PREACHER AND SPIRITUALITY

A HOMILETICAL STUDY IN THE LIGHT OF PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20

HYUN KYU KIM

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HYUN KYU KIM (TH. M)

A thesis submitted in fulfilment of the requirements for the degree of

THEOLOGIAE DOCTOR

in the Faculty of Theology of the

POTCHEFSTROOMSE UNIVERSITEIT

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CHRISTELIKE HOËR ONDERWYS

PROMOTER: PROF. DR. C.J.H. VENTER

1999

ACKNOWLEDGEMENTS

LORD God of our ancestor Jacob, may you be praised for ever and ever!
You are great and powerful, glorious, splendid, and majestic.
Everything in haven and earth is yours, and you are king, supreme ruler over all.
(I Chronicles 29:10-11)

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CHAPTER 1: INTRODUCTION

1.1 PRELIMINARY DEFINITION OF TERMS USED IN THIS STUDY

1.1.1 The term 'preaching'

Preaching is the official rendering of *the Word of God* to his congregation (Venter, 1976A:Studiestuk No. 108, Nov.). The Second Helvetic Confession (1566) succinctly sums up the Reformation's view of preaching: *'The preaching of the Word of God is the Word of God.'* Preaching, therefore, is the very Word of God when a preacher, called by God, preaches the Word of God.

1.1.2 The term 'preacher'

Stott (1983:135 -136) describes the preacher as a herald (I Cor. 1:23; II Cor. 4:5). The herald has been given a message of good news and been told to proclaim it. Lloyd-Jones (1981:61) mentions the preacher as an ambassador for Christ (II Cor. 5:20; Eph. 6:20). An ambassador has been commissioned to serve as an envoy in a foreign land. He is not a man who voices his own thoughts, his own opinions or views or his own desires. He speaks with the voice of the person who sent him. A preacher, therefore, is a person who has been called by God in order to proclaim the Word of God.

1.1.3 The term 'homiletics'

The earliest Christian sermon was called a 'homily', a term deriving from the Latin *homilia*, 'a conversation' (Wallace, 1974:479). Manton (1990:72) states that 'homiletics is the study of the principles of conversing; that is, of preaching. In this regard Stanfield (1972:141) mentions that 'homiletics may be defined as the art of preaching (also, Wallace, 1974:479). Stacey (1983:270) says that 'Homiletics is concerned with the sources of sermons, their doctrinal and ethical content, progression of thought, preparation for the pulpit and delivery'. Accordingly, homiletics is properly defined as the science of preparing and delivering a discourse based on Scripture.

1.1.4 The term 'spirituality'

It is important to define 'spirituality' correctly because there are some misunderstandings in Christian circles. The most popular definition is to think that it is an opposite conception of body or substance. As a result Christian spirituality and general life is separated, and it is understood as something of the mystical world (Ann, 1993:38). Spirituality is *not* a kind of mysticism which occurred mostly in the medieval period. It is *not* charismatism and passionism as found in the Neo-pentecostal Movement today.

Cole (1993:60-61) states that 'Christian spirituality refers in particular to that cluster of attitudes, beliefs and conduct that are a response to God's grace in the gospel'. He goes on to say that 'such a spirituality can be described usefully as orthodoxy of belief, orthopraxis in conduct and orthokardia in attitude. For a New Testament perspective, Christian attitudes, beliefs and conduct arise out of response to God's grace in the gospel of our Lord Jesus Christ (cf. Rom. 12:1-2; Eph. 4:1-3; Col. 3:1-17)'. Cole (1993:50) also says that Christian spirituality is a response spirituality, rather than a form of ladder spirituality. A ladder spirituality sets out the rungs of attitude, belief and conduct which must be climbed to reach God or the ultimate. A response spirituality, on the other hand, lives out the relationship established by the Other. In this regard, Venter (1998:467) mentions that the basis of real spirituality is God's compassion for people who do not deserve it.

Louw (1988:5) mentions that 'the Reformed spirituality does not mean a mystic union with God. It rather presupposes a knowledge of religion from the objectivity of Christ's merit and the grace of God. The danger of this Reformed spirituality lies therein that it can reduce godliness to a purely cognitive matter. Even Calvin warns that godliness is not only an intellectual matter'. According to him, Christian spirituality means: *operational faith*; an existential openness to God and a thorough knowledge of God's presence in reality. Spirituality describes the *new lifestyle* of a Christian in the world (Louw, 1988:1). In this regard, Venter (1998:467) states that real spirituality means a total commitment and dedication to God with a joyful heart and a totally new programmed way of thinking.

In short, Christian spirituality can preliminary be defined as *to live before God (coram Deo)* everyday and in all circumstances in the world (Snyman, 1997:376; Louw, 1997:17; Velema, 1992:28). Schwanda (1996:119) says that 'Characteristic of Reformed spirituality is the awareness that God is present equally Tuesday at work, Thursday at home, and Sunday in worship. Because all of life belongs to God, God is always with us'. More details of spirituality will be stated in the chapter 4.

1.1.5 The term 'basis-theory'

Heyns and Pieterse (1990:53) define a basis-theory as a subject-directed theory that develops within a specific subject for the aims of that subject. Hendriks (1992:38) defines a basis-theory as a theological theory that captures the normative-ethical function from a biblical-dogmatical point of view and expresses the aim and heart of the church. When Hendriks formulates a practical theoretical basis-theory for the services in the congregation, his study is strongly biblical-orientated (Van den Berg & Dreyer, 1995:214).

In short, basis-theory from the Scriptural revelation, systematically describes the essence and the aim, for example, of communicative acts, or the church within which these communicative acts occur. (Venter, 1997:17).

1.1.6 The term 'practice-theory'

In the other domain, the formation of practice-theoretical theory occurs. Each act in practice has a theory as basis. This theory can be intentional or unintentional as well as richly stratified. This theory has its place in the march of time and is an extension of history (Heyns & Pieterse, 1990:30). Practice-theories are theories already functioning in practice or are the purpose for the practice (Heyns & Pieterse, 1990:23). It is the responsibility of the practical theology to consider which theories are fundamental to the practice and to control, if they are effective (Heyns & Pieterse, 1990:24).

In short, practice-theory describes how a base-theory is supposed to function in practice. Both basis-theory and practice-theory, however, have to do with the same reality (Venter, 1997:17).

1.1.7 The term 'meta-theory'

Meta-theory is the theory wherein we can find that scientific origins spelled out, and we universally share these origins with other subjects (Heyns & Pieterse, 1990:53). When the practice theories are formulated, the perspectives of the meta-theories play a prominent role. This determines the perspective on the data (Heyns & and Pieterse, 1990:129).

No practice has ever, or will ever, develop in isolation. Therefore there will always be meta-theoretical links with one or more sciences as such. These meta-theoretical connections are not static, neither single standing (Van Den Berg & Dreyer, 1995:211).

1.2 BACKGROUND AND PROBLEM STATEMENT OF THIS STUDY

1.2.1 Background of this study

Mainline Protestant churches have been declining more and more in various parts of the world since the 1960s (Stott, 1983:338; Harrop, 1996:278). Some local churches and certain denominations, of course, are still continuously growing in their specific situations. Green (1996:9) states that 'all of the so-called mainline churches of the United States, Canada, and Europe have reported steady decline in membership for several decades now'. It is happening all over the whole world.

In America many congregations are struggling with declining membership and poor attendance at evening worship services (Jost, 1996:5). In Germany the number of believers represents a five-percent drop since a similar survey in 1992 (Van Houten, 1997:3). In South Africa, most of the mainline churches have been declining in numbers since 1981 (Hendriks, 1995:40-41). The churches in Korea have been declining since the early 1990s.

Kim (1993:77) mentions that the 'Fossilization Phenomenon' in conservative churches today is like AIDS of the church at the end of 20th century. He goes on to say that 'the fossilization phenomenon has distinctive features: the loss of vitality, empty churches, decline of the church members, formalism of faith, the loss of compassion for evangelism, a striking decrease of conversion, a superficial worship, ethical problems in the church, and skepticism of young people in the church. These Christian evils are now spreading like an epidemic'.

The decline, all over the world, is one of the most serious problems in today's mainline churches. We either grow or we die. The decline is not a way of life but of death (Willimon & Wilson, 1987:75).

1.2.2 Problem statement of this study

1) In as much as the decline of the church is serious, there are various ways to explain it. Mulder (1991:205) states that as our contemporary society changes into an economic society, people marry late in life and want to have fewer children and divorce is increasing gradually. According to him, a powerful factor is demographics. Van Wyk (1992:204-206) says that the church has to strengthen education in order to solve the decline. Willimon and Wilson (1987:76-77) state that one factor of the decline is the bureaucratic attitude of the church's leaders. Algera points out a lack of evangelism: 'if churches do not lead people to Christ, and if we do not reach out to people in our community, we will die' (Jost, 1996:6).

These are all reasonable factors to explain the decline of the church. The church, however, is born of the Word. Through preaching, the Word again bears the church from fallen mankind. Forsyth states that 'it is, perhaps, an overbold beginning, but I will venture to say that with its preaching Christianity stands or falls' (Stott, 1983:38). Thus *the decline of the church today is very closely related to the decline of preaching* (Lloyd-Jones, 1981:16,34; Stott, 1983:43,338; Van der Walt, 1987:15).

In this regard, preaching should be investigated more closely relating to the decline of the churches today.

2) Why has preaching been declining in the church today? There are many possible factors influencing the power of preaching. Vorster (1996:71-72) points out three factors: *Secularisation* makes people turn away from the Word of God, *post-modernism* makes people not accept the Word of God as the absolute, and the development of communication by *the cybernetics revolution* weakens the one-way preaching method. In spite of various factors, however, the most important two factors on which Paul focuses in II Timothy 4:2-5, are: *the congregation and the preacher himself.*

Which one is more serious? It is not just under the pulpit but on the pulpit. Runia (1983:15) states that 'the problem is ... usually preachers themselves!' If the preacher is awake and powerful spiritually, his preaching can change the congregation even

though they are stubborn and secular. Thus one can say that *the decline of preaching is very closely related to the preacher, who may have lost power and love toward God and man.*

In this regard, the preacher himself should be studied more closely relating to the decline of preaching in the light of Scripture.

3) As mentioned above, preaching is very closely related to the life of the church. What a striking irony it is that contemporary homiletics has developed dazzlingly during the past twenty years, while the church has been staggering during the same period (Trotter, 1995:237). How can we explain such disharmony? One comes naturally to the conclusion that there are some problems in contemporary homiletics. If this is the case, what is the problem of the contemporary homiletics? Contemporary homiletics focuses mostly on style, method, delivery, skills of preaching and hermeneutical methods of the text (Trotter, 1995:237). Most books on homiletics which have been issued in the English-speaking world after 1970 do not deal with the preacher himself (Kim, 1997:6). It seems that *contemporary homiletics neglected dealing with 'the preacher himself'.*

In this regard, the preacher himself should be studied more closely in relation to the present situation of the church.

4) Preaching is the communication of truth by man to men. Preaching is the bringing of truth through *personality* (Brooks, 1969:5). Preaching is the proclamation of God's message by *a chosen personality* to meet the needs of humanity (Broadus, 1979:3). Thus it is necessary to investigate the preacher profoundly relating to his personality.

The preacher's personality relates very closely to his spirituality. The preacher's spirituality governs his personality and his whole life, especially not only when he prepares the sermon and delivers it to the congregation, but also when he visits and counsels members of his congregation during the week. Accordingly, it is very important to study the preacher in connection with his spirituality.

Furthermore, Lovelace (1988:25) made a noticeable statement: 'as I began to study movements of spiritual awakening in Protestantism, I had a scholarly awakening. I woke up to the fact that *spirituality was a drastically neglected subject among scholars'.*

In this regard, a study on the preacher's spirituality is strongly required in the light of Reformed tradition and Scripture relating to the decline of the church today.

5) Concerning the preacher's spirituality, a study have been done by the researcher in 1997 (Th.M dissertation). This is a general and simple approach to the preacher's spirituality which was investigated in the light of the Pastoral Epistles. In general, the preacher's spirituality is clearly reflected on the sermons that he preaches to hearers

directly. Thus a closer and deeper study on the preacher's spirituality expressed in his sermons, is necessary.

In this regard, a study on the preacher's spirituality based on the sermons in Acts, could be profitable. Acts is filled with sermons including speeches which constitutes about half of the entire book (Kistemaker, 1995:8). Johnson (1997:11) also mentions that 'Luke illustrates his persistent reminders that "the word was growing" by preserving a substantial sample of Christian preaching. At least thirty percent of the text of Acts consists of apostolic preaching, either in fairly full form or in summary'.

There are today some discussions on the issue whether these sermons in Acts are reported sermons, or newly devised sermons by Luke, the author. Dibelius and his followers (Haenchen, Conzelmann and Schweizer etc.) say that sermons in Acts are not intended as reports of what Peter or Paul or someone else may have said on such and such occasion, but are compositions and the creation by the author because of the *uniformity* of the sermons. (Gasque, 1974:232-234; Schweizer, 1966:208, 214). On the other hand, Bruce (1974:53-57) states that the sermons in Acts are not mere rhetorical exercises, nor are they introductions simply as vehicles for the author's own reflections or interpretations. In this regard, Gasque (1974:247) mentions that in spite of all the *similarities* (uniformity) which exist among the sermons in Act, the *differences* are greater. Thus it is acceptable that all the sermons in Acts are reported sermons.

Preachers in Acts are preachers who expands the kingdom of God (the early church) through empowering by the Holy Spirit. Therefore it is useful to study the preachers in Acts in order to re-equip contemporary preachers who ministers to the churches which is in decline today. Dudley (1978:147) says that some twenty-three principal sermons including speeches in Acts are made by apostles and Christian leaders. Paul's preaching occupy, in quantity, more than half of the sermons in Acts. It is noticeable that *the most effective preacher in Acts is Paul*.

Paul is easily the most accessible figure in first-century Christianity, arguably the most important, and he has been the subject of countless scholarly studies, especially as a theologian, a missionary or evangelist (Furnish, 1994:3). *Unfortunately, however, Paul have almost not been studied as a model of the preacher and spirituality.*

Stowers (1984:60-61) states that one important source for Paul's preaching activity is the Acts, especially Acts 14, 17 and 20. According to Charles (1995:48), there are three great and representative sermons by Paul in Acts: sermon at Antioch to *Jews* (Ch. 13), sermon at Athens to *heathens* (Ch. 17), and sermon at Miletus to *Christian leaders* (Ch. 20). Charles (1995:48) goes to say that the diversity of audience surely is not by chance. Thus one can comprehensively evaluate Paul's sermons because of his different audience.

In fact, Chapter 13 and 17 have rich material concerning the basic needs for preaching and the preacher (Willimon, 1988B:161). On the other hand, chapter 14 and 20 have a lot of material concerning the preacher's spirituality and its praxis. In chapter 20 especially, Paul looks back over his own work and confesses his life-style and personality as a pastor (Marshall, 1991:329). Accordingly, chapter 13, 14, 17 and 20 among Paul's sermons in Acts can be identified in order to study the preacher and his spirituality. *Unfortunately, however, the preacher and his spirituality have not been studied enough in depth in the light of the Scripture, especially at the hand of Paul's sermons in Acts.*

In this regard, it is required strongly to study Paul's sermons in Acts, especially, chapter 13, 14, 17 and 20 in relation to the preacher and his spirituality for the sake of the renewal and the vitality of the church today.

The questions which arise from this problem, are:

* *What is preaching in the light of Paul's sermons in Acts 13, 14, 17 and 20?*
  Because preaching is very closely related to the decline of the church, the nature and meaning of preaching should, first of all, be investigated in the light of basis-theoretical perspectives.

* *Who is a preacher in the light of Paul's sermons in Acts 13, 14, 17 and 20?*
  Because the decline of preaching is very closely related to the preacher, a study concerning the work and role of the preacher should be investigated in the light of the basis-theoretical perspectives.

* *What is spirituality of the preacher in the light of Paul's sermons in Act 13, 14, 17 and 20?*
  The loss of power of the preacher is very closely related to spirituality which governs one's personality and whole life. Thus a study on the preacher's spirituality should be investigated in the light of basis-theoretical perspectives.

* *What is the relationship between the preacher's spirituality and the world, situations in which the preacher ministers?*
  It is necessary to investigate the preacher and his spirituality within the context of concrete life in the world and situation in which he exercises his spirituality.

* *What is a hermeneutical interaction between the Word and situations in exercising spirituality?*
  In order to suggest some the guideline for the praxis of the preacher's spirituality, it is necessary to investigate a hermeneutical interaction between basis-theory and practice-theory

1.3 AIM AND OBJECTIVES OF THIS STUDY

1.3.1 Aim of this study

The main aim of the suggested research is to investigate the Scriptural foundation of the preacher and his spirituality in the light of Paul's sermons in Act 13, 14, 17 and 20; and to suggest some guidelines for the praxis of the preacher's spirituality in order to re-equip the preacher spiritually for the sake of recovering the renewal and vitality of the church today.

1.3.2 Objectives of this study

For this aim, the following objectives must be attained;

* to study and define more closely *'preaching'* in the light of Paul's sermons in Act 13, 14, 17 and 20;

* to study and define more closely *'the preacher'* in the light of Paul's sermons in Act 13, 14, 17 and 20;

* to study and define more closely *'spirituality'* in the light of Paul's sermons in Act 13, 14, 17 and 20, especially spirituality in relation to the preacher;

* to study the relationship between *'the preacher's spirituality and the world, situations'* in which he minister in the light of practice-theoretical perspectives;

* to study *'a hermeneutical interaction'* between basis-theory and practice-theory, and to suggest *'some guidelines for the praxis of the preacher's spirituality'*

1.4 CENTRAL THEORETICAL ARGUMENT OF THIS STUDY

The central theoretical argument of this study is that one of the main reasons for the decline of the church today is inter alia to be found in the decline of preaching. The decline of preaching today may be fundamentally caused by preachers. The best way, therefore, to recover the renewal and vitality of the church today is to re-equip the preacher spiritually. In other words, the preacher has to recover the image which is portrayed in Scripture, especially in Paul's sermons in Acts 13, 14, 17 and 20.

1.5 METHOD OF RESEARCH OF THIS STUDY

This study is undertaken from within the Reformed tradition. For this study a connection will be made with the model of Zerfass (1974:166 ff.) which effected to the formation of Practical theological theory (see also Venter, 1996:25-26).

Concerning the design of basis-theory, the method will be mainly exegetical in accordance with the grammatical-historical method (Coetzee, 1997). Relating to analysis of word, a connection will be made with the analysis of semantic domains according to the model of Louw & Nida (1989).

In the meta-theoretical area, the method will be mainly eclectic according to the model of Stoker (1961:56 ff.). This method includes the selecting and ordering of relevant material by analysis and interpretation from especially homiletical literature and psychology to fit into the set-up of the research.

1.6 CHAPTER DIVISION

This study will be divided as follows:

Chapter 1   will cover the background and problem statement, aim and objective, central theoretical argument, and research method of this study.

Chapter 2   will focus on 'basis-theoretical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on preaching'.

Chapter 3   will focus on 'basis-theoretical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher'.

Chapter 4   will focus on 'basis-theoretical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher's spirituality'.

Chapter 5   will focus on 'practice-theoretical perspectives on the world and situations in which the preacher exercises spirituality'.

Chapter 6   will focus on 'a hermeneutical interaction between the Word and situations in exercising spirituality: some guidelines for the praxis of the preacher's spirituality'.

Chapter 7   will contain the final results of this study and offer the consequences in a final conclusion.

CHAPTER 2. BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON PREACHING

The decline of the church today may basically caused by the decline of preaching as pointed out in the previous chapter (see 1.2.2). Schuringa (1995:193) states that 'the vitality of Reformed preaching as she awaits the coming of her Lord is the hope of the church in the world today. The vitality of the church's preaching is central to her life and liveliness. Vital preaching is the hub around which the life-wheel of the church's ministry must rotate. If there is deadness in the church, diagnosis should begin in the pulpit. The overall vitality of the church can hardly be expected to exceed that of her preaching.' Accordingly it is necessary to examine and investigate preaching for the sake of recovering the renewal and vitality of the church. What is preaching in the light of Acts 13, 14, 17 and 20? This will be the theme in this chapter. This chapter, therefore, will deal with the following (All English verses of Scriptures used in this chapter will be quoted from the New International Version):

1. Defining the term 'preaching'
2. The necessity of preaching
3. The purpose of preaching
4. The essential subject of preaching
5. The central place of preaching
6. Preaching as the Word of God
7. Preaching as the deed of God
8. The power of preaching
9. Preaching as an act of worship
10. Final basis-theoretical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on preaching

2.1 DEFINING THE TERM 'PREACHING'

2.1.1 The words relating to 'preaching' in Paul's sermons in Acts 13, 14, 17 and 20

There are many terms used for preaching. In his discussion of κηρυσσω (meaning, "I preach", or "I proclaim"), Friedrich (1978B:703) notes at least thirty-three different verbs employed by New Testament writers to portray the richness of biblical preaching. There are fifteen different verbs used for 'preaching' in Paul's sermons in Acts 13, 14, 17 and 20. In this study nine verbs of them have been identified because they have the most central aspects of preaching. They are:

1) ευαγγελιζομεθα - ευαγγελιζομενοι - ευηγγελιζετο - ευαγγελιον
   Acts 13:32; 14:7; 14:21; 14:15; 17:18; 20:24

2) μαρτυρουντι - διαμαρτυρομενος - διαμαρτυρασθαι - μαρτυρομαι

Acts 14:3; 20:21; 20:24; 20:26.

3) καταγγελλεται - καταγγελλω - κατηγγελη - καταγγελευς
Acts 13:38; 17:3; 17:13; 17:18

4) λαληθηναι - λαλησαι - λαλουντος - λαλησαντες
Acts 13:46; 14:1; 14:9; 14:25.

5) παρακλησεως - παρακαλουντες - παρακαλεσας
Acts 13:15; 14:22; 20:1; 20:2.

6) διελεξατο - διελεγετο
Acts 17:2; 17:17; 20:7.

7) προκηρυξαντος - κηρυσσων
Acts 13:24; 20:25.

8) διδαξαι - διδασκαλοι
Acts 13:1; 20:20

9) επειθον - επεισθησαν
Acts 13:43; 17:4.

2.1.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on 'preaching'

2.1.2.1 ευαγγελιζομεθα - ευαγγελιζομενοι - ευηγγελιζετο - ευαγγελιον

This term is used six times in Paul's sermons in Acts 13, 14, 17 and 20 (13:32; 14:7; 14:21; 14:15; 17:18; 20:24). Louw and Nida (1989B:412) state that ευαγγλιζω means to communicate good news concerning something (in the New Testament a particular reference to the gospel message about Jesus) - 'to tell the good news, to announce the gospel.

In Acts, Luke describes the apostolic preaching as ευαγγελιον (Acts 15:7; 20:24), but not the preaching of Jesus. Particularly instructive in this context is the alteration of ευαγγελιον in Mk. 10:29 to βασιλεια in Lk. 18:29. This suggestion is not cost by the fact that Luke evidently has a special predilection for the verb ευαγγελιζεσθαι. It no longer has the pregnant meaning which it has for Paul, who uses it to embrace all the works of Jesus, but has almost become a technical term for proclamation. Further evidence in this direction is provided by the fact that it is used interchangeably with other verbs of proclamation like κηρυσσειν (cf. Lk. 4:43; 9:6; and also Lk. 20:1), καταγελλειν (Acts 13:5, 38; 15:36; 16:17; 17:23; 26:23), διδασκειν (Lk. 20:1). Moreover, Luke generally qualifies this oral proclamation by a phrase like 'kingdom of God' (4:43; 8:1) or 'Jesus' (Act 5:42; 8:25; 11:20) (Becker, 1976:112-113)

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Strecker (1991:70) states that 'in Acts ευαγγελιζω is a technical term for the preaching of the Jerusalem apostles (5:42; 8:25) and the early Christian missionaries (8:4, 35, 40; 11:20), especially Paul and his companions (13:32; 14:7, 15, 21; 16:10; 17:18).

*   Deductions

The above-mentioned word, ευαγγελιζεσθαι (to announce the gospel), is a technical term meaning proclamation, and is virtually synonymous with κηρυσσειν. This verb underscores that the message about Jesus Christ and the kingdom of God is a joyful message.

2.1.2.2 μαρτυρουντι - διαμαρτυρομενος - διαμαρτυρασθαι - μαρτυρομαι

This term occurs four times in Paul's sermons in Acts 13, 14, 17 and 20 (14:3; 20:21; 20:24; 20:26). Louw and Nida (1989B:418) state that μαρτυρεω means to provide information about a person or concerning an event of which the speaker has direct knowledge - 'to witness'. They (1989B: 413) also say that διαμαρτυρομαι means to make a serious declaration on the basis of presumed personal knowledge - 'to declare, to assert, to testify'.

Beutler (1993:390) states that the word in Acts means that 'someone has received a good witness' or 'has a good reputation' (Acts 6:3; the seven; 10:22; Cornelius; 16:2, Timothy; 22:12, Ananias). Coenen (1978B:1043-1044) states that a new aspect of the concept of being a witness is revealed by Luke in Acts. Μαρτυρεω is used in the sense of human attestation for good conduct, i.e., to confirm some situation (Acts 16:2; 22:5, 12), or for someone's good name (Acts 6:3, those who cared for the poor; 10:22, Cornelius; 26:5, Paul). Μαρτυρησαι occurs for the first time in Acts 23:11 without an objective, meaning 'to bear witness' in the sense of proclaiming Christ. For Luke it is the apostles, the disciples, who have been commissioned by Jesus with the proclamation of the message of the kingdom, who are witnesses. They are more precisely defined in Acts 1:22 as witnesses of the resurrection of Jesus (cf. Acts 2:32; 3:15; 13:31; 26:16).

*   Deductions

The verb μαρτυρειν (to testify, to bear witness) is a legal term indicating the communication of the truth of the gospel from one who has a firsthand knowledge. This verb, in so far as it is applicable to present-day preaching, indicates that all true preaching has to adhere to the apostolic tradition.

2.1.2.3 καταγγελλεται - καταγγελλω - κατηγγελη - καταγγελευς

This concept is used four times in Paul's sermons in Acts 13, 14, 17 and 20 (13:38; 17:3; 17:13; 17:18). Louw and Nida (1989B:411) mention that καταγγελλω means to announce, with the focus upon the extent to which the announcement or proclamation

extends - 'to proclaim throughout, to announce, to speak out about'. According to them, the translation of the word 'to preach' depends essentially upon the context, in other words, upon the content of what is announced or proclaimed.

Broer (1991:256) states that the word occurs eleven times in Acts. In Acts 13:5; 15:36; 17:17 καταγγελλω has the 'Word of God' as its objective. καταγγελλω is clearly a technical term used by Luke for missionary preaching (cf. 17:3 and 16:17). The content of the sermon, even with all of the differing nuances of the speeches (cf. 4:2; 13:38; 17:23), is clearly unified in Jesus Christ (17:3) and God's saving acts in and through him (cf. also 8:14; 11:1).

Luke uses different verbs of proclamation in Acts; Instead of καταγγελλω τον λογον του θεου/ του κυριου, he can also and without any noticeable difference in meaning use λαλεω τον λογον του θεου/ του κυριου (cf. Acts 4:29, 31; 8:25; 16:32). Acts 15:35 is thus especially instructive, in so far as here διδασκω, ευαγγελιζομαι, and καταγγελλω are used in succession with τον λογον του κυριου as objective. Luke probably did not differentiate between these phrases, although he can consistently, as in Acts 4:2, designate the apostolic preaching in general with διδασκω and can use καταγγελλω for a special aspect, in consideration of the Sadducees who are present. Acts 26:23 is included in this usage, while in 3:24 καταγγελλω almost takes the meaning of προκαταγγελλω: *promise, prophesy* (Broer, 1991:256).

* Deductions

The verb καταγγελλω (to speak out about, to proclaim through) has the Word of God or the Lord as its objective. This verb is clearly a technical term used by Luke for missionary preaching. The content of the sermon, even with all of the differing nuances of the speeches (Acts 4:2; 13:38; 17:23), is clearly centred in Jesus Christ and God's saving actions in and through him.

2.1.2.4 λαληθηναι - λαλησαι - λαλουντος - λαλησαντες

This term can be found four times in Paul's sermons in Acts 13, 14, 17 and 20 (13:46; 14:1; 14:9; 14:25). Louw and Nida (1989B:397) state that λαλεω means to speak or talk, with the possible implication of more informal usage (though this cannot be clearly and consistently shown from New Testament contexts) - 'to speak, to say, to talk, to tell'.

Hübner (1991:335) says that the original meaning of λαλεω was *babble, stammer*; it was onomatopoeic for the unassisted expression of small children. Then, transferred to adult usage, it came to mean *chatter, prattle*, in deliberate contrast to reasonable speech. However, already in classical Greek λαλεω, like λεγω, meant *speak, talk*. In the New Testament λαλεω is found only with the meaning *speak, talk*, in which the nuance *be able to speak* is characteristic in many passages.

An idiomatic expression in the Johannine farewell discourse is ταυτα λελαληκα υμιν, 'I *have said* this to you' (John 14:25; 15:11; 16:1, 4, 25, 33). A more frequent idiomatic phrase is λαλεω τον λογον, used of preaching and proclamation (Mk. 2:2; 4:33; 8:32 [among the Synoptic Gospels only in Mk. but see Lk. 24:44]; Acts 11:19; 14:25; 16:6; Phil. 1:14; with attributive genitive σου Acts 4:29, του θεου in Acts 4:31; 13:46; Heb. 13:7, του κυριου in Acts 8:25; 16:32). The objective of λαλεω is often ρημα(τα), though this is not a fixed idiomatic phrase, as the distinction in content demonstrates (cf., e.g., Acts 5:20 with 6:11, 13) (Hübner, 1991:336). This concept has sound doctrine and reconciliation as content, the congregation as aim, and the zeal of members as ultimate goal (Venter, 1992:10).

* Deductions

In Acts λαλεω is found only with the meaning *speak, talk*, in which the nuance *be able to speak* is characteristic in many passages. A frequent idiomatic expression of the verb λαλεω is used with the preaching and proclamation.

2.1.2.5 παρακλησεως - παρακαλουντες - παρακαλεσας

This concept is found four times in Paul's sermons in Acts 13, 14, 17 and 20 (13:15; 14:22; 20:1; 20:2). Louw and Nida (1989A:306) say that παρακαλεω means to cause someone to be encouraged or consoled, either by verbal or non-verbal means - 'to encourage, to console, encouragement'.

Thomas (1993:27) states that 'in Acts, Luke follows the specific usage of παρακαλεω as a spiritual comfort *within* the community (13:15) derived from the synagogue tradition. The prophets Judas and Silas reinforce *the command and encouragement* of the Jerusalem letter (15:31f.). Moreover, the church was "increased by the comfort of the Holy Spirit (9:31)". Three times παρακαλεω designates a blessing and consoling *farewell speech* (14:22, with a line that links faith and suffering [cf. II Cor.] 16:40; 20:1); twice it is used of the *open* (15:32) or *intensive act of preaching* (20:2); "He spoke the word to them extensively (παρακαλεσας αυτους λογω πολλω)"'.

Schmitz (1978:794-795) mentions that 'παρακαλειν occurs especially in Acts for exhortation by the Word proclaimed in the power of the Holy Spirit. This use is distinguished from that of asking for help by the fact that the address does not proceed from the person who seeks help but from one who speaks with almighty power in the name of God. Thus παρακαλειν is used for the wooing proclamation of salvation in the apostolic preaching'.

Schmitz (1978:796) also says that παρακαλειν belongs indeed to the sphere of προφητευειν, I Cor. 14:3, 31. The admonition in the letter of the first community to the brethren in Antioch also has a spiritual character, Acts 15:31, cf. 15:28. It is supported by the oral exhortation of Judas and Silas, who are both expressly described as prophets, 15:32. Acts often refers to this oral exhorting of disciples who need strengthening (11:23; 14:22; 16:40; 20:1f.).

Kellerman (1997A:9) states that 'due to the fact that the gospel is directed to people in their personal and life situations, preaching must also have a pastoral focus where comforting and admonishing can take place'.

*   Deductions

The verb παρακαλειν (to exhort, to comfort) is used as spiritual comfort *within* the community derived from the synagogue tradition. In Acts this verb occurs especially for exhortation by the Word proclaimed in the power of the Holy Spirit. The Holy Spirit is the actual subject of exhortation, and the authority of admonishing is thus based on the Holy Spirit. This verb tells us that the message may not remain an abstraction but has to be applied to the concrete situation of the listeners.

2.1.2.6 διελεξατο - διελεγετο

The above-mentioned appears three times in Paul's sermons in Acts 13, 14, 17 and 20 (17:2; 17:17; 20:7). Louw and Nida (1989B:392) state that διαλεγομαι means to speak in a somewhat formal setting probably implying a more formal use of language - 'to address, to make a speech'.

In the New Testament especially, in Acts (ten times), Paul is regularly the subject of διαλεγομαι, which is used in the sense of *speak (argumentatively)*: 17:2, 17; 18:4, 19; 19:8f.; 20:7, 9; 24:25. He *speaks* primarily in the synagogues and also in the marketplace or in a lecture hall (Balz & Schneider, 1990:307).

Schrenk (1978:94-95) mentions that in Acts διαλεγεσθαι with the dative, or with προς τινα, is used in Paul's addresses in the synagogues (17:2, 17; 18:4, 19), in the temple (24:12), in the school of Tyrannus (19:9), and to the church in Troas (20:7, 9). There is no reference here to 'disputation', but to the 'delivering of religious lectures or sermons'.

*   Deductions

The verb διαλεγομαι means to address and to make a speech in a somewhat formal setting probably implying a more formal use of language. In Acts διαλεγεσθαι with the dative is used in Paul's addresses in the synagogues. This verb relates to the delivering of religious lectures or sermons.

2.1.2.7 προκηρυξαντος - κηρυσσων

Louw and Nida (1989B:417) state that κηρυσσω means to publicly announce religious truths and principles while urging acceptance and compliance - 'to preach'. In a number of languages it is impossible to translate κηρυσσω without indicating the content of what is preached. Accordingly, one may have such expressions as 'to preach about the good news' or 'to preach about God'

This term occurs two times in Paul's sermons in Act 13, 14, 17 and 20 (13:24; 20:25). Throughout the New Testament the central meaning of these concepts is the proclamation of a new state of events (Bauer, 1974:432). This new state of events is in essence the coming of the kingdom (Mat. 3:2). This preaching concept is unique in the sense that it not only proclaims new events, but also is a new event (Venter, 1992:9). In the acts of the apostles, the new state of events is the cross (I Cor. 1:23) and resurrection (II Cor. 4:5). The reality of Christ's resurrection is the kernel of the oldest κηρυγμα. In Rom. 10:15 authority is linked to this act of preaching in the sense that the message only conveys the message of the Sender (Louw & Nida, 1989B:417). Therefore the message is more important than the herald.

Coenen (1978A:56-57) states that Luke (Luke/ Acts) taking up the prophetic words of Isa. 61:1f. in Jesus' sermon at Nazareth (the place of proclamation is first of all the synagogue: Lk. 4:16, 44; Mk. 1:39) and his declaration that the word has been fulfilled by his coming, describes Jesus as the one who both proclaims and carries through the work of God, and sends out the disciples to proclaim it (Lk. 10:9; Matt. 10:7). When they speak of Christ, they proclaim by that very act that the βασιλεια is tied up with the words and teaching of Jesus (Acts 28:31, 'teaching the things of the Lord Jesus'). Jesus is described as the Son of God (Acts 9:20), as the Risen One (e.g. Acts 2:32; 4:10), the guarantor of resurrection from the dead (Acts 4:2), in whose name alone the forgiveness of sins which John proclaimed can be realised (Acts 2:38; cf. Lk. 24:47). Acts 15:21 ('Moses [the law] has been preached in every city from the earliest times and is read in the synagogues on every Sabbath) makes it clear that the proclamation to which κηρυσσειν refers, also lays down binding principles of faith and life for the fellowship which it sets up and which is set up in accordance with it. In this respect the verb κηρυσσω goes beyond ευαγγελιζομαι, a word which Luke uses in an otherwise synonymous sense.

*   Deductions

The central meaning of the verb κηρυσσειν (to preach) is the proclamation of a new state of events. This new state of events is in essence the coming of the kingdom. This preaching concept is unique in the sense that it not only proclaims new events, but also is a new event. In the acts of the apostles, the new state of events is on the cross and resurrection. The authority of the preacher is linked to this act of preaching in the sense that the message only conveys the message of the Sender. Therefore the message is more important than the herald.

2.1.2.8 διδαξαι - διδασκαλοι

This concept is found two times in Paul's sermons in Acts 13, 14, 17 and 20 (13:1; 20:20). Louw and Nida (1989B:413-414) mention that διδασκω means to provide instruction in a formal or informal setting - 'to teach, teaching'. They also say that the equivalent of 'to teach' in many languages is simply a causative form of a verb meaning 'to learn' or 'to know', for example, 'to cause to learn' or 'to cause to

know'. In choosing a term for 'to teach' it is important to avoid an expression which will denote merely classroom activity.

In the Acts διδασκω occurs 16 times. The word διδασκω is by no means restricted to the teaching of Jesus. Even the subject-matter of the teaching indicates this: in Acts 4:2 it is the resurrection from the dead; in Acts 5:42 and 15:35 'Christ Jesus' or 'the word of the Lord'; and in Acts 4:18; 5:28, 39 (cf. 18:25) the whole message of the disciples, as is clearly indicated by the following phrases linked with διδασκω: in the name of Jesus; in this name; the things concerning the Lord Jesus Christ. Then in Acts 15:1 there is a reference to some who were 'teaching', and in Acts 21:21 (cf. 28) Paul is said to have been charged with teaching apostasy from Moses; in both cases the teaching arises from the normal Jewish practice of discussing the law (Wegenast, 1978:763-764).

Wegenast (1978:764) also says that in Acts 4:2 and passim διδασκω is linked with καταγγελλω, to preach, proclaim; similarly in Acts 15:35 with ευαγγελιζομαι, which has the same meaning. If only because of the rhetorical character of these pairs of words, however, here between 'teaching' and 'preaching' would seem to be inadmissible, and particularly as in Acts 18:11, 25, 28; 28:31 διδασκω involves adducing scriptural proofs.

According to Kellerman (1997A:8), διδασκειν emphasises that 'the preaching has to unfold the message for the listeners to enable them to understand its meaning for their daily lives'.

*   Deductions

The verb διδασκειν (to teach) focuses on the purpose and content of the message transmitted. The central content which the verb contains, is salvation as understood by the post-resurrection church which forms the subject-matter of this verb in Acts. The act of preaching, as captured in the concept, involves teaching Scripture and unfolding it. This verb, therefore, emphasises that the preacher has to unfold the message as to its meaning and consequences, both dogmatically and ethically.

2.1.2.9 επειθον - επεισθησαν

This term is used twice in Paul's sermons in Act 13, 14, 17 and 20 (13:43; 17:40). Louw and Nida (1989B:422) say that πειθω means to convince someone to believe something and to act on the basis of what is recommended - 'to persuade, to convince'.

In the New Testament, as in Greek, the passive voice πειθομαι means first 'to trust', 'to rely on', also 'to be convinced, persuaded', consequently also 'to believe' or 'to follow'. The sense 'to follow' can even have the further meaning, 'to obey' (Bultmann, 1979:3).

Sand (1993:63) mentions that the word, πειθω occurs 17 times in Acts. Acts 12:20; 14:19; 19:26 use πειθω in the aorist in the (positive) sense of *persuade*; in Acts 14:19 the negative sense of *mislead* is associated with it, probably also in Acts 19:26. This usage is closely related to the statements in Acts 13:43; 18:4; 19:8: Paul attempts to *persuade* the Jews in a positive sense. This is especially the case in 28:23: Having arrived in Rome, the apostle endeavours to *convince* the leaders of the Jews (v. 17), i.e., to *win* them over to the gospel of Jesus. The passive form πειθομαι occurs three times in the aorist (Acts 5:39; 17:4; 23:21) referring to the result (the success) of *persuading*.

* **Deductions**

The verb πειθω (to persuade, to convince) positively means to convince someone to believe something and to act on the basis of what is recommended. On the other hand this verb in passive voice means referring to the result of persuading.

2.1.3 Basis-theoretical conclusion

The following basis-theoretical conclusions can be drawn from the terms of preaching occurring in Paul's sermons in Acts 13, 14, 17 and 20.

*   Preaching is official work done by a chosen person to meet the needs of humanity for the sake of the specific work.

*   Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and it is a focus on the things of God and Scripture as exclusively central in the preacher's message.

*   The Holy Spirit plays a leading role in the whole process of preaching, and the effect of preaching is thus led by the Holy Spirit.

*   Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.

2.2 THE NECESSITY OF PREACHING

2.2.1 Reference relating to the necessity of preaching in Paul's sermons in Act 13, 14, 17 and 20

The most relevant reference relating to the necessity of preaching is identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows: Acts 13:47

2.2.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the necessity of preaching

2.2.2.1 Acts 13:47

*For this is what **the Lord has commanded us**: "'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'"*

In v. 46 Paul repeatedly experiences rejection by the Jews and then turns to the Gentiles. Paul bases his teaching on the Old Testament Scripture and thus follows the example of Jesus Christ. He defends his decision to go to the Gentiles by quoting a prophecy from Isaiah 49:6.

The text of Isaiah, a 'servant' passage, originally envisaged Israel's destiny as being that of a witness to God to all the nations of the world. As Servant-Messiah, Jesus fulfilled this divine destiny. He was to be 'a light to the nations'. Now, Paul, the messenger of the Messiah is likewise *commanded* to be 'a light for the Gentiles' (Polhill, 1992:307). Kistemaker (1995:495) also states that 'by citing this passage, Paul points out that when the Messiah makes salvation available to the Gentiles, Paul as his servant must do likewise'.

In this verse, Paul clearly says that the Lord *commanded* him to be a light to the Gentiles, a messenger for the Gentiles. Relating to the word 'command', Newman and Nida (1972:269) mention that in many languages one cannot speak of 'giving a commandment'. One must simply 'command' or 'speak a commandment', for example, 'this is the way the Lord commanded us' or 'with these words the Lord commanded us'.

Alexander (1991:42) states the fact that Paul became a messenger for the Gentiles is not a voluntary self-imposed commission, but a necessary part of his divine vocation. '*Commanded us*' is not an arbitrary transfer or accommodation of the passage, but a faithful reproduction of its original and proper import, as relating both to the Head and the Body, the Messiah and the Church in their joint capacity, as heralds of salvation to the world.

According to Johnson (1997:155), at Antioch, Paul distinguished the original apostles' sphere of ministry; those who traveled with Jesus from Galilee are now his witnesses to our people, whereas Paul was announcing the good news in the dispersion (13:31-32). In fact, Paul was under *divine mandate* particularly to preach to the Gentiles (v. 47).

To summarise, when the Greek inhabitants of the city (Pisidian Antioch) came out in mass to hear the gospel, the Jews were envious, and violently opposed Paul, the messenger. In his defence Paul clearly says that the Lord commanded him to be a messenger for the Gentiles by quoting Isaiah 49:6 (Arnot, 1978:264).

In regard to the necessity of preaching, Criswell (1982:146) says that 'the tremendous mandate of the church is to preach the Word of God. That is why God has called us, commissioned us, and sent us out. We are to preach and to teach the Word of the Lord'.

Paul gave this mandate to Timothy: 'In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: *Preach the Word*; be prepared in season and out of season; correct, rebuke and encourage - with great patience and careful instruction' (II Tim. 4:1-2). This is a very clear statement to denote what the basis of the necessity of preaching is.

Mayhue (1992:6) mentions that the preachers must proclaim the gospel not because people want to hear but because God has commanded them to preach. If the preacher preaches the gospel only because of the need of people, preaching will lose it's position.

*   **Deductions**

In his defence Paul clearly says that the Lord commanded him to be a messenger for the Gentiles by quoting Isaiah 49:6. Therefore the preacher must proclaim the gospel not because people want to hear but because God has commanded him to preach.

2.2.3 Basis-theoretical conclusion

In the light of Acts 13:47 in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusion can be drawn about the necessity of preaching.

*   If a messenger preaches the gospel only because people want to hear it, the preaching will be lost it's place when people turn away from listening to the Word of God. Therefore it is clear that the preacher must proclaim the gospel not because people want to hear but God has commanded him to preach.

2.3 THE PURPOSE OF PREACHING

The purpose of preaching can be defined in many ways. Preaching aims to glorify God (Rom. 11:36), and it works in and upholds faith in the heart of the believer (Rom. 10:19) (Venter 1992:4). The purpose of preaching in Paul's sermons in Acts 13, 14, 17 and 20 will be researched in this section.

2.3.1 References relating to the purpose of preaching in Paul's sermons in Act 13, 14, 17 and 20

Some references relating to the purpose of preaching are identified in Paul's sermons in Acts 13, 14, 17 and 20. The most important ones among them are the following:

1) Acts 14:15b

2) Acts 14:21-22

3) Acts 20:28; 35

2.3.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the purpose of preaching

2.3.2.1 Acts 14:15b

*We are bringing you good news, telling you **to turn from these worthless things to the living God**, who made heaven and earth and sea and everything in them.*

Polhill (1992:315) says that 'this paragraph(vv. 15-18) is the first sermon in Acts to *a purely pagan group*, who believed in many gods and had no knowledge whatever of God of the Jews and Christians. Although what Luke includes is only a very brief abstract of Paul's sermon, it is of great importance as his only recorded address to illiterate pagans (Stott, 1991:231).

Paul's sermon begins with an attack on idolatry. His initial question, *Men, why are you doing this?* assumes that there is common ground between his audience and himself - that they can join him in his negative evaluation of idolatrous practices. He points out that the miracleworker is not worthy of worship, since he is a human being like themselves. He identifies idols as *worthless things* that his preaching has called them to turn away from. Idols are worthless, empty, indeed deceitful, because they do not produce the effect they promise (William & Larkin, 1995:213).

Accordingly, Paul challenges the people *to turn from* their idols to the living God, to know him, and *to be converted*. If they turn away from worthless idols, they ought to turn to God who has created heaven, earth, and sea (Kistemaker, 1995:517). The expression *to turn you away from... to...* implies considerable ellipsis, and it may be necessary to fill in the implied events and relationships- for example, 'to turn you away from worshipping these worthless objects and to cause you to worship the living God' or 'to cause you no longer to worship in this way which has no value, but to cause you to worship the living God' (Newman & Nida, 1972:281).

It is, therefore, clear that the goal of Paul's preaching at Lystra is to bring salvation by conversion to people who do not know.

In this regard, Geluk (1995A:12) states that 'The aim of preaching is to have people call on the name of the Lord for salvation' (Rom. 10:13,14). Kim (1994:165) mentions that 'Preaching has a unique goal like a worship service. Preaching is to bring people to the living God through it's message'. Greidanus (1989:9) says that 'God uses contemporary preaching to bring his salvation to people today, to build his

church, to bring in his kingdom. In short, contemporary biblical preaching is nothing less than a redemptive event'. Buttrick (1987:453) writes that 'True preaching includes a celebration of God's promise which is *now* happening among us. "Now", says Paul with remarkable enthusiasm, "Now is the day of salvation!"'.

To summarise, Baker (1985:28) states that 'the ultimate purpose of preaching is to sanctify and save souls. This is accomplished by moving them to know and love God, by instilling in them a sense of sorrow for past sins and a desire to carry out God's will'.

*   Deductions

In the sermon of Paul's at Lystra, the purpose of preaching is to bring salvation by conversion to people who do not know the living God.

2.3.2.2 Acts 14:21-22

They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, **strengthening the disciples and encouraging them to remain true to the faith.** *"We must go through many hardships to enter the kingdom of God," they said.*

All Luke tells us about the mission in Derbe is that Paul preached the good news there and *won a large number of disciples*. Perhaps the converts included 'Gaius from Derbe' (Acts 20:4). Then he had left believers and infant churches behind him. No matter what the cost he would return to Lystra, to Iconium, and to Pisidian Antioch (Phillips, 1991:285).

Paul retraces his steps, revisiting (in spite of the danger) the same three Galatian cities which he had evangelised on his outward journey. Stott (1991:234) states that 'it was a ministry of *strengthening* (επιστηριζοντες) and *encouraging* (παρακαλουντες). Both verbs were almost technical terms for establishing and fortifying new converts and churches'.

Lenski (1964:584) mentions that 'it was wise, indeed, to return to the young congregations Paul had founded so that he might confirm them in the faith'. He goes on to say that 'returning does not refer merely to arrival in these cities but to a return that was at the same time an official visit that included the activity of making 'the souls of the disciples' firm. The word ψυχαι is here not a contrast to or a distinction from πνευματα but denotes man's entire immaterial part as the seat of the spiritual life'.

Paul also exhorted the disciples to remain in the faith. The thought is the same as that expressed in Acts 2:42, 'remaining steadfast in the teaching of the apostles'. That was the essential point. Beginners who have not been made firm as yet are in danger of falling away (Lenski, 1964:584). In this regard, Marshall (1991:240) says that 'in

order to strengthen and encourage the groups of believers which Paul had established, he retraced his steps. In particular, Paul made sure that some kind of leadership was established in order to consolidate the groups for the future... its importance lies in its teaching about the way in which the church must live in a hostile environment and equip itself accordingly'.

In short, Polhill (1992:319) says that in each congregation Paul performed three essential ministries. Firstly, he *strengthened* the disciple. Secondly, he *encouraged* baby believers to remain true to the faith. The final ministry of Paul was *to establish* leadership in the new congregations. Detwiler (1995:36) mentions that shepherding of converts is central to Paul's understanding of his preaching ministry.

In this regard, Brown (1983:70) states that the proclamation of Christianity has as its goal not simply personal conversion or personal change of mind; it has as its goal the formation and development of the church, the people of God. The effectiveness of preaching must be evaluated in terms not only simply of how many hearts are touched, but also of how the church is built up.

Relating to the goal of preaching, Pieterse (1987:11) mentions that 'we can summarise the *aim of* preaching in a word: the action of preaching takes place *to evoke and to strengthen* faith in the triune God, Father, Son and Spirit. The preacher cannot bring about this faith. Preaching is done, then, in the belief that God himself will awaken faith through his Word and his Spirit'. Kellerman (1997A:19) also says that 'the purpose of preaching within the context of the congregation as a fellowship of believers, is to build them up in their most holy faith'.

*   Deductions

In the above verse, the purpose of preaching is to strengthen and encourage new converts to grow soundly in faith, and to establish their leadership in the congregation.

2.3.2.3 Acts 20:28

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

In this verse, Paul exhorts the Ephesian leaders to be vigilant shepherds over the flock of God, warning of savage wolves who would arise in the future to prey upon it. The clear function of v. 28 in this appeal is *to give a basic charge to the leaders to be watchful overseers of their charges* (Polhill, 1992:426).

'*Keep watch over yourselves and all the flock*'. Paul gives a charge to the Ephesian elders, who must assume pastoral responsibilities in the local church. He begins by telling them to keep watch over themselves; that is, they have to be spiritual examples for the members of the church. He exhorts them to put their minds to work in

watching themselves. In addition, they have the task of caring for the spiritual needs of 'all the flock'. Paul uses imagery borrowed from the agricultural society of his day. (Kistemaker, 1995:732).

Paul also charges them to 'be shepherds' of God's church, ποιμαινω meaning in general to 'tend' a flock and in particular 'to lead a flock to pasture, and so to feed it'. This is the first duty of shepherds. Moreover pastors will be more diligent in their ministry if they remember that their flock is *the church of God, which he bought with his own blood* (Stott, 1991:326-327).

According to Newman and Nida (1972:394), *be shepherds* is actually an infinitive (ποιμαινειν), but it may be used in the sense of an imperative, parallel with *keep watch*. On the other hand, it is possible to take it as an infinitive of purpose after the verb *keep watch*: 'Keep watch... so that you may be shepherds'.

Talbert (1997:187) states that the key point of this verse is the pastoral care of the Ephesian church as done by leaders. Bruce (1984:415) also mentions that the core of Paul's statement in the verse is that Ephesian leaders have to care for them as shepherds for their flock.

In short, Paul tells the leaders that their supreme task is 'to feed' the church of God, and they are under-shepherds of 'the church of God, which he hath purchased with his own blood' (Phillips, 1991:405).

Relating to the goal of preaching, Pieterse (1987:11-12) also urges that 'preaching aims to build up and equip the members of the congregation for ministry (Eph. 4:11-12), and to build them up in faith so that they can stand in a deeper relationship with God and with all people'.

*   Deductions

Paul as a preacher urges the church leaders to feed the flock of God like a shepherd. In this verse, therefore, the purpose of preaching is to evoke the mature believers spiritually to serve and devote themselves to the expansion of the church of God.

2.3.3   Basis-theoretical conclusion

The following conclusions can be drawn from the above-mentioned relating to the purpose of preaching:

*   to help people in the world to get salvation by conversion through the faith in the living God.

*   to strengthen and encourage new converts to be mature spiritually in their faith.

* to evoke the mature believers spiritually to serve and devote themselves to the expansion of the church of God.

2.4 THE ESSENTIAL SUBJECT OF PREACHING

2.4.1 References relating to the essential subject of preaching in Paul's sermons in Acts 13, 14, 17 and 20

More important references relating to the essential subject of preaching are identified for this study in the light of Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 13:38-39 and 17:2-3

2) Acts 20:25

3) Acts 20:21 and 17:30

2.4.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the essential subject of preaching

2.4.2.1 Acts 13:38-39 and 17:3

*Therefore, my brothers, I want you to know that **through Jesus** the forgiveness of sins is proclaimed to you. **Through him** everyone who believes is justified from everything you could not be justified from by the law of Moses.*

*As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that **the Christ had to suffer and rise from the dead. 'This Jesus I am proclaiming to you is the Christ,'** he said.*

In Acts 13:38, with ουν Paul comes to the conclusion that must be drawn from all that precedes (Lenski, 1964:541).   William & Larkin (1995:204) state that 'the sermon reaches its climax as Paul solemnly proclaims salvation blessings, *the forgiveness of sins* and a release from all for which the law was unable to provide justification'.

The basic meaning is that it is by faith, and not the works of the Law of Moses, that a person is justified, acquitted, forgiven, and set free.   The Law could not justify anyone, for all have broken it, forgiveness, however, is offered *through the death and resurrection of Jesus* (Ogilvie, 1984:214).

According to Kistermaker (1995:488), Paul has virtually come to the end of his sermon.   If we summarise this message, we see a gradual development in his presentation, which can be summarised point by point.   Paul testified that:

1) God raised *Christ* from the dead, according to the Scripture;
2) eyewitnesses verified *Jesus' resurrection*;
3) his listeners are unable to keep the Mosaic law;
4) through faith *in Christ* sinners are made right with God;
5) consequently, forgiveness of sins is intimately related to *Christ's resurrection.*

Bruce (1974:62) says that at the end of the sermon in Pisidian Antioch 'forgiveness of sins' is proclaimed through Jesus but also by Him every one who believes is *justified* from all things from which one could not be *justified* by Moses' law.

To conclude, in the climax of his sermon, Paul solemnly proclaims that only through faith *in Christ*, forgiveness of sins is given to sinners, and only through *Jesus Christ*, sinners are justified. Therefore, it is clear that the essential subject of preaching focuses on Jesus Christ, the Son of God.

On the other hand, in Acts 17:2-3, Paul visited the local synagogue, and he expounded the Old Testament scriptures on three successive Sabbath days, bringing forward as evidence of their fulfilment the historic facts accomplished in the ministry, death and exaltation of Jesus, setting the fulfilment alongside the predictions in order that the force of his argument might be readily grasped. According to these predictions, the Messiah was appointed to suffer and then rise from the dead; both these experiences had been fulfilled in Jesus of Nazareth; therefore, said he, 'This Jesus I am proclaiming to you is the Christ' (Bruce, 1984:343).

Conzelmann (1987:134-135) states that 'to the conception of the Messiah derived from the Old Testament he adds the notion that this Messiah must suffer. From this perspective, conclusions can be made about Jesus: He did suffer, thus the prophecy applied to him. πασχειν, "to suffer", has a pregnant significance, as in the parallel passages, and it means "to die"'.

To sum up, in a synagogue Paul preached that it is *necessary* for the Messiah to *suffer* (i.e. to die) and thereafter *to rise from the dead*, and then he argued that since Jesus fulfilled these conditions he was the Messiah (Marshall, 1991:277). Especially the most constant component of the sermons and of the Christian message in Acts is the resurrection of Jesus Christ (Evans, 1970:297). Charles (1995:61) also says that 'the ultimacy of Christian truth-claims stands or falls with the resurrection'.

In connection with the central message of preaching, Greidanus (1989:118) states that 'we should consider the demand for Christocentric preaching. Christocentric preaching, of course, is opposed to anthropocentric preaching, for it requires of a sermon that neither the people in the Bible nor the people in the pew but Christ be central'. Pieterse (1987:6-7) urges that 'Jesus Christ is the true (actual) subject of the proclamation'.

Schuringa (1995:185) states that 'this is vitally important because the subject of preaching is most profoundly *the* Word, Jesus Christ. Reformed preachers are determined to know nothing "except Jesus Christ and Him crucified" (I Cor. 2:2). Reformed preaching shows how all Scripture points to Christ, is about Christ, and is understood only in terms of Jesus Christ (cf. Lk. 24:27, 44-45; II Cor. 3:14)'.

*   Deductions

In a synagogue Paul as a preacher explains and demonstrates that the Christ has to suffer and rise from the dead. Paul also preaches that This Jesus, whom he is proclaiming, is the Christ. It is, therefore clear that the essential subject of preaching focuses on incarnation, death and resurrection of Jesus Christ, the Messiah.

2.4.2.2 Act 20:25

*Now I know that none of you among whom I have gone about **preaching the kingdom** will ever see me again.*

In the Greek text, verse 25 begins with a transitional phrase, literally 'and now behold'. This clearly marks a shift in viewpoint and content. The expression, however, which is placed first in the TEV text, namely, *I have gone about among all of you, preaching the Kingdom of God*, serves as a type of summary for the contents of the preceding paragraph. Although Paul literally says *preaching the Kingdom*, it is agreed by the commentators that the reference is to the *Kingdom of* God, and so a number of translators have made this reference explicit (Newman & Nida, 1972:392-393).

Williams (1988:233) mentions that 'the Kingdom is the subject of the Gospel of the grace of God'. Bruce (1986:380) states that 'the proclaiming of the Kingdom is the same as testifying to the good news of God's grace'.

*   Deductions

In the above-mentioned verse, Paul stated that he preached the kingdom of God. Therefore the essential subject of Paul's preaching at Miletus is *the Kingdom of God*, which means the Gospel of God's grace.

2.4.2.3 Acts 20:21 and 17:30

*I have declared to both Jews and Greeks that they must turn to God **in repentance** and have faith in our Lord Jesus.*

*In the past God overlooked such ignorance, but now he commands all people everywhere **to repent**.*

27

Having claimed for his ministry in Ephesus the praise of being humble, affectionate, diligent, and faithful, Paul now describes its specific character or substance, what it was and wherein it consisted. In the first place, it was testimony to the truth, a common description of Christian and particularly Apostolic preaching (Alexander, 1991:244). He reduces to two main points of doctrine and of duty, *repentance and faith* as the subject of this testimony.

The unique expression μετανοια εις θεον, 'repentance to God', may be explained by the relationship of μετανοια, 'to repent', to the more usual επιστρεφειν, 'turn'. μετανοια, 'repentance', and πιστις, 'faith', indicate the appropriate response to the first and second articles of the creed respectively (Conzelmann, 1987:174). Criswell (1980:44) mentions that 'the word translated, 'repentance', μετανοια, actually means a 'change of mind' and refers to a change of attitude, a change of purpose, a change of life style. It is an active word, not a passive word. It is a dynamic word, not a lethargic word. It refers to something a man does'.

Paul as a preacher testified faithfully and continually to both groups of people. What was the content of his testimony? Simply put, it is the summary of Christian doctrine: *repentance and faith*. In his sermon, Paul says that he proclaimed to both Jews and Greeks repentance to God and faith in our Lord Jesus (Kistemaker, 1995:726).

The nouns *repentance* and *faith* are the two sides of the same coin. Because Paul gives two aspects of one concept, we ought not to link repentance to the Gentile and faith to the Jew. Both Jew and Gentiles had to repent of their sins and both had to express their faith in Jesus. Further, repentance that lacks faith as its counterpart is useless, and faith without the prerequisite of repentance is futile. Indeed, repentance and faith are tied together in an unbreakable connection (Calvin, 1966:176).

Bock (1986:150) also says that Acts 20:21 is brief and clear. Paul preached to Jews and Greeks of repentance toward God and faith in the Lord Jesus. Here repentance and faith are placed side by side, as are Jews and Gentiles.

To summarise, the scope of Paul's preaching in terms of the twin focus on *repentance* and *faith* does not indicate a minimalist 'Christian basics' approach to the content of revealed truth. It is obvious from the biblical record of Paul's ministry that it included a wide range of doctrinal subjects. The point is that, in the last analysis, the purpose of all of God's truth is to bring us to *repentance* and *faith*- that is, to new life in Christ (Keddie, 1993:258).

On the other hand, in 17:30, Paul speaks of 'the wrath of God' being visited upon those who fail to recognize his revelation of himself in the natural world, and who consequently resort to idolatry (Rom. 1:18-23). He also stresses God's 'forbearance' of 'former sins' (Rom. 3:25). This is what he does here, as in the sermon at Lystra (14:16) and as Peter has done in his conciliatory words to the Jews in 3:17. Now, however, since God has fully revealed himself in Christ, the time has come for

Gentiles as well Jews (3:19) *to repent*, i.e. to turn to him, and acknowledge their past blindness (Neil, 1986:192).

Wenham (1988:54) states that Paul's Areopagus sermon begins with an extended discussion of the Athenian's ignorant and idolatrous religiousness as contrasted with the truth of God as the creator who gives life and breath to all things and 'in whom we live and move and have our being'. Paul then invites the Athenians to *repent* of their ignorant idolatry, because 'God has fixed a day in which he will judge the world by a man whom he appointed, providing assurance of this to all by raising him from the dead'.

Talbert (1997:164) says that the ending of Paul's sermon before the Areopagus, is a Christian conclusion (17:30-31). Its structure is simple. There are two points; firstly, *repent now* (v. 30), and secondly, *because of who God is*: the cosmic judge(v. 31). First there is the call for repentance. 'God has overlooked the times of ignorance, but now He demands that all people everywhere repent'. Second, there comes the basis for the call to repentance: 'because He has established a day on which He will judge the world with justice through a man He has appointed, and He has provided confirmation for all by raising him from the dead. Paul contends that the Creator will hold a cosmic trial. The time has been set. The judge has been chosen. The notice has been posted. Therefore, *repent* !

Sandnes (1993:14) also says that 'the last part of the Areopagus speech is usually referred to as a summons for repentance and conversion. No one would question that God's final purpose, according to this speech, is conversion for the Gentile audience in Athens. This is evident from v. 30 where it is explicitly mentioned'.

In this regard, in Acts 2:37 those who hear the message of Peter say to him and to the rest of the apostles, 'brothers, what shall we do?' The first demand that Peter places by way of response is μετανοησατε. The literal Greek meaning of μετανοεω is to change one's mind. Unless we understand the fullness of that term we cannot understand why or how the word of God constitutes an offence. It is true that if one is a serious sinner, to change one's mind or to change one's way of thinking means to repent or to change one's way of living. But most proclamation of the Word of God in preaching today is addressed to those who are not conscious of being serious sinners (Brown, 1983:67-68).

*   Deductions

In the ending of above-mentioned sermons, Paul's preaching is centred in the repentance toward God and faith in our Lord Jesus Christ. It is, therefore, clear that the essential subject of preaching focuses on 'repentance toward God and faith in Jesus Christ.

2.4.3 Basis-theoretical conclusion

In the light of Acts 13:38-39 and 17:2-3; 20:25; 20:21 and 17:30, as mentioned above, the following conclusions can be drawn about the essential subject of preaching.

* The essential subject of preaching focuses on incarnation, death and resurrection of Jesus Christ, the Messiah.

* The essential subject of preaching points to the Kingdom of God.

* The essential subject of preaching is centred in repentance to God and faith in Jesus Christ.

2.5 THE CENTRAL PLACE OF PREACHING

2.5.1 References relating to the central place of preaching in Paul's sermons in Acts 13,14, 17 and 20

The relevant reference relating to the central place of preaching is identified as follows:

1) Acts 20:29-32

2.5.2. Exegetical perspectives from Paul's sermons in Acts 13,14,17 and 20 on the central place of preaching

2.5.2.1 Acts 20:29-32

*I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears. "Now I **commit you** to God and **to the word of his grace**, which **can build you up** and **give you an inheritance** among all those who are sanctified.*

From his own history and future, Paul turned to discussing the threats that the church of God, which He bought with His own blood, is going to be faced. First, he deals with the matter of false teachers. If the church is a flock and the leaders are like shepherds, then the false teachers would be like savage wolves (Gempf, 1994:1098). Secondly, Paul speaks of men arising in the church itself who speak twisted, distorted, perverted things.

In the face of such threats, Paul as a preacher commits (παρατιθεμαι) the church, puts her on deposit with *God and... the word of his grace*. In the safekeeping of God and his word, the church will not be destroyed but will grow spiritually (William & Larkin, 1995:299).

In other words, after exhorting the Ephesian elders to be watchful both over the sheep and against the wolves, the apostle proceeds to commend them to God and his word of grace (Stott, 1991:327).

Newman and Nida (1972:396-397) state that 'many translations render literally the Greek phrase "the word of his grace". The TEV has taken "word" in the sense of message: *the message of his grace*. The NEB has employed a rather meaningless expression 'his gracious word'. It is difficult to decide exactly what this phrase means; it could refer to the Old Testament or to the teachings of Jesus. In the present context, however, it seems to refer rather to *Paul's own message* which he preached about the grace of God'.

Now Paul was leaving the church; the elders could no longer count upon his personal presence for such pastoral guidance and wise admonition. However, though Paul might go, God was ever with them, and so was God's word which they had received- the word that proclaimed His grace in redeeming them and His grace in sanctifying them. To God, then, and to this word of His, Paul solemnly committed them. By that word, which means preaching, as they accepted and obeyed it, they would be built up in faith and love together with their fellow-Christians; by that word, too, they were assured of their inheritance among all the people of God, sanctified by His grace (Bruce, 1984:417).

Paul as a preacher emphasises that preaching as the word of God is able to do two things. First of all, it *can build you up*. The Greek word is itself a picture of the process - οικοδομεω comes form οικος (house). Thus Paul says that Christians are 'members of God's household (literally, the buildings [οικειοι] of God), built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone' (Eph. 2:19-22; cf. I Cor. 3:9) (Keddie, 1993:262). Secondly, this word of grace *can give you an inheritance among all those who are sanctified*. This is eternal life- beginning now. It is 'possession by a filial right, the portion of sons' (Alexander, 1991, 254). Here is where we experience the reality of what the psalmist speaks of when he says, 'The Lord will accomplish what concerns me' (Ps. 138:8) and what Paul means when he says, 'He who began a good work in you will carry it on to completion until the day of Christ Jesus' (Phil. 1:6).

When Paul alludes to the inheritance, he preaches the entire church. Notice he says that the word preached is able to 'give you the inheritance among all those who are sanctified'. The key word in this phrase is the preposition among, for Paul does not say that the word of grace will give an inheritance to the Ephesian elders. He says that these particular saints, who are entrusted to God and his Word, receive an inheritance among all the believers who has been sanctified (Kistemaker, 1995:736).

To summarise, there are grave and grievous perils threatening the church of God, wolves from without, men of the church's own selves from within. However these are our resources: God, and the word of His grace, which means preaching! (Morgan,

1957:369). The word can *build up the church*, and guarantee its members the *inheritance* which awaits all who belong to the new Israel (Neil, 1986:215). In a word, it is preaching as the word of God which builds up Christians, i.e. makes them mature (cf. I Cor 3:9-15; Eph. 4:12), and gives them an inheritance among all his holy people (cf. Rom. 8:17).

By mentioning the central place of preaching, Sweazey (1976:4) states that 'The sermon is one of the most powerful means for bringing about the encounter between God and men'. Stott (1983:15) says that 'Preaching is indispensable to Christianity. Without preaching a necessary part of its authenticity will be lost. For Christianity is, in its very essence, a religion of the Word of God'.

Dargan (1974:7, 12, 557) writes that 'Preaching is an essential part and a distinguishing feature of Christianity'. 'Preaching is distinctively a Christian institution'. 'The Founder of Christianity (Jesus Christ) was himself the first of its preachers; he was preceded by his forerunner and followed by his apostles, and in the preaching of these the proclamation and teaching of God's Word by public address was made an essential and permanent feature of the Christian religion'.

Bernal (1994:22) states that 'Until preaching is restored to its primacy and dignity in the minds of people and preachers, the sorrows of the godly can only be multiplied during the neglect'.

Geluk (1995B:17) says on the basis of Rom 10:13,14 that 'The church must go back to preaching the Word of God and not the word of man. For unless the church preaches the Word of Christ, people will not hear about Christ, and when they do not hear about Christ, then they will not come to faith, and when they have no faith then they will not call on the name of the Lord to be saved, and not saved means remaining lost forever'.

In a word, Kellerman (1997A:1) states that 'preaching has been and will be one of the primary acts of the church. It is at the heart of Christianity because it has been the chief means of imparting the saving truths. The primacy of preaching for the church has been prominent right through her history'.

*   **Deductions**

There are grave and grievous perils threatening the church of God in this world. In such world, preaching as the word of God can only build up soundly the believers, namely make them mature spiritually. Secondly, it can completely guarantee Christians' heavenly inheritance.

2.5.3. Basis-theoretical conclusion

In the light of Acts 20:29-32, the following conclusion can be drawn about the central place of preaching.

*   Preaching as the word of God has the central place in the church because the Word only builds up spiritually the believers and guarantes them to have a heavenly inheritance. Survival of the church belongs to preaching as the Word of God.

2.6 PREACHING AS THE WORD OF GOD

2.6.1 References relating to preaching as the Word of God in Paul's sermons in Acts 13,14, 17 and 20

Representative references relating to preaching as the Word of God in the light of Paul's sermons in Acts 13, 14, 17 and 20 are the following:

     1) Acts 13:4-7

     2) Acts 13:44-46

2.6.2 Exegetical perspectives from Paul's sermons in Act 13, 14, 17 and 20 on preaching as the Word of God

2.6.2.1 Acts 13:4-7

*The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. When they arrived at Salamis, **they proclaimed the word of God** in the Jewish synagogues. John was with them as their helper. They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus, who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted **to hear the word of God**.*

Talbert (1997:127) mentions that vv. 4-5 is a brief summary about the two missionaries going to Salamis on Cyprus *to preach* in the Jewish synagogues.

Paul and Barnabas set out on their mission, departing from Seleucia, the main port of Antioch, lying about sixteen miles downstream and five miles from where the Orontes flowed into the Mediterranean. Their destination was Cyprus, some sixty miles away. Barnabas was himself a Cypriot by birth (Acts 4:36), the Hellenists had already begun some witnessing on the island (Acts 11:19) (Polhill, 1992:291).

When they arrived at Salamis, they began to proclaim *the Word of God*, that is, the gospel, God's message of grace and salvation, in the synagogues of the Jews. Frequent references to *the Word of God* throughout the account of the first missionary

journey shows us that communicating the message of salvation must be the main activity of missions (William & Larkin, 1995:193).

In his brief report, Luke neglects to mention the effect of the message proclaimed by the missionaries. With the tense of a Greek verb (κατηγγελλον, this form is the ingressive imperfect), however, he indicates that Barnabas and Paul continued to preach the Word of God for some time (Kistemaker, 1995:460).

In vv. 6-7, From Salamis Paul and Barnabas moved westwards to the seat of government, Paphos. On his missionary journeys, Paul usually visited capital cities, especially those where officials of the Roman government resided. In Paphos, Paul and Barnabas met a Roman proconsul, Sergius Paulus.

When Sergius Paulus met the missionaries, he summoned them and, as Luke expresses it, επεζητησεν, 'earnestly sought', to hear the Word of God, i.e., this teaching which they had to offer. The aorist of the verb and the infinitive imply that he obtained what he sought and fully heard the Word of God, namely Paul's preaching (Lenski, 1964:500).

Stott (1991:219) says that 'the proconsul, whom Luke describes as an intelligent man, in spite of his evident fascination for superstitious and occult practices, *sent for Barnabas and Paul* because in his intellectual and spiritual hunger, *he wanted to hear the Word of God*. Without doubt the missionaries responded to his summons, and we are free to imagine Paul the Christian apostle sharing the good news of Jesus Christ with Paul the Roman proconsul'.

To summarise, Paul as a preacher preached to the Jews in their synagogues. Luke, however, says to us that Paul proclaimed *the Word of God* in the synagogues. On the other hand, Sergius Paulus summoned Paul as a preacher to hear *the Word of God*, which means Paul's preaching. Accordingly, if preaching is done correctly by a chosen man, it means the very Word of God.

*   **Deductions**

In above verses, Luke describes Paul's message conveyed in his sermon as the Word of God. Accordingly, if preaching is done correctly by a chosen man, it means the very Word of God.

2.6.2.2 Acts 13:44-46

*On the next Sabbath almost the whole city gathered **to hear the word of the Lord**. When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas answered them boldly: We had **to speak the word of God** to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.*

In verse 43, Paul's words aroused intense interest in a large part of his audience. The following Sabbath the synagogue was crowded out by people from the Gentile population of the town who wished to hear the Christian message, described here as *the Word of God* (Marshall, 1991:229). Luke does not relate whether this took place in the local synagogue with multiple meetings or in an outdoor gathering at the city's amphitheatre. The Gentile population was not accustomed to observing the Sabbath day, yet the people took time to hear Paul and Barnabas preach Christ's gospel. The Greek text at this point has a variant reading which many translators have adopted: '*to hear the Word of God*' (Kistemaker, 1995:492).

In verse 44, when people gathered to hear Paul's preaching once more the next Sabbath, Luke describes Paul's preaching as *the Word of Lord* (KJV, the Word of God). On the other hand, in verse 46, Paul also describes his preaching as *the Word of God*: 'we had to speak *the Word of God* to you first... '. Therefore it is clear that Paul's preaching approved by God, is the very Word of God.

In this regard, the Second Helvetic Confession (1566) sums up the Reformation's view of Preaching concisely: '*The Preaching of the Word of God is the Word of God. When this Word of God is now preached in the church by preachers called lawfully, we believe that the very Word of God is proclaimed, and received by the faithful. Neither any other Word of God is to be invented nor is to be expected from heaven: and that now the Word itself which is preached is to be regarded, not the minister that preaches; for even if he be evil and a sinner, nevertheless the Word of God remains still true and good*' (Buttrick, 1994:23).

Calvin's opinion is the same as well: According to Calvin, preaching so to say 'borrows' its status of 'Word of God' from Scripture. It is the Word of God inasmuch as it delivers the Biblical message, which is God's message or Word (Parker, 1992: 23).

Geluk (1995B:16) also says that ' ... in order to believe one has to hear Christ. Christ is in heaven and we are on earth and so God has ordained preaching. The Word of God is communicated to us through preaching. That's how we hear Christ speak'.

*   Deductions

In verse 44, when people gathered to hear Paul's preaching once more the next Sabbath, Luke describes Paul's preaching as *the Word of Lord* (KJV, the Word of God). Paul as a preacher also describes his preaching as *the Word of God* (v. 46). Therefore it is clear that Paul's message of preaching approved by God is the very Word of God.

2.6.3 Basis-theoretical conclusion

In the light of Acts 13:4-7; 13:44-46, the following conclusions can be drawn about preaching as the Word of God.

* Luke describes the message of Paul's preaching which is proclaimed in the synagogue as the Word of God. Paul, who is called by God as a preacher also renders his message of preaching as the Word of God. Accordingly, the message which a preacher, called by God, preaches, is the very word of God.

2.7 PREACHING AS THE DEED OF GOD

2.7.1 Reference relating to preaching as the deed of God in Paul's sermons in Act 13, 14, 17 and 20

A relevant reference relating to preaching as the deed of God in Paul's sermons in Acts 13, 14, 17 and 20 is identified as follows: Acts 14:27.

2.7.2. Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on preaching as the deed of God

2.7.2.1 Acts 14:27

*On arriving there, they gathered the church together and reported **all that God had done through them** and how he had opened the door of faith to the Gentiles.*

Two years earlier, the Antiochean church commissioned the apostles. Presently Paul and Barnabas return to Antioch and call together the members of the church to hear their report.

Phillips (1991:286-287) states that this report may include confounding the magician and converting the magistrate on Cyprus; at Perga the loss of Mark and the lure of the mountains; at Pisidian Antioch the Jewish blasphemy and Gentile belief; at Iconium the multiplied conversions and malicious contention; at Lystra deification and death; at Derbe more souls and more goals; the homeward way, skirting perils, selecting pastors. These things are related to Paul's proclamation.

Luke employs the imperfect tense of the verb ανηγγελλον (to report) to indicate that the story Paul Barnabas had to tell was too lengthy for one sitting. Moreover, he adds, that the apostles tell about *all* their work. Then they meet with the believers and relate in detail the inroads that the gospel has made among the Jews and Gentiles (Kistemaker, 1995:528).

Relating to Paul's report, it is noticeable that Luke wrote: they '*reported all that God had done through them*', literally 'with them', 'in conjunction with them', as his instruments, his agents, his co-workers (Stott, 1991:234).

In this regard, Lenski (1964:589) says that 'significantly they (Paul and Barnabas) tell not of what *they* did, but of what *God* did. ...with μετα αυτων they say that they only

accompanied God when he did all these things'. Morgan (1957:276) also states that Paul, as a missionary reported all things that God had done through him. In this case Luke's point of view is that of Divine activity. In short, Luke prescribes Paul's preaching ministry, during his first journey, *as the deed of God.*

In connection with preaching as the deed of God, Greidanus (1989:2-3) mentions that 'we often cheapen God's Word by separating them from his deeds and thinking about his words merely as words *about* his deeds. The Bible, however, does not separate God's Words from his deeds. God's Words are his deeds in the sense that they accomplish his purposes. "By the Word of the Lord were the heavens made, their starry host by the breath of his mouth... For he spoke, and it came to be; he commanded, and it stood firm" (Ps. 33:6-9)'.

Furnish (1963:51) also states that 'God's Words proclaimed by the prophets is not merely information about God's deeds but is itself a deed which accomplishes God's purposes'. For example, the Lord told Jeremiah: 'Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant' (Jer. 1:9-10).

Whenever the prophets faithfully proclaimed the Word of God, therefore, that word was not merely something 'which was said', information about God's will for the present or his plan for the future, but the word was a deed of God, setting in motion the content of the message. In fact, the preaching of the prophets was part and parcel of God's redemptive activity on earth (Greidanus, 1989:3).

Paul's conviction that the preached Word of God 'is at work in you believers' is similar to the view of the Old Testament prophets that God's Word is God's deed. Robinson (1974:56) states that the New Testament views preaching as 'God in action'. Preaching is, therefore, not merely a word *about* God and his redemptive acts but a Word *of* God and as such is in itself a redemptive event.

*   Deductions

Luke prescribes Paul's preaching ministry during his first journey *as the deed of God.* Therefore if God speaks through contemporary preachers, then the preaching as the Word of God is also God's deed today, a redemptive event.

2.7.3 Basis-theoretical conclusion

In the light of Acts 14:27 in Paul's sermons, the following conclusion can be drawn about preaching as the deed of God.

*   If God speaks through contemporary preachers, then the preaching as the
         Word of God is also the deed of God today, a redemptive event.

2.8 THE POWER OF PREACHING

2.8.1 References relating to the power of preaching in Paul's sermon in Acts 13, 14, 17 and 20

Preaching is the Word of God (see 2.6). This naturally leads to the fact that preaching has as much power as the Word of God. Relevant references to the power of preaching will be dealt with in this section as follow:

    1) Acts 14:1

    2) Acts 20:32

2.8.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the power of preaching

2.8.2.1 Acts 14:1

*At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that **a great number of Jews and Gentiles believed.***

Feeling that their work in Antioch was completed and not daunted by their persecution, Paul and Barnabas followed the injunctions of the Lord (Matt. 10:23) and moved on to the next important city of Iconium (Carter & Earle, 1979:193).

In setting up their witness in the major city of the area, the two missionaries followed a pattern Paul would continue to follow- establishing his work in the major population centres. Paul and Barnabas began their work in the usual manner. The Greek, κατα το αυτο, could be construed like επι το αυτο and translated 'Paul and Barnabas *together* entered the synagogue' (KJV, NASB, RSV). Modern translators (GNB, NEB, NIV, JB) rendering *'as usual'*, however, are preferable (Polhill, 1992:310).

Polhill (1992:310) states that they went to the Jewish synagogue first. Even though Paul's words in Pisidian Antioch had a somewhat definitive ring to them about turning to the Gentiles (13:46), they evidently only applied to that city. Through Acts, Paul's usual method would be to go first to the synagogues. There they effectively proclaimed the good news of salvation.

Lenski (1964:558-559) mentions that ουτως is to mean that Paul preached 'so' exceptionally as to produce a phenomenal result; '*so* plainly, *so* convincingly, with *such* an evidence and demonstration of the Spirit, and with *such* power; *so* warmly, *so* affectionately, and with *such* a manifest concern for the souls of men. According to Alexander (1991:46), it is commonly explained to mean, in such a remarkable a manner, with such force, warmth, unction, or assistance of the Spirit. Lenski

(1964:559) also states that 'we cannot separate and emphasise ουτως which has no emphatic position but is to be combined with ωστε: 'so that'.

When Paul proclaimed the fulfilment of the messianic prophecies through Jesus Christ, not only numerous Jews but also a large crowd of God-fearing Gentiles believed (πιστευσαι). In this verse, ωστε πιστευσαι means that the particle ωστε (so that) succeeded by the aorist active infinitive expresses actual result (Kistemaker, 1995:505). Lenski (1964:559) says that 'as the missionaries spoke Sabbath after Sabbath, more and more Greeks were attracted until a crowd of both Jews and Greeks came to faith. This infinitive shows what was spoken, namely the gospel of Jesus, the Saviour'.

Paul 'so spoke' that a great multitude believed, both Jews and Gentiles. It is through Paul's preaching that the Holy Spirit often works. He energised the words of His servants so that Paul produced *conviction and conversion* (Phillips, 1991:276).

Keddie (1993:164) says that some Christians assume that if only we had miracles like those in verse 3 today, performed in the public eye and witnessed by masses of people, we would see people turning to Christ in greater numbers. The Scriptures, however, show that 'evidence' is not a converting ordinance. 'Fact' and 'education' *do not change minds* that are steeped in contrary precommitments and presuppositions. The miracles attested the message, but it was the message and the accompanying power of the Holy Spirit that converted people to Christ.

Harrison (1975:218) mentions that in reporting the Iconium ministry, Luke is content to emphasise the *power (effect) of preaching*: Paul spoke (proclaimed) 'in such a manner that a great multitude believed'. This translation might mislead one into thinking that the secret of success was the wisdom of man or the use of fine rhetoric. Any such conclusion is ruled out by Paul's own description of his spoken word (I Cor. 1:17; 2:4), which doubtless characterised his proclamation from the beginning. In this regard, Harrison (1975:218) goes on to say that '*it was powerful preaching*, indeed, but the power lay in the truth of the message and in the work of the Holy Spirit as He attested that truth to the hearers. The preacher preached for a decision , not simply to impart information'.

To summarise, as a result of Paul's preaching in the synagogue in Iconium, a great number of both Jews and Greeks came to believe. In this verse, Luke delights in portraying the power (effectiveness) of preaching (William & Larkin, 1995:209). In a word Paul's preaching *converted* a large number of unbelievers in the broken world to Jesus Christ, the Saviour.

* **Deductions**

Paul's preaching in Iconium led to the conversion of a number of both Jews and Greeks. Therefore preaching has power which can convert and save unbelievers in the broken world even though they are very stubborn and evil sinners.

2.8.2.2 Act 20:32

*Now I commit you to God and to the word of his grace, **which can build you up** and give you an inheritance among all those who are sanctified.*

In previous verses (vv. 29-31), Paul reminded the leaders of *facing dangers*. The infection of the world is never far away. Where truth is, Satan ever attacks the church of God from both without and within. There was a constant warfare ahead to keep the faith intact and the church pure (Barclay, 1976:152).

After Paul pointed out the dangers to come, he committed them to 'the Word of God', in order to build them up. Some commentators would refer the phrase, 'which can build you up', to God, in which case *who* should replace 'which'. The Greek construction, however, will not permit this. Harrison (1975:317) mentions that 'to "build up" the people of God is a primary function of the word and of the ministry of the word. Paul is very fond of using the term *edification* (seven times in the Corinthian letters alone)'.

Calvin (1966:187) states that 'there is no doubt that, although Paul addresses the pastors only, he is nevertheless including the whole church in the verse. He commends them, firstly, to God, secondly, *to the Word of His grace*. Yet it is one and the same commendation, Paul, however, wished to describe the method by which the Lord is accustomed to preserve the salvation of His own, which Peter teaches is guarded by faith (I Pet. 1:5). The method of that protection depends on the Word, so that it might not be imperilled in the midst of so many dangers. It is, however, very important to know how God wishes to preserve us. For, because His Majesty is hidden from us, we look about in uncertainty, until He comes to us by His Word. Therefore as soon as He begins to save us, He brings forward His Word as the instrument for preserving our salvation'.

Lenski (1964:853) mentions that by adding, 'and to the Word of his grace', Paul states what he expects God to do for the church. God and the Word of his grace always go together; God lets his grace flow out through that Word. With the attributive participle Paul describes the power of this Word. We construe τω δυναμενω with τω λογω, there is, however, little difference in force when it is construed with τω Θεω. The Word (gospel which Paul preached) is the power of God (Rom. 1:16). It is able to do two things; 1) *to build* us *up* spiritually in this life, and 2) *to give* us *the inheritance* in the life to come.

Kistemaker (1995:736) says that 'the gospel of Christ has *innate power to strengthen and establish* the Ephesian elders in their faith. By implication, we understand that the gospel receives its authority from the Lord Jesus. He demonstrates his power by confirming the believers through the spoken and written word (compare Rom. 16:25). To be precise, it is the gospel to which Paul commits the elders, and this gospel gives them a legacy'.

To summarise, Paul was going away. He could not stay to chase away the wolves. The flock, however, would not be left defenceless; they had God. He would still be there. They also had the Word of God. If they would cultivate a knowledge of God and His Word, they would become strong. The Word of God had *the power to protect* them. It had *strengthening power* to build them up; it had *securing power* to guarantee their inheritance; it had *sanctifying power* to set them apart by God's grace, with all the other saints, for Himself. There Paul took his stand. He had done all he could. Now it was up to God and up to them (Phillips, 1991:407).

Concerning the power of preaching, De Klerk (1983:438) states that preaching can only have an effect because it has been founded authoritatively and because the Word is alive and powerful.

Preaching, as the Word of God, is living, powerful, effective and fruitful, and sharper than any two-edged sword (Baker, 1985:26-27). Accordingly only God's Word can open the sinner's stubborn heart, only God's Word can move the sinner to come to Christ, only God's Word can make a believer persevere in his journey of faith, only God's Word can equip a believer for God's good work. Only God's Word possesses that power.

* **Deductions**

Paul as a preacher commits the church and believers who are in danger spiritually to God, and to the Word of God, which means the massage he preached. Accordingly preaching has the power to protect, strengthen, secure and sanctify the church and the people of God.

2.8.3 Basis-theoretical conclusion

In above mentioned verses, the following conclusions can be drawn about the power of preaching:

* Preaching has power which can convert and save unbelievers in the broken world even though they are very stubborn and evil sinners

* Preaching has power which can build up soundly people of God by protecting, strengthening, securing, and sanctifying them.

2.9 PREACHING AS AN ACT OF WORSHIP

2.9.1 References relating to preaching as an act of worship in Paul's sermons in Acts 13, 14, 17 and 20

References relating to preaching as an act of worship are identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 13:14-15 and 17:2-3

2.9.2 Exegetical perspectives from Paul's sermons in Act 13, 14, 17 and 20 on preaching as an act of worship

2.9.2.1 Acts 13:14-15 and 17:2-3

From Perga they went on to Pisidian Antioch. **On the Sabbath they entered the synagogue and sat down.** *After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak."*

As his custom was, **Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,** *explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ,"* *he said.*

Two missionaries went on to Pisidian Antioch . Seleucus I founded several cities and named all of them in honour of his father, Antiochus. It is the first city to which they came when they entered Galatia. It was called so because it was near the border of Pisidia (one of the regions into which the province was divided). It was, however, not 'in Pisidia, as AV has it; it actually lay in the region probably known as Galatic Phrygia, and was the chief civil and military centre of that part of Galatia (Bruce, 1984:267 also Marshall, 1991:222).

The Jewish population had built a synagogue and had acquainted the Gentiles with the teaching of the Old Testament Scriptures. Furthermore, the synagogue in dispersion was a centre of learning, a source of help in community needs, a place for meetings, and a court of justice. The synagogues became a part of public life in Gentile communities. Numerous Gentiles attended the worship services in the local synagogue, observed the Jewish law, and believed in God. Some Gentiles, however, because of their refusal to be circumcised, were called God-fearers. Accordingly, at least four groups of people *worshipped* together on any given Sabbath: Jews who were born either in dispersion or in Israel, converts to Judaism, God-fearers, and Gentiles who displayed an interest but did not make a commitment (Kistemaker, 1995:467). After the missionaries arrived in Pisidian Antioch, they entered the synagogue on the following Sabbath, both for *worship* and with a view to an opportunity to present the Gospel of Christ (Carter & Earle, 1979:183).

On the other hand, in Act 17:2, Luke writes that Paul's custom was to go to local synagogues and preach from the Scriptures. Lenski (1964:691) says that the word 'ειωθις is the neuter of the second perfect participle of εθω, the perfect being used with the force of the present: "what is customary". Newman and Nida (1972:328) also state that 'κατα το ειωθος τω Παυλω' is rendered in some languages as a verbal expression, usually with a form of the verb indicating habitual action- for example,

"Paul habitually went to the synagogue and therefore on this occasion he went to the synagogue"".

Luke describes the liturgy of the Sabbath service. He relates that the Law and the Prophets were read; that is, members of the congregation in dispersion were appointed to read selections from the Old Testament Scripture in the Greek translation (the Septuagint). Of course, other parts of the liturgy were the recitation of the Shema (Deut. 6:4-9; 11:13-21; see also Num. 15:37-41), some prayers, an expository sermon, and a concluding benediction. The important part of the worship service was always the sermon (Stott, 1991:222).

The ruler of the synagogue is responsible for worship, appointing lay members to lead in prayer and read the Scripture lessons. He would also invite suitable persons to deliver the homily on the day's Scripture when such were available (Polhill, 1992:297). He invited Paul to give the people 'a word of exhortation', and then as part of the service Paul preached the gospel of Jesus Christ in the synagogue.

Baumann (1984:69) states that 'the sermon needs the service of worship just as the service of worship needs the sermon. Each becomes significant in the light of the other... Preaching is an act of worship'.

Broadus (1979:314) mentions that 'the sermon usually comes in the context of a worship service'. He (1979:317) goes on to say that 'the sermon, then, should be a climactic act of worship. For in the preaching, God moves to us and speaks to us'. Webber (1994:163) also says that 'from the first of public worship described in Scripture and throughout the history of the church, the proclamation of the Word of God has been *a central act of worship*'.

Deddens (1993:72) states that 'preaching- together with the reading(s) from Scripture by which it is preceded- forms *the heart of Reformed worship*. Especially In-church preaching *is* an act of worship (Buttrick, 1987:234)

*   **Deductions**

On the Sabbath Paul entered the synagogue and sat down, and worship service began. and then the ruler of the synagogue invited Paul to preach the gospel of Jesus Christ. Therefore it is clear that Paul as a preacher proclaimed the gospel as a part of worship in the synagogue.

2.9.3 Basis-theoretical conclusion

The following conclusions can be drawn from Acts 13:14-15, 17:2-3 and 20:7 about preaching as an act of worship

*   On the Sabbath, Paul continued his preaching ministry *in the context of a worship service*. Therefore it is clear that preaching done by Paul can be

separated from *the worship service*. Preaching is an important act of worship.

2.10 FINAL BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON PREACHING

The perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on preaching can finally summarised as follows:

* Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word. In the whole process of preaching, the Holy Spirit plays a leading role. Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.

* Preaching has its necessity on the basis that the preacher must proclaim the gospel not because people want to hear but because God has commanded him to preach.

* The purpose of preaching is to help unbelievers to get salvation by conversion through faith in the living God; to strengthen and encourage new converts to be mature spiritually; to evoke mature believers to serve and devote themselves to the church of God.

* The essential subject of preaching focuses on the incarnation, death and resurrection of Jesus Christ, the Messiah. It points to the Kingdom of God, and on centred in repentance to God and faith in Jesus Christ.

* Preaching, as the proclaimed Word of God, has the central place in the church because it can only build up the believers spiritually and guarantee them a heavenly inheritance, and because the survival of the church belongs to preaching as the Word of God.

* Paul, who is called by God as a preacher renders his message of preaching as the Word of God. Therefore the message which a preacher, called by God, preaches is the very Word of God.

* If God speaks through contemporary preachers, then the preaching as the Word of God is also the deed of God today, a redemptive event.

* Preaching has power which can convert and save unbelievers in the broken world even though they are very stubborn and evil sinners. Preaching also has power to soundly equip and build up people of God by protecting, strengthening, securing, and sanctifying.

* The preacher's preaching ministry has to be done in the context of a worship service. Therefore preaching can not be separated from the worship service. Preaching is an important act of worship.

CHAPTER 3: BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE PREACHER

It has already been mentioned that the decline of the church is closely related to the decline of preaching (see 1.2.2). Preaching should be revived for the sake of the renewal and growth of the church. Accordingly, overall research relating to preaching has been studied in the previous chapter. The decline of preaching is also very closely related to the preacher himself. Schuringa (1995:192) states that 'the vitality of Reformed preaching is inescapably linked to the vitality of the preacher who seeks the Spirit and walks with God'. Preaching and the preacher cannot be discussed separately (Macleod, 1987:23). In other words, when the preacher tries to renew himself, his preaching will also be renewed, and then the renewal and growth of the church will follow. Accordingly, the following will be investigated in this chapter:

1. Defining the term 'preacher'
2. The preacher and the Holy Spirit
3. The preacher and his identity
4. The preacher and his task
5. The preacher and his authority
6. The preacher and the church
7. The preacher and the Scripture
8. The preacher and his responsibility
9. The preacher and his lifestyle
10. Final perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher

3.1 DEFINING THE TERM 'PREACHER'

3.1.1 The expression relating to the preacher in Paul's sermons in Acts 13, 14, 17 and 20

The following relevant words relating to the preacher are identified in Paul's sermons in Acts 13, 14, 17 and 20:

1) προφητης
   Acts 13:1

2) διδασκαλος
   Acts 13:1

3) κηρυξ
   Acts 13:24; 20:25.

4) ευαγγελιστης
   Acts 13:42; 14:15; 17:18

5) αποστολος
   Acts 14:4; 14

3.1.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher

3.1.2.1 προφητης (Acts 13:1)

Peisker (1978:76) says that in ancient times a prophet was a person, employed by the oracle, who by direct inspiration or by the interpretation of sounds and omens declares the will of the god to a person who asks for advice. He (1978:79) also says that in Old Testament times the prophet is a proclaimer of the word, called by God, to warn, exhort, comfort, teach and counsel. Greidanus (1989:1) also mentions that the prophets, in particular, proclaimed the Word of God.

Anderson (1975:227) states that just as a doctor's prediction that a patient only has a short time to live makes the patient's present moments more precious and serious, the prophets' announcements of what God was about to do accentuated the urgency of the present. In Old Testament times, the prophet was primarily concerned with the present. His task was to communicate God's message for now, and to summon the people to respond today.

Louw and Nida (1989B:543) state that προφητης means one who proclaims inspired utterances on behalf of God - 'prophet, inspired preacher'. They (1989B:543) go on to say that there is a tendency in a number of languages to translate προφητης only in the sense of 'one who foretells the future', but foretelling the future was only a relatively minor aspect of the prophet's function, though gradually it became more important. Patristic authors defined the function of a prophet mainly in terms of foretelling the future. In New Testament times, however, the focus was upon the inspired utterance, proclaimed on behalf of and on the authority of God. Accordingly, in a number of languages it is more appropriate to translate προφητης as 'one who speaks for God'.

Newman and Nida (1972:244) say that in the present context (Acts 13:1) the prophet seems to be referred to as a person whose duty it was to proclaim the Christian message. They (1972:244) continue to state that the prophets may be spoken of as 'those who preached the Good News'.

*   Deductions

In Acts προφητης focuses on the inspired utterance proclaimed on behalf of the authority of God. Thus προφητης is a person who proclaims God's message to people.

3.1.2.2 διδασκαλος (Acts 13:1)

Διδασκαλος derived from the verb διδασκω, 'to provide instruction in a formal or informal setting - to teach, teaching' (Louw & Nida, 1989B:416). Διδασκαλος therefore means 'a teacher, an instructor'.

Διδασκω focuses on the purpose and content of the message transmitted. As part of the Great Commission, Jesus commanded His disciples to teach (Matt. 28:20). Paul recommended teaching to Timothy (I Tim. 6:2; II Tim. 2:2). Teaching is sometimes associated with κηρυσσω (Matt. 11:1) and ευαγγελιζω (Acts 5:42). The content of what is taught focuses on the way of God (Matt. 22:16) and the Word of God (Acts 18:11) (Mayhue, 1992:8).

Rengstorf (1978B:148) states that διδασκαλος may be the one who imparts instruction, especially, the 'schoolmaster' to whom the young are entrusted for elementary teaching, e.g., in reading and writing. The διδασκαλος, however, is not just a teacher in general, but a man who teaches definite skills like reading, fighting or music, developing the aptitudes already present (Rengstorf, 1978B:149).

Kistemaker (1995:452) says that in the context (Acts 13:1) διδασκαλος expounds Scripture, cherishes the tradition about Jesus Christ and explains the fundamentals of the catechism.

Newman and Nida (1972:244) mention that διδασκαλος is a person who apparently has the responsibility of instructing the Christian converts in the beliefs and duties of the Christian faith. Thus διδασκαλος may be spoken of as 'one who taught the believers'.

*   Deductions

Διδασκαλος is a person who has the responsibility of instructing the Christian converts in the beliefs and duties of the Christian faith. The content of what is taught focuses on the way of God and the Word of God.

3.1.2.3 κηρυξ (Acts 13:24; 20:25)

Κηρυξ comes from κηρυσσω, which means 'to announce or to proclaim in a formal or official manner by means of a herald or one who functions as a herald' (Louw & Nida, 1989B:412). Κηρυξ therefore means a 'herald'.

Κηρυξ is found only three times In the New Testament. Twice it refers to the apostle Paul (I Tim. 2:7; II Tim. 1:11), and once it is used in reference to Noah (II Pet. 2:5). In each of the three instances the 'herald' is proclaiming a divine event. With respect to Noah, it was an act of God's judgement against a perverse world, while in the case

of Paul it was a proclamation of an accomplished act of God in the death and resurrection of Christ (Evans, 1981:316).

Furnish (1963:55) states that 'κηρυξ' is a herald, somewhat like a town crier who has important news to bring. The herald often announces an athletic event, or at other times religious festivals. He also functions as a political messenger who brings some news or commands from the king's court. One essential qualification of the herald is that he should have a good strong voice so that all would hear the news or the order. The herald's most important qualification is that he should faithfully represent or report the word of the one by whom he has been sent. The herald is not expected to be 'original' - the message he brings is *not* his own but that of the sender.

Stott (1983:135) says that the Bible itself uses a variety of images to illustrate that which a Christian preacher is. The most common is that of the herald or town crier (κηρυξ), who *has been given a message* of good news and been told to proclaim it. Without fear or favour, the herald lifts his voice and makes the message known in the market square or some other public place.

In this regard, Trotter (1995:238) describes 'the preacher as that public speaker who *proclaims* the theology of the text in the modern context'. Firet (1986:44-45) states that 'although the word κηρυξ is used only three times in the New Testament, the κηρυγμα is inconceivable without someone to bring it. The one who brings it is then the messenger, i.e., someone who has been sent for the purpose of making known precisely *this* news at *this* moment to *these* people. It is not his calling to share his insights or to offer material for discussion. Κηρυξ/κηρυσσειν always imply the concept of an authoritative, festive, and public proclamation which calls for observance. What he does is more than, and different from, providing items of information. The herald proclaims a new state of affairs'.

*   Deductions

Κηρυξ is the one who has been given a message of good news and been told to proclaim it. Κηρυξ should faithfully represent or report the word of the one by whom he has been sent. He is not expected to be 'original' - the message he brings is *not* his own but that of the sender.

3.1.2.4 ευαγγελιστης (Acts 13:42; 14:15; 17:18)

Louw and Nida (1989B:542) state that ευαγγελιστης means one who announces the gospel- 'evangelist'. Though the term ευαγγελιστης indicates only an individual who 'announces the gospel', early usage would suggest that this was often a person who went from place to place announcing the good news. Therefore ευαγγελιστης means one who proclaims the good news, evangelist (Rienecker, 1980:302).

Becker (1976:114) states that the term ευαγγελιστης is clearly intended to refer to people who carry on the work of the apostles who have been directly called by the risen Christ. These evangelists may have been engaged in missionary work (Acts 21:8), or church leadership (II Tim. 4:5).

Strecker (1991:70) states that ευαγγελιστης means the priestly proclaimer of oracles. In the New Testament, Philip (Acts 21:8), a member of the group of seven (Acts 6:5), a missionary in Samaria (Acts 8:4ff.), is an ευαγγελιστης in Caesarea. Timothy (2 Tim. 4:5), the apostolic pupil of Paul (cf. 1 Thes. 3:2; Phil. 2:19ff.) is instructed to 'do the work of an ευαγγελιστης' i.e., carry out the ministry of a Christian *preacher*. Among the workers of the church the ευαγγελισται are listed after the apostles and prophets in Eph. 4:11, before the pastors and teachers. Therefore the ευαγγελισται are placed after the apostles and are not primarily missionaries, but instead serve the church through the proclamation of the gospel.

Ευαγγελιστης originally denotes a function rather than an office, and there could have been little difference between an apostle and an evangelist, all the apostles being evangelists. On the other hand, not all evangelists were apostles, for direct calling by the risen Lord was an essential aspect of the apostolate. The evangelists continue the work of the apostles. The task of ευαγγελιστης is to proclaim the Word (II Tim. 4:2) (Friedrich, 1978A:737).

*   Deductions

Ευαγγελιστης is the one who announces the gospel, and he carries out the ministry of a Christian preacher. Ευαγγελιστης continues the work of the apostles and his main task is to proclaim the Word of God.

3.1.2.5 αποστολος (Acts 14:4; 14)

Louw and Nida (1989B:542) state that αποστολος means one who fulfils the role of being a special messenger (generally restricted to the immediate followers of Jesus Christ, but also extended, as in the case of Paul, to other early Christians active in proclaiming the message of the gospel)- 'apostle, special messenger'. The relationship of an apostle to Jesus Christ is sometimes expressed as 'being the special messenger of Jesus Christ'. In such a phrase, the term 'special' refers to having been commissioned by Jesus Christ for a particular task or role. In the New Testament, however, the word sometimes means one who is sent with a message- messenger (Jn. 13:16).

In the New Testament αποστολος never means the act of sending, or figuratively the object of sending. It always denotes a man who is sent, and sent with full authority (Rengstorf, 1978A:421).

The New Testament apostle is one chosen and sent with a special commission as the fully authorised representative of the sender. In naming the twelve chosen disciples

'apostles' Jesus indicated that they were to be 'His delegates whom He would send with the commission to teach and to act in His Name and on His authority' (Stott, 1979:13).

An apostle is 'one who is sent' as the fully certified representative of another (Ridderbos, 1975:448-450). The apostles represented God Himself as they proclaimed His word. During His ministry, Jesus sent out His disciples, charging them, to 'Go... to the lost sheep of the house of Israel. And preach as you go, saying, "The kingdom of heaven is at hand"'. In this commissioning, Jesus made unmistakably clear that the disciples in their preaching represented Him and, ultimately, the Father: 'He who receives you receives me, and he who receives me receives him who sent me' (Mt. 10:5-7, 40). After His resurrection Jesus broadened the mandate: 'Go therefore and make disciples of all nations'. But here, too, there was no question as to whom the disciples represented in their mission in the world: 'I am with you always, to the close of the age' (Mt. 28:19-20) (Greidanus, 1989:4).

Bernal (1994:23) mentions that 'The apostle dwells in a tent of clay and is not an authority *in* and *of* himself, he is the instrument which Christ is most wont to use, to extend and deepen his kingdom'.

Therefore, the word αποστολος can be explained that the preacher is 'a man sent by God to proclaim his saving Word' (Baker, 1985:28).

*   **Deductions**

Αποστολος is the one who has been chosen and sent with a special commission as the fully authorised representative of the sender. Therefore αποστολος is a man sent by God, Jesus Christ and the Holy Spirit to proclaim His saving message.

3.1.3 Basis-theoretical conclusion

From the words προφητης, διδασκαλος, κηρυξ, ευαγγελιστης, and αποστολος in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions can be drawn about definition of the preacher.

*   The preacher is the person who has been called and sent with a special commission as fully authorised representative of the Sender, God, Jesus Christ and the Holy Spirit.

*   The preacher is the person who has been given a message of the gospel and been told to proclaim it. He is *not* expected to be 'original' - the message he brings is *not* his own but that of the sender.

*   The preacher is also the person who teaches the Christian converts in the beliefs and duties of the Christian faith. The content of what is taught focuses on the way of God and the Word of God.

3.2 THE PREACHER AND THE HOLY SPIRIT

3.2.1 References relating to the preacher and the Holy Spirit in Paul's sermons in Acts 13, 14, 17 and 20

Relevant references relating to the preacher and the Holy Spirit are identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 13:2

2) Acts 13:4

3.2.2 Exegetical perspectives from Paul's sermons Acts 13, 14, 17 and 20 on the preacher and the Holy Spirit

3.2.2.1 Acts 13:2

*While they were worshiping the Lord and fasting, **the Holy Spirit said, "Set apart for me** Barnabas and Saul for the work to which **I have called them.**"*

In this verse, the church gives herself to 'worshipping the Lord and fasting'. They knew that this was the evangelistic Rubicon for the apostolic church. Hitherto, a Jewish church with Gentile converts, they knew that this step would mean a multi-racial church with Jewish origin. So they prayed- earnestly and long enough to put aside eating (Keddie, 1993:152)

The result was that 'The Holy Spirit said, "set apart for me Barnabas and Saul for the work to which I have called them"'. While the church prayed, the Holy spirit spoke through the prophets and made his will known (Kistemaker, 1995:455).

According to Newman and Nida (1972:244-245), in the Greek text, the command 'αφορισατε' ('to set apart, to separate', Rienecker, 1976:291) is a command with an emphatic particle (δη) (also Bruce, 1986:253); the meaning of the particle is probably to be understood in the sense of 'now' or 'immediately' (cf. Lk. 2:15; Acts 6:3). In rendering 'set apart' one must make certain that connotations of the expression are satisfactory, for in many languages the process of 'setting apart' may be carefully divided between (1) setting apart something which is good or for good purposes and (2) setting apart something because it is inferior or inadequate. The meaning here is, of course, 'designate' or 'commission'.

The word 'προσκεκλημαι' is taken from the word 'προσκαλεω' (to call, to call to one's service, Bruce, 1986:254). Here in the Greek perfect tense it expresses something that is in the mind of God, something that is perfected, completed in the ages past, and now finds its implementation in all the centuries that follow thereafter (Criswell, 1982:123). According to Newman and Nida (1972:245), the word suggests

that God had already made the decision, and it was the church's responsibility to carry out his will.

Bruce (1984:261) states that in this verse the Holy Sprit made known his will to them-doubtless through the prophetic utterance of one of their numbers. There are indications that the New Testament Christians were specially sensitive to the Spirit's communications during fasting. On this occasion, the divine message directed the leaders of the church to *set* Barnabas and Saul *apart* for the special work to which He had called them.

Kistemaker (1995:455) mentions that Jesus had called Paul to be an apostle to the Gentiles, but both Barnabas and Paul had been teaching in the Antiochean church. New the Holy Spirit called the believers to *appoint* these two men to a specific task: *to proclaim* the Good News to the world.

In short, whether by internal prompting in the entire church (Stott, 1991:217) or external directive through one of the believers (Longenecker, 1981:417) or more particularly one of the prophets (Haenchen, 1971:396), *the important one is that the Holy Spirit sets apart Barnabas and Paul for the work to which He has called them* (William & Larkin, 1995:191).

To summarise, the crucial aspect of this verse for us is that Paul and Barnabas were called and separated by the Holy Spirit to proclaim the good news toward the world (Ogilvie, 1984:206).

* Deductions

Paul and Barnabas in the church of Antioch were called separated by the Holy Spirit to proclaim the gospel. Therefore it is clear that the Holy Spirit appoints and calls a messenger (preacher) for his specific work.

3.2.2.2 Acts 13:4

*The two of them, **sent on their way by the Holy Spirit**, went down to Seleucia and sailed from there to Cyprus.*

In this verse, Newman and Nida (1972:246) state that the dependent phrase 'εκπεμφθεντες υπο του αγιου πνευματος' (literally, 'having been sent by the Holy Spirit') may need to be expressed as a separate clause in an active form, 'the Holy Spirit had sent them'.

According to verse 3, however, it was the church which, after the laying-on-of-hands, *sent them off.* How can we harmonise the difference between verse 3 and 4? Stott (1991:218) says that 'it is safe and healthy only in relation to the Spirit and the church. There is no evidence that Barnabas and Saul "volunteered" for missionary service; they were "sent" by the Spirit through the church'.

In this regard, Harrison (1975:205) says that 'notable is the change in terminology denoting the relationships of the missionaries to the Holy Spirit. Whereas the church had "sent them away" (v. 3), or "let them go" (indicating that the parting was not altogether easy), the two men were "sent out by the Holy Spirit. It was by His authority and designation that they went forth'.

According to Morgan (1957:243-244), 'the church sent them away' verse 3 is a faulty translation. In the next verse it is written: 'So they, being sent forth by the Holy Spirit'. It is the same word used in this statement. What did the church really do? The church released them. What did the Holy Spirit do? He sent them. The church could not send forth these men. The church could release them, set them free, by caring for all other obligations, by taking responsibility for all that they would need.

Calvin (1965:356) states that there is no mention here of the election made by the church, because their call was entirely from the Holy Spirit. The church merely embraced those presented to it by the hand of God. Lenski (1964:496) mentions that Luke purposely stresses that it was the Holy Spirit who had sent them out.

To summarise, Luke emphasises that the messengers are sent out not by the church in Antioch but by the Holy Spirit. The Holy Spirit told the church to appoint Barnabas and Paul, and he himself sent them to their field of labour. Accordingly, Paul is able to say that he has been 'sent not from men nor by man, but by Jesus Christ and God the Father' (Gal. 1:1).

Carter and Earle (1979:177) mention that 'Sent on their way by the Holy Spirit' means 'by His *influence*, *authority* and His *continual direction*. Without the influence, they were not *qualified* to go; without the authority, they had no *authority* to go; and without the continual direction, they would not know *where to go*.

* **Deductions**

In the verse 4, Luke emphasises that Paul and Barnabas as messengers of the gospel are sent out by the Holy Spirit through the church. Therefore it is clear that it is the Holy Spirit Himself who sends His messenger out into the world.

3.2.3 Basis-theoretical conclusion

From Acts 13:2 and 13:4 in Paul's sermons one can come to the following conclusions regarding the preacher and the Holy Spirit.

* Relating to the preacher, the Holy Spirit appoints and calls a preacher for His specific work;

* and the Holy Spirit sends out the preacher at first-hand into the world through the church.

3.3 THE PREACHER AND HIS IDENTITY

3.3.1 References relating to the preacher and his identity in Paul's sermons in Acts 13, 14, 17 and 20

Relevant reference relating to the preacher and his identity is shown in Paul's sermons in Acts 13, 14, 17 and 20 as follows: Acts 14:14-15.

3.3.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher and his identity

3.3.2.1 Acts 14:14-15

But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting: "Men, why are you doing this? ***We too are only men, human like you.*** *We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.*

In the verses 8-10, a congenitally crippled man was miraculously healed by Paul. The crowd was amazed, as they should have been, but immediately jumped to the wrong conclusion. Their presuppositions overwhelmed the evidence and led them to an erroneous interpretation of the miraculous event. They ascribed divinity to Paul and Barnabas! Paul, as the 'chief speaker', they identified as Hermes, messenger of the gods, and Barnabas, they concluded, must be Zeus, the supreme god of Olympus. To cap it all, the local 'priest of Zeus' appeared, ready to offer sacrifices to the two of them (Keddie, 1993:165).

By now the two apostles were fully aware of what was taking place. They rushed into the crowd, rending their garments. The tearing of one's clothes is a gesture found elsewhere in the Bible. It could dramatise a state of mourning (cf. Gen. 37:29, 34), express extreme distress (Josh. 7:6), or protest a perceived blasphemy (Mk. 14:63). Here the gesture expressed ardent protest and was designed to put a stop to the intended sacrifice (Polhill, 1992:315).

According to Newman and Nida (1972:281), 'ομοιοπαθεις... υμιν' (human beings like you) translates as an adjective which means 'of similar feelings' or 'of the same nature'. In the context the word is employed to show that the apostles are merely human in the same way that other men are. It is thus parallel to the previous statement 'we are just men'. In some languages it may be useful to reverse the order suggested in the TEV 'just men, human beings like you'. One may have, for example, 'we are just like you; we also are men'. This, however, may seem relatively strange in some languages, and therefore a more vivid contrast may be necessary- for example, 'we are men like you; we are not gods'.

Alexander (1991:59) mentions that in this verse 'we are men' means *mere men, mortals, human beings.* 'ομοιοπαθεις' corresponds to one Greek adjective meaning similarly constituted or affected. 'πασχω' has not its moral sense of violent affections or desires, but its physical sense of suffering (as applied to the death of Christ in Acts 1:3) or liability to suffering. The whole phrase means subject to the same infirmities, partakers of the same mortal nature, with yourselves.

Harrison (1975:222) states that 'Barnabas and Paul were quick to affirm that they were made of the same human "nature" as the Lycaonians. One is reminded of what Scripture says concerning Elijah being like his fellows- a challenge to imitate his titanic accomplishments in the realm of prayer (Jas. 5:17)'.

Kistemaker (1995:516) says that because people customarily offer sacrifices to their gods, both Paul and Barnabas declare that they themselves are ordinary people and are not divine. In short, the apostles proclaims their own true nature while rejecting the Lystran manner of hospitality (Campbell, 1995:156).

To summarise, at Lystra, Paul as a preacher reacts with intense disgust. In Jewish fashion he shows his revulsion at the blasphemous false worship by tearing his clothes. Paul, as a preacher, then made it clear that he is 'a human being' and 'a miserable man' (Calvin, 1966:9) like the Lycaonians (William & Larkin, 1995:213).

Relating to the preacher's identity, Mayhue (1992:14-15) states that the preacher must be a truly regenerated believer in Jesus Christ. He must be a child of God's redeemed family (John 1:12-13). If a man is to deliver a personal message from the heavenly Father effectively, he must be a legitimate spiritual son or the message will inevitably be distorted.

* **Deductions**

While he preaches the gospel at Lystra, Paul declares that he is also a mortal man, a human being with a nature (passion) like the Lycaonians. Therefore it is clear that firstly the preacher is a man, namely a mortal and miserable human being, and then a preacher.

3.3.3 Basis-theoretical conclusion

From Acts 14:14-15 in Paul's sermon in Acts 13, 14, 17 and 20, the following conclusion can be drawn about the preacher and his identity.

* First the preacher must declare that he is a mortal and miserable human being with a nature like a ordinary person who absolutely needs the merciful grace of God before doing his preaching ministry, then a son of God, and then a preacher.

3.4 THE PREACHER AND HIS TASK

3.4.1 References relating to the preacher and his task in Paul's sermons in Acts 13, 14, 17 and 20

Applicable references relating to the preacher and his task are identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 20:24

2) Acts 13:43; 20:1-2

3.4.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher and his task

3.4.2.1 Acts 20:24

*However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me -- **the task of testifying to the gospel of God's grace**.*

Newman and Nida (1972:392) state that the word 'δρομος' literally means 'race', that is, athletic contest, but in the present context it is evidently used in a figurative sense of the race to which God had called Paul. 'διακονια' ('task', 'work' used in TEV) is the same word that is used in Acts 1:17. If δρομος and διακονια have essentially the same meaning in this passage, the last clause, 'to testify to the gospel of God's grace', refers to both of these activities; otherwise this clause may be taken to refer only to διακονια. Therefore, it may be useful to say 'the task (work) which I was given to do is to declare the Good News about the grace of God'.

As in so many contexts, 'the grace of God' may be rendered as 'the goodness of God' in the sense of 'the kindness or goodness of God toward people' (Newman & Nida, 1972:392). In this verse 'the gospel of God's grace' is a perfect summary of Paul's whole message , and is identical with 'preaching the kingdom' in the next verse (Neil, 1986:214).

Lenski (1964:843) states that Paul is governed in this verse by one purpose only, in which his life is not even a pawn; it is the finishing of his apostolic race, meaning the διακονια or ministry which he received from the Lord Jesus. The Lord gave Paul the work of serving to him, and he wants to finish it in whatever way the Lord has planned for him. With an appositional infinitive Paul further describes his task: 'to testify the gospel of the grace of God'.

Kistemaker (1995:729) says that both in the presence of the believers in Caesarea and in his writings, Paul declares that he is ready to yield everything, including his life, to

Jesus Christ (Acts 21:13; II Cor. 12:10; Phil. 1:20-21; 2:17; 3:8). Paul states that he is running a race to fulfil his task, a metaphor he repeats in his last epistle, which he wrote before his death; 'I have finished the race (II Tim. 4:7). Paul's conversion experience was the beginning of that race, which he now expects to end. He knows that the purpose of this race is to complete the work Jesus has given him to do, namely, the task of testifying to the good news of God's grace.

In this verse Paul saw his task as the faithful preaching of the gospel; he felt called to do so in a wide area, and so he hoped that he would be able to go westwards to Rome (and also to Spain, Rom. 15:24, 28) to preach there; it is probable that he regarded the evangelization of the world as the essential preliminary to the coming of Christ (Rom. 11:25f.; cf. Mk. 13:10) (Marshall, 1991:332).

Phillips (1991:403) mentions, that for Paul, the important thing was to fulfil the task entrusted to him and to bear universal witness in life or death, to Jew and Gentile, to the good news of the grace of God. Paul has a divine task 'from the Lord Jesus' (v. 24), namely to bear testimony to the gospel of God's grace (Lövestam, 1987:3).

To summarise, the race that Paul was running was the task he had received from Jesus. That task is described as his testimony to the gospel of God's grace (Polhill, 1992:425).

Relating to the preacher's task, Baumann (1984:22) mentions that 'the task of the preacher is to take biblical truths and transmit them via verbal, physical, and vocal stimuli'. This statement is echoed by Lloyd-Jones (1981:19) and Black (1994:284) that the primary task of the church and of the Christian minister is the preaching of the Word of God. Warren (1991:463) states that 'the biblical preacher must recognize and represent the timeless truth of God's Word and then relate the truth to his audience'. For Karl Barth 'the basic task of the preacher is to proclaim the reconciliation of humanity with God in Christ' (Trotter, 1995:238).

* Deductions

In this verse Paul declares his task as the faithful preaching of the gospel. Therefore the very meaning and purpose of his life is to finish the race and complete the task given to him by the Lord Jesus- the task of testifying to the gospel of God's grace.

3.4.2.2 Acts 13:43; 20:1-2

*When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and **urged them to continue in the grace of God.***

*When the uproar had ended, Paul sent for the disciples and, after **encouraging them**, said good-by and set out for Macedonia. He traveled through that area, **speaking many words of encouragement to the people**, and finally arrived in Greece,*

In Acts 13:43 the people invited Paul and Barnabas to continue preaching the gospel on the next Sabbath. Many of the Jews and devout converts to Judaism (proselytes) made a definite positive decision, for they followed Paul and Barnabas (used only here in Acts to indicate Christian commitment; compare Lk. 5:27; 9:23, 59; 18:22). Paul and Barnabas urged them to continue in the grace of God.

According to Newman and Nida (1972:267), the expression rendered 'keep on living in the grace of God' (TEV) may be interpreted in different ways. 'Keep on living' (προσμενειν), for example, may also represent in Greek the meaning 'rely upon', 'to continue reliance upon', or 'to hold fast to'. The emphasis is upon continuing their relationship with the goodness of God, 'urged them to continue to rely on the goodness of God'. If one is to preserve the concept of 'living' one may translate it to 'keep on living in dependence on the goodness of God'. In this verse the term 'grace' is not to be understood in any special technical sense in contrast to the Law, but is simply a reference to the nature of the Good News which comes to man as an expression of God's grace or goodness. The term 'goodness', however, must be understood not as a particular inherent quality of God but as the way in which he manifests himself toward men, that is, in showing favour and goodness to them even though they do not deserve it.

Kistemaker (1995:492) states that Paul and Barnabas both extend the conversation and exhort the Jews and converts who eagerly listen to them 'to continue in the grace of God'. Paul knows that after the first flush of enthusiasm has faded, the believers need words of encouragement. The verb *'to continue'* (προσμενειν) indicates that the people *already have put their trust in Jesus and have accepted him as their Messiah* (compare Acts 11:23; 14:22). They are in fellowship with Jesus Christ and now Paul urges them to continue in that relationship, remain loyal to the Lord, and 'expose themselves to God's grace (Guthrie, 1981:106).

Marshall (1991:229) also says that this phraseology suggests that these people *already trusted in the grace of God*, as they had come to know of it through the Old Testament, and were now being urged to continue in that basic attitude by believing in Jesus as the one through whom God's promises were being brought to fulfilment.

Therefore by encouraging them to *continue in the grace of God*, Paul is not urging them to pursue Christ. Rather, in light of his exhortation (Acts 13:38-39) and the parallel thought in Acts 11:23, they are to remain in the salvation offered in the gospel and not return to the old way of obedience as in Old Testament law and Jewish tradition. This encouragement was well placed when we remember the attacks that these churches subsequently sustained from Judaizers (compare Gal. 1:6-7; 3:1-6; 5:7-12; 6:11-13) (William & Larkin, 1995:205).

On the other hand, in Acts 20:1 Paul sent for the disciples to come to him, and after encouraging them, he said good-bye. Kistemaker (1995:711-712) says that Paul spent time with his disciples, that is, the believers and the students whom he had instructed

in the lecture hall of Tyrannus (19:9). He would not see them again for many years. They would have to stand alone in times of persecution and hardship (Rev. 2:3), and they needed Paul's *encouragement*.

Stott (1991:315-316) states that Paul's encouragement took the form of an exhortation similar to the one he would later give to their pastors in Miletus (Acts 20:17ff.). He will have urged them to remain loyal to Christ in spite of continuing persecution and 'to live a life worthy of [their] calling' as God's new and holy people (Eph. 4:1ff.).

In Acts 20:2, Paul now 'travelled through that area'. He probably spent several months revisiting the Macedonian churches he had founded on his second missionary journey, namely Philippi, Thessalonica and Berea, and Luke characterised his ministry to them as *speaking many words of encouragement to the people*. The word is παρακλησις (the noun which is cognate with the verb παρακαλεω in verse 1), and it has a range of meanings from appeal and entreaty through exhortation and encouragement to comfort and consolation. It is a vital ministry in establishing Christian disciples, and the principal means of its exercise is, literally, 'much word' (Stott, 1991:316).

In verse 2, Luke uses the verb 'encourage' repeatedly to show that wherever Paul met believers he spoke words of encouragement (Acts 14:22; 15:32; 16:40). Paul was the spiritual father of the believers in the Gentile world and he addressed them as his spiritual children (I Cor. 4:14; Gal. 4:19; I Thes. 2:7, 11) (Kistemaker, 1995:712).

To summarise, Ogilvie (1984:288) states that 'the energetic mind of the Apostle was focused on the needs of new Christians who needed encouragement, affirmation, and loving correction'. Talbert (1997:182) also says that this passage is a travel summary focusing on Paul's encouragement of his churches.

Relating to the preacher's task, Warren (1991:468) and Craddock (1985:95) mention that the preacher should interpret not only the text, but also the congregation because he is responsible to help them to mature.

Stott (1983:173) states that 'Our task as preachers ... it is our responsibility to teach believers with clarity and conviction the plain truths of Scripture, in order to help them develop a Christian mind, and to encourage them to use it in thinking about the great problems of the day, and so to grow to maturity in Christ'.

*   Deductions

In Acts 13:43 Paul urges many of the Jews and devout converts who has already been converted, to continue in the grace of God. In Acts 20:1-2, Paul encourages the believers with many words to stand alone in times of persecution and hardships. Accordingly, it is clear that the task of the preacher is to encourage the believers to stand firmly in faith.

3.4.3 Basis-theoretical conclusion

From Acts 13:43 and 20:1-2 in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions about the preacher and his task can be arrived at:

* The very meaning and purpose of the preacher's life is to complete his task given to him by Lord Jesus- the task to preach the Word of God correctly. Therefore the essential task of the preacher is to preach the Word of God.

* The other task of the preacher is to encourage the believers with the Word of God to stand firmly in faith in times of hardship and persecution.

3.5 THE PREACHER AND HIS AUTHORITY

3.5.1 References relating to the preacher and his authority in Paul's sermons in Acts 13, 14, 17 and 20

In referring to the authority of the preacher, the following passages in Paul's sermons in Acts 13, 14, 17 and 20 deserve closer examination:

1) Acts 14:4

2) Acts 20:19

3.5.2 Exegetical perspectives from Paul's sermon in Acts 13, 14, 17 and 20 on the preacher and his authority

3.5.2.1 Acts 14:4

The people of the city were divided; some sided with the Jews, others with the **apostles.**

In this verse, it is noteworthy that Luke used the term 'αποστολος' (apostle) here to refer to Paul and Barnabas. Here and in 14:14 are the only places where he applied the term to anyone other than the Twelve disciples. The word literally means *one who is sent* and is used of official delegates or missionaries. Paul used the term regularly to refer to his own commission as an emissary of Christ (Polhill, 1992:311).

Neil (1986:162) states that Luke has so far reserved this title for the Twelve. This verse and 14:14 he extends it to include Paul and Barnabas. It is not likely that he does so because he regards their commission by the leaders of the church at Syrian Antioch (13:3) as giving them apostolic status; on that occasion the participants in the

ceremony were all of equal rank. Luke must be using the word in its literal meaning of *'one who is sent out'*: Paul and Barnabas were messengers or representatives of the church at Antioch.

On the other hand, Kistemaker (1995:506-507) says that a study of Acts reveals that Luke employs the term (apostle) consistently of the twelve apostles and only twice (Acts 14:4, 14) of Paul and Barnabas. The Twelve, with Peter at their head, are bearers and guardians of Christ's gospel in Jerusalem (Acts 8:1, 14). The next in line to claim the title are Paul and Barnabas, who were commissioned by the church in Antioch to proclaim the gospel to the Gentiles (Acts 13:1-3). And last, in a wider sense Paul mentions Andronicus and Junias, who are preachers of the gospel and are recognised by the churches as apostles (Rom. 16:7). Nevertheless, an apostle had to be a witness of Christ's resurrection and had to be commissioned by Christ himself. Thus Matthias is appointed by Christ in Jerusalem and Paul near Damascus. Apollos and Timothy, however, are never called apostles.

Even though in Acts Luke twice designates Paul as an apostle, it is noticeable that he thrice records Paul's call and commission to be an apostle to the Gentiles (Acts 9:1-19; 22:1-21; 26:2-18). Further, Jesus says that Paul is his chosen instrument to bring his name before the Gentiles and kings (Acts 9:15). *Jesus sends him forth as an apostle* (Acts 22:21; 26:16-17; the word is derived from the Greek verb αποστελλω [I send]).

Kistemaker (1995:507) mentions that Paul met the apostolic requirement set forth by the apostles when they chose Matthias to succeed Judas Iscariot (Acts 1:21-22). Because of his conversion experience near Damascus, Paul saw Jesus and became a witness of Christ's resurrection. Although Paul did not follow Jesus from the time of John's baptism to that of Christ's ascension, the Twelve accepted him as a genuine apostle. Now how does Luke depict Paul? The picture that Acts paints is not that Paul was not an apostle, but that he was an apostle extraordinary which is consonant with Paul's own account (I Cor. 9:1-3; 15:5-9; Gal. 1:12-17)'.

Lea and Griffin (1992:62) state that the term 'αποστολος' is used in the New Testament in at least two senses. It can refer to a messenger or a representative of a church (Phil. 2:25), or it can describe God's chosen ambassador who is commanded to testify concerning the resurrection and to herald the gospel abroad (I Cor. 9:1-12).

*   Deductions

Luke clearly states that Paul, as a preacher, is an apostle who is sent out from Jesus Christ the Lord. Therefore it is clear that the preacher's authority is rooted in Jesus Christ and God, the Sender of the preacher, and is deeply connected with the Word of God, and is coupled with the ministering of the Word of God.

3.5.2.2 Acts 20:19

I served the Lord *with great humility and with tears, although I was severely tested by the plots of the Jews.*

In this verse, Paul describes his work as 'δουλευων τω κυριω' (serving the Lord). By δουλευων he declares that he is a δουλος 'slave' of the Lord. A slave must submit his own will completely to his master and has to take all orders and directions from his master alone (Lenski, 1964:838).

According to Polhill (1992:424), Paul often spoke of 'serving' (δουλευω) the Lord (cf. I Thes. 1:9; Col. 3:24) and described himself as a servant or 'bond-slave' (δουλος) of Christ (cf. Rom. 1:1; Gal. 1:10; Phil. 1:1). William and Larkin (1995:293) also state that the term Paul uses (δουλευω) points to the slave-master relationship (Judg. 10:16; I Sam. 12:20; Lk 16:23). Paul's allegiance to his Lord determined the conduct of his ministry. His leadership was servant leadership.

In short, by saying 'δουλευων τω κυριω', Paul indicates in Greek that he is a servant of Christ. He literally calls himself a slave (Kistemaker, 1995:724-725).

Paul is the envoy of Jesus Christ, the Lord. He never thought of his authority as coming from his own mental excellence, still less from his own moral goodness. It is with the authority of God or Christ, the Lord, that he speaks. The man, who preaches the gospel of Christ or teaches his truth, if he is truly dedicated, does not talk about his own opinions or offer his own conclusions. He comes with Christ's message and with God's word (Barclay, 1975:228).

According to Venter (1992:10), the preacher is a slave. He relates to his Lord in total dependence. The complete dedication of the δουλος is aimed at the total seizure by the κυριος. Naturally the slave has no authority. His king has authority and it is transferred to the slave when he says what the king says. The authority is not settled in the person of the preacher himself, but in the word of the king himself.

In relation to the preacher's authority, Greidanus (1989:2) states that 'Since the prophets proclaimed *God's* Word, their preaching was authoritative. This relationship suggests that the authority of the prophets did not reside, ultimately, in their person, their calling, or their office; rather that their authority was founded in the Word of God which they proclaimed.' Greidanus (1989:9) also says that 'For with prophets we noticed that their authority did not reside, ultimately, in their calling or office but in the words they spoke, whether they were from the Lord. So it is with preachers today: they have a word from the Lord, but only if they speak the *Lord's* Word'.

Robinson (1980:18) mentions that 'The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures- a political system, a theory of economics, a new religious philosophy, a trend in psychology ... Yet when a preacher fails to preach the Scripture, *he abandons his authority*'.

Kaiser (1981:155) states that 'When we have extracted ... from the text instead of imposing ... on it, we may speak with more confidence that the word we share ... has an authority which is not our own, but is borrowed from the text.'

Venter (1986:12) says that the preacher himself is nothing more than διακονος, or even δουλος of the Lord. The preacher is absolutely dependent on God. A servant has no authority, but the Word of his master has authority.

Consequently, if it is not the Word of God, the Lord, that is conveyed in the preaching, both the authority of the Word and of the Lord are undermined (Venter, 1992:11).

*   Deductions

By 'δουλευων τω κυριω', Paul declares that he is a servant of Christ, literally a slave. Therefore the preacher naturally has not his own authority. The preacher never thinks of his authority as coming from his own mental excellence, still less from his own moral goodness. It is with the authority of God or Christ, the Lord, that he speaks. In short, the preacher's authority is not settled in the person of the preacher himself, but in the word of the king himself.

3.5.3 Basis-theoretical conclusion

From Acts 14:14 and 20:19 in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions can be drawn about the preacher and his authority.

*   The preacher's authority is not settled in the person of the preacher himself, but in the Word of God.

*   The preacher's authority is deeply connected with the Word of God and Jesus Christ the Lord.

*   The preacher's authority is linked with the ministering of the Word as a servant of God and Jesus Christ the Lord.

3.6 THE PREACHER AND THE CHURCH

3.6.1 References relating to the preacher and the church in Paul's sermons in Acts 13, 14, 17 and 20

Relevant references about the preacher and the church can be identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 20:28

2) Acts 14:27

3.6.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher and the church

3.6.2.1 Acts 20:28

*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of **the church of God, which he bought with his own blood**.*

There is a textual problem as to whether the reading should be 'the church of God' or 'the church of the Lord'. The first expression is common in the New Testament; it occurs twelve times apart from Acts 20:28. Conversely, although the reading 'the church of the Lord' does appear in a number of excellent Greek manuscripts, that reading occurs nowhere else in the New Testament and only seven times in the Septuagint (Kistemaker, 1995:732-733). The explanation for the former reading is quite simple. Some scribes revolted at the thought of the blood of God being shed for the church, so took the liberty of changing *God* to *Lord* (Harrison, 1975:316).

According to Newman and Nida (1972:394), however, the choice of the reading depends upon the choice one makes regarding the phrase rendered by the TEV 'through the death of his own Son' (δια του αιματος του ιδιου). The text followed by the TEV at this point literally reads 'through the blood of his own'. 'Blood' in the present context is, of course, a reference to death and should generally be translated in that fashion. Moreover, those who accept his reading understand 'his own' to mean 'his own Son', and so the TEV has made this explicit.

In this regard, Bruce (1984:416) also states that the phrase '"δια του αιματος του ιδιου" should be translated here "by means of the blood of His own one"; this sense of ιδιος is well attested in the papyri, where it is "used thus as a term of endearment to near relations..." As used here, ιδιος is the equivalent of the Hebrew *yachid* (only), elsewhere represented by the Greek αγαπητος (beloved), εκλεκτος (choice) and μονογενης (only begotten). In view of this, it is unnecessary to suppose that υιου (son) may have dropped out of the text after ιδιου'.

Kistemaker (1995:733) asks what the meaning of the literal translation 'δια του αιματος του ιδιου' is? If one translates the phrase 'with his own blood', which most translations have adopted, one confuses the meaning of the sentence. The context mentions the Holy Spirit and God, to whom the word 'blood' fails to apply. Perhaps the suggestion to say that 'his own' is a variant of 'his beloved' or 'his one and only [Son]' is a step toward solving the matter.

Alexander (1991:250) states that the blood is, of course, the blood of Christ who, though a man, was a divine person. The Greek word περιεποιησατο properly means to cause to remain over, then to save or lay by, then to acquire or gain. The middle voice denotes specifically to acquire for oneself, both here and in the only other place

where it is used in the New Testament (I Tim. 3:13). The corresponding noun occurs more frequently and always in reference to redemption or salvation (see Eph. 1:14; I Thes. 5:9; II Thes. 2:14; Heb. 10:39; I Pet. 2:9). Lambrecht (1979:322) also says that 'his own blood' is the blood of the Son, not that of God himself.

God bought his universal church with the blood of his Son. He paid an incalculable price to save a people for himself through Christ's death on the cross. Guthrie (1981:462, 481) says that 'the idea of the death of Christ being a purchase price is a distinctive emphasis in Paul's epistles'. Indeed, Paul tells the Corinthians, 'you were bought at a price' (I Cor. 6:20; 7:23).

Marshall (1991:334) mentions that the church belongs to God because he himself bought it. The thought is of the act of redemption by which the church became God's special property, and is based on the picture of God redeeming Israel in Isaiah 43:21 (cf. Ps. 74:2, which significantly follows a verse in which Israel is likened to a flock). The cost of redemption is the blood of his own Son. God has won it for Himself by his Son's blood (Lövestam, 1987:5).

To summarise, Paul declares the church's infinite worth by explaining the church of God, which he bought with '*the blood of his own- Jesus*' (William & Larkin, 1995:298). The congregation (the flock, or church of God) is not the leaders of the church including the preacher. The church belongs absolutely to God, who purchased her with the blood of his Son.

*   Deductions

Paul as a preacher declares that the church belongs absolutely to God because He bought her with the blood of his Son, Jesus Christ. Accordingly the preacher should always realise that the church (congregation) is not his but God's while he carries on his preaching ministry.

3.6.2.2 Acts 14:27-28

*On arriving there, **they gathered the church together and reported all** that God had done through them and how he had opened the door of faith to the Gentiles. And they stayed there a long time with the disciples.*

The first missionary journey ends in Acts 14:24-28 with the apostle's return to Syrian Antioch. It was the Antioch church that had commissioned the apostles, committing them to the Lord by prayer and fasting and identifying with their mission (work) by the laying on of hands (Acts 13:1-3) (Talbert, 1997:136). The entire journey covered about 1,400 miles, and the total time may have occupied about 18 months or more (Carter & Earle, 1979:204). The work was now complete, and the messengers gave their report to the sponsoring congregation.

The people were as eager to hear it as the apostles were to give it. In contrast to the sending out, when the church had taken the initiative (Acts 13:13), the apostles now took charge, for it was they who 'gathered the church together'. There may have been many church-in-the-house groups scattered throughout the city, but this did not demand separate congregations. The same was true of the large church at Jerusalem, with it thousands of people. They were not organised into separate entities; they are always described as constituting *one church* (Harrison, 1975:226).

Bruce (1984:297) states that the apostles shared in the responsibility and the glory of their missionary service, for it was with the blessing and fellowship of the whole church of Antioch that the two apostles had set forth upon their campaign of Gentile evangelization.

Harrison (1975:226) says that a noticeable thing is the tense of the verb 'report' (ανηγγελλον), which contains a hint that more than one service was needed for the full account that apostles were prepared to give. This impression is strengthened by Luke's 'all things'. Nothing of importance was omitted. This was a great occasion for the congregation and they wanted a full report.

Kistemaker (1995:527) mentions that 'Luke speaks of the church and not of individual congregations or house churches. He stresses the unity of the church, for the Christians in Antioch wish to hear about the expansion of that same church in Cyprus and Asia Minor.

In short, the apostles as messengers of the Holy Spirit returned to Syrian Antioch. They reported on their work to *a meeting of the whole church*: it was natural and right that the church which had sent them out as missionaries should welcome them back and receive a report on their activity (Marshall, 1991:242).

On the other hand, in verse 28 Luke writes that Paul and his companions remained in Antioch 'a long time with the disciples'. Keddie (1993:169) states that no doubt there was work to be done preaching, teaching and pastoring in the church and community. This time is, however, perhaps mentioned more for *the rest* and recuperation it represents than for the labour it might also encompass. *Rest*, and that in the fellowship of other Christians, is as necessary in its own way to effective ministry as the spiritual cultivation of heart and mind.

Carter and Earle (1979:204) also states that the furlough time spent at Antioch, between one and two years, was *rest*, recuperation, replenishment, recruitment, and reorganisation for a second mission.

*   **Deductions**

Paul as a messenger of the Holy Spirit finished his first missionary journey, and then returned to Antioch church, which had commissioned him. Paul reported to *the church* all that the Lord had done through him, and then stayed *there* for the rest and

the next mission. Therefore the preacher should carry on his preaching ministry in the light of church-centred thought.

3.6.3 Basis-theoretical conclusion

From Acts 20:28 and 14:27-28 in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions about the preacher and the church can be made:

* The preacher should always remember that the church absolutely belongs to God, who bought her with the blood of his Son, Jesus Christ.

* Furthermore, the preacher should carry on his preaching ministry in the light of the church-centred thought.

3.7 THE PREACHER AND SCRIPTURES

3.7.1 References relating to the preacher and Scriptures in Paul's sermons in Acts 13, 14, 17 and 20

The most relevant references relating to the preacher and Scriptures are identified in Paul's sermons in Acts 13, 14, 17 and 20: Acts 13:17-35.

3.7.2 An analysis on the texts of the Scriptures which are used and quoted by Paul in his sermons (Acts 13:17-35)

	Paul's sermon (Acts 13:17-35)	Texts which are used and quoted by Paul
O L D T E S T A M E N T	**v.17** The God of the people of Israel *chose* our fathers; he *made* the people *prosper* during their stay in Egypt, with mighty power he led them out of that country,	**Deut. 4:37** Because he loved your forefathers and *chose* their descendants after them, he brought you out of Egypt by his Presence and his great strength, **Deut. 10:15** Yet the LORD set his affection on your forefathers and loved them, and he *chose* you, their descendants, above all the nations, as it is today. **Ex. 1:20** So God was kind to the midwives and the people increased and became even more numerous.
	v. 18 he endured their conduct for about *forty years* in the desert,	**Ex. 16:35** The Israelites ate manna *forty years*, until they came to a land that was settled; they ate manna until they reached the border of Canaan.

Deut. 8:4

Your clothes did not wear out and your feet did not swell during these *forty years*.

Deut. 29:5

During the *forty years* that I led you through the desert, your clothes did not wear out, nor did the sandals on your feet.

v. 19

he overthrew *seven nations in Canaan* and gave their land to his people as their inheritance.

Gen. 15:18-21

On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates -- *the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites*."

Josh. 24:11

Then you crossed the Jordan and came to Jericho. The citizens of Jericho fought against you, as did also the *Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites*, but I gave them into your hands.

v. 20

All this took about 450 years. "After this, God *gave them judges* until the time of *Samuel the prophet*.

Judg. 2:16

Then the LORD *raised up judges*, who saved them out of the hands of these raiders.

I Sam. 2:35

I will raise up for myself *a faithful priest*, who will do according to what is in my heart and mind. I will firmly establish his house, and he will minister before my anointed one always.

I Sam. 3:20

And all Israel from Dan to Beersheba recognized that *Samuel was attested as a prophet* of the LORD.

v. 21

Then the people *asked for a king*, and he gave them *Saul* son of Kish, of the tribe of Benjamin, who ruled forty years.

I Sam. 8:5

They said to him, "You are old, and your sons do not walk in your ways; now *appoint a king* to lead us, such as all the other nations have."

I Sam. 9:1-2

There was *a Benjamite*, a man of standing, whose name was *Kish* son of Abiel... the son of Aphiah of Benjamin. He had a son named *Saul*, an impressive young man without equal among the Israelites.

	I Sam. 10:1 Then Samuel took a flask of oil and *poured* it on Saul's head and kissed him, saying, "Has not the LORD *anointed* you leader over his inheritance?
v. 22 After *removing Saul*, he made *David their king*. He testified concerning him: `I have found David son of Jesse a man after my own heart; he will do everything I want him to do.'	**I Sam. 15:26** But Samuel said to him, "I will not go back with you. You have rejected the word of the LORD, and the LORD *has rejected you as king* over Israel!" **II Sam. 7:15-17** But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever.'" Nathan reported to David all the words of this entire revelation.

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v. 23 From this man's descendants God has brought to Israel the Savior Jesus, as he promised.	**Is. 11:1** A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. **Matt. 1:1** A record of the genealogy of Jesus Christ the son of David, the son of Abraham:
v. 24 Before the coming of Jesus, John preached repentance and baptism to all the people of Israel.	**Mk. 1:4-5** And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.
v. 25 As John was completing his work, he said: `Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.'	**Jn. 1:19-20, 27** Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the Christ." He is the one who comes after me, the thongs of whose sandals I am not worthy to untie."
v. 28 Though they found no proper ground for a death sentence, they asked Pilate to have him executed.	**Matt. 27:21-22** "Which of the two do you want me to release to you?" asked the governor. "Barabbas," they answered. "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!"

v. 29	**Lk. 23:52-53**
When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb.	Going to Pilate, he asked for Jesus' body. Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid.
v. 30	**Matt. 28:6**
But God raised him from the dead,	He is not here; he has risen, just as he said. Come and see the place where he lay.
v. 31	**Matt. 28:16-17**
and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.	Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted.
v. 33-34	**Ps. 2:7**
he has fulfilled for us, their children, by raising up Jesus. As it is written in the *second Psalm*: "`You are my Son; today I have become your Father.' The fact that God raised him from the dead, never to decay, is stated in these words: "`I will give you the holy and sure blessings promised to David.'	I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.
v. 35	**Ps. 16:10**
So it is stated elsewhere: "`You will not let your Holy One see decay.'	because you will not abandon me to the grave, nor will you let your Holy One see decay.

(Left margin, vertical text: N E W T E S T A M E N T)

3.7.3 Exegetical perspectives on Paul's sermon: Acts 13:17-35

Barclay (1976:104) states that this sermon is an extremely important one because it is the only full-length report of a sermon by Paul that we possess. In the first part of the sermon Paul provides a sketch of *Old Testament history* that emphasises God's providence and promise to Israel. The second part of the sermon demonstrates by means of an apostolic witness and *scriptural proof* how those promises are fulfilled in Christ (Polhill, 1992:300).

Paul opened his sermon with a summary of God's mighty acts in Israel's history, moving from the election of the patriarchs and Israel's deliverance from Egypt (v. 17) to their taking possession of the land of Canaan (v. 19), the giving of judges to lead

them (v. 20), the establishment of a kingdom under Saul (v. 21), and the raising up David to be king over Israel in Saul's place (v. 22) (DeSilva, 1994:35).

In vv. 17-22 Paul noted in passing the period of the patriarchs and then reviewed with great economy of language the Egyptian sojourn, the exodus and the wilderness wanderings, the conquest of Canaan, the period of the judges, and the beginning of the monarchy with Saul. Paul completed his review of the Old Testament by moving directly from David and God's covenant to the inauguration of the new age, with the transitional ministry of John, the forerunner of Jesus.

Bruce (1984:271) states that the historical retrospect outlines the course of God's dealings with His people Israel beginning with His choice of their fathers and the deliverance of the people in Exodus until the accession of David and the establishment of his dynasty; Paul then moves from David to Christ, as the One who fulfilled the promises made about David and his house.

In moving on to David and his pivotal importance in redemptive history, Paul dismissed Saul's failure with the simple observation that God 'removed him' to make way for a man after his own heart. Having come to David, it was unnecessary to trace developments further in the Old Testament, for God's dealings with him pointed to the coming of David's greater Son, Jesus (Ps. 132:11; Is. 11:1-2; Rom. 1:3) (Harrison, 1975:210).

From vv. 23-35 Paul begins to mention the New Testament: John's great work and witness, Jesus' death, resurrection and ascension. Paul quoted three Old Testament texts that established Jesus as the one who fulfils the promise. The first is Psalms 2:7, a psalm that already, in contemporary Judaism, was applied to the Messiah and was itself based on the Nathan prophecy of II Samuel 7. Paul's second Old Testament text, Is. 55:3, also relates to the Nathan prophecy of II Samuel 7:4-17. The final text quoted from Old Testament is Psalm 16:10. The text of the psalm refers to God's Holy One who will not suffer decay (Polhill, 1992:304).

In short, Paul's sermon in Acts 13:17-35 can be summed up as a historical survey designed to root the coming of Jesus in the kingly succession of Judah and to show that the career of Jesus was in fulfilment of prophecy. The sermon is *based on the Old Testament* and shows similarities to Jewish methods of interpretation. It may well be a midrash on II Samuel 7:6-16, i.e. an exposition of the passage in order to bring out its continuing significance by applying it to a contemporary event, the resurrection of Jesus, and by interpreting it *in the light of other scriptures* (Marshall, 1991:220-221).

Paul shows *from Scripture* that the Holy One would not see corruption but would rise from the grave. Everyone who believes in Jesus is justified (Kistemaker, 1995:500). One comes to conclude that Paul as a preacher *penetrates the Word of God*, that is *the Old Testment and New Testment*.

*   **Deductions**

In his sermon, delivered at Antioch, Paul summed up a historical survey of Israel which is written in the Old Testament. His sermon is based on the Word of God, the Old Testment. Paul also quoted the Word of God, Psalms 2 and 16 while he was proclaiming to people. Therefore the preacher should have a full knowledge of the Word of God, the Old Testament and New Testament.

3.7.4 Basis-theoretical conclusion

From Paul's sermon in Act 13:17-35 the following conclusions about the preacher and Scripture can be arrived at:

*   The preacher should have a full knowledge of the Scriptures, the Old Testament and New Testament.

*   The preacher should use the Scripture, the Old Testament and New Testament, as the main material whenever he composes his sermons.

*   The preacher should interpret the Scriptures with the Scriptures whenever he composes his sermons.

3.8 THE PREACHER AND HIS RESPONSIBILITY

3.8.1 References relating to the preacher and his responsibility in Paul's sermons in Acts 13, 14, 17 and 20

The most important references relating to the preacher and his responsibility are identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 20:26

2) Acts 20:27

3.8.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher and his responsibility

3.8.2.1 Acts 20:26

*Therefore, I declare to you today that **I am innocent of the blood of all men**.*

Paul now gave his farewell to the Ephesian elders. They would never see his face again (v. 25). Paul was on his way to Jerusalem. Danger awaited him there. Apart from the danger, Paul had even completed his work in the east and now turned to a

new mission in the west (cf. Rom. 15:23f.). He concluded this portion of the speech with the statement that he was *innocent of the blood of all men* (Polhill, 1992:426).

According to Newman and Nida (1972:393), the verb translated 'declare' (μαρτυρομαι) literally means to 'testify', but in the present passage it obviously has a very strong meaning, and the TEV (with 'solemnly declare') has attempted to bring this out (see JB 'I swear'). The closest equivalent in some languages is 'I tell you strongly' or 'I tell you with important words'.

The biblical idiom 'καθαρος ειμι απο του αιματος' has been rendered by TEV as 'if any of you should be lost, I am not responsible'. When used in this way, 'blood' is equivalent to 'death', and so the phrase could be taken to mean 'I am not responsible for your death'. However, since Paul is speaking of eternal death, the phrase is perhaps best rendered as in the TEV: 'if any of you should be lost, I am not responsible' (Newman & Nida, 1972:393).

In this regard, Lenski (1964:845) also states that 'blood' is a pregnant term for the guilt involved in bringing about death, here referring to eternal death. On the great judgement day, none of the lost from this territory shall be able to point to Paul and say that he is guilty. Whoever may be guilty, Paul, as a preacher is pure from this terrible stain.

As Paul departed, with no expectation of seeing the elders again, he could speak more freely of the manner in which he had discharged his responsibility as a custodian of the gospel. He had resisted the temptation to withhold the reminder that rejection of the gospel of God's grace can only bring judgement. This explains his reference to being 'innocent of the blood of all men' (Harrison, 1975:315).

Paul especially alludes to a prophecy in Ezekiel in which the watchman on the city wall blows the trumpet to warn the people of approaching danger. If the inhabitants of the city, however, ignore the warning, the watchman will not be held accountable if their blood is shed in the ensuing siege (Ezek. 33:4; and see 3:17-19). Paul referred to the same Old Testament passage when he departed from the Jewish leaders of the synagogue in Corinth (Acts 18:6) (Kistemaker, 1995:731).

Marshall (1991:333) states that Paul has done his part faithfully, so that if anybody falls away, he will not be blamed. He boldly claims that no man's *blood* can be laid on him. The language of guilt for causing a person's death, is here applied to the *spiritual responsibility* of the preacher for faithful presentation of the message that brings life. As the watchman who warns people faithfully of the coming of an enemy, is not guilty if they choose to ignore the warning, so it was with Paul as a preacher of the gospel.

Criswell (1980:55) says that Paul had a deep persuasion that as a preacher he was *responsible* for the souls of all men, that the blood of all men was on his hands. He was responsible to deliver to all men the message of salvation.

To summarise, as far as Ephesus was concerned, Paul had fully preached the gospel to all people in the city. If people remained in their sins it was no fault of his. His hands were clean, no blood of guiltiness rested on his conscience. He called upon his friends, the Ephesian elders, to corroborate this remarkable claim (Phillips, 1991:404).

*   Deductions

Like the trustworthy watchman in Ezek. 33:1-6, Paul sounded the trumpet aloud so that all the provinces of Asia could hear. He declares solemnly that, '*I am innocent of the blood of all men.* Therefore as far as the city where he ministers, is concerned, the preacher is responsible to proclaim the gospel to *all men.*

3.8.2.2 Acts 20:27

*For I have not hesitated **to proclaim to you the whole will of God.***

In this verse Paul says that he did not hold back any truths of the gospel but proclaimed *the full gospel* to both Jew and Gentile. In addressing his audiences, Paul used tact and discretion but never compromised the message of salvation.

Bruce (1984:415) mentions that Paul lived in Ephesus and went in and out among Ephesians as a herald of the kingdom of God. He planted the gospel seed, and it was the business of the leaders of the Ephesian church to water it. They could bear witness to Paul's faithfulness in the proclamation of the divine message. He *made the whole of God's will plain* to them.

According to Kistemaker (1995:735), in verse 27 ου γαρ υπεστειλαμην του μη αναγγειλαι πασαν την βουλην του θεu υμιν, the aorist υπεστειλαμην is in the middle voice: 'I withdraw myself'. It is followed by an infinitive construction (του μη αναγγειλαι). The genitive case depends on the preceding verb that expresses hesitation and fear. The negative particle μη strengthens the particle ου that negates the verb.

Newman and Nida (1972:393) states that the phrase 'the whole will of God' is often translated as 'all that God plans to do' or 'all that God arranges to do'. Kistemaker (1995:731) says that the phrase 'refers to the complete revelation God has given in his Son Jesus Christ, through whom the believer appropriates salvation (compare Acts 2:23; 4:28)'.

Lenski (1964:845-846) also says that Paul proclaimed 'the whole will of God', the entire will of God, every doctrine and every truth of God, omitting, altering and toning down nothing. He had no peculiar personal views, and he followed no peculiar policy. He especially did not omit what was difficult and hard to set forth, unpalatable and obnoxious to human reason, out of harmony with the spirit of the

times. He was neither reactionary nor progressive; for 'the whole will of God' is unchangeable. Lenski (1964:846) goes on to say that 'here there is presented *the full responsibility of* everyone who undertakes to herald the gospel. No man on earth can lessen it, least of all you yourself'.

William and Larkin (1995:297) state that 'the will of God' combines the ideas of purpose and plan, and often refers to the divine plan of salvation accomplished through the Messiah's suffering (compare Acts 13:36). Here Paul affirms that he held nothing back of the gospel's revelation, especially those parts dealing with judgment.

To summarise, Paul preached the full gospel, the whole will of God. It is the task of a Christian witness, to proclaim *the full will of God* (Polhill, 1992:426). In spite of risks and trials (Acts 20:19), Paul did not evade the proclamation of the whole purpose of God (Lövestam, 1987:4).

*   Deductions

Paul, as a preacher, claims that he did his best to proclaim the gospel *in all its fullness*, omitting, altering and toning down nothing. Therefore the preacher is strongly responsible to proclaim the full will of God in his preaching ministry.

3.8.3 Basis-theoretical conclusion

From Acts 20:26 and 20:27 in Paul's sermon in Acts 13. 14, 17 and 20, the following conclusions can be drawn about the preacher and his responsibility.

*   As far as the city (town) where he ministers is concerned, the preacher is
      fundamentally responsible to proclaim the gospel to *all men*.

*   The preacher is completely responsible to proclaim *the full will of God*
      whenever he carries on his preaching ministry.

3.9 THE PREACHER AND HIS LIFESTYLE

**3.9.1 References relating to the preacher and his lifestyle in Paul's sermons in
      Acts 13, 14, 17 and 20**

Relevant references relating to the preacher and his lifestyle are identified in Paul's sermons in Acts 13, 14, 17 and 20 as follows:

      1) Acts 20:34-35.

3.9.2 Exegetical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher and his lifestyle

3.9.2.1 Acts 20:34-35

You yourselves know that these hands of mine **have supplied** *my own needs and the needs of my companions. In everything I did,* **I showed** *you that by this kind of hard work we must* **help** *the weak, remembering the words the Lord Jesus himself said: 'It is more blessed* **to give** *than to receive.'*

In the last passage of his farewell sermon at Miletus, Paul alerts the Ephesian elders to the danger of ravenous wolves who will appear among the sheep, and then he exhorts them to follow *his example* (Kistemaker, 1995:740).

In this regard, Polhill (1992:429) states that there was one matter of prime importance concerning personal conduct which Paul had not yet treated; and he ended on this note (vv. 33-35). In a real sense he ended as he had begun (vv. 18-21), pointing out to his own deportment in ministry as *an example* for them to emulate. The matter in question was the leader's relationship to material goods.

Verse 34 indicates that Paul followed the same pattern of self-support at Ephesus. In his epistles Paul exhorted his Christian readers to follow *his example* and work with their own hands, not being dependent on others (I Thes. 4:11; II Thes. 3:9).

In this passage, Paul gave the additional incentive that such hard work was needed to *help* the weak. In his epistles he showed a similar concern that Christians *help* the weak and needy, that they share in one another's burdens (cf. Rom. 15:1; I Thes. 5:14; Eph. 4:28; Gal. 6:2).

In verse 34, the Ephesian elders had observed Paul's ministry and physical work during his three-year stay. They were able to testify that he had never exploited anyone (II Cor. 7:2) but had always set *an example* of diligence and self-sufficiency, in the good sense of the word. He was *a model* to the believers (Kistemaker, 1995:737).

Lenski (1964:855) says that in verse 35, 'παντα υπεδειξα υμιν, οτι ουτως κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων', παντα is the adverbial accusative and is by the context limited to the subject in hand. The verb υποδεικνυμι means 'to show somebody a thing by holding it under his eyes', thus '*to give an example*' (also Phillips, 1991:409). There is no pronoun 'you' in the οτι clause, and it is best to take the clause in a general sense, the accusative κοπιωντας modifying the accusative subject of the infinitive αντιλαμβανεσθα: 'that it is necessary thus by labouring to attend to the weak'.

Paul's final admonition is the key to the lifestyle of the church's leaders. He quoted the Lord Jesus in saying that 'it is more blessed to give than to receive'. Paul urges the leaders of the church to remember this (Ogilvie, 1984:292).

This statement was one of the Lord's proverbs, part of the common knowledge of the Christian community in Paul's day. It was without doubt derived from the oral teaching of the Lord's disciples and is not recorded elsewhere. Not everything Jesus said and did is recorded in the gospels. John says that the world itself is not big enough to contain all the books that could have been written about the Lord Jesus (Jn. 21:25). Written or not, however, this statement was part of the Word of God which the leaders of the church had to remember especially, and Luke incorporates it as such now (Phillips, 1991:409).

Jesus' life was one long example of giving, and Paul's was a close second. This same attitude will make our exposition of the Word ring with sincerity, conviction, and authority. On this practical note Paul ended his great address of what it means to be a New Testament pastor (preacher) or elder (Phillips, 1991:409).

Keddie (1993:263) mentions that this statement is a universal principle of Christian life and experience, flowing from the cross itself, where Jesus *gave* himself as the ransom for the many (Mt. 20:28). Christ is more blessed by dying to save his people from their sins than even they are in receiving by faith the redemption he purchased. It is the mercy of God; the desire to do everlasting good to lost people; the love that lays down its life for the spiritually blind and dead, that they might live forever in reconciled fellowship with God. It is this attitude which took Jesus to the cross.

In short, Paul applied this statement to the specific problem of avarice among church leaders. The minister is to be a servant, a giver and not a taker. Acquisitiveness has been the downfall of many a servant of God. This word of the Lord, as applied by Paul, is sound ministerial advice. The one who leads the flock of God should focus on the needs of others, be more concerned with *giving* than with acquiring. Paul concluded his address by saying *an example* for the Ephesian leaders to follow (Polhill, 1992:430).

O'Toole (1994:342) says that Paul showed the elders in every, that is, his activities constitute an example for them. In addition, all of Paul's ministerial activity described in the speech explicitly or implicitly serves as model for the elders.

Kurz (1990:37) mentions that when Paul called the Ephesian elders to imitate both his manner of pastoring the church and of living his Christian life, he was only doing what was expected of him. He (1990:37) goes to say that 'preaching without a corresponding exemplary life can become totally discredited'.

In regard to the lifestyle of the preacher, Kim (1997:56) states that 'the preacher's lifestyle and ministry, as a leader in the local church, must be exemplary in

everything, especially in speech, deed, faith and purity. In this way he will be a good leader of his congregation'.

*   Deductions

In his sermon at Miletus Paul stated that he did his best to be an example (model) for the members of the congregation. He *supplied* people something which they needed by his hard work, and *helped* the weak. Lastly he emphasised *giving* by quoting from Jesus Christ: 'it is more blessed *to give* than to receive'. Therefore the preacher must be exemplary in everything he ministers. He can establish an example (model) of his lifestyle by supplying, help and giving people something which they need.

3.9.3 Basis-theoretical conclusion

From Acts 20:34-35 in Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions are drawn about the preacher and his lifestyle.

*   It is most important that the preacher sets an example (model) for all members of his congregation to observe and follow.

*   The preacher can establish an example (model) of his lifestyle by supplying, help, and giving people something which they need.

3.10 FINAL BASIS-THEORETICAL PERSPECTIVES FORM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE PREACHER

The perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher can finally be summarised as follows:

*   The preacher is the person who has been called and sent with a special commission, being a fully authorised representative of the Sender, God, Jesus Christ and the Holy Spirit. He is also the person who has been given a message of the gospel and been told to proclaim it. He is *not* expected to be 'original' - the message he brings is *not* his own but the sender's.

*   The Holy Spirit appoints and calls a preacher for His specific work, and sends him out into the world through the church.

*   First the preacher must declare that he is a mortal and miserable human being with an ordinary person's nature who absolutely needs the merciful grace of God before doing his preaching ministry, then a son of God, and then a preacher.

*   The very meaning and purpose of the preacher's life is to complete the task

given to him by the Lord Jesus- the task to preach the Word of God correctly. The other task of the preacher is to encourage believers to stand firm in faith in times of hardship and persecution.

* The preacher's authority is not settled in the person of the preacher himself, but in the Word of God. The preacher's authority is deeply connected to the Word of God and Jesus Christ the Lord. It is coupled with the ministering of the Word as a servant of God and Jesus Christ the Lord.

* The preacher should always remember that the church belongs to God absolutely- the one who bought her with the blood of his Son, Jesus Christ. Furthermore, the preacher should carry on his preaching ministry in the light of church-centred thought.

* The preacher should use the Scriptures (the Old Testament and New Testament) as the main source whenever he composes his sermons. He should also interpret the Scriptures on the basis of the principles which the Scriptures themselves reveal.

* As far as the city (town) where he ministers, is concerned, the preacher is fundamentally responsible to proclaim the gospel to *all men*. The preacher is completely responsible to proclaim *the full will of God* whenever he carries out his preaching ministry.

* The most important lifestyle the preacher must set is to be an example (model) for all members of his congregation for them to see and strive to follow it.

CHAPTER 4: BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE PREACHER'S SPIRITUALITY

As we have seen (see 1.2.2), preaching is the proclamation of God's message by *a chosen personality* to meet the needs of humanity (Broadus, 1979:3). The practice of preaching can never be separated from the person of the preacher (Stott, 1983:265). In the previous chapter research on the preacher has been done and there it was indicated that preaching is in a certain sense dependant on the preacher himself. Hulse (1986:62) says that 'without piety the preacher will never be, and cannot be a preacher. Moreover, his effectiveness and power as a preacher will be directly connected to his piety'. Therefore a preacher's personality is very closely related to his spirituality.

De Jongh van Arkel (1988:19-20) speaks of the importance of spirituality as follows: 'spirituality forms the centre of human existence - the centre that gives meaning to life. The spirituality of a person shows how he realizes his being. Spirituality as life-orientation is responsible for a person's identity. Spirituality, therefore, is the structural *centre of a Christian way of life'*. Han (1993:151) states that an effective ministry of the pastor is utterly dependent on the relationship between the pastor and his spirituality or spiritual power.

The preacher's spirituality governs his personality and his whole life, especially when he prepares a sermon and delivers it to the congregation. Accordingly the research in this chapter will focus on the preacher's spirituality according to the following list.

1. Spirituality as 'ευσεβεια' in Paul's sermons in Acts 13, 14, 17 and 20
2. Perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher's spirituality
3. The means by which the preacher exercises his spirituality
4. Final basis-theoretical perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher's spirituality

4.1 SPIRITUALITY AS 'Ευσεβεια' IN PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20

Having in chapter one (see 1.1.4) defined Christian spirituality as *to live before God (Coram Deo) everyday and in all circumstances in the world*, in this section spirituality as 'ευσεβεια' will be researched from Paul's sermons in Acts 13, 14, 17 and 20. The Greek word 'ευσεβεια' used in Paul's sermon in Acts 17 is very relevant in studying spirituality.

4.1.1 Semantic meaning of 'ευσεβεια'

In the Old Testament, spirituality has to do with the fear of God that leads in everyday circumstances to live according to the Tora. In Greek it has a strong moral

connection- 'ευσεβεια is one of the virtues of a man who is righteous and acceptable to the gods' (Gunther, 1976:92). In accordance with secular usage, ευσεβε- indicates respect for existing values or value structures, as, e.g., when I Tim. 5:4 addresses the obligation of children and grandchildren to support their (grand)mothers (Fiedler, 1991:85). According to Louw and Nida (1989:532), ευσεβεια means behaviour reflecting correct religious beliefs and attitudes.

In the New Testament the group ευσεβ- lays the emphasis on the conduct of man and evaluates this morally as a virtue (Foerster, 1979:182). Especially in the Pastoral Epistles, 'ευσεβεια does not occupy the place which πιστις did in the older Pauline Epistles. It denotes a way of life. It is the honouring of God the Creator and Redeemer of all men. Born of πιστις, this takes place in everyday life. It is the divine service which remains within the orders of life' (Foerster, 1979:183).

To summarize, in the New Testament ευσεβεια is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God and includes man's attitude to and handling of the whole creation (Louw, 1988:7).

4.1.2 Reference on ευσεβεια in Paul's sermons in Acts 13, 14, 17 and 20

The word 'ευσεβεια' is used just once as a verb (ευσεβειτε) in Paul's sermons in Act 13, 14, 17 and 20: *Acts 17:23*. The word which means 'dedication, piety or devotion', is very important to define Christian spirituality (Louw, 1988:7). It is, however, difficult to investigate Christian sprituality more closely in Paul's sermons in Act 13, 14, 17 and 20 because the word ευσεβεια is used just once in them and is limited in its meaning. It is, therefore, necessary to investigate the concept ευσεβεια as used by Paul elsewhere. In this regard, a short investigation on the concept ευσεβεια in Pastoral Epistles where ευσεβεια occurs 13 times, can shed more light on the use of ευσεβεια in Acts 13, 14, 17 and 20.

4.1.3 Exegetical perspectives on spirituality as ευσεβεια in the Pastoral Epistles

In the Pastoral Epistles the word ευσεβεια appears thirteen times including its pronoun (once): I Tim. 2:1; I Tim. 3:16; I Tim. 4:7; I Tim. 4:8; I Tim. 6:3; I Tim. 6:5; I Tim. 6:6; I Tim. 6:11; II Tim. 3:5 (twice including its pronoun); II Tim. 3:12; Tit. 1:1; Tit. 2:12. In this case the word is used eleven times as a noun, and two times as an adverb (II Tim. 3:12; Tit. 2:12). In the use of the noun of the word, two of them (I Tim. 4:4; I Tim. 6:6) are used in the nominative, three of them (I Tim. 2:6; II Tim. 3:5 - two times) in the genitive, one of them (I Tim. 2:2) in the dative, and five of them (I Tim. 4:7; I Tim. 6:3; 6:5; 6:11; Tit. 1:1) in the accusative case.

In order to define the word ευσεβεια in Paul's sermons, the following passages in the Pastoral Epistles deserve closer examination.

    1) I Tim. 6:3; Tit. 1:1

2) II Tim. 3:12-13 ; Tit. 2:12-13

4.1.3.1 I Tim 6:3; Tit. 1:1

4.1.3.1.1 I Tim. 6:3

If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and **to godly** *(ευσεβειαν)* **teaching** *(KJV 'to the doctrine which is according to godliness'), he is conceited and understands nothing.*

Paul implies that there is a standard of Christian belief which in this chapter he calls the 'teaching' (1, 3b), 'sound instruction' (3), 'the truth' (5), 'the faith' (10, 12, 21), the 'command' (14) and 'what has been entrusted' (20). The false teachers had turned aside from this norm. Paul states them emphatically because he want to stress: *If anyone teaches false doctrines and does not agree to ... sound instruction ...* . The first of these verbs is ετεροδιδασκαλεω, in which ετερος means 'other', 'different', or 'some doctrinal novelty'. It is false because it deviates from apostolic teaching, which is *sound* (healthy) *instruction* (Stott, 1996:146).

According to Paul, the sound instruction consists of the sound words (literally) of *our Lord Jesus Christ*. It is the very doctrine which Paul and others were taking around and writing about to the churches. The apostles' teaching (see Acts 2:42) was what these early church leaders had received from the Lord (I Cor. 11:23). We know that there were many other things which Jesus did and taught than those contained in the four Gospels. John tells us this (Jn. 21:25). During the forty days between Christ's resurrection and his ascension the Lord appeared to the apostles and 'spoke about the kingdom of God' (Acts 1:3). This is 'the sound instruction of our Lord Jesus Christ' (Bentley, 1997:173).

Paul joins, to the foregoing, a further description of the sound instruction, namely, 'the teaching which accords with godliness (τη κατ' ευσεβειαν διδασκαλια)'. This is not a description of something other than the first one (instructions of Jesus) but is rather a result (κατ' ευσεβειαν). The word describes the truth of Christianity seen as a whole (Knight III, 1992:250). Lea and Griffin (1992:166) also says that 'The term "τη κατ' ευσεβειαν διδασκαλια" is an explanatory addition to the "sound instruction"'. It is, therefore, clear that the word ευσεβεισ relates to 'the truth which comes from Jesus Christ'.

*   Deductions

The false teachers have turned aside the 'sound instruction' which comes from our Lord Jesus Christ himself. After the phrase of the 'sound instruction', the phrase 'the doctrine which is according to godliness' is used as an explanatory addition to the sound instruction. Therefore, the word ευσεβεισ relates to 'the truth which comes from the Word of Jesus Christ'.

4.1.3.1.2 Tit. 1:1

*Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of **the truth that leads to godliness** (ευσεβειαν)--*

Paul begins by identifying himself as 'a servant of God and an apostle of Jesus Christ'. Having established his authority as God's servant and Christ's apostle, Paul amplified his role as an apostle with two prepositional phrases contained in a compound construction that is governed by the same preposition, κατα. Paul was chosen *for* ('according to', KJV) *the faith of God's elect.* Although κατα with the accusative is usually rendered 'according to, in accordance with', in this context the NIV correctly renders κατα as 'for'. This suggests that the purpose and goal of Paul's apostleship is to encourage both 'the faith of God's elect' and 'the knowledge of the truth that leads to godliness' (Lea & Griffin, 1992:264).

Accordingly, just as Paul's apostleship was *'for the faith of God's elect'*, it is also *'for* (same governing preposition, κατα) *the knowledge of the truth that leads to godliness'*. In the Pastoral Epistles the truth (αληθης) regularly recurs as a designation of the gospel; here it refers to the cognitive side of faith. In this case the truth is further defined as (literally) 'which is according to godliness'. As with the preceding occurrence, this 'according to' can mean either 'in keeping with' or 'with a view to' (hence the NIV, 'that leads to godliness). This is not an easy decision. In the latter case, both prepositions have basically the same meaning and would see godliness as the true aim of the gospel, *the truth.* As attractive as this is, the grammar (with the definite article functioning as a relative pronoun so that the phrase specifically qualifies *the truth*) favours the former. Thus *the truth* that *God's elect* has come to know is that which accords with true *godliness* (Fee, 1995:168).

Relating to this verse, Clark (1983:201-202) mentions that if one wishes to find a subjective element in these verses, it is better to pass beyond επιγνωσις (knowledge) and αληθεια (truth) to ευσεβεια (godliness). Godliness is surely a subjective or individual state of mind. Even so, godliness is according to or determined by truth, rather than vice versa. We have to note that *Paul joins truth and godliness.*

* Deductions

Introducing himself as an apostle, Paul closely joins truth and godliness. Accordingly godliness relates closely to the truth, the Word of Jesus Christ.

4.1.3.2 II Tim. 3:12-13 ; Tit. 2:12-13

4.1.3.2.1 II Tim. 3:12-13

*In fact, everyone who wants to live **a godly (ευσεβως) life** in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived.*

In this paragraph (vv. 10-15), Paul twice addresses Timothy with the same two little Greek monosyllables συ δε. They come at the beginning of verses 10 and 14 and should be translated 'But as for you ...' In stark contrast to the contemporary decline in morals, empty show of religion and spread of false teaching Timothy is called *to be different*, and if necessary, to stand alone (Stott, 1973:92).

In verse 12, Paul now states a general principle regarding persecution and attaches it to what he has said about his own experiences of persecution with postpositive δε and και, which together have the force of 'and also': Just as Paul has endured persecutions so 'also' will this be the case for Christians in general. Παντες ... οι θελοντες ευσεβως ζην εν Χριστω Ιησου, 'all who desire to live godly in Christ Jesus', is not a designation of a subgroup of Christians who desire a more godly life but rather a description of real Christians in distinction from those who follow false teaching. Ευσεβως ζην, 'to live godly', is a description of the condition that grace brings about in the life of the one saved by Christ. Οι θελοντες, 'those desiring, those wanting', is used with the verb to express the will, purpose, or resolution of those who truly want to be godly, in contrast to those who have only the form of godliness (cf. v. 5) (Knight III, 1992:440-441).

According to Knight III (1992:441), the godly life desired is found εν Χριστω Ιησου, i.e., in a living relationship with Christ through faith in him (see especially I Tim. 1:14; Gal. 2:20). With 'life in Christ Jesus' Paul recalls the introductory statement in this letter (the infinitive ζην here, the noun ζωη in 1:1; this combination is used only in Rom. 6:11 [with the participle ζωντας]). 'All' (παντες) so characterised means to Paul 'all' Christians (for παντες with a plural participle in Paul's letters to designate all Christians cf. Rom. 1:7; 4:11; I Cor. 1:2; Eph. 6:24), as in 4:8. Thus as a general rule, all Christians 'will be persecuted' as Paul was persecuted (διωκω, the only occurrence in the Pastoral Epistles with the meaning 'persecute'; was used with this meaning in Rom. 12:14; I Cor. 4:12; II Cor. 4:9; Gal. 1:13 etc.). This principle was already stated by Jesus (cf. Mt. 10:22-23; Lk. 21:12; Jn. 15:20) and by Paul, both on his first missionary journey (Acts 14:22) and in his earliest correspondence (I Thes. 3:4).

*　　Deductions

Godliness (ευσεβεια) is used in verse 12 as an adverb, and is very closely joined to 'life' (ζην). Accordingly it is clear that godliness relates to a Christian's life (deeds) in this broken world.

4.1.3.2.2 Tit. 2:12-13

For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and **godly** *(ευσεβως)* **lives** *in this present age,*

Kelly (1963:244) states that this paragraph (10-15) mentions the motive for *Christian living* (also Calvin, 1964:373) while Towner (1994:243) says that this paragraph is the basis of *godly conduct*. I think it is clear that this paragraph is about *Christian living and Christian deeds*.

According to Paul, God's grace, stated negatively, teaches us to say 'No' to ungodliness and worldly passions. Such ungodliness is *idolatry* plus *immorality*, both terms taken in their most comprehensive sense. When grace takes over, the sinner repudiates ungodliness. This repudiation is a definite act, a decision to give up that which is displeasing to God (Hendriksen, 1976:371).

Stated positively, the grace of God teaches us 'to live self-controlled, upright and godly lives in this present age'. The use of the adverb σωφρονως from the Greek word group σωφρων (meaning *self-controlled, sensible, sober-minded*) recalls the familiar application of this characteristic in the exhortations to the various groups in 2:2-10. The adverb rendered 'upright' denotes conduct that cannot be condemned. The adverb rendered 'godly lives' denotes the *'lives'* that are pleasing to God. It remains uncertain whether these three adverbs should be understood as being so distinct in meaning that they are intentionally employed to refer specifically to the Christian's relationship to himself ('self-controlled), to others ('upright') , and to God ('godly') (Lea & Griffin, 1992:311).

In stating the positive characteristics of *Christian living*, Paul concluded with the phrase 'in this present age'. This additional thought suggests that such *Christian living* must be demonstrated in an evil world that is hostile to God (Gal. 1:4; Eph. 6:10-12). Furthermore, the mention of 'this present age' presupposes another, future age for which the Christian believers hope with assurance and perseverance. According to Knight III (1992:320), two nuances are probably intended by this phrase ('εν τω νυν αιωνι'), the first being that God's grace does not simply prepare us for the age to come but also saves us for the present age and teaches us *how to live* now.

In this regard Venter (1976B:92) mentions that ευσεβεια must be part of your personal life of and faith everyday. He also points out that godliness relates to the life of the believer.

Hendriksen (1976:137) states that 'In I Tim. 3:16 the word (ευσεβεια) occurs in a sense slightly different from *piety* or *godliness* when this is viewed as a *quality* or *condition* of the soul. It is used here in a more active sense. It is **piety in action** (*operative piety*) and **godly living**.'

*   **Deductions**

This paragraph mentions both Christian living and conduct. In II Tim. 3:12 godliness (ευσεβεια) is used in verse 12 as an adverb, and it is very closely connected to the 'lives' of Christians: ευσεβως ζησωμεν. It is clear, therefore, that godliness relates closely to the way of a believer's life in this world.

To summarise, Louw (1988:1) states that 'Spirituality as ευσεβεια, describes a godliness in Scripture which means: operational faith; an existential openness to God and a thorough knowledge of Gods presence in reality. Ευσεβεια should not be interpreted in individualistic terms but as a corporate phenomenon. Ευσεβεια therefore describes the new lifestyle of the church in the world'.

4.1.4 Basis-theoretical conclusion

The following conclusions can be drawn about spirituality as ευσεβεια:

*   Ευσεβεια in the New Testament is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God, and includes man's attitude and handling of the whole creation.

*   From Paul's sermons and his letters (the Pastoral Epistles) the following conclusions can be drawn about spirituality as ευσεβεια:

    -    Ευσεβεια is very closely connected with the 'truth', the gospel of Jesus Christ.

    -    Ευσεβεια is very closely connected to 'conduct' (life) which all Christian have to follow in this world.

    -    Spirituality as ευσεβεια, therefore, can be defined as '*operational faith*' that 'truth' of the gospel of Jesus Christ and 'conduct' (life) according to the gospel are very closely in harmony.

4.2 PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE PREACHER'S SPIRITUALITY

In the previous section, spirituality as ευσεβεια has been defined as *operational faith* that **truth** of the gospel and **conduct (life)** according to the gospel are very closely in harmony. Accordingly in this section the study will be focused on two dimensions (truth and conduct) in the research of the preacher's spirituality relating to his preaching ministry.

4.2.1 Perspectives on the preacher's spirituality relating to the truth of the gospel

4.2.1.1 References on the preacher's spirituality relating to the truth of the gospel

Relevant references from Paul's sermons in Acts 13, 14, 17 and 20 are identified about the preacher's spirituality relating to the truth of the gospel as follows:

1) Spirituality as God's glory-centred proclamation: Acts 14:27-28

2) Spirituality as preaching the Christ-centred gospel: Acts 13:38-39; 17:2-3

3) Spirituality as passion towards the gospel: Acts 20:23-24; 17:16-17

4) Spirituality as courage for proclamation: Acts 13:45-46; 14:1-3

5) Spirituality as loyalty to the Word: Acts 20:27; 20:20

4.2.1.2 Exegetical perspectives on the preacher's spirituality relating to the truth of the gospel

4.2.1.2.1 Spirituality as God's glory-centred proclamation: Acts 14:27-28

From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. On arriving there, they gathered the church together and ***reported all that God had done through them and how he had opened the door of faith to the Gentiles.***

The first missionary journey was completed with the return of the apostles to Syrian Antioch. It was the Antioch church that had commissioned the apostles, committing them to the Lord by prayer and fasting and identifying with their mission (preaching) work by the laying on of hands. The work was now completed, and the two missionaries (preachers) gave their report to the sponsoring congregation (Polhill, 1992:320).

Calvin (1966:20-21) states that Paul and Barnabas gave the Antioch church a complete account of their travels, in order to show how faithfully they carried out their ministry, and at the same time to encourage the believers to give thanks to God, for the actual situation afforded ample grounds for doing so. Accordingly, Luke does not say that they extolled their own deeds, but that they extolled all the things the Lord had carried out through them.

'Through them' (μετ αυτων) literally means 'with them', but according to the Hebrew idiom it amounts to much the same thing as if there had been put, 'in them', or 'by means of them' or 'toward them', or the simple dative, 'to them'. Therefore

Luke does not say συν αυτοις but μετ αυτων. Luke intends that no ignorant person may ascribe a share of the praise to Paul and Barnabas, as if they had been God's partners in the work, whereas they rather make God the one and only Author of all the things that they had done effectively (Calvin, 1966:21).

William and Larkin (1995:218) say that 'what they report to the gathered church is *all that God had done through them*- better, "for them". The phrasing emphasises their awareness of God's presence and his saving work throughout the mission. It was God who *opened the door of faith to the Gentiles*. This image captures what the first missionary journey was all about (Acts 9:15-16; 13:1-3). God swung open wide the door of faith *to the Gentiles*, giving them access to salvation by faith'.

According to Barclay (1976:111) the two preachers never thought that it was their strength which had achieved anything. They spoke of what God had done with them. They regarded themselves only as fellow-labourers with God. He (1976:111) continues to say that we begin to have the right idea of Christian service when we work, not for our own honour, but from the conviction that we are tools in the hands of God.

Marshall (1991:242) mentions that the key to the meeting was evidently *praise to God*, as the reports made it clear that He had opened up the opportunity for Gentiles to respond to the gospel.

Morgan (1957:276) says that the two preacher's viewpoint was that of *Divine activity*. Other things were out of sight, or set in relation to it. However the supreme thing they said to the church was this, that *God had opened a door of faith unto the Gentiles*. That was the report.

To summarise, God had done the work '*through them*', in co-operation or partnership with them, but He had done it, and they gave Him the credit. The grace had come from Him; *the glory must go to Him* (Stott, 1991:239). Paul and Barnabas, the preachers, gave God the honour and the glory. Their spirituality as preachers are full of God's glory and honour.

* Deductions

All preaching ministry including the message proclaimed by the preacher must be to the glory and honour of God. Therefore the preacher should bear spirituality as God's glory-centred proclamation

4.2.1.2.2 Spirituality as preaching the Christ-centred gospel: Acts 13:38-39; 17:2-3

1) Acts 13:38-39

*Therefore, my brothers, I want you to know that **through Jesus the forgiveness of sins is proclaimed** to you. **Through him everyone who believes is justified** from everything you could not be justified from by the law of Moses.*

Acts 13:16-41 is a whole sermon delivered by Paul in Pisidian Antioch. The culmination of this sermon focuses on the verses 38 and 39 (Kilgallen, 1988:480, also William & Larkin 1995:204). Everything Paul had said up to that point led to the thrust of the verses, and everything that happened in Antioch was because of these verses (Ogilvie, 1984:214). As we have seen, this portion has been identified with the central subject of preaching (see 2.4.2.1).

In a previous part of the sermon Paul showed how Jesus was the Messiah promised by David, predicted by the prophets, and foretold by John the Baptist. Then he showed what must have been the result of his thoughts and prayers in those years of waiting in Tarsus. He combined the essence of Jesus' teaching on faith and the Old Testament concept of justification, presenting them together under the offer of forgiveness of sin and true freedom. In Christ's death and resurrection God has established our acceptance by Him, something that the law of Moses and the sacrificial system of Israel could not do. This portion is the powerful concept of justification by faith *in* Jesus alone which becomes Paul's central theme in his sermons (Ogilvie, 1984:214).

Polhill (1992:304-305) states that in this portion (vv. 38-39) Paul turned to the final and most important part of his sermon- the call to repentance. Throughout the sermon he had appealed to God's constant acts of mercy. Now he offered God's greatest act of mercy, the forgiveness of sins *through Jesus*. 'Through him'(δια τουτου) recalls Paul's favorite phrase, '*in Christ*'. 'Everyone who believes' is reminiscent of Paul's constant emphasis on the sole necessity of faith *in Christ*. Justification was his favorite term for describing the saving work of Christ. Through faith in Christ, one is 'put right with God' and becomes acceptable to Him. The idea is that the law of Moses could never serve as a basis for acceptability to God. *Only one in Christ* is truly 'justified', forgiven of sin, and acceptable to God.

Kistemaker (1995:487-488) says that in this portion of Scripture Paul presents the offer of salvation to everyone who believes in Jesus Christ. He makes no distinction between Jew and Gentile, for God justifies anyone who pleads for remission of sin. He declares that everyone who puts his faith in Christ is made right with God. By using the literally translated phrase 'the one who is believing', Paul is able to issue a universal call to find remission of sins in Jesus Christ. Paul also tells his listeners that when they put their faith in Jesus Christ, God declares them righteous, that is, without guilt. Their sins are forgiven, not on the basis of diligently observing the law of Moses but through Christ's atoning work. Paul's contemporaries know that they are unable to fulfil the demands of Moses' law and realise that their attempts to obtain righteousness on their own lead to frustration and futility. For this reason, *Paul preaches that faith in Christ sets them free.*

According to Neil (1986:169-160) the main points of Paul's sermon followed the normal pattern of the early apostolic preaching, as evidenced by Peter's sermons hitherto. Here, however, Paul asserts the characteristic doctrine of justification by faith, as expounded at length in Romans and Galatians. The Law could not set men free of the sin that separates them from God and bring them into a right relationship with Himself. *Only Christ could do this.* By faith in Him men are freed (literally 'justified')

Stott (1991:225) mentions that there is the promise *through Jesus* crucified and raised for *the forgiveness of sins.* For *through Him* (repeated, because He is the only mediator) *everyone who believes is justified*, that is, declared righteous before God. Through the law of Moses there is no justification for anybody, since we all break the law and the law condemns law-breakers; *through Jesus*, however, there is justification for everybody who believes, that is, trusts in Him.

To summarise, the conclusion of the argument is that *Jesus*, whom God raised from the dead, is the one through whom forgiveness of sins has become possible, and hence it is offered to the hearers (Marshall, 1991:228). In other words, in his sermon which is preached in this synagogue Paul stresses that the justification and the forgiveness that the law of Moses could not confer are received by those who believe in *Jesus, the Son of David* (Johnson, 1997:155). Accordingly, the preacher's spirituality comes here to the foreground as preaching of the Christ-centred gospel.

2) Acts 17:2-3

As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. **"This Jesus I am proclaiming to you is the Christ,"** *he said.*

Once he arrived in Thessalonica, Paul followed his usual pattern of beginning his ministry in the synagogue (v. 2). The ministry lasted for three Sabbaths, which does not exclude the possibility of a further ministry concentrated on reaching Gentiles, particularly since they constituted the majority of the church (I Thes. 1:9) (Harrison, 1975:260).

In the synagogue Paul 'reasoned with them from the Scriptures'. His *method*, in other words, was to appeal to the authority of Scripture from the start. This was the standard Christian apologetic towards Jewish people. The precedent for it was set by Jesus, as Luke himself has recorded (Stott, 1991:271).

'In the teaching of the faith', says Calvin (1966:92), 'the authority of God alone ought to be sovereign, and we ought to be dependent upon it'. Paul always went to the heart of the matter. These Jews knew the Scriptures and were looking for the Messiah. He therefore went straight to the Word of God (Keddie, 1993:200).

Morgan (1957:312-313) states that the Scriptures used by Paul in the synagogue would be the Scriptures of the Old Testament. The words 'διανοιγων' and 'παρατιθεμενος' reveal his method. The word 'διανοιγων' is Luke's word here, only occurring in one other place in the New Testament, and that in his Gospel, the twenty-fourth chapter, when he records that Jesus, after His resurrection, opened the Scriptures to the men walking to Emmaus. Paul now did exactly the same thing in that synagogue in Thessalonica. This word simply means making plain, expounding, giving an exposition.

The word 'παρατιθεμενος' (from παριτιθημι) means 'placing alongside', translated here, 'proving'; 'that is, Paul brought proof for the deity, the kingship, and the Saviourhood of the Lord Jesus (Criswell, 1982:264). According to Morgan (1957:313) the word does not mean stating dogmatically. It means setting out in order, and displaying.

Kistemaker (1995:613) states that the term 'διανοιγων' (NIV- 'explaining') comes form the Greek verb meaning 'to open'. Paul opens the Word and sets the explanation of the messianic prophecies before his listeners. By appealing to the Scriptures, he has a common basis to prove that the Messiah has come in the person and work of Jesus Christ of Nazareth.

Two facts Paul declared in the synagogue. He first declared that according to the Scriptures, Messiah must suffer and rise. Taking up the Old Testament he showed them that their own Scriptures declared that their own Messiah must die and rise again. Then he declared that the One who fulfilled that portraiture of their ancient Scriptures was Jesus Himself. He preached to them concerning the Kingdom, for they charged him with preaching about another king, one Jesus, and when he wrote to the Thessalonians he comforted them because they were suffering for their loyalty to the Kingdom principle. He preached the Kingship of Christ, and showed Him to be Messiah to the Jews. The revelation of Paul's method in Thessalonica is that the true understanding of the Old Testament Scriptures must issue in proof of the Messiahship of Jesus. So he presented Christ to them (Morgan 1957:314).

In this regard Stott (1991:271) states that Paul preached the story of Jesus of Nazareth: his birth, life and ministry, his death and resurrection, his exaltation and gift of the Spirit, his present reign and future return, his offer of salvation and warning of judgment. There is no reason to doubt that Paul gave a thorough account of the saving career of Jesus from beginning to end.

According to Kistemaker (1995:614), in his presentations, Paul discusses three facts: the Christ had to suffer, He had to rise form the dead, and proclaimed as Jesus by Paul. The Jews objected to the teaching that Christ died on a cross, because to them a criminal hanging on a tree (cross) was under God's curse (Deut. 21:23; Gal. 3:13). The doctrine of the resurrection is the recurring theme the apostles proclaimed wherever they spoke (see Acts 2:24, 32; 13:30, 33, 34, 37; 17:31). Identifying Jesus with the Messiah is Paul's personal objective ever since his conversion on the

Damascus road (refer to Acts 9:22). For that reason, Paul uses the personal pronoun *I*, 'whom I am proclaiming to you'. By opening the Scriptures and showing that Jesus fulfilled them, Paul convinces both Jews and Gentiles that *Jesus is the promised Messiah.*

Kurz (1980:179) summarises Paul's goal in his preaching as follows:

Major premise: The characteristics of the Christ (Messiah) are that he must suffer and rise from the dead (17:3a).

Minor premise: Jesus modelled these characteristics in his death and resurrection (17:3b).

Conclusion: *This Jesus... is the Christ.*

To conclude, in the worship service of the local synagogue, Paul preaches to his audience that Jesus is the Christ, who through his suffering, death, and resurrection fulfilled the messianic prophecies of the Scriptures. Paul's spirituality as a preacher is that of preaching the Christ-centred gospel.

In regard to the Christ-centred gospel, Clowney (1986:191) states that 'the Scriptures are full of moral instruction and ethical exhortation, but the ground and motivation of all is found in the mercy of Jesus Christ. We are to preach all the riches of Scripture, but unless the centre holds all the bits and pieces of our pulpit counseling, of our thundering at social sins, of our positive or negative thinking- all fly off into the Sunday morning air. Paul was resolved to know nothing at Corinth but Jesus Christ and Him crucified. Let others develop the pulpit fads of the passing seasons. Specialise in preaching Jesus!'

* **Deductions**

Jesus Christ our Lord must be the core of every sermon that the preacher proclaims. Concerning to his spirituality, thus, it is quite clear that the preacher should bear spirituality as Jesus-centred gospel

4.2.1.2.3 Spirituality as passion toward the gospel: Acts 20:23-24

I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, **I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me – the task of testifying to the gospel of God's grace.**

Under the compulsion of the Holy Spirit, Paul was going to Jerusalem taking with the money collected for them. On the other hand, the Holy Spirit warned him that in every city hardships, even imprisonment, awaited him (v. 23).

Kistemaker (1995:728-729) states that even though Paul had endured much suffering (see Paul's itemised list in II Cor. 11:23-29), he knows that he will be imprisoned and

will suffer adversities in Jerusalem and elsewhere. As Paul himself says, 'the Holy Spirit has told me that in every city imprisonments and afflictions await me'. The closer he comes to Jerusalem, the more clearly the Holy Spirit speaks to him about his impending suffering. The text gives no evidence that *Paul delayed his journey to postpone or avoid the afflictions* that awaited him.

Paul knew that he was in for a rough time in Jerusalem, because the Holy Spirit had plainly told him so and gave added confirmation place after place. He would be arrested and afflicted if he went to Jerusalem. He, however, *determined to go there* (Phillips, 1991:403; also Conzelmann, 1987:174).

In verse 24 Paul clearly hints his death, saying τελειουν τον δρομον μου ('accomplish my course'). 'Ουδενος λογου ποιουμαι την ψυχην τιμιαν εμαυτω' means either 'I do not consider my life worth mentioning, or we have here a mixture of two expressions: ουδενος λογου ποιουμαι, 'I have regard for nothing', and 'I do not consider my life precious' (Conzelmann, 1987:174).

William and Larkin (1995:295) states that Paul expressly counts the cost and does it in terms of his *life* (ψυχη). In biblical understanding the ψυχη can mean 'life on earth in its external physical aspects; seat and centre of the inner life of man in its many and varied aspects'. With this range of meaning, human beings can face in one word the choice of which dimension to invest themselves in (Lk. 9:24; 12:23). Paul states the choice and his decision in the form of relative worth. In the face of impending *prison and hardships*, he considers his life (his physical existence) of no value in the sense that he does not choose to preserve it at all costs. He rather chooses to pursue the purpose the Lord Jesus has for him: *the task of testifying to the gospel of God's grace.*

Self-preservation was not high on Paul's list of priorities. He was prepared to lose both liberty and life itself for the cause of Christ. As he had told the Romans in his letter, he considered himself 'killed all the day long' for the cause of Christ, accounting himself 'as a sheep for the slaughter' (Rom. 8:36). The important thing was to fulfil the ministry entrusted to him and to bear universal witness in life or death, to both Jew and Gentile, as to the good news of the grace of God (Phillips, 1991:403).

Marshall (1991:332) says that Paul did not regard his own life as a precious possession to be the held on to at all costs. Spirituality, thus, has the implication of being prepare to give the life for the gospel. This corresponds to the attitude expressed in his letters (II Cor. 4:7-5:10; 6:4-10; 12:9f.; Phil. 1:19-26; 2:17; 3:8; Col. 1:24). What did matter was that he should accomplish his course (II Tim. 4:7) by faithfully performing the service which had been laid on him by the Lord at his conversion, namely *to preach the gospel of God's grace*. Willimon (1988:156) also mentions that even though Paul knew that his life would come to some sombre end, he went to Jerusalem to proclaim the gospel. Indeed, Paul regarded his life as expendable for the cause of Christ to testify the gospel (Carter & Earle, 1979:311).

In this regard Bruce (1984:414) states that Paul's main concern was to fulfil the course which Christ had marked out for him, bearing witness to the good news of God's free grace in Christ. *Life or death was not the issue that really mattered*: what mattered most was, as he said himself to another church, that 'Christ shall be magnified in my body, whether by life, or by death' (Phil. 1:20). True preacher has spirituality as burning passion toward the gospel.

To summarise, Paul's overriding concern is not at all costs to survive, but rather that he may finish the race and complete his Christ-given task of bearing witness to the good news of God's grace (Stott, 1991:325-326). In other words, the very meaning and purpose of his life was to finish the race and complete the task given to him by the Lord Jesus- the task of preaching the gospel (Keddie, 1993:258-259). Accordingly the preacher's spirituality is that of passion toward the gospel

In this regard, the prophet of God, Jeremiah has passion like a fire in his heart. The passion is not selfishness but an unbearable urge to proclaim the Word of God, *"if I say, I will not mention him or speak any more in his name, his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot"* (Jer. 20:9).

* **Deductions**

The preacher should have a burning heart for the gospel, even if he will be died because of preaching ministry. It is, thus quite clear that the preacher must be a man who bears spirituality as passion toward the gospel.

4.2.1.2.4 Spirituality as courage to proclaim: Acts 13:45-46; 14:1-3

1) Acts 13:45-46

*When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas **answered** them **boldly**: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.*

The people in the synagogue, Jews and Gentiles proselytes, hear Paul gladly and ask him to speak in the next synagogue service the following week (v. 43). The news of his exciting preaching, and this liberating gospel of justification, spread throughout the city. When the synagogue meets again, almost the whole city turns out to hear more of this liberating news (v. 44). The difference is that the crowd which was attracted included Gentiles in addition to the proselytes to the Jewish religion. That was more than the Jew could take. Out of envy, not just the purity of the synagogue and their religion, they opposed Paul and Barnabas bitterly (Ogilvie, 1984:215).

William and Larkin (1995:205) state that the rejection came when the Jews' jealousy were aroused by the crowds of Gentiles flooding into the synagogue service. Marshall (1991:229) mentions that the effect of the crowds was to make the Jews envious of the missionaries; presumably their own missionary efforts had been much less successful. Neil (1986:160) also says that their envy came because the new faith preached by Paul was clearly more attractive than Judaism to the Gentile population of the city. This might also involve the loss of God-fearers including their financial support of the synagogue.

Though envy over Paul's success may be a factor, the main issue seems to be his willingness to receive Gentiles directly into the people of God. He offers them an equal share in the spiritual blessings of the Messiah's kingdom based simply on faith, without requiring that they become Jews first (Longenecker, 1981:429).

The form of their opposition is said to be 'contradiction' and 'blasphemy' (KJV). The former probably consisted of historical and theological argument, and the latter of insinuations and charges against the person and character of Christ, based on reports they had acquired from Jerusalem (Carter & Earle, 1979:190).

Kistemaker (1995:493) states that 'instead of obeying the teaching of God's word, they began to contradict the words spoken by Paul. Luke even adds that they do so *abusively*. The term Luke uses to describe their abusive action is the verb *to blaspheme*. That is, the Jew blaspheme the Christ proclaimed by Paul and Barnabas (compare 26:11). Undoubtedly, they tell the crowds that the crucified man Jesus is a criminal cursed by God. They deride and revile Paul for speaking about Jesus. Luke omits the details of the verbal attacks by the Jewish leaders of the local synagogue, but the account is sufficiently clear to a reader to form a mental image of the proceedings'.

Calvin (1965:388) says that they become more and more obdurate, and knowingly and willingly, they spew out blasphemies against the truth.

In spite of the Jewish leaders' persecution, Paul spoke to them *boldly* (παρρησιαζομαι). The Greek word παρρησια means the conviction, communication, and character of an adventuresome life based on undesirable truth and experience. Boldness arrests attention, compelling people to listen, It combines the emphasis of 'I know this is true because it's happened to me', with a 'thus saith the Lord' as emphasis. There is no apology or solicitous equivocation. True boldness, which comes from 'being with Jesus' is winsome because we know that He has won the battle with death, Satan, and the world (Jn. 6:20) (Ogilvie, 1984:90).

Kistemaker (1995:494) states that the apostles know that Jesus told them never to be afraid when they are called to speak for him. Says Jesus, 'You are not the ones who are speaking, but the Spirit of your Father is speaking through you' (Mt. 10:20). Ogilvie (1984:90) says that the apostles have a holy boldness. They are possessed by a great affection, a passion motivated by their experience of Jesus, His resurrection,

and His return in power in the Holy Spirit. Thus both Paul and Barnabas *speak boldly* on behalf of Jesus and observe their basic rule to proclaim the gospel first to the Jews and then to the Gentiles.

To summarise, in contradiction and blasphemy of Jewish leaders Paul proclaims the gospel *boldly* with the conviction based on being with Jesus Christ. Therefore spirituality as courage to proclaim is strongly required to the preacher.

2) Acts 14:1-3

*At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed. But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers. So Paul and Barnabas spent considerable time there, **speaking boldly** for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.*

When Paul and Barnabas explained the fulfilment of the messianic prophecies through Jesus Christ, not only numerous Jews but also a large crowd of God-fearing Gentiles believed (v. 1).

The Jews, however, started an agitation against the converts by stirring up the Gentile population with slanderous reports about the brethren (v.2). The Greek word κακοω has the non-classical, later, and rarer sense of 'to embitter', to make evil-minded against someone (Lenski, 1964:561). Alexander (1991:47) also states that the word literally means 'to make bad, i.e. disaffected, hostile or malignant.

William and Larkin (1995:209) say that unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. Literally they 'made their souls evil against', pointing to an assault on the feelings not the intellect (The 'soul' is that inward place of feeling that may be influenced by others). The Gentiles, in turn, became hostile toward the missionaries (not all the Christians converts).

Kistemaker (1995:504) mentions that the Jews stirred up the Gentiles and persuaded them to take action against Paul and his companion. More than that, they were able to poison the minds of the Gentiles against the Christian in Iconium.

By his use of 'therefore' (ουν) Luke seems to say that it was the persecution which caused the missionaries to stay in the city for a long time. Opposition can indeed be a challenge to God's servants to stand their ground, for this is evidence that the gospel is making an impact (cf. I Cor. 16:8-9) (Harrison, 1975:219).

Paul did not leave the city but he rather decided that in view of the hostility he must spend some time in the town, and he continued to witness *boldly* in dependence on the power of God (Marshall, 1991:233).

Lenski (1964:562-563) states that '*boldly speaking*' does not mean 'copious and commanding eloquence'. Paul always spoke with boldness, the participle implying free and open speaking that holds nothing back. Luke notes that Paul spoke thus here in Iconium because the Jews had embittered the Gentiles. That did not make the preachers timid and hesitant lest they say too much; they spoke with utmost freedom, held nothing back, cared not who heard them.

Kistemaker (1995:505) also says that instead of leaving the area, Paul and Barnabas stay with the congregation for a considerable period of time and *boldly* continue to preach the Good News. They demonstrate the truth that the church thrives in times of oppression. The cause of Christ attracts people who notice the boldness and courage of the believers. The work of preaching and teaching continues unabated while the Lord grants His indispensable blessings on the growth of His church.

Calvin (1966:2) mentions that 'Luke relates here that Paul and Barnabas did not leave the city as soon as they saw some people opposed to them. For when he says that they acted *boldly* he indicates that they had cause for fear. From that we gather that they remained intrepid, and indeed with extraordinary greatness of spirit did not count the hazards, until they were compelled by violence to move on to another place'.

Resuming the story line of the missionary journey's itinerary (Acts 13:51), Luke highlights the persevering boldness of Paul and Barnabas' witness. Like Peter, John and 'the Twelve' in the face of the Sanhedrin's threats (Acts 4:31), Paul and Barnabas spoke the plain truth openly *for* (better '*because of*, *relying on*') the Lord (Krodel, 1986:252).

Kellerman (1997A:35) states that 'preachers are called to the very responsible task of biblical exposition and is commissioned to proclaim that message in a courageous manner, without fear'.

In the beginning of Acts the rulers threatened Peter and commanded him not to speak or teach the gospel of Jesus Christ when he was released. At that time Peter responded to the rulers saying, *'Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard'* (4:18-19).

Johnson (1997:223) says that such uninhibited courage is not the fruit of the apostle's own fortitude. It is the gift of God, bestowed by His Spirit as the church presents the threats of her enemies before her Champion's throne and petitions for strength of heart to proclaim his message without reserve (Acts 4:29-31).

The boldness that sets Christ's servants free from fear of human enemies is rooted in a greater fear, as Jesus told his followers: 'Do not fear those who kill the body and after this have nothing more to do. But I will show you whom you should fear: Fear him who, after the killing of the body, has authority to cast you into hell' (Lk. 12:4-5).

This holy fear of the supreme judge sets the threats of human authorities into proper perspective (Johnson, 1997:224).

*   Deductions

In spite of contradiction, blasphemy and persecution, the preacher should proclaim the gospel *boldly*. Accordingly it is quite clear that the preacher should be a man who has spirituality as courage to proclaim.

4.2.1.2.5 Spirituality as loyalty to the Word: Acts 20:27; 20:20

1) Acts 20:27

*For I have not hesitated to proclaim to you **the whole will of God***.

Paul's work in Ephesus has been completed. He emphasises that he has done his part faithfully, so that if anybody falls away, he will not be to blame. He boldly claims that no man's blood can be laid on him (v. 26). Why? Because Paul has not hesitated to proclaim the whole will of God.

Bruce (1984:415) states that Paul lived in Ephesus and went in and out among Ephesians as a herald of the kingdom of God. He planted the gospel seed, and it was the business of the leaders of the Ephesian church to water it. They could bear witness to Paul's *faithfulness* in the proclamation of the divine message. He made the whole of God's will plain to them.

According to Newman and Nida (1972:393) the phrase 'the whole will of God' is often translated as 'all that God plans to do' or 'all that God arranges to do'. William and Larkin (1995:297) say that 'the will of God' combines the ideas of purpose and plan, and often refers to the divine plan of salvation accomplished through the Messiah's suffering (compare Acts 13:46). Conzelmann (1987:174) states that what is actually being affirmed here is the sufficiency of the historical revelation and the transmission of that revelation through the preached word.

Calvin (1966:180) mentions that this verse contains a brief summary of how to preach correctly and properly, and it exhorts preachers themselves, under a strong and severe penalty, to devote themselves diligently to their task. The preacher should not use his own judgment to determine what is suitable to present in public and what to omit. He should hand over the decision on that matter to God alone.

The preacher should not attribute unjustly to himself the presumption to tear to pieces or mutilate Scripture, to pick this or that as he pleases, to obscure some things, and suppress many things. He should preach whatever is revealed in Scripture, and he should be a faithful and frank interpreter of God. Therefore the preacher who makes known the whole will of God is the person who expounds Scripture *faithfully*, and

from it establishes the people in faith, in the fear of the Lord, in all godly practices. (Calvin, 1966:180-181).

Lenski (1964:845-846) also says that Paul proclaimed 'the whole will of God', the entire will of God, every doctrine and every truth of God, omitting, altering and toning down nothing. He had no peculiar personal views, and he followed no peculiar policy. He especially did not omit what was difficult and hard to set forth, unpalatable and obnoxious to human reason, out of harmony with the spirit of the times. He was neither reactionary nor progressive; for 'the whole will of God' is changeless.

Macaulay (1978:221) mentions that verse 27 (I have not hesitated to proclaim to you the whole will of God) covers the complete *loyalty* of the preacher to his message.

To summarise, the preacher should proclaim the whole will of God revealed in Scripture, omitting, mutilating, and adding nothing. He should handle the Word of God loyally and faithfully. Thus the preacher should bear spirituality as loyalty to the Word.

2) Acts 20:20

*You know that **I have not hesitated to preach** anything that would be helpful to you but have taught you **publicly and from house to house**.*

In this verse the expression, υποστελλω (have hesitated, kept back) comes from Luke's medical vocabulary. The word is used of withholding food from patients (Phillips, 1991:401). Paul never did that. He always spread a full table, set before them the whole counsel of God. He never hesitated to set food before them which they might not like provided that it was good for them. He kept back nothing that was profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Tim. 3:16).

Keddie (1993:257) says that the idea of this verse is that of not shrinking back from telling the truth people needed to hear for their salvation and their life of faith, even though it involved taking risks and facing certain difficulties he could otherwise do without. Preachers are often tempted to shrink back from pressing home the whole gospel to people's consciences. Plenty of so-called Christians want easy and comfortable messages, not words that challenge and shake them and require the transformation of their lives. Paul wanted to be approved of. He never relished the pain of dealing with angry hearers who objected to his plain words about the issues of life and death. Yet he knew that the whole gospel message, the tough parts and all, was necessary to their blessing, even salvation itself. In these works Paul shows that he is faithful and diligent in carrying out his preaching ministry (Calvin, 1966:174).

Especially Paul taught not only all in the assembly (publicly), but also individuals in their homes (from house to house), as each man's need demanded. The word

'publicly' means his discourses in the synagogue and in the lecture-hall of Tyrannus constituted his public teaching (Bruce, 1986:378). 'From house to house' means the work of instruction carried on in private houses, and it may also include house-to-house visitation and dealings of a more personal and individual character (Walker, 1965:474).

Paul proclaimed the gospel in the worship services, but he also taught daily in the lecture hall of Tyrannus (Acts 19:9). Moreover, his preaching was never done in secret. He *publicly* preached the Word in the city of Ephesus so that everyone had an opportunity to listen to the message of salvation. His teaching was not limited to the daily lecture to his disciples; he also went *from house to house* to instruct the people in the riches of the Word. In his work, Paul demonstrated that he was always and everywhere a preacher of that Word (Kistemaker, 1995:726).

Calvin (1966:175) states that Christ did not ordain pastors on the principle that they only teach the church in a general way on the public platform, but that they also care for the individual sheep, bring back to the fold the wandering and scattered, bind up those broken and crippled, heal the sick, support the frail and weak.

Phillips (1991:402) says that by life and by lip, by exposition and example, Paul was himself a living epistle, known and read by all men. Paul calls to witness his *method*- 'publicly and from house to house'. He taught publicly first in the synagogue and then in the school of Tyrannus. He taught privately, going from door to door, from house to house. There was not a house in Ephesus he had not visited. His method was very simple: go where the people are; do not expect them to come to you.

As a preacher of God, Paul does not sit back and wait for men to come to him. He goes after them; he seeks them out and urges them to an external and internal confrontation with the gospel, the 'power of God for salvation' (Rom. 1:16) (Kürzinger, 1978:325)

To summarise Paul kept no secrets, held nothing back. Whatever was true to the gospel and helpful to the faithful, he preached both publicly and from house to house. When one was faithful to the truth, there was nothing to hide (Polhill, 1992:424). In this verse Paul states his own faithfulness and diligence concerning the ministry of the God's Word in Ephesus (Alexander, 1991:242). According to Calvin (1966:174), through v. 20 Paul is portraying the model of *a good and faithful preacher* to us. Thus the preacher is a man who has spirituality as loyalty to the Word of God.

* Deductions

The preacher proclaims the whole will of God as revealed in Scripture, omitting, mutilating, and adding nothing. In other words, the preacher must be loyal and faithful to proclaim the truth of the gospel, the Word of God. Accordingly, it is quite clear that the preacher should be a man who has spirituality as loyalty to the Word.

4.2.1.3 Conclusion

The following conclusions can be drawn from Paul's sermons in Acts 13, 14, 17 and 20 about the preacher's spirituality relating to the truth of the gospel. The preacher's spirituality contains the following concrete dimensions in preaching.

* **Spirituality as God's glory-centred proclamation**: It means that the preacher desires eagerly that all preaching ministry, including the message proclaimed by him, must be to the glory and honour of God, the Sender.

* **Spirituality as preaching the Christ-centred gospel**: It means that the death on the cross and resurrection of Jesus Christ, the Son of God, must always become the core of every message the preacher proclaims.

* **Spirituality as passion toward the gospel**: It means that the preacher recognises that the very meaning and purpose of his life is to complete and finish his task- the task of proclaiming the gospel. Furthermore it means that, compelled by the Holy Spirit, he desires eagerly to proclaim the gospel, even though he is in the middle of painful circumstances.

* **Spirituality as courage to proclaim**: It means that the preacher does not avoid and give up proclaiming the gospel boldly in this broken world, even though suffering, persecution and death will overtake him.

* **Spirituality as loyalty to the Word**: It means that the preacher handles faithfully and correctly the whole will of God revealed in Scripture, omitting, mutilating and adding nothing. It also means that the preacher carries out the Word to as many as he can.

4.2.2 Perspectives on characteristics of the preacher's spirituality relating to a life according to the gospel

Spirituality as ευσεβεια has been defined as *operational faith* that **truth and life (conduct)** according to the gospel are very closely in harmony (see 4.1). Accordingly the section 4.2 is focusing on two dimensions (truth and life) in the research of the preacher's spirituality relating to his preaching ministry. In previous section (4.2.1), the study has been focused on one of two dimensions, that is, 'truth'. In this section, the study will be focused on the second dimension, that is, 'life'(conduct).

4.2.2.1 References on characteristics of the preacher's spirituality relating to a life according to the gospel

Relevant references on characteristics of the preacher's spirituality relating to life according to the gospel are identified as follows in Paul's sermons in Acts 13, 14, 17 and 20.

1) Spirituality as humility: Acts 20:18-19

2) Spirituality as affection: Acts 20:31; 20:19

3) Spirituality as obedience: Acts 13:4; 20:22

4) Spirituality as self-sacrifice: Acts 14:19-22

5) Spirituality as holy indignation: Acts 17:16; 14:4

6) Spirituality as purity: Acts 20:33

4.2.2.2 Exegetical perspectives on characteristics of the preacher's spirituality relating to a life according to the gospel

4.2.2.2.1 Spirituality as humility: Acts 20:18-19

*When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with **great humility** and with tears, although I was severely tested by the plots of the Jews.*

The opening section of Paul's address reminded the elders how Paul had conducted himself during the whole time of his ministry with them(v. 18).

According to Kistemaker (1995:727), in verse 18 the relative clause, απο πρωτης ημερας αφ ης, stands in sharp relief to the antecedent noun because the preposition is repeated. Paul is emphatic in his speech and points to the first day he set foot in Ephesus. The noun 'the whole time' (τον παντα χρονον) refers to calendar time and not an opportune time or moment.

Alexander (1991:241) states that 'I was with you' does not merely mean in the local sense of being present personally, but in that of intercourse, association. The elders were well aware of his relations to them, or connections with them, during the whole period of his residence in Asia.

In verse 19 Paul pointed to a basic characteristic of his ministry. It was *the humility* that had marked his service for the Lord. Paul's language here is reminiscent of his epistles. He often spoke of 'serving' (δουλεω) the Lord (cf. I Thes. 1:9; Col. 3:24) and described himself as a servant or 'bone-slave' (δουλος) of Christ (cf. Rom. 1:1; Gal. 1:10; Phil. 1:1). The proper demeanour of a servant is *'humility'*, and Paul frequently pointed to that quality as a major hallmark of the Christian life (Phil. 2:3; Col. 3:12; Eph. 4:2) (Polhill, 1992:424).

Paul describes his work as *serving the Lord*. Marshall (1991:330) says that this thought of service stands prior to any thought of the status that may belong to the

servant. Consequently, the first characteristic of his ministry which is singled out is *humility*, the refusal to claim anything for himself (II Cor. 10:1; 11:7; I Thes. 2:6).

According to Kistemaker (1995:724-725), by saying 'I served the Lord', Paul indicates in the Greek that he was a servant of Christ. He literally calls himself a slave. Accordingly, Paul confesses that he served Jesus 'with great humility as a servant of the Lord.

Rienecker (1976:317) says that humility (ταπεινοφροσυνη) means the recognition of one's own weakness as well as the recognition of God's power. Newman and Nida (1972:389) mentions that humility must frequently be translated as 'I was always very humble' or, in a negative fashion, 'I was never proud'. Humility, according to Alexander (1991:241), may be taken as a tacit answer to the charge of pride, which may have been alleged against him.

Phillips (1991:401) states that Paul had ministered at Ephesus for about two and a half years, the first three months of which had been in the synagogue. His life had been an open book, and he now challenged the Ephesian elders to examine it. He had set before them an example of humility. He had never been haughty or proud, and he had never lorded it over them. He had always taken a humble place. He had demonstrated before them the mind of Christ- 'Let this mind be in you, which was also in Christ Jesus: who ... humbled himself' (Phil. 2:5, 8).

Lenski (1964:838) says that 'note well, "all, namely, complete humility", the true inner feeling of one who is in truth a slave of the Lord. It always marked Paul's character and was manifested in many different ways that were apparent to men. He had no trace of pride in himself, he laid his very life at his Master's feet. The very greatness of this high apostle lay in his lowly-mindedness. He was an example for all lesser men'.

In this regard, Augustine stated about the primacy of humility among the graces: 'As the rhetorician being asked what was the first thing in the rules of eloquence, he answered, Delivery. What was the second? Delivery. What was the third? Still he answered, Delivery. So if you ask me concerning the graces of the Christian character, I would answer firstly, secondly, and thirdly and forever, Humility' (Macaulay, 1978:223).

Kellerman (1997A:35) mentions that 'what a wonderful virtue. It (humility) stands against pride which is one of the greatest hazards for a preacher... Humility, which means a lowliness of mind... to be unselfish as Christ himself was'.

When Jeremiah was called as a prophet by God, he responded like this: 'Ah, Sovereign Lord, I do not know how to speak; I am only a child' (Jer. 1:6). Isaiah also confessed when he was called as a prophet by God: 'Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes

have seen the King, the Lord Almighty' (Is. 6:5). The preacher, therefore, must be a humble man before God.

* Deductions

From the first day to the last day the preacher began his preaching ministry, he should be humble before God. This humility means the recognition of one's own weakness as well as the recognition of God's greatness and holiness. Therefore it is quite clear that the preacher should be a man who has spirituality as humility.

4.2.2.2.2 Spirituality as affection: Acts 20:31; 20:19

1) Acts 20:31

*So be on your guard! Remember that for three years I never stopped **warning each of you night and day with tears**.*

In Acts 20:31 Paul sounds the alarm: 'be on your guard!'. He cautions the elders about the spiritual warfare they face, which no member of the church can afford to take lightly.

During his three years ministry in Ephesus, Paul tirelessly warned the members of the church to be on the alert. His statement 'each of you' can be referred to the ordinary people as well as to the presbyters. For, because he had made up his mind to make a general speech to the whole Church, he speaks as if the whole body were present (Calvin, 1966:187). Paul cared for them individually and personally. He kept his eye on every single sheep (Lenski, 1964:853).

Not once during all this time did Paul slacken his efforts. With typical wholeheartedness he adds 'day and night', meaning to indicate presumably that there was no time of day or night during which he refrained from admonishing them if it were necessary (Guthrie, 1982:262-263).

Paul ministered at Ephesus with tears night and day for three years. In short he gave himself heart, soul, and mind to the work of admonishing the believers to follow the Lord. And in the shedding of his tears, he demonstrated *his loving concern* as a pastor of the Ephesian congregation (Kistemaker, 1995:734). Implicitly Paul is exhorting the elders to follow his example as they assume the responsibility of caring for the church of God. He intimates that as he unceasingly toiled for their spiritual welfare, even to the point of weeping for them, so they in turn should labour arduously for the Lord.

According to Alexander (1991:253) 'with tears' does not mean that he was literally always weeping, but that his whole ministry was something more than a cold and heartless exhibition of the truth, being warmed and animated by *the tenderest affection* towards them, and a heartfelt desire for their salvation.

Keddie (1993:261) also states that there is warmth, earnestness and fervent commitment here. Paul's ministry was passionate, affectionate and tender-hearted. He always cared for them individually and personally with pastoral love. He poured himself into his work. And that is what it would take for the Ephesians to prevail in the battles that lay before them.

'With tears' shows us Paul's caring heart. He loved God's people. It hurt him to think of them falling prey to seducers and deceivers. If to be forewarned was indeed to be forearmed, then Paul would be importunate day and night in warning them. And if they forgot his words, perhaps they would remember his tears. It is thus that a *father* weeps over an erring son, a *mother* over a wayward girl. That is what it means to be a pastor, a shepherd, an elder. It is not a matter of position or power; it is matter of deep, felt compassion, care and concern, coupled with spirituality of life and a thorough knowledge of the Word of God (Phillips, 1991:407).

The Ephesian elders would remember Paul's tears. His was not cold, logical, factual teaching alone. His teaching was baptized in love, feelings and hot tears. He thought of how defenceless and vulnerable so many of God's people would be once the wolves descended on the fold, and he wept (Phillips, 1991:407)

To summarise, Paul urges the Ephesian elders to be watchful, and to follow his own example, remembering how he himself had shown such tearful affection for his converts during his three years in Ephesus, pointing out unceasingly, night and day, the right path for their feet (Bruce, 1984:417). The preacher's spirituality, thus, is tearful affection for the congregation.

2) Acts 20:19

I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews.

In Acts 20:19 Paul served the Lord with tears. In verse 31 he shed tears when he agonised over converts. Here he shed tears when he was persecuted by his enemies (Kistemaker, 1995:725).

Newman and Nida (1972:389) state that 'tears' must refer to the sorrow or grief which Paul suffered. This cannot imply that all the time he was working he was also crying. One may, however, combine 'tears' with the following expression 'I did my work' (TEV), as 'while I was doing my work as a servant for the Lord I was often caused to cry'.

Lenski (1964:839) says that Paul's tears accompany his working as a slave for the Lord. They were pressed out by a heart that was wrenched with pain when he saw men obdurately rejecting the Lord.

During his ministry, Paul gave himself completely to serve the Lord and the church. He wept not for the wounds and bruises he received as a servant of Christ. He cared for the members of the church when he wrote to the Corinthians to reveal his deep love for them (II Cor. 2:4). And he told the Philippians of his tears when he revealed that many people lived as enemies of the cross of Christ (Phil. 3:18). These tears testify to Paul's love toward the Lord as a His servant.

*   Deductions

It is necessary for the preacher to show tearful affection for the members of congregation during his preaching ministry. Therefore a dimension of the preacher's spirituality is tearful affection for the congregation.

4.2.2.2.3 Spirituality as being compelled by the Spirit: Acts 20:22-23

*And now, **compelled by the Spirit, I am going to Jerusalem**, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.*

The Ephesian elders knew of Paul's desire to travel to Jerusalem, for while he was still teaching in the lecture hall of Tyrannus he had expressed a desire to proceed to that city (Acts 19:21). Probably they were amazed that instead of going south and east toward Palestine, Paul went north and west to Macedonia and Greece instead (Acts 20:1).

The reason for sailing to Jerusalem, according to the nuances of the Greek text, was that for some time Paul was already bound, that is, under obligation to make the trip (Kistemaker, 1995:728). Was it a desire within Paul's human spirit or was Paul prompted by the Holy Spirit?

Most scholars take the phrase 'compelled by the spirit' to mean either 'in obedience to the Holy Spirit' (TEV) or else 'compelled by the Holy Spirit'. However, it is possible, purely on the basis of the words themselves, to understand that Paul was speaking of his inner spirit. One may also translate this as in the JB: 'you see me a prisoner already in spirit' (see also NEB footnote 'under an inner compulsion'). In the light of the immediate context (v. 23), however, and in view of the way that Luke elsewhere speaks of the Holy Spirit's leadership (Acts 16:6 and alternative rendering Acts 19:21), it seems evident that Luke understood 'spirit' in this passage to mean the Holy Spirit (Newman & Nida, 1972:391). Accordingly, the noun phrase 'δεδεμενος τω πνευματι' is often rendered as a verbal expression: 'in order that I may obey the Holy Spirit' or 'because I obey the Holy Spirit' (Newman & Nida, 1972:391).

Conzelmann (1987:174) states that δεδεμενος ... (bound, compelled ...) does not mean Paul considers himself shackled by the Spirit; rather he travels to Jerusalem under the constraint of the Spirit (also Walker, 1965:475). Δεο, 'bind' is being used in reference to a supernatural 'binding'.

Harrison (1975:315) says that the word 'δεδεμενος' serves the purpose of expressing Paul's sense of obligation to *be obedient to* the dictates of the Holy Spirit.

Paul goes on his way, 'compelled by the Spirit'. He knows himself to be bound, he is not the master of his own destiny. He has given himself over to the Holy Spirit, who is the 'Spirit of God' and at the same time the 'Spirit of Christ'. In Acts 13:2 we read that the Holy Spirit set him apart for the work to which He had called him. 'Being sent out by the Holy Spirit' (Acts 13:4), he began his mission, and the Spirit remained with him. As a prisoner is bound to his guard, so Paul knows that in all the circumstances of his life he is bound to the Spirit (Kürzinger, 1978:327).

Saying, 'and now behold', Paul turns abruptly to sketch his future as far as he knows it. In the process, he models some further character traits that, because the elders reveal faithfulness to the ministerial calling, they also need for the future. Paul's next steps are in *obedience* to the Spirit's compulsion. He says he goes to Jerusalem 'compelled by the Spirit'. There may be a play on words here, for the same verb is used for the divine necessity that compels and guides Paul and the binding of being handcuffed and incarcerated (δεω, Lk. 9:22; Acts 1:16; 19:21; 21:11, 13, 33, 22:29; 23:11; 24:27; 27:24; compare 20:23, δεσμα) (William & Larkin, 1995:295).

Paul's obedience includes an ability to live with uncertainty even if what he does not know about the future is not encouraging. Whether by prophet or direct revelation, the Holy Spirit testifies to him in every city that prison and hardships (better 'afflictions' born of persecution, θλιψδεις) await him in Jerusalem (William & Larkin, 1995:295).

To summarise, compelled by the Holy Spirit, Paul is going to Jerusalem. He is aware, from prophetic messages in every city, that hardships and imprisonment await him (Talbert, 1997:187). Gaukroger (1993:171) mentions that the Holy Spirit has warned him not to expect an easy life. Nevertheless Paul does not resist the Holy Spirit but obediently listens and permits Him to govern his life (Kistemaker, 1995:729). Therefore a dimension of the preacher's spirituality is that of being compelled by the Holy Spirit.

*   Deductions

Even though the preacher knows the fact that imprisonment and hardship await him, compelled by the Holy Spirit, he is willing to go and carry on his preaching ministry. The preacher, thus, should be a man who has spirituality as being compelled by the Holy Spirit.

4.2.2.2.4 Spirituality as self-sacrifice: Acts 14:19-22

Then some Jews came from Antioch and Iconium and won the crowd over. **They stoned Paul and dragged him outside the city**, *thinking he was dead. But after the*

*disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe. They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. **"We must go through many hardships to enter the kingdom of God,"** they said.*

Paul and Barnabas evidently worked for a while in Lystra as is indicated by the presence of disciples there (v. 20a). One would have thought that Lystra would be particularly perceptive, given its mainly Gentile population and the fact that they had even taken the apostles for gods. However crowds are fickle, especially when their expectations are not fulfilled. Perhaps their regard for the apostles soured when they discovered that they were not bringing them the material blessings of the gods (Polhill, 1992:317).

Imagine the fanaticism of a few determined Jews! Those from Pisidian Antioch travel about one hundred miles to Lystra to carry out their plan to kill Paul. They persuade the Lyconian crowds to listen to them instead of the apostles. And although the Jews would be unable to object to anything Paul and Barnabas had either done or said in Lystra, they nevertheless slander the apostles and oppose their work. They are able to convince the Gentiles to rid the city of these intruders. (Kistemaker, 1995:521).

Blaiklock (1959:108) says that the old enemies from Antioch and Iconium now arrive on the scene (v. 19), and after the fickleness of the crowds, feeling was stirred against the apostles, and a vicious assault staged against Paul. It was not a Jewish stoning, such as that to which Stephen fell a victim, but a piece of mob violence on the part of the Lyconian natives, egged on by the Jews and mortified by those who had rejected their divine honours.

Stones hurled at Paul knocked him unconscious, so that he appeared to have died. His attackers dragged Paul outside the city, where they abandoned him without any thought of burial. Paul, however, was not dead. God miraculously restored him. The experience itself changed Paul's life, for now he knew what it meant to suffer for the sake of the gospel. More than ever before, Paul pressed the claims of Christ in his ministry to Jews and Gentiles (Kistemaker, 1995:521).

Harrison (1975:224) states that their antagonism was far more deep seated than that of the Gentiles whom they succeeded in inflaming (13:50; 14:2, 5). They could have subscribed to everything Paul included in his address to the Lystran multitude (vv. 15-17), yet they stoned him; and it was because they had heard from him that Jesus of Nazareth was the promised Messiah.

Carter and Earle (1979:200) mentions that the violence enacted against Paul was probably due to the fact that Paul was regarded by the Jews as the most damaging to their cause, by reason for his courage, wisdom, logic, and convincing eloquence in preaching the gospel of Christ.

Having stoned Paul, they thought that he was dead. The disciples, having followed those who dragged his body outside the city, now gathered round him, hoping to be able to minister to him, certainly praying for him, when suddenly he got up. It was a vivid illustration of another verse Paul was later to write in II Corinthians: 'Struck down but not destroyed' or 'we may be knocked down but we are never knocked out' (JBP) (Stott, 1991:233).

Luke tells us that raised up by their prayer, he visited each of the towns where they had planted churches, before returning to Antioch in Syria. This seemingly simple section of Acts glides over the incredible courage of Paul and Barnabas. Just to mention the towns where they had been so badly treated, never mind re-visit them, must have sent shivers down their spines! (Gaukroger, 1993:128).

Alexander (1991:64) says that instead of returning to Syria by the nearest way, i.e. through Cilicia, Paul's native country, they retraced their steps from Derbe, and revisited Lystra, Iconium, and Antioch in Pisidia where there had been difficulties and opposition. This, however, did not prevent the missionaries from returning and taking the necessary steps to establish the communities that had been founded (Barrett, 1994:685).

According to Ogilvie (1984:224), Paul strode back into the city and found Barnabas, and with the joy of the Spirit's intervening power sounding in their hearts, they exhibited the raw courage to go right back into the jaws of the enemy in the cities of Antioch and Iconium. The miracle of Paul's resuscitation after the stoning gave him a credential no one dared question. He and Barnabas were free to solidify their evangelism, train new believers, and organise strong churches.

Barclay (1976:110) states that the outstanding feature of this story was the sheer courage of Paul. When he came to his senses, his first act was to go right back into the city where he had been stoned. There could be no braver thing than Paul's going straight back amongst those who had tried to murder him.

Bruce (1984:296) also says that 'we must pay tribute to the courage of the two apostles in returning so soon to Lystra, Iconium and Pisidian Antioch- cities from which they had so lately been expelled with shameful brutality'. No matter what *the cost* he would return to those cities.

In spite of the danger, the purpose of revisiting these cities was a ministry of strengthening (επιστηριζοντες) and encouraging (παρακαλουντες). Both verbs were almost technical terms for establishing and fortifying new converts and churches. Encouragement, however, did not exclude warning, for we have to pass through *many hardships*, the missionaries said, if we are to enter the kingdom of God. It was Paul's own sufferings 'in Antioch, Iconium and Lystra' which led him later to assert that 'everyone who wants to live a godly life in Christ Jesus will be persecuted' (II Tim. 3:11-12) (Stott, 1991:234).

Paul and Barnabas encouraged them to remain true to the faith and pointed out the 'many hardships' they might encounter for bearing the name of Jesus. Two apostles had themselves experienced persecution on this trip in almost every city where they witnessed. They reminded the Christians that this was not just the lot of missionaries but could be expected of all who carry Christ's name. The theme is one Paul often sounded in his epistles- we must be willing to suffer with Christ if we expect to share in his glory (Rom. 8:17; II Thes. 1:4; II Tim. 2:12); the path to resurrection is by way of the cross (Polhill, 1992:319).

As it was Christ's divinely appointed destiny to suffer these things and then enter his glory (Lk. 24:26), so his followers *must (δει) go through many hardships* to enter the kingdom of God. *Many hardships* are to be expected as a normal, indeed necessary, part of the Christian life (William & Larkin, 1995:216). 'Enter the kingdom of God' seems to imply that for Christians this is accomplished in their *death* (cf. Lk. 16:19; 23:43) (Haenchen, 1982:436).

Johnson (1997:217) states that the necessity of suffering was built into the call to be the Lord's witness. Because Paul was a vessel chosen to carry Jesus' name before Gentiles, kings and Israelites, the Lord announced concerning Paul, 'I will show him how much he *must (δει)* suffer for my name' (Acts 9:16). This opening announcement prepares us to recognise the hand of God in the conspiracies, rejection, false accusation, beatings, imprisonment, stoning, shipwreck, and other indignities that Paul suffered in the narrative that follows. Paul and his fellow messengers, however, were not a unique class of Christians. Rather, their words to the new believers of Pisidia made is clear that God's plan is for many hardships to mark the path of all who enter God's kingdom.

Keddie (1993:167) says that Paul had no illusions about *the cost* of following Jesus. He knew that this world is hard and unfair and that it is starry-eyed fantasy to be thinking that we shall sail through it without a hitch. Apostolic preaching took it for granted that tribulation and affliction would be the lot in life of those who love the Lord. In many cultures that is indeed so today. To become an open and committed Christian in such cultures, is to court discrimination official, cultural, economic, religious, and domestic displeasure and even death (Phillips, 1991:285).

According to Willimon (1988B:165), 'Acts says that the followers of Jesus get to preach like Jesus: Stephen's sermon ends in his death and the church's persecution. Not only preachers but also the whole church pays for gospel preaching with suffering'.

To summarise, the 'must' of suffering (self-sacrifice) that governed the Saviour's mission (Lk. 9:22) applied in principle to His followers, who were taught the privilege of knowing the fellowship of His sufferings (Acts 5:41; Phil. 3:8, 10). Paul as a preacher himself had provided an example (Harrison, 1975:225). The preacher's spirituality, thus, is that of self-sacrifice.

*   Deductions

In order to proclaim the gospel, the preacher must be ready to put oneself in the conspiracies, rejections, false accusations, beatings, imprisonment, stoning, even death.   Accordingly, it is quite clear that the preacher should be a man who bears spirituality as self-sacrifice.

4.2.2.2.5 Spirituality as obedience: Acts 13:4

*The two of them, **sent on their way by the Holy Spirit**, went down to Seleucia and sailed from there to Cyprus.*

Barnabas and Paul, sent out by the Holy Spirit from Antioch, travelled across the island of Cyprus, Barnabas's birthplace (Acts 4:36), preaching God's word from the eastern port of Salamis to the provincial capital, Paphos, on the south-western coast (Johnson, 1997:172).

Luke is very aware of external events. He is the one most interested in and conscious of historical interconnections. His account in this section of Acts leans heavily on accurate information and knowledge of the secular world through which the Apostles are moving in their missionary work. Thus his geographical notes enable us to trace exactly Paul's itinerary through the Mediterranean, and the history and missionary activity of the church are shown to have a profound relationship to contemporary historical events (Kürzinger, 1978:231).

Guthrie (1982:97) says that whereas the Holy Spirit was specific about them to be sent, nothing was said about their destination. This appears to have been left to their discretion, because these were men of the Holy Spirit, sensitive to His leading. A dimension of the preacher's spirituality, thus, is *obedient to the Holy Spirit*.

Lenski (1964:496) states that the Holy Spirit evidently let them choose the locality where they wished to labor, and they followed natural lines by returning to the old homeland of Barnabas where he knew the type of people that would be met.

Not only was the appointing the work of the Holy Spirit of God, but also the sending forth. The specific sphere of labour as well as the choice of the servant is in His sovereign hands. His leading in this matter are infinitely varied, but the man of God will learn to recognise the hallmark of divine operations as against spurious calls, offers and openings (Macaulay, 1978:138).

Barrett (1994:610) states that Barnabas and Paul had been sent on their way (απελυσαν, v. 3) by the church at Antioch, or its representatives, but in truth they were being sent out (Luke does not use the verb αποστελλειν, which would unmistakably have called to mind the noun αποστολος) by the Holy Spirit.   Luke

emphasises that the new development, at least as he understood it, was undertaken under the direct instruction of the Holy Spirit.

The Holy Spirit still directs the church in the fulfilment of conditions. His Choices are those of infinite wisdom. The church can be directed by the Holy Spirit in the fulfilment of conditions; and when directed, her *obedience* must be immediate and complete (Morgan, 1957:244).

In this regard, Johnson (1997:225) states that the single-minded commitment to obedience, whatever the cost, was shown in the complexities of Paul's unswerving intention to travel to Jerusalem (Acts 19:21). On the one hand, the Spirit compelled Paul to undertake this pilgrimage (Acts 20:22), and we observe from Paul's epistles the importance that he attached to the offering he was bringing from Gentile Christians to the church in Jerusalem, to cement the unity of the church (Rom. 15:25-33; II Cor. 8-9). On the other hand, the same Spirit revealed to Paul and to Christian prophets along his way that suffering awaited him in the city of Jerusalem (Acts 20:23; 21:10-11).

Why, then, did Paul not draw the conclusion that seemed so obvious to those who loved him, that he should avoid Jerusalem at all costs (Acts 21:12)? *Obedient allegiance* to Jesus made this trip to Jerusalem imperative, cost what it may: 'city by city the Holy Spirit is testifying to me, saying that bonds and hardships are waiting for me. However, I attach no value to my life, so that I may finish the race and ministry that I received from the Lord Jesus, to testify to the gospel of God's grace (Acts 20:23-24). 'I am ready not only to be bound, but also to die in Jerusalem on behalf of the name of the Lord Jesus' (Acts 21:13). Accountability to their Master fortifies Christ's servants for *faithful obedience* that will not swerve in the face of suffering (Johnson, 1997:225).

*   Deductions

The preacher must be very sensitive to follow the will of the Holy Spirit. The preacher does not resist the Holy Spirit but obediently listens and permits Him to govern his life. Therefore it is quite clear that the preacher should have spirituality as obedience.

4.2.2.2.6 Holy indignation: Acts 17:16-17

*While Paul was waiting for them in Athens, **he was greatly distressed to see that the city was full of idols**. So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.*

When Paul arrived at Athens in the province of Achaia, he came to an anomaly. By the middle of the first century, Athens was in decline from its earlier glory, eclipsed by the growing commercial and political strength of nearby Corinth. Nevertheless,

Athens retained its renown in religious, cultural, and intellectual matters- as well as its reputation, mentioned by Luke (Acts 17:21), for a certain dilettantism, an idle curiosity more interested in intellectual novelty than in truth (Johnson, 1997:194, also Bruce, 1984:348).

In Athens Paul saw, while he was waiting for Silas and Timothy that the city was full of idols (v. 15). In many languages one cannot speak of a city being 'full of idols'. One may, of course, have a 'box full of idols' or even 'a room full of idols', but a city simply is not capable of being 'full of something'. Therefore one must translate as follows; 'there were many idols in the city' (Newman & Nida, 1972:335).

'Full of idols' (κατειδωλος), the original epithet occurs here only, but is formed on the analogy of many adjectives, compounded with the same preposition, and expressing the abundance of the object which the noun denotes (καταδενδρος, full of trees; καταμπελος, full of vines etc.). It was peculiarly appropriate to Athens, which was repeatedly described by ancient writers as not only crowded with images and temples, but also as containing more such objects than all other cities or the rest of Greece (Alexander, 1991:145).

William and Larkin (1995:251) state that guarding the entrance to houses and shrines was a square pillar with the head of Hermes, the god of roads, gateways and the marketplace. In fact, Athens was filled with temples, shrines, altars and idol-statues (Walker, 1965:402). What Paul met in Athens was 'a forest of idols' (Wycherley, 1968:619).

Luke says that when he saw that the city was so devoted to idolatry, he was greatly distressed. Calvin (1966:104) states that saying so Paul does not attribute simple indignation to him, and does not merely say that he was offended by such a spectacle, but he is describing the unusual heart of righteous and *holy anger*, which whetted his zeal, so that he prepared himself more fervently for the work.

According to Newman and Nida (1972:335), 'greatly distressed' is rendered as 'exasperated' in the NEB. The Greek (παροξυνω) literally says that 'his spirit was stirred up within him', and the reference may be either to Paul's anger, to his grief, or to his desire to win the Athenians over to the Christian message. Therefore the NIV is too gentle in saying that he was 'greatly distressed'. We get our word 'paroxysm' from it. Paul was 'infuriated' at the sight (Polhill, 1992:366).

Phillips (1991:346) mentions that the Greek (παροξυνω) is a medical word that occurs only here and in I Corinthians 13:5, where Paul says that love 'is not (easily) provoked' (roused to anger). In the Septuagint almost every time the word is used it is in reference to *the anger of God*. Paul was not angry at the Athenians; he was angry at Satan, the great deceiver and tormentor of mankind, and in particular he was angry at Satan's mockery of mankind by enslaving men to idolatry.

Alexander (1991:145) says that the Greek (παροξυνω) is a medical term signifying the access or fit of an acute disease and also an ethical term commonly applied to anger. In a wider application here, however, we may readily suppose that the feeling Paul felt, means not only indignation in the proper sense, but also grief, shame, wonder, and compassion likewise.

According to Stott (1991:278), the nature of Paul's emotion is that παροξυνω is the verb which is regularly used in the LXX of the Holy One of Israel, and in particular of His reaction to idolatry. Thus, when the Israelites made the golden calf at Mount Sinai, when later they were guilty of gross idolatry and immorality in relation to the Baal of Peor, and when the Northern Kingdom made another calf to worship in Samaria, they 'provoked' the Lord God to anger. Indeed, He described Israel as 'an obstinate people... who continually provoke me to my very face'. So Paul was 'provoked' (RSV) by idolatry, and provoked to anger, grief and indignation, just as God was himself, and for the same reason, namely for the honour and glory of His name.

Therefore the paroxysm which Paul felt in Athens was due neither to bad temper, nor to pity for the Athenians' ignorance, nor even to fear for their eternal salvation. It was due rather to his abhorrence of idolatry, which aroused within him deep stirrings of jealousy for the Name of God, as he saw human beings so depraved as to be giving to idols the honour and glory which were due to the One, living and true God alone. 'His whole soul revolted at the sight of a city given over to idolatry' (JB) (Stott, 1991:279).

Macaulay (1978:185) also states that Paul's emotion was no paroxysm of bad temper, but a surge of holy sorrow and deep anger that shook his very spirit. A superficial look at the grace of the artistry would have reacted in superficial emotions of admiration, but the deep, contemplative penetration into the inner reality came back to rend his own inmost being with overwhelming passion.

Phillips (1991:346) says that Paul was no narrow-minded prude, and idolatry was a new thing to him. He had rubbed shoulders with it in his native Tarsus. There was much about the Grecian way of life that Paul, a cosmopolitan man, could genuinely admire. He could speak Greek with eloquent ease. He could appreciate Greek works of art and even Greek philosophy. First and foremost, however, Paul had been raised a Jew, and the first and second commandments of the Decalogue were part of the very fibre of his soul. To see that great city so completely given over to idolatry filled him with *righteous wrath*. To see such a victory for the powers of darkness! To see Satan blinding men and holding them in such degrading superstition and despair!.

To summarise, the paroxysm which Paul felt was a provocation of anger or grief or both, because the glory due to God alone is being given to idols (William & Larkin, 1995:252). *The stirrings of his spirit with righteous indignation opened his mouth in preaching* (Stott, 1991:280). Accordingly the preacher should have spirituality as holy indignation.

*   Deductions

The preacher should feel holy (righteous) anger when the glory due to God alone was being given to idols. Therefore it is quite clear that the preacher should be a man who has spirituality as holy indignation in his heart.

4.2.2.2.7 Purity: Acts 20:33

I have not coveted anyone's silver or gold or clothing.
Even though the Lord Jesus stated that those who preach the gospel should receive an income (Lk. 10:7; I Cor. 9:14; I Tim. 5:18), Paul never availed himself of that right.

'Coveted' (επεθυμησα) may be rendered in some languages as 'wanting to take away someone's possession' or 'wanting for myself what belongs to someone else' (Newman & Nida, 1975:397).

Paul addressed both attitude and conduct concerning material things. The attitude was to say no to covetousness, as Paul among them did not desire anyone's silver or gold or clothing which were the standard forms and symbols of wealth in ancient times (William & Larkin, 1995:299, also Marshall, 1991:336).

Calvin (1966:189) says that Paul warned that the elders must beware of covetousness. He uses himself as an example because he coveted no man's possessions. On the contrary he made his living by the work of his hands (v. 34). This was not because it was sufficient for maintaining him, without any payment being made to him, but because devoting himself to manual work, he spared the churches, so that he might not burden them with any expense, as far as he could help. One must note not only that Paul denies that he robbed, in the way that hungry men very often violently extort spoils, but also that he says that he was innocent of every evil desire. From that we gather that nobody will be a good minister of the Word without being one who puts little value on money.

Every travelling preacher, according to Phillips (1991:408), finds himself, at times, moving among those who are wealthy. He stays in their homes, and eats at their tables. Some of them have more than what the heart could desire, while the preacher is living from hand to mouth, driving an old car, wondering where the money will come from to pay his bills and support his family. The temptation is to covet.

Phillips (1991:408) also says that the informed servant of the Lord can think of projects he would like to see prosper on the mission field or in the local church. He can think of needs everywhere. He looks at his affluent brother, at all his splendid things. at his evident wealth, and he is tempted to covet- if not for himself, for others. He thinks of what could be done with all that money. He has been to the mission field, perhaps, and seen unbelievable poverty. He has seen missionaries struggling to equip hospitals, build schools, shelter orphans, print literature, and do a thousand and

one things while struggling to cope with inflation, adequately care for their families, education of their children, and to make ends meet. He sees wealth squandered on unnecessary things, on pleasure, on worthless projects- and he covets it.

Paul never coveted, not even for the cause of Christ. He must look above and beyond the wealth of a wealthy man to the wealth of a wealthy God who has promised to supply all we need according to His own riches in glory. Paul had learned that. He says, 'Look at my heart'. Once he had trouble with coveting- he told the Romans so (Rom. 7:7). He, however, had long since moved out of Romans 7 into Romans 8. He could now confidently tell the Ephesian elders that his own financial policy was to abstain absolutely from coveting other men's wealth. He did not look to men, he looked to God.

MacArthur (1992:87-88) states that Paul went out of his way to avoid being charged with greed in his ministry. He was so sensitive about being accused of preaching for profit that, although he had every right to be supported financially in his ministry (I Cor. 9:3-15), he waived that right so the gospel would not be hindered (v. 12). To the Thessalonians he wrote, 'For you recall, brethren, our labour and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God (I Thes. 2:9). He defended the right of every preacher to be paid by those who received his ministry (cf. Gal. 6:6), but forbade the sin of greed and discontent (I Tim. 6:6-8).

The preacher must flee the evils associated with the love of money: various temptations, snares, harmful desires which lead to destruction, apostasy, and sorrow. Greed is the enemy. It will destory the preacher, so he must run from it.

The preacher is not like those who, in Paul's words, are 'peddling the Word of God' (II Cor. 2:17). He is not a spiritual con artist. He has to proclaim God's message. not what he thinks will sell. He is in the business of piercing men's hearts with God's truth, not tickling their ears. He does nothing for personal gain. This is precisely why a pastor, preacher, or elder must be free from the love of money (I Tim. 3:3). This virtue guards against two real dangers: firstly, the temptation to pervert the ministry by using God's Word to make oneself rich, and secondly, by contrast, the danger of neglecting the ministry in order to become rich through outside enterprises (MacArthur, 1992:87).

A man may call himself a preacher, but if he is in the ministry for the money, he is not a man of God. He has prostituted the call of God for personal gain. Our Lord warned, 'You cannot serve God and mammon' (Mt. 6:24). The preacher should never put a price on his ministry, never charge an appearance fee for proclaiming the Word. He should be content with the support that the Lord provides through the giving of His people. Covetousness is a terribly destructive thing, especially in a leader of God's church. (Gaukroger, 1993:173).

Paul's echo of Samuel's protest of innocence in his farewell address (I Sam. 12:3) emphasised his view that Christian authority is for the service of God and the people, but for one's own advantage (Kurz, 1990:49).

To summarise, Paul reminds the Ephesian elders that he who takes care of the people of God must do so without thought of material reward. As Samuel called all Israel to witness when he was about to lay dawn his office as judge (I Sam. 12:3), so Paul calls the elders to witness that during all the time he spent with them he never coveted anything (Bruce, 1984:418, also Harrison, 1975:317). Thus a dimension of spirituality for the preacher is purity.

*   **Deductions**

The preacher never uses his preaching ministry as a mask to cover up greed. Covetousness is terribly destructive to the preacher. Thus it is quite clear that the preacher should be a man who has spirituality as purity concerning material things including sexual and ethical problems.

4.2.2.3 Conclusion

The following conclusions can be drawn from Paul's sermons in Acts 13, 14, 17 and 20 about characteristics of the preacher's spirituality relating to the life (conduct) according to the gospel. The preacher's spirituality contains the following concrete dimensions:

*   **Spirituality as humility:** It means that the preacher realises thoroughly his own weakness as well as God's greatness and holiness. Therefore without the grace of God he cannot fulfil his preaching ministry.

*   **Spirituality as affection:** It means that the preacher loves both the Lord Jesus Christ as His servant and members of his congregation, even though they are sinners and betrayers, whole-heartedly in this broken world.

*   **Spirituality as being compelled by the Spirit:** It means that under the constraint the Holy Spirit, the preacher is willing to go and carry on his preaching ministry, even though imprisonment and hardship await him.

*   **Spirituality as self-sacrifice:** It means that the preacher is willing to make all sorts of sacrifices including that of property, rejection, beatings, imprisonment, and even death in order to make his preaching ministry effective.

*   **Spirituality as obedience:** It means that the preacher is very sensitive to obey the guidance and commandments of the Holy Spirit, the Father, and the Son, Jesus Christ.

* **Spirituality as holy indignation:** It means that the preacher feels a holy (righteous) anger deep in his heart whenever he looks at all sorts of unrighteousness in this broken world including the defamation of God's glory by for example idolatry.

* **Spirituality as purity:** It means that in this broken world the preacher lives from secular desires, especially material, ethical and political ones. He never uses his preaching ministry as a mask to cover up greed.

4.2.3 Basis-theoretical conclusions

From Paul's sermons in Acts 13, 14, 17 and 20, the following conclusions can be derived about the preacher's spirituality.

* The preacher's spirituality relating to *the truth of the gospel* contains the following concrete facets:

   - **Spirituality as God's glory-centred proclamation:** It means that the preacher eagerly desires that all preaching ministry, including the message proclaimed by him, must be to the glory of honour of God, the Sender.

   - **Spirituality as preaching the Christ-centred gospel:** It means that the death on the cross and resurrection of Jesus Christ, the Son of God, must always be the core of every message the preacher proclaims.

   - **Spirituality as passion towards the gospel:** It means that the preacher recognises that the very meaning and purpose of his life is to complete and finish his task- the task of proclaiming the gospel. Furthermore it means that, compelled by the Holy Spirit, he eagerly desires to proclaim the gospel, even though he is in the middle of painful circumstances.

   - **Spirituality as courage to proclaim:** It means that the preacher does not avoid or give up proclaiming the gospel boldly in this broken world, even though suffering, persecution and death will overtake him.

   - **Spirituality as loyalty to the Word:** It means that the preacher handles faithfully and correctly the whole will of God as revealed in Scripture, omitting, mutilating and adding nothing. It also means that the preacher carries out the Word to as many as he can.

* The preacher's spirituality relating to *life (conduct) according to the gospel* contains the following concrete dimensions:

   - **Spirituality as humility:** It means that the preacher realises

thoroughly his own weakness as well as God's greatness and holiness. Therefore without the grace of God he cannot fulfil his preaching ministry.

- **Spirituality as affection:** It means that the preacher loves both the Lord Jesus Christ as His servant and members of his congregation, even though they are sinners and betrayers, whole-heartedly in this broken world.

- **Spirituality as being compelled by the Spirit:** It means that under the constraint the Holy Spirit, the preacher is willing to go and carry on his preaching ministry, even though hardships and imprisonments await him.

- **Spirituality as self-sacrifice:** It means that the preacher is willing to make all sorts of sacrifices including that of property, rejection, beatings, imprisonment, and even death in order to make his preaching ministry effective.

- **Spirituality as obedience:** It means that the preacher is very sensitive to obey the guidance and commandments of the Holy Spirit, the Father, and the Son, Jesus Christ.

- **Spirituality as holy indignation:** It means that the preacher feels a holy (righteous) anger deep in his heart whenever he looks at all sorts of unrighteousness in this broken world including the defamation of God's glory by for example idolatry.

- **Spirituality as purity:** It means that in this broken world the preacher lives from secular desires, especially material, ethical and political ones. He never uses his preaching ministry as a mask to cover up greed.

4.3 THE MEANS BY WHICH THE PREACHER EXERCISES SPIRITUALITY

There are various means which the preacher can exercises his spirituality. The following can be suggested from Paul's sermons in Acts 13, 14, 17 and 20. They are: the Word of God, prayer, worship, the Lord's Supper, fasting, and dependence on the Holy Spirit.

4.3.1 The Word of God as a means of the preacher's spirituality

4.3.1.1 Relevant references on the Word of God as a means of the preacher's spirituality in Paul's sermons in Acts 13, 14, 17 and 20

From Paul's sermons in Acts 13, 14, 17 and 20, Acts 17:11 is identified as references relating to the Word of God as a means of the preacher's spirituality.

4.3.1.2 Exegetical perspectives on the references relating to the Word of God as a means of the preacher's spirituality

4.3.1.2.1 Acts 17:11

*Now the Bereans were of more noble character than the Thessalonians, for **they received the message with great eagerness and examined the Scriptures every day** to see if what Paul said was true.*

Luke describes the Berean Jews as *of more noble character than the Thessalonians.* Although the Greek word 'ευγενεστερος' originally refers to nobility of birth (Bruce, 1986:328), later on it came to be used for those qualities which were expected in a person of such birth. In the present context the word is used to demonstrate the attitude of the Bereans towards the Christian message and it is best understood in the sense of 'receptive' or 'open-minded' (Newman & Nida, 1972:332-333). Polhill (1992:363) also says that this word came to have a more general connotation of being open, tolerant, generous, having the qualities that go with 'good breeding'.

The proof of the Bereans' noble character is the fact that they *received the message with great eagerness.* The term 'προθυμια' (eagerness) is essentially the quality which the people desired to listen and it is therefore possible to transfer this element of the meaning to a verb such as 'to desire' or 'to want to' (Newman & Nida, 1972:333). According to Keddie (1993:205), their heart-response to Scripture was one of accepting and believing it. They were prepared to be led wherever the Word of God led them. They were excited about hearing from the Lord, about learning more of His will and putting it into practice in their lives. In this regard, William and Larkin (1995:250) mention that 'we must eagerly embrace the gospel message with all openness, hearing it on its own terms and letting it master us'.

The second characteristic of Berean nobility is that they *examined the Scriptures every day.* The verb ανακρινω is often employed of judicial investigations (cf. Lk. 23:14) (Carter & Earle, 1979:251). It means to examine closely. This gives us the sense that applies here. The Bereans probed most carefully whether what Paul taught about Jesus was really in the Old Testament as Paul claimed. This also indicates that they pored over the page; and after having read a sentence, returned to treat the lines again, in order that the track of the sense might be more deeply graven on their minds. They avoided the two extremes of easy credulity and hard unbelief. Some stand rigid against the truth and yield not at all; others bend easily before every doctrine that is plausibly presented, but bend as the willow bends to the breeze, taking every position but keeping none (Arnot, 1978:315).

Bruce (1984:347) says that their procedure, *'examined the Scriptures every day to see if what Paul said was true'*, is worthy of imitation by all who have some new form of religious teaching pressed upon their acceptance.

This examination was not superficial because it continued *day by day*. The article before the distributive κατα makes the phrase an adverbial substantive (Lenski, 1964:700). Alexander (1991:141) states that 'day by day' is a strengthened form of the expression, denoting not mere occasional but constant and assiduous investigation. *Day by bay* the Bereans indeed examined the Scriptures to see whether the teachings of Paul accord with God's written Word. They did so not from unbelief and doubt but from honest analysis and eagerness to learn the message of God's revelation (Kistemaker, 1995:621).

To summarise, the Berean Christians *received* the Word of God with great eagerness (open-mind) and *examined* the Scriptures *day by day*. Time, study, search and discussion were fully devoted to the Scriptures (Lenski, 1964:701). With great eagerness they ingested the Word of God daily to be fed with the truth and grow to spiritual maturity.

*   Deductions

The preacher as a believer should also take in the Word of God day by day because the Word offers him a deep relationship with God. Accordingly the Word of God becomes a very important means of the preacher's spirituality.

4.3.2 Prayer as a means of the preacher's spirituality

4.3.2.1 Relevant references on prayer as a means of the preacher's spirituality in Paul's sermons in Acts 13, 14, 17 and 20

The following verses in Acts 13, 14, 17 and 20 are identified as references relating to prayer as a means of the preacher's spirituality: Acts 20:36, 14:23.

4.3.2.2 Exegetical perspectives on the references relating to prayer as a means of the preacher's spirituality

4.3.2.2.1 Acts 20:36; 14:23

*When he had said this, he **knelt down** with all of them and **prayed** (Acts 20:36).*

*Paul and Barnabas appointed elders for them in each church and, **with prayer** and fasting, committed them to the Lord, in whom they had put their trust (Acts 14:23).*

Acts 20:36 shows us that at the conclusion of his sermon, Paul kneels down with the elders from Ephesus and fervently *prays for* each of them. The Greek idiom 'θεις τα γονατα' is 'to place the knees', meaning to kneel (Lenski, 1964:857).

Alexander (1991:256) says that the mention of Paul's kneeling seems to imply that it was not his customary posture in public prayer. The usual posture for prayer was standing, but on solemn occasions kneeling was practised (see Acts 7:60) (Marshall, 1991:337, also Williams, 1990:357). Lenski (1964:857) states that standing in one's presence is to honour that person. Kneeling in prayer expresses deep feeling such as grief, utter helplessness, etc. The attitude of kneeling in prayer expresses what is in one's heart.

In this regard, Calvin (1966:190) states that 'the inward attitude certainly holds first place in prayer, but outward sings, kneeling, uncovering the head, lifting up the hands, have a twofold use. The first is that we may employ all our members for the glory and worship of God; secondly, that we are, so to speak, jolted out of our laziness by this help. There is also a third use in solemn and public prayer, because in this way the sons of God *profess their piety*, and they inflame each other with reverence of God. But just as the lifting up of the hands is a symbol of confidence and longing, so in order to show our humility, we fall down on our knees'. William and Larkin (1995:300) mention that falling on his knees, Paul acts out *his total submission to the Lord* (cf. I Chr. 29:20; II Chr. 6:13; Acts 21:5; Eph. 3:14).

On the basis of the parallels between this farewell sermon and Paul's letters, the substance of what he prayed for can be found in references such as Eph. 1:15-23; 3:14-21; Phil. 1:3-11; Col. 1:3-14; and I Thes. 1:2-3; 3:11-13; 5:23-24 (Gaebelein, 1981:514). Focusing on two prayers (Eph. 1:15 and 3:14-21), the great theme in the former is that the Ephesians might be bathed in Divine *light*; in the latter, that they might be bathed in Divine *love*. The theme of the former is the *lordship of Christ*, a lordship beyond all competition; the theme of the latter is the *love of Christ*, a love beyond all comprehension. The theme of the former is *His inheritance in us*; of the latter, *our inheritance in Him*. The former prayer extols *His greatness* as that greatness is magnified in the church; the latter extols *His glory* as that glory is magnified in the church (Phillips, 1991:410). If Paul prayed along those same lines for the Ephesian elders, his prayer would also have been spiritual.

On the other hand, Acts 14:23 shows us that before leaving infant but growing churches in Lystra, Iconium, and Antioch, Paul spends time with them in prayer and fasting, seeking, no doubt, the Holy Spirit's abiding presence and blessing upon the churches and their new elders (Phillips, 1991:285).

Concerning this prayer of Paul, Calvin (1966:19) says that 'Paul and Barnabas had a dual purpose and reason for praying. The first was that God would direct them, with the Spirit of wisdom and discretion to choose all the best and most suitable men. For they knew that they were not endowed with such great wisdom that they could not be deceived, nor did they put so much trust in laying on the blessing of God. Thus we see daily that men's judgements are where no heavenly direction is present, and that all their labour comes to nothing if the hand of God is not with them. These are the true auspices of the godly, the invoking of the Spirit of God that He may preside over

their counsels. And if this is the rule to be observed in all our affairs, then as often as we are concerned with the government of the Church, which depends wholly upon His will, we must take good care to attempt nothing except with Him as Leader and Presider'. Their second purpose in praying was that God might endow with the necessary gifts those elected to be pastors.

Paul prayed to God together with men as well as himself alone. In this regard, Acts 16:26 makes it clear for us: *At midnight Paul and Silas were praying and singing hymns to God, while the other prisoners were listening.* Instead of lamenting their deplorable condition of pain, loss of blood, hunger, and thirst, Paul and Silas turned to God. First in prayer and then in song they praised God's name. Paul and Silas not only edified and strengthened themselves, but also provided a witness and had been a source of encouragement to the other prisoners who listened to their prayers and psalms. We have no evidence that Paul prayed for release from prison. He only asked God for spiritual strength.

*   Deductions

Paul as a preacher knelt down to pray with fellow believers. Kneeling down means that he prayed to God whole heartedly. He also prayed to God in privacy for the sake of his own spiritual strength. Thus prayer is an essential means of the preacher's spirituality.

4.3.3 Worship and the Lord's Supper as means of the preacher's spirituality

4.3.3.1 Relevant references on worship and the Lord's Supper as means of the preacher's spirituality in Paul's sermons in Acts 13, 14, 17 and 20

The following verse is identified as reference on the worship and the Lord's Supper as means of the preacher's spirituality from Paul's sermon s in Acts 13, 14, 17 and 20: Acts 20:7.

4.3.3.2 Exegetical perspectives on the reference relating to the worship and the Lord's Supper as means of the preacher's spirituality

4.3.3.2.1 Acts 20:7

On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

In this verse Luke relates that on the first day of the week Paul attended the local worship service, on the next day he planned to leave for Troas (Kistemaker, 1995:716).

τη μια των σαββατων means literally 'the first day after the Sabbath'. If the plural *Sabbaths* means 'weeks', then it should be translated 'the first day of the week'. .

From this passage it may be assumed that Christians gathered together 'on the first day of the week', the Lord's day, our Sunday (cf. I Cor. 16:2)(Keddie, 1993:250).

The influence of the Saviour's resurrection on the observance of that day is clear, as well as the effect of His example in breaking bread with His own in the evening of that day (Lk. 24:29-30). If Luke was following the Jewish reckoning of time here, the Supper would actually have been eaten in the early morning of the following day. It is, however, clear that the day is being reckoned from sunrise to the following sunrise, not from sunset to sunset, for the meeting was at night, preparatory to Paul's departure 'the next day', a journey made in daylight (Harrison, 1975:310). Bruce (1984:408) points out that many of the believers were employed by pagans, which would make assembling during the day difficult, if not impossible; hence the meeting during the night.

Willimon (1988A:153) states that 'on the first day of the week we came together to break bread' reminds us of the centrality of common worship of the church. This is one of the New Testament's earliest definite references to weekly *Sunday worship*. The Christians continued to gather in the synagogue- unless they had been expelled. They also apparently gathered on Sunday, the first day of the Jewish work week, the day which is a day of resurrection for Christians.

On the other hand, Luke tells us that believers came together to *break bread* (κλασαι αρτον). Williams (1990,347) says that we should probably interpret this phrase (to break bread) in the light of verse 11, where the best manuscripts read the definite article in the phrase, 'having broken the bread'. The reference, then, is almost certainly to the bread of the Lord's Supper and the full sense of what they were doing expressed in I Corinthians 10:16.

Johnson (1997:75) also states that Luke's reference to 'the bread' suggests that he is referring not to the meals that believers often shared together, but to the Lord's Supper, established by Jesus as a remembrance and sign of His redemptive death (Lk. 22:14-20; I Cor. 11:23-26).

Kistemaker (1995:716) mentions that on the first day of the week, namely Sunday, the Christians gathered for the celebration of the Lord's Supper, which was followed by the communal meal, the 'love feast'. In Acts, the expression *to break bread* means to celebrate communion (2:42; 2:46).

To summarise, it seems that in the early church the first day of the week was not only set aside for Christian gathering and worship, but also was the day when the Lord's people commemorated the Lord's Supper in obedience to His express command 'do this in remembrance of me'(I Cor. 11:24). On that very day, Paul as a believer, took part in worship and Holy Communion.

* **Deductions**

On the first day of the week, namely Sunday, a number of people including, Paul, gathered to take part in worship and Holy Communion. It is very important for the preacher, as a son of God, to take part in worship and Holy Communion for his spiritual maturity. Thus worship and the Lord's Supper are very important means of the preacher's spirituality.

4.3.4 Fasting as a means of the preacher's spirituality

4.3.4.1 Relevant references on the fasting as a means of the preacher's spirituality in Paul's sermons in Acts 13, 14, 17 and 20

One verse in Paul's sermons in Acts 13, 14, 17 and 20 is identified as a relevant reference relating to the fasting as a means of the preacher's practice in spirituality: Acts 13:2-3

4.3.4.2 Exegetical perspectives on the references relating to fasting as a means of the preacher's spirituality

4.3.4.2.1 Acts 13:2-3

While they were worshiping the Lord and ***fasting****, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had* ***fasted*** *and prayed, they placed their hands on them and sent them off.*

The early Christians retained the Jewish religious custom of fasting. The law prescribed only one annual fast on the Day of Atonement, hence this is also called The Fast (Acts 27:9). A few additional fast days had been arranged by the nation itself. The Pharisaic fasting was self-imposed and was observed for the sake of acquiring merit. Yet pious Jews also fasted in all sincerity, and it was this custom that was followed by the Christian Church (Lenski, 1964:494).

In early Christian practice fasting was not uncommonly linked with prayer (Acts 14:23; Mt. 17:21; Mk. 9:29). Jesus assumed that his disciples would continue the practice (Mt. 6:16-18; Mt.9:14f.). Fasting is a denial of self-satisfaction as the ideal of life (Williams, 1990:223). Stott (1991:217) says that 'it is a negative action (abstention from food and other distractions) for the sake of a positive one (worshiping or praying)'. Newman and Nida (1972:244) also state that in this passage fasting means 'going without food in order to worship God'.

In this passage the purpose of fasting can be to withdraw as far as possible from the influence of the world and make oneself receptive to commands from heaven (Ex. 34:28; Lk. 2:37) (William & Larkin, 1995:190). Polhill (1992:290) says that what they were fasting indicates that the church was in a mood of particular expectancy and openness to the Lord's leading. Thus their fasting was for a special aid to prayer,

no doubt for the spread of Christianity, and perhaps for guidance of the Lord (Alexander, 1991:4).

In this regard, Carter and Earle (1979:175) state that fasting in this text emphasises a state of uninterrupted concentration which makes it possible to ascertain the will of the Lord. That is the main purpose and value of fasting.

In short, fasting marks out the special significance of the occasion, when the church feels it necessary to lay aside even the demands of hunger in order to concentrate on serving God and receiving his guidance (Marshall, 1991:216). Thus it is clear that early Christians took up the practice of fasting from Judaism, partly as self-discipline, partly as a means for an intimate relationship with God (Barrett, 1994:605).

*   Deductions

In early churches fasting was taken up as a self-discipline and as a means of seeking God's will. Through fasting one can have a close relationship with God. Thus fasting is an essential means of spirituality for the preacher.

4.3.5 Dependence on the Holy Spirit as a means of the preacher's spirituality

4.3.5.1 Relevant references on dependence on the Holy Spirit as a means of the preacher's spirituality in Paul's sermons in Acts 13, 14, 17 and 20

Some relevant verses are identified as the references relating to dependence on the Holy Spirit as a means of the preacher's spirituality from Paul's sermons in Acts 13, 14, 17 and 20 as follows:

1) Acts 13:2

2) Acts 20:28

3) Acts 13:4

4) Acts 13:9, 52

4.3.5.2 Exegetical perspectives on the references relating to dependence on the Holy Spirit as a means of the preacher's spirituality

4.3.5.2.1 The Holy Spirit calls the preacher: Acts 13:2

While they were worshiping the Lord and fasting, **the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."**

In Acts 13:1-3, the Christian church was now poised to take the greatest of all steps. They had decided, quite deliberately, to take the gospel out to in the world. It was a decision taken under the direct guidance of the Holy Spirit (Barclay, 1976:98).

In this verse, while the church prayed and fasted, the Holy Spirit said that Barnabas and Paul should be set apart for the work to which He has called them. As indicated (see 3.2.2.1) the command 'αφορισατε' meaning *to set apart, to separate*, designate, implying separation from the rest, and from the ordinary work in which they had been all engaged, to another special and extraordinary business (Alexander, 1991:4). And this command is a command with an emphatic particle 'δη'. Δη is rare and has a note of urgency. It emphasises the imperative and is like the Latin *jam* or the German *doch*. There is no real equivalent in English, hence it is left untranslated in our versions; it is an emotional particle, and we may render: 'Do now separate!' (Lenski, 1964:495).

Morgan (1957:238-239) says that in this verse one can read a clear statement of the activity of the Holy Spirit: he emphasises 'the Holy Spirit said'. The Holy Spirit made known His will to the church so that they had neither doubt nor uncertainty in their minds. Moreover, this is not the picture of a Church choosing men to be sent forth on missionary enterprise. This is not the picture of a Church discussing the fitness of men for the performing of any particular work. There is a sense in which it would be perfectly accurate to say that the Church had no voice in the selection of these men. The choice was not left to the Church. The choice was based upon a prior fact: the activity of the Holy Spirit.

The Holy Spirit is represented in speaking in 'I' terms. Alternatively expressed,, the 'I' of the prophecy is understood not as God or as the exalted Jesus speaking, but the Holy Spirit- that is, of course, the Holy Spirit as the mouth-piece of God and/ or Jesus (cf. Acts 16:7) (Dunn, 1996:173). Williams (1990:222) also states that the church was convinced that it was the Holy Spirit who had called the two men.

In short, the calling of the preacher must come from the Holy Spirit, not from a man, a mission board, or a church. Nor does a mission board have the right to deny the clear leading of the Holy Spirit in a person's life just because that person is not the right age or not sufficiently educated (Phillips, 1991:247). The true calling of the preacher should come from the Holy Spirit, not from a man and a church. The Holy Spirit is a person who calls the preacher for His own works.

4.3.5.2.2 The Holy Spirit appoints the preacher: Acts 20:28

*Keep watch over yourselves and all the flock of which **the Holy Spirit has made you overseers**. Be shepherds of the church of God, which he bought with his own blood.*

In this verse, Paul encourages the Ephesian elders to take good care of their own spiritual lives and those of the people of God, given to them to care for.

Paul says that 'the Holy Spirit has *made* you overseers'. It is noteworthy that the verb εθετο which literally means 'to place, to appoint' (Rienecker, 1976:318), describes the divine appointment of the Ephesian elders (Bruce, 1986:380).

Probably the reference to the Holy Spirit here does not mean that their appointment to this sacred ministry had been commanded by prophetic utterance in the church, but rather that they were so appointed and recognised because they were manifestly men on whom the Holy Spirit had bestowed the requisite qualifications for the work (Bruce, 1984:416).

Phillips (1991:405) mentions that the Holy Spirit had made them overseers, and elders are not chosen by popular vote. Only the Holy Spirit can equip a man for that work and endow him with the character, compassion, and the compulsion to undertake its arduous and time-consuming tasks. A man does not push himself into the position of an elder. Wealth and social position, business acumen, natural talent, and worldly success do not equip a man for the work of an elder. Only the Holy Spirit can qualify and appoint a man to that work.

Lenski (1964:848) also says that it is the Holy Spirit who sets overseers in the flock or appoints them for specific works. The entire church is under His guidance; and in every true call, ordination, and installation we see the work of the Holy Spirit.

In short, the Ephesian elders had been appointed by the Holy Spirit, and He had given them spiritual gifts equipping them for their ministry as shepherds of the church of God (Arrington, 1988:209). It is very clear that the Ephesian elders had been appointed by the Holy Spirit. Therefore the preacher should always remember that it is the Holy Spirit who appointed himself a pastor.

4.3.5.2.3 The Holy Spirit sends out the preacher: Acts 13:4

*The two of them, **sent on their way by the Holy Spirit**, went down to Seleucia and sailed from there to Cyprus.*

Highlighting the divine initiative in the church's proactive Gentile mission, Luke describes the church's release of Paul and Barnabas (v. 3) as *sent on their way by the Holy Spirit* (William & Larkin, 1995:192).

Paul and Barnabas had been sent on their way by the church at Antioch, or its representatives (v. 3), but in truth they were being sent out (Luke does not use the verb αποστελλειν, which would unmistakably have called to mind the noun αποστολος) by the Holy Spirit. Here Luke emphasises that the new development, which must, at least as he understood it, have contemplated from the beginning a mission to the Gentiles, was undertaken under the direct instruction of the Holy Spirit (Barrett, 1994:610).

As indicated already (see. 3.2.2.2), the two men are sent out not by the church in Antioch but by the Holy Spirit. The Holy Spirit told the church to appoint Barnabas and Paul, and He himself sent them to their field of labour. Accordingly, Paul is able to say that he has been 'sent not from men nor by man, but by Jesus Christ and God the Father (Gal. 1:1)

In short, Luke describes the move explicitly in terms of the Holy Spirit, who issued the charge to set Paul and Barnabas apart for other work (v. 2). Not only was the selecting, but also the sending, seen to be the work of the Holy Spirit (v. 4) (Guthrie, 1981:546). Macaulay (1978:138) also says that 'not only the appointing was the work of the Spirit of God, but also sending forth. The specific sphere of labor as well as the choice of the servant is in His sovereign hands'.

Luke intentionally stresses that it is the Holy Spirit who sent Paul and Barnabas out. In other words, the primary commissioning authority is the Holy Spirit, not the church at Antioch. Thus it is very clear that the Holy Spirit sends the preacher out.

4.3.5.2.4 The Holy Spirit empowers the preacher: Acts 13:9-11

*Then Saul, who was also called Paul, **filled with the Holy Spirit**, looked straight at Elymas and said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.*

In the boldness which the Holy Spirit imparted to him, Paul faced Elymas squarely and with the utmost solemnity rebuked and unmasked him.

Newman and Nida (1972:248) mention that the statement 'Paul was filled with the Holy Spirit' intimates once again that though the Holy Spirit was the permanent possession of all believers, there was also a sense in which his power was uniquely present on particular occasions. As such many other contexts, πλησθιεις πνευματος αγιυ (filled with the Holy Spirit) may need to be semantically restructured: 'the Holy Spirit controlled him', or 'the Holy Spirit completely possessed him' (Newman & Nida, 1972:249).

When Paul now denounces the trickster and tells him that he will be blinded he does this, not by his own power, but through the Holy Spirit (Lenski, 1964:504). Carter and Earle (1979:180) also say that 'nor are we to overlook the influence of the Holy Spirit, with whom Paul was filled, for this encounter with Satan. The wisest are helplessly weak in the presence of satanic forces without the wisdom and power of God's Spirit, and the unlearned and weak often become spiritual giants under the Holy Spirit's influence'.

Kistemaker (1995:462) states that even though Paul received the Holy Spirit when Ananias put his hands on him (Acts 9:7) and was sent out by the Holy Spirit (Acts 13:4), this is the first explicit statement that Paul is filled with the Holy Spirit. Paul who is empowered by the presence of the Holy Spirit, cursed Elymas with blindness and thus exerted his apostolic authority.

In short, in this verse Luke tells us that Paul was freshly filled with the Holy Spirit in order to show that his boldness, outspokenness and power in condemning Elymas were all from the Holy Spirit (Stott, 1991:219-220).

Concerning the works of the Holy Spirit, De Klerk and Van Rensburg (1999:7) mention that 'the Holy Spirit does not only equip the preacher for the specific task of preaching, but is also working in the preacher during the whole of the exegetical and homiletic process'.

In short, Paul was filled with the Holy Spirit so that he could curse the Satan in spiritual power. Thus it is very clear that the Holy Spirit empowers and equips the preacher in order to carry out his preaching ministry effectively.

*   Deductions

The true calling of the preacher should come from the Holy Spirit, not from man or a church. The Holy Spirit who calls the preacher not only appoints him as a pastor but also sends him out where he wants him to mission. The Holy Spirit also empowers the preacher in everything in order to carry out his preaching ministry effectively. Thus it is very clear that dependence on the Holy Spirit is an absolute means of the preacher's spirituality.

4.3.6 Basis-theoretical conclusion

From Paul's sermons in Acts 13, 14, 17, and 20, the following conclusions can be drawn about the means that the preacher exercises his spirituality:

*   The Word of God and its application must be central in the preacher's
       ministry and life for his spiritual growth. Accordingly the Word of God
       is a very important means of the preacher's spirituality.

*   The preacher should pray with fellow believers, and also pray in privacy for
       the sake of his spiritual strength. Thus prayer is an essential means of the
       preacher's spirituality.

*   It is very important for the preacher, as a son of God, to take part in worship
       and the Lord's Supper for his spiritual maturity. Thus worship and the Lord's
       Supper are crucial means of the preacher's spirituality.

*   Fasting is taken up as a self-discipline and as a means of seeking God's will.

Through fasting the preacher can have a close relationship with God. Thus fasting is a prerequisite means of the preacher's spirituality.

* The true calling of the preacher should come from the Holy Spirit, not from man or a church. The Holy Spirit who calls the preacher not only appoints him as a pastor but also sends him out where he wants him to mission. The Holy Spirit also empowers the preacher in everything in order to carry out his preaching ministry effectively. Thus it is very clear that dependence on the Holy Spirit is an absolute means of the preacher's spirituality.

4.4 FINAL BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE PREACHER'S SPIRITUALITY

The perspectives from Paul's sermons in Acts 13, 14, 17 and 20 on the preacher's spirituality can finally be summarised as follows:

* The semantic meaning of ευσεβεια in the New Testament is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God, and includes man's attitude and handling of the whole creation.

* From Paul's sermons and his letters (the Pastoral Epistles), spirituality as ευσεβεια can be defined as '*operational faith*', that 'truth' of the gospel and 'conduct' (life) according to the gospel are very closely in harmony.

* Accordingly, in the light of Paul's sermons in Acts 13, 14, 17 and 20, the preacher's spirituality can also be made that *the truth of the gospel and life (conduct) according to the gospel* are very closely in harmony.

* The preacher's spirituality relating to *the truth of the gospel* contains the following concrete facets:

    - **Spirituality as God's glory-centred proclamation**: It means that the preacher eagerly desires that all preaching ministry, including the message proclaimed by him, must be to the glory and honour of God, the Sender.

    - **Spirituality as preaching the Christ-centred gospel**: It means that the death on the cross and resurrection of Jesus Christ, the Son of God, must always be the core of every message the preacher proclaims.

    - **Spirituality as passion toward the gospel**: It means that the preacher recognises that the very meaning and purpose of his life is to complete and finish his task- the task of proclaiming the gospel. Furthermore it

means that, compelled by the Holy Spirit, he eagerly desires to proclaim the gospel, even though he is in the middle of painful circumstances.

- **Spirituality as courage to proclaim**: It means that the preacher does not avoid or give up proclaiming the gospel boldly in this broken world, even though suffering, persecution and death will overtake him.

- **Spirituality as loyalty to the Word**: It means that the preacher handles faithfully and correctly the whole will of God as revealed in Scripture, omitting, mutilating and adding nothing. It also means that the preacher carries out the Word to as many as he can.

* The preacher's spirituality relating to *life (conduct) according to the gospel* contains the following concrete dimensions:

- **Spirituality as humility:** It means that the preacher realises thoroughly his own weakness as well as God's greatness and holiness. Therefore he acknowledges without the grace of God he cannot fulfil his preaching ministry.

- **Spirituality as affection:** It means that the preacher loves both the Lord Jesus Christ as His servant and members of his congregation, even though they are sinners and betrayers, whole-heartedly in this broken world.

- **Spirituality as being compelled by the Spirit:** It means that under the constraint of the Holy Spirit, the preacher is willing to go and carry on his preaching ministry, even though hardships and imprisonments await him.

- **Spirituality as self-sacrifice:** It means that the preacher is willing to make all sorts of sacrifices including that of property, rejection, beatings, imprisonment, and even death in order to make his preaching ministry effective.

- **Spirituality as obedience:** It means that the preacher is very sensitive to obey the guidance and commandments of the Holy Spirit, the Father, and the Son, Jesus Christ.

- **Spirituality as holy indignation:** It means that the preacher feels a holy (righteous) anger deep in his heart whenever he looks at all sorts of unrighteousness in this broken world including the defamation of God's glory by for example idolatry.

- **Spirituality as purity:** It means that in this broken world the preacher

lives away from secular desires, especially material, ethical and political ones. He never uses his preaching ministry as a mask to cover up greed.

* There are some important means by which the preacher can exercise his spirituality. They are: the Word of God, prayer, worship, the Lord's Supper, fasting, and dependence on the Holy Spirit.

CHAPTER 5: PRACTICE-THEORETICAL PERSPECTIVES ON THE WORLD AND SITUATIONS IN WHICH THE PREACHER EXERCISES SPIRITUALITY

In the previous chapters (2-4), the preacher and his spirituality in the light of the Scriptural revelation of God, especially in Acts 13, 14, 17 and 20, have been discussed. In other words, it has been discussed in the formation of basis-theoretical principles. Within the totality of Scriptural revelation, Practical Theology investigates the communicative acts and also the normative (Scripture and Church) and the *concrete ministry* of these acts within the church (Venter, 1997:18).

The process of preparing a sermon is never divorced from the listeners who are in the world (Kellerman, 1997B:25). And the preacher in his spirituality does not live an isolated life outside this world and his situations. He exercises his faith and experiences his spirituality as a person in totality, not apart from his personality, physical and psychological dimension, relationships, multiple roles, various portraits, and ministries. These dimensions are very closely related to his spirituality. It is therefore important to focus the research on the preacher and his spirituality within the context of concrete life in the world and situations in which he exercises his spirituality. Relevant data from the analysis in chapter 4 are included as directives for the preacher's spirituality in different circumstances that are going to be analysed in the chapter. In this regard, a selection of practice-theoretical perspectives will be researched and stated here. Accordingly, the focus in this chapter will be on the following main features:

1. The world, the preacher and his spirituality
2. The personality of the preacher and spirituality
3. Physical dimension of the preacher and spirituality
4. Psychological dimension of the preacher and spirituality
5. Relationships of the preacher and spirituality
6. Public roles of the preacher and spirituality
7. Public ministries of the preacher and spirituality
9. Final conclusion from practice-theoretical perspectives on the world and situation in which the preacher exercises spirituality

5.1 THE WORLD, THE PREACHER AND HIS SPIRITUALITY

The preacher is called to continue the ministry of Jesus Christ to the broken world. The preacher's primary task is to proclaim the Word of God (see 3.4.1). Preaching is not merely a bringing of truth through a personality. It is the bringing of truth through a personality in a way that engages listeners living in our world (Windsor, 1997:227). The preacher can proclaim the gospel more properly and relevantly when he understands the world. Thus it is necessary for the preacher to study the Word of God as well as the world. In the postmodern era, the preacher is challenged by

Postmodernism, the New Age Movement and Neo-paganism. In order to help his listeners spiritually who are affected by the postmodern thoughts, it is prerequisite for the preacher to have a mature spirituality.

5.1.1 Postmodernism

Paterson (1997:21) states that humankind is at a significant time in human history. 'We are experiencing enormous structural changes in our country and in our world,' says the Christian futurist Anderson (1992:17), 'change that promises to be greater than the invention of the printing press, greater than the Industrial Revolution'. Today as we enter the twenty-first century, a new worldview is emerging. The 'modern', strange as it is to say, has become old-fashioned. The twentieth century, for all of its achievements and catastrophes, is passing into history. The 'modern ideas' that characterised the twentieth century no longer seem relevant. We are entering the 'Postmodern age' (Veith, 1994:19).

In his book, *The illusions of postmodernism*, Eagleton (1997:vii) writes that the word *postmodernism* generally refers to a form of contemporary culture, whereas the term *postmodernity* alludes to a specific historical period. They are, however, clearly related to one another (Eagleton, 1997:viii).

5.1.1.1 The term 'postmodernism'

Waugh (1993:1) says that, 'For over a decade, Postmodernism has been a key term in the vocabularies not only of literary theorists but also political scientists, philosophers, geographers, media theorists and sociologists'.

The term *postmodern* appears to have first been used by Federico de Onis in the 1930s, but its currency dates from a reaction against high modernism in art and literature during the 1960's and in architecture and style during the 1970s. It became common coinage in the 1980s, extending its use to embrace the French post-structuralist debates (Foucault, Derrida, Guattari) and some North American pragmatist philosophers such as Rorty (Sampson, 1997:30).

During the past few decades the term 'postmodernism' has come into vogue to explain the shift that appears to be taking place in modern western culture. In fact, 'postmodernism' is an unusual slippery word, used nowadays in a bewildering variety of ways. Wheale (1995:4) says that the adjective 'Postmodern' has now been applied to almost everything, from trainer shoes to the nature of our subjectivity. Although this fuzziness may reflect the instability of the post-modern era, it easily obscures the important issues at stake in the antithetical notions of postmodernity available today (Bartholomew, 1997:25).

Postmodernism is the quest to move beyond modernism. Specifically, it is a rejection of the modern mind set, but it operates under the conditions of modernity. According to Edgar (1995:370-371), postmodernism represents a vast movement of ideas, some

plausible, some preposterous. Although the primary domain of postmodernism is at the university, specifically in the human sciences, its origins are not narrowly academic, nor are its implications restricted to the academy.

Postmodernism describes the prevailing philosophical and cultural climate characterised by a rejection of the idea that there is absolute truth and an insistence on respect for human 'differences', for example in terms of race, religion, gender, sexual orientation (Butler, 1998:50). Thus the term 'postmodernism' alerts us from the outset to the complexity of the 'Postmodern' debate. Philosophical (ideas), cultural (arts, religion) and social (capitalism, politics, communications revolution) shifts are all ingredients in the post-modern pie, and any respectable analysis of postmodernity must focus on these different strands and their entanglement (Lyon, 1994:7).

McGrath (1996:184) defines postmodernism as follows: 'Postmodernism is generally taken to be something of a cultural sensibility without absolutes, fixed certainties or foundations, which take delight in pluralism and divergence, and which aims to think through the radical "situatedness" of all human thought'.

Thus the preacher should take note that the postmodern intellectual situation is profoundly complex and ambiguous (Foshaugen, 1998:107) and its distinctive character is doubleness or duplicity (Hutcheon, 1990:1). By clear understanding of postmodernism, the preacher can proclaim Christian truth properly and relevantly to people in the postmodern era. A special reference relating to this dimension of postmodernism is that the preacher as pastor should also show true loyalty to the Word in his sermons and in his personal life.

5.1.1.2 Background of postmodernism

Veith (1994:18-19) states that 'Western culture has gone through many phases. One worldview follows another. In the eighteenth century the Enlightenment challenged the Biblical synthesis that had dominated Western culture. With the nineteenth century came both romanticism and scientific materialism. The twentieth century has given us Marxism and fascism, positivism and existentialism. Today as we enter the twenty-first century, a new worldview is emerging'.

As is well known, the spirit of Enlightenment, an intellectual movement, emerged in Europe in the eighteenth century, resulting in science-based secularism and the secularisation of the society. Their combined effects are often referred to as *modernity* (Sunderaraj, 1999:40). Gelder (1991:413) also says that modernism was built on by Enlightenment thought that stressed the autonomous nature of the individual and his/her ability to construct a coherent whole to life through the use of the scientific method and rational thinking. Thus modernism is rooted in the assumption of rational order, human progress, and management of social life.

In this regard, Vorster (1998:210) says that 'the premodernistic paradigm was replaced by a modernistic paradigm and in modernism reason replaced religion. In

premodernism man was motivated by his faith. In modernism he was motivated by his reason'.

The late twentieth century, however, sees another paradigmshift. Lambeth (1997:205) says that 'In the years since the uprisings of the late 1960s swept the cultures of Europe and America, the emergence of a radical critique of modernity and the heralding of a corresponding transition into postmodernity have increasingly occupied the minds of many cultural critics, philosophers, and theologians alike'. The validity of the dominance of reason is being questioned. Experience has become the dominant factor (Vorster, 1998:211). Modernism with the dominance of reason as the central concept is gradually being replaced by a new view of world, society, culture, religion and science. This new movement is called: postmodernism. The concept of postmodernism has been explained in various ways by authors from different scientific disciplines (Vorster, 1996:11).

In a word, postmodernism begins with the loss of modernism with the dominance of reason. It is very important for the preacher to understand the background of postmodernism to manage people in the postmodern era. A special application to this dimension of postmodernism is that the preacher as pastor should show true affection in his sermons and in his life whenever he cares for people. Postmodernism asks for affection and experience.

5.1.1.3 Mind of postmodernism

Postmodern mind signals the end of modernity, but it operates necessarily at the same time within the modern. To claim that the postmodern is outside the modern is to identify it as something other than the modern, but that which is outside or other reinscribes the identity of the modern and therefore the postmodern inscription within it. Hence the postmodern both marks places of difference within the modern and calls for an alternative to the modern (Silverman, 1996:354).

One way of grasping something of the difference between the modern and postmodern viewpoint is to construct a series of contrasting words that are often associated with each as follows (Gelder, 1991:415-416).

Modernism	**Postmodernism**
purpose	play
design	chance
creation/totalization	decreation/deconstruction
centring	dispersal
genre/boundary	text/intertext
selection	combination
depth	surface
signified	signifier
symptom	desire
metaphysics	irony

transcendence	immanence
closed	open
paranoia	schizophrenia
master code	idiolect

Bartholomew (1997:31) says that there are many layers to the postmodern turn. Socially postmodernity is related to shifts in capitalism at the end of the twentieth century and to the communications revolution. Culturally, there are the shifts of the arts, and of course the media are deeply involved in the communication revolution. Religious renewal is also part of the postmodern turn. Silverman (1996:354) also says that postmodern thought means the appeal to differences- differences in theories, differences in formulations, differences in identities.

Vorster (1998:211) comments that, 'it is generally accepted that postmodernism questions the dominance of reason, and proposes concepts like experience, humanity, colourfulness, variety and relativity as central concepts in human existence'.

'Postmodernism is an effort to restore the value of human feelings as part of experience' says Herholdt (1998:216-218) and 'Postmodernism aspires to provide an alternative approach to reality in such way that it could yield a significantly new and improved way of understanding the world'.

The emphasis in postmodernism is not on the object for an objective reason as in modernism, but on the subject, man self with his presuppositions feelings, faith and spirituality. New attention is given to the metaphysical and especially to man's relation to the wholeness of the cosmos. Spirituality and religion is becoming popular again. Absolution based on a reasonable decision of what is right and what is wrong is fading away. As modernism demystified religion, postmodernism demystifies reason (Adam, 1995:11). Postmodernman accepts thus the validity of various truths in the same domain. Therefore this movement rejects all forms of fundamentalism where a basic set of values is presented as the basis of society and life. The mottos of this movement are: 'Nothing is sacred' and 'Everything goes'. Truth is relative and every point of view is valid (Vorster, 1998:211-212). Thus postmodern mind refuses to limit truth to its rational dimension and thus dethrones the human intellectual as the arbiter of truth. Because truth is non-rational there are other ways of knowing, including through the emotions and the intuition (Grenz, 1994:327).

To summarise, the postmodern mind would be centred on the four following principles (Butler, 1998:51):

1) Rejection of the notion of absolute truth
   ('It ain't necessarily so')
2) Belief that each individual must construct his or her own meaning in life
   ('The most important person in the world- you!')
3) Resistance to power which limits freedom
   ('You can't make me!')

4) Belief that we should respect and tolerate the difference of others
('I'm OK, you're OK')

In short, the above-mentioned perspectives on the postmodern mind can be used by the preacher in order to proclaim the gospel properly towards the world. A special application to mind of postmodernism is that the preacher as pastor should have spirituality as loyalty to the Word of God because the main thoughts of postmodernism deny the absolute truth in the Bible.

5.1.1.4 The influence of postmodernism on the church

Like the spirit of every age, postmodernism contains opportunities and dangers that should be taken into account in the future of the church (Günther, 1997:428). Concerning the negative influence, Veith (1994:192-193) says that the postmodern ear holds promise for Bible-believing Christians. However it also holds new and different perils. Modernist heresies have floundered, but now postmodernist heresies replace them. Rationalism, having failed, is giving way to *ir*rationalism- both are hostile to God's revelation, but in different ways. Modernists did not believe the Bible is true. Postmodernists have cast out the category of truth altogether. In doing so, they have opened up a Pandora's box of New Age religions, syncretism, and moral chaos.

The fundamentalist churches could easily define themselves against the modernists- the battle lines were clearly drawn. Today the issues are more complex and more insidious. Tragically, the postmodernist mind-set is gaining a foothold *within* evangelical churches (Veith, 1994:193).

Foshaugen (1998:125) mentions that 'Postmodernism is anti-worldview as it denies the existence of any universal truth and standards. It begins with a loss of faith in the dreams of modernism. Postmodernism deconstruct metanarratives (worldview) so that no one particular belief is more true or believable than another'. Thus religion in the postmodern era is not seen as a set of beliefs about what is real and what is not. Rather, religion is seen as a preference, a choice. Postmodernists believe in what they like, believe what they want to believe.

Modernism sought to rid the world of religion, postmodernism spawns new ones. Unconstrained by objectivity, tradition, reason, or morality, these new faiths differ radically from Christianity. They draw on strains of the most ancient and primitive paganism. Even the deconstructionists speak in mystical terms. They have been compared to the medieval practitioners of 'negative theology' who refused to say what God is, maintaining that they could only say what God is *not*. More precisely, they are like the monks of Zen Buddhism who undercut rationality itself, obliterating all distinctions to achieve the enlightenment of Nirvana, the state of cosmic nothingness (Veith, 1994:198).

Postmodernism, in its rejection of objective truths, has clear affinities with Hinduism and Buddhism, which teach that the external world is only an illusion spun by the human mind. New Age religions, for all of their pagan trappings, have in common the idea that the self is divine, that *you* are God, the creator of your own universe. As old as the Serpent's lie to Eve (Gen. 3:5), this idea now finds its way into self-help books, motivational tracts, and pop psychology ('You create your own reality') (Veith, 1998:199).

On the other hand, Foshaugen (1998:121-122) comments positively on the influence of postmodernism on the church as follows: Firstly it reminds the Christian theologian that theology is not complete, but a developing and maturing science. There are many approaches to theology, none of which can claim to be complete. Secondly it reveals the futility of self-dependence and forces the Christian to depend on Christ for everything. Thirdly it points out to the Christian church and individuals that we all have presuppositions, and that no one is impartial and unprejudiced. We all bring our tentative assumptions and conjectures to our experience; each fact about the world is theory-laden.

The preacher should distinguish positive and negative influence of postmodernism on the church. Then he can carry out his ministry effectively in the congregation. In order to overcome, it is necessary for the preacher to bear a mature spirituality. Postmodernism says that the self is divine, and that there are not universal truth and standards in this world. Thus concerning this dimension of postmodernism, spirituality which the preacher should have, is faithful loyalty to the Word of God as the absolute truth and standard.

5.1.1.5 Conclusion: postmodernism and the preacher's spirituality

Our society is in the throes of a monumental transition, the movement from modernity to postmodernity. The preacher and Christians live in pluralistic society and it seems this plurality is also to be found in the churches, and impacts on all the aspects of Christian's lives. Even casual reflection on this leads the preacher to conclude that we accommodate to our culture, whether it is modernity or postmodernity (Vaatsra, 1997:30). To minister the Word of God to the world the preacher needs to understand both the world he lives in, and the Word he ministers (Vanhoozer, 1998:13).

As we have seen, the shifts in world-view from modern to postmodern is having a significant impact on society and the church. In the midst of these crucial issues and opportunities, the preacher's response must be thoroughly biblical. And he must gird himself in obedience to God's Word to be more fruitful in his ministries in the coming years (Sunderaraj, 1999:44).

Vaatstra (1997:40-50) suggests some biblical principles which the preacher should consider in order to discern and manage postmodernism:

1) The preacher must keep in mind that the Bible is the one true metanarrative (sufficiency of Scripture). The Reformed faith has always viewed the Scriptures as providing the worldview for understanding not only redemptive history, but also all of human history. Against postmodernism the preacher must continue to affirm the Bible's singular metanarratives as the essential framework for understanding the world.

2) The preacher must confess that Christ is our cosmic King (sovereignty of God, Christ alone). God through the agency of His Son, created this world, sustains it, and is involved in every detail of its being (Col. 1:15-19; Heb. 1:2-3). However more wondrous than this, God, again through the special work of His Son, also redeems man and the world from evil and its effects.

3) The preacher must remember that our deliverance and preservation is a gift of grace (grace alone). A distinctive biblical teaching that we are saved by grace alone is closely associated with the rule of Christ. This teaching stands against the postmodern over-emphasis on human decision.

4) The preacher must take that Christ becomes our redeemer only by faith (faith alone). One of the essential distinctives of our biblical faith is that salvation is only possible by faith in Jesus Christ. The preacher's response to postmodern relativism will only be effective if it confesses its faith in Christ, fully and clearly, both in Word and deed.

5) The preacher must love all the people in this broken world (unconditional love). The preacher should show in his actions that he is prompted by an *unselfish love*, which has its origin in the self-giving love of Jesus Christ, who told his disciples that he did not come to be served but to serve, and to give his life as a ransom for many (Mk. 10:45) (Runia, 1994:320-321).

6) The preacher must equip his congregation spiritually. Every local church in the postmodern context is the visible expression of the universal church. The local congregation also needs to be equipped to be an agent of transformation, to be a witness of Jesus Christ in the postmodern society (Sunderaraj, 1999:46-47).

To conclude, what needs to be presented to both modernists and postmodernists, is a biblical position which says, that there is nothing new under the sun. Thus our hope is Jesus Christ, who *is* the good news to the postmodern people. At last ultimately the preacher's dependence must be upon the Word and the Spirit (Paterson, 1997:24).

The preacher is not called to minister in the past, but in the contemporary context, influenced as it is by postmodern ideas. He is called to continue the ministry of Jesus Christ to a hurting and broken world. To be relevant to the postmodern era, the preacher must simply proclaim the truth of God's Word, the validity of God's law, and the sufficiency of the gospel of Jesus Christ (Veith, 1994:210). Especially the preacher's strong expository preaching will be the main vehicle for changing the

postmodern mind (Vaatstra, 1997:51). Besides, the preacher is to be a living epistle (II Cor. 3:1-3), showing the world the message of salvation which he preaches at the pulpit. What, then, is extremely important for the preacher to carry out this task? That is his spirituality based on the Word of God and the Holy Spirit.

5.1.2 The New Age Movement

One of the most obvious signs of the burgeoning spirituality of day is the growing popularity of the New Age. Most general bookstores have New Age sections, while the New Age identity advertises consumer products ranging from beauty care and fashions to music and complementary health therapies (Drane, 1997:332). The New Age Movement (NAM) are surfacing everywhere- in novels, in movies, in television programmes as well as in discussions about science, ecology and the future of mankind (Fowler, 1990:32-33). Now references to the NAM have become common, and most people know that the term refers to some sort of new mentality of a religious or spiritual character (Vitz & Modesti, 1993:47). It is clearly something that Christians, especially preachers cannot afford to ignore.

5.1.2.1 Definition of the NAM

Tucker (1991:24) says that the NAM is hard to define for all its popularity. Fowler (1990:34) also comments that the NAM is not easy to define because it is not an organisation united in a common statement of purpose or the like. It is a broad movement embracing many diverse organisations as well as individuals with not organisational membership. There is no formal link between the many organisations and individuals.

Essentially, as used by its adherents, the term 'New Age' is a reference to a particular time in the near future when mankind will presumably enter into an era of spiritual enlightenment characterised by the collective realisation of the 'god-consciousness' within each person. This universal release of such spiritual power will then usher in a 'new age' when all mankind will be unified under one government, one religion, and one leader. As a prelude to this particular era, a host of activities, practices, organisations, and communications now exist and may be referred to, in a broad sense, as the 'New Age Movement' (Lind, 1991:18). The movement serves to build a foundation and to prepare the way for the dawning of that 'new age'.

Supporters of the New Age sometimes use other terms interchangeably to refer to the same set of principles and beliefs, particularly as New Agers recognise that Christians are becoming more aware of the term 'New Age' and thus are encountering Christian opposition. Among the alternative terms are 'Human Potential Movement', 'the Aquarian Conspiracy', 'the Age of Aquarius', 'the Third Force', 'the New Spirituality', and 'the New Consciousness' (Lind, 1991:19).

In a word, 'New Age spirituality and practice', according to Drane (1997:332), 'is *the religious projection of postmodernity*'.

5.1.2.2 Roots and rise of the NAM

Concerning the roots of NAM, Lind (1991:34-42) mentions five factors which influenced them: The Babylonian Mystery Religion, Hinduