Choir, Ushers, Visitation, Operation Andrew, Prayer, Attendance, etc.

☐ Special emphasis should be given to attendance in the training classes in the early stages of preparation. Usually 15 is the minimum age for counseling, but exceptions are made when the young person exhibits exceptional understanding and maturity. All teenagers should be encouraged to attend classes.

☐ Wherever possible, the evangelist should be scheduled at school assemblies, athletic banquets, etc., to extend the outreach of the meetings to as many youth as possible.

☐ A local, outstanding Christian athlete can possibly be featured the first night of the two scheduled “Youth Nights” to give his testimony. A barbecue for young people before the service, coke and pizza after the service, another night with guitar-led singing, selected testimonies, etc.

☐ The attendance Committee will aid in the promotion of general attendance during the Crusade meetings.
Countdown Schedule for Major Activities

Before crusade

Month # 4
1. Initial Planning Session (date: __________________________)

Month # 3
2. Committee Organization and Planning (date: __________________)
3. Committees order materials
4. Congregational mailing
5. Brief general announcements of the Crusade dates and evangelist to Media.

Week # 5
6. Morning message on “Lay Evangelism” or Witnessing” (date: _______)
7. *Pastor’s letter to congregation promoting training classes (dated: Monday ________)
8. Counseling classes begin for five consecutive Wednesday nights (Dates: ____________)

Week # 4
9. Morning message on “Prayer” (date: ______________________________________)
10. Afternoon of prayer and meditation at church – 2:00-5:00 P.M. (Date: ___________)
11. *Pastor’s letter to congregation promoting prayer groups (dated: Monday ______)

12. Home prayer groups begin Tuesdays and Fridays, 10:30 am and 7:30 P.M. and continue through Crusade
13. Begin Saturday morning Men’s Prayer Breakfast at church through Crusade (date: _________)
14. Begin other “special” prayer groups to continue through Crusade: youth, professional, etc.

Week # 3
15. Morning message on “Operation Andrew” (date: __________________________) Enclose Operation Andrew card in bulletin
16. *Pastor’s letter to congregation promoting Operation Andrew (dated: Monday_______) 
Enclose Operation Andrew card in letter
Week # 2

17. Morning message on “Involvement” (date: _________________________) (Possibly a guest speaker on this subject.)

18. *Pastor’s letter to congregation on total involvement in Crusade (dated: Monday________) (Witnessing, Prayer, Operation Andrew, Choir, Ushering)

19. Pastor’s invitational letter to other churches in community (dated: _________________)

20. Publicity Committee work executed (Posters in stores and on church members’ lawns, newspapers, churches, banners across streets, etc.)

21. Choir and ushers recruited and rehearsals as necessary

22. “Pastor’s letter to congregation on Visitation (dated: Thursday________) Emphasizing ... COME TO CHURCH NEXT SABBATH — Bring box lunch — Work on Visitation program

Week # 1

23. Morning message on “Visitation” (date: _________________________)

24. Visitation (dates: _________________________, Sabbath afternoon primarily and remainder during weekday evenings to complete work and revisit those not at home.)

Crusade Week

25. Dates _________________________

26. Time _________________________ Sabbath

27. _________________________ Nightly

28. Visitation to all “no response” homes early in the week

29. Operation Andrew, Choir, Ushering, Counseling (All committees — 100% involvement)

Following The Crusade

30. Follow-up ministries to those making commitments
Countdown for General Activities

Week 18: Initial Session

Initial Planning Session with Evangelist/Representative

Date: ________________

☐ Selection of Working Committee Chair-persons
☐ Budget preparation and ordering Evangelism Outreach materials
☐ Scheduling activities with the pastor and church board
☐ Establishing dates and priorities

Week 16: Committee Organization

Committee Organization and Planning

Date: ________________

☐ Select committee members
☐ Review plans and scheduled dates

Week 14: Planning Session

Planning Session # 2 which Evangelist/Representative

Date: ________________

☐ Train Working Committee Chair-persons
☐ Review schedule with Executive Committee Chair-person
☐ Re-establish dates and priorities for coming weeks with Evangelist/Representative and Executive Committee
☐ Finalize policies, procedure plans and budgets

Week 13: Budgets And Materials

Adopt budget and order materials

Date: ________________

☐ Detail budget made available
☐ Detail list of materials to order

Week 10: Introduction Of Team

Sabbath

Date: ________________

☐ Present a brief, general announcement of the Evangelism Outreach dates,
☐ Present Evangelist and Team
During week

- □ Monday Pastor's Letter #1 to congregation giving general information about the Evangelism Outreach, its dates, program and personalities.
- □ Make plans for Kick-off Banquet.

Week 9: Involvement

During Week

- □ FRIDAY Mail Pastor's letter # 2 on "involvement," so as to arrive at members' homes on Monday. Enclose the Involvement "YES" Card for the family to return to the church office.

Week 8: Involvement Continued

Sabbath

- Date: _____________

- □ Message on "Involvement"
- □ Distribute Involvement Bulletins and "YES" Cards as people arrive
- □ Call the Congregation to a Commitment to become involved in the preparations
- □ Sign Involvement "YES" Cards
- □ Collect Cards for Committee use

During Week

- □ Pastor's letter # 3 to other Churches in Community
- □ First PUBLICITY NEWS RELEASE OF PROJECTED CHURCH EVANGELISM OUTREACH
- □ Kick-off banquet
- □ Show slides: "The Crusade Story"
- □ Have each Chair-person -or someone from Committee tell the plans made for Evangelism Outreach preparation
- □ Distribute Budget Bulletin Insert
- □ Finance Committee begins personal contacts to raise budget
- □ Poster outreach displayed in church as soon as available
- □ Pastor's letter # 4 on "Prayer Program" mailed FRIDAY, so as to arrive at members' homes on Monday. Enclose Prayer "YES" Cards for families to return to church office.
Week 7: Prayer

Sabbath

Date: ________________

☐ Message on "Prayer"

☐ Distribute Prayer Bulletins and “YES” Cards as people arrive

☐ Call the congregation to a commitment to pray

☐ Sign Prayer “YES” Cards

☐ Collect for Prayer Committee use

☐ Financial needs shared with entire congregation, by the Finance Chair-person, to stimulate involvement in supporting the Evangelism Outreach budget

☐ Announce the every-member finance contact that begins the following week

Week 6: Witnessing

Sabbath

Date: ________________

☐ Morning Message on “Lay Evangelism or Witnessing”

☐ Distribute Christian Life and Witness Class Bulletins and “YES” Cards as people arrive
During Week

☐ Begin preparations for Operation Andrew Sabbath
  □ Literature
  □ Message
  □ Method of enlisting people
  □ Method of distribution buttons and folders

☐ News Release on Christian Lay Witnessing Classes

☐ Pastor's Letter #7 promoting Operation Andrew mailed on FRIDAY
  □ Enclose Operation Andrew “YES” Card. Include a “P.S.” about attending the Christian Life and Witness Classes.

Week 5: Operation Andrew

Sabbath

☐ Distribute Operation Andrew Bulletins and “YES” Cards as people arrive

☐ Call the congregation to a commitment to be “Andrews”

☐ Sign “YES” Cards (These are prayer lists to be kept by “Andrews”)

☐ Announcement concerning Christian Life and Witness Classes to begin the following Sabbath

☐ Distribute Buttons and invitation Folders to everyone. (One button and a minimum of 5 folders per person.)

During Week

☐ Pastor's Letter #8 promoting Prayer cells

☐ Telephone Blitz concerning the Christian Life and Witness Classes

☐ Begin Andrew Program
  □ Choose Club Leaders
  □ Train Club Leaders

☐ Begin “Special” Prayer Group
Week 4: Spiritual Renewal

Sabbath

Date: ________________

- Guest Speaker — (Emphasis on Prayer or Spiritual Renewal)
- Reminder announcement concerning the Christian Life and Witness Classes remaining
- Distribute “Home Lawn Signs” and Bumper Stickers
- Operation Andrew Clubs meet
- Adult ‘Bible Discussion Group’ Training (Lessons 1 & 2)

During Week

- Christian Life and Witness Class # 2 - Sunday
- Family Prayer Cells begin meeting - Tuesdays and Fridays
- Plan meal for Visitation Sabbath/Sunday
- Visitation Chair-person finalizes dividing visitation area into areas and assignments prepared
- News release about Operation Andrew campaign
- Christian Life and Witness Class # 3 - Sabbath
- Billboards placed (usually secured on a monthly basis)
- SABBATH - Posters placed in community businesses
- End of week - members place lawn signs in yards and bumper stickers on cars
- Possibly coordinator conduct teen ‘Bible Discussion Training on Sabbath

Week 3: Visitation

Sabbath

Date: ________________

- Visitation Promotion Sabbath
Distribute locally prepared bulletin insert: “Visitation Program”

Announce Visitation Sunday

Recruitment through signing of Visitation Commitment Care (prepared locally)

Reminder of closing Christian Life and Witness Class

Operation Andrew Clubs meet

Adult 'Bible Discussion Group' Training (Lessons 3 & 4)

During Week

Pastor's letter #9 promoting Visitation Sabbath

Enclose Visitation commitment Care

Christian Life and Witness Class # 4 - Monday

Family Prayer Cells meet - Tuesday and Friday

Publicity Chair-person finalizes program of advertising. All preparations underway to have publicity ready for release by following week.

Attendance Committee secures workers for Telephone Blitz

Week 2: Outreach Program

Sabbath

Date: ___________

Promotion of Future Activities of Evangelism Outreach Program

Encourage participation on Visitation Sabbath

Operation Andrew Clubs meet

During Week

Family Prayer Cells - Tuesday and Friday

Publicity work executed (newspaper, churches, radio, T.V., Mass Mailing.)

Choir rehearsals for Evangelism Outreach (as worked out with Outreach musicians)

News release about Visitation Sabbath should appear on Friday or Saturday Church Page

Christian Life Witness Class # 5.
Week 1: Visitation Day

Sabbath

Date: ____________

☐ Visitation Day
☐ Visitation workers dinner (including brief instruction time)
☐ Visitation in afternoon
☐ Operation Andrew Clubs meet
☐ Choir rehearsal for Evangelism Outreach (as worked out with Outreach musician)
☐ Verbal 'Visitation Report' in Evening Service

During Week

☐ Visitation to all "No-Response Homes" - Monday and Tuesday
☐ Family Prayer Cells - Tuesday and Friday
☐ Ushers meet for training and assignments - Wednesday
☐ Procedure Class for counselors - Wednesday
☐ Telephone Invitation Blitz prepared in final form by Attendance Committee
☐ Final Planning Session # 4 - with Evangelist/Representative
☐ Christian Life Witness Class # 6.
☐ Teen 'Bible Discussion Group' Training - Saturday (Lessons 1 & 2) - if not done previously
☐ Choir rehearsal for Evangelism Outreach (as worked out with Outreach musicians)
☐ Print "Visitation" Report in Sabbath morning Bulletin

Crusade Begins

Opening Sabbath: Total Commitment

Date: ____________

☐ Call to Total Commitment
☐ Re-emphasize Operation Andrew, especially the invitation aspect

During Crusade

☐ Daily Phone Invitation Blitz
☐ Daily Visitation
☐ Evangelism Outreach each night
### Crusade Follow Up

**Closing Sabbath Of Evangelism Outreach**

Date: ____________

- Challenge to "Follow-up" and "Nurture" new Christians
- Announce formation and beginning of Bible Discussion groups for Teens and Adults
- Encourage prayer for Group Leaders and new Christians
- Encourage "Andrews" to undergird those on "YES" Cards throughout coming week

**During The Last Week**

- Organize Bible Discussion Groups with Discussion Leaders
- Discussion Leaders telephone those who will be in their group making plans for groups to begin meeting the following week
- Pastor sends a letter (Letter #10) of encouragement to each person who came forward during the Evangelism Outreach
- News release giving statistics of Outreach and formation of Bible Discussion Groups
- Counselors make personal contacts with those who came forward

### WEEK 1: Discipleship

**Sabbath**

Date: ____________

- Morning message challenging every Christian to "disciple" new Christians
- Announce beginning of Bible Discussion Groups this week
- Perhaps print in bulletin location of various groups

**During Week**

- All Bible Discussion Groups Begin This Week
  - Adults continue for seven weeks
  - Teens continue for six weeks
  - Incorporate into various organizations of the church
Week 4(approximately) After Evangelism Outreach

Final meeting of Evangelism Outreach Executive Committee for evaluation of Outreach ministry, follow-up, etc. Preparation of report to Official Board. Executive Committee disbands.
Construct. A construct is a concept, an idea, a thought, or an image that is to be conveyed.

Criticism. Criticism is the careful and methodical investigation of the Bible from a particular perspective. Textual criticism is the careful and methodical investigation of the biblical text to ascertain the best possible text. Literary, redaction, rhetorical, etc. criticisms are careful and methodical investigation from their perspective.

Excursus. It is a short essay on an important word or phrase.

Image Grid. The image grid is the fusing together of images, examples, illustration, and other items to form the construct.

Monograph. It is an essay on a word, concept, or other important phrase, usually much longer than an excursus.

Move. Move as used herein is a new term for the old term “point” as in making “points” in a sermon (though the term “move” cannot be equated straight across the board with the term “point”). Each move has an opening statement and some sort of closure. Each “move” is a unit of thought, though generally it does not take more than three or four minutes to execute. Each move, however, is related in a rational way with the other moves in the sermon to form a plot. A series of moves
rational way with the other moves in the sermon to form a plot. A series of moves should be a series of steps. A series of moves leads toward a conclusion, the same as one step after another leads to a specific destination. Each move in a sequence of moves builds on the previous one much the same as a sequence of steps depends on the previous step in order to reach a desired goal.

**Plot.** A biblical plot is a logical sequence of well-formed individual moves based on the Bible.

**Point of View.** Point of view is the perspective from which the sermon is going to be preached.

**Sketch.** A sketch is a sequence of moves that have been expanded into meaningful statements relevant to the hearers.

**Theological Construct.** A theological construct is a biblical plot that has a logical sequence of well-formed developed moves. It has a particular point of view, an introduction and conclusion, and conveys a biblical idea, concept, thought, or image.
SOURCES

Selected Bibliography

Commentaries


**General Works**


Greek Tools:


Periodicals


Translations


VITA

Rollin LaVerne Shoemaker is currently pastoring the Manor Road Seventh-day Adventist Church in Staten Island, New York.

He graduated from Walla Walla College in Engineering Physics, took a degree in Physical Science from Oregon State University (MS), had an academic year fellowship to study higher education at George Peabody College for Teachers, received his BD degree from Andrews University, and a Master of Sacred Theology degree from Union Theological Seminary in New York City. He taught mathematics at Benedict College in Columbia, South Carolina and has pastored several churches in the New York City area.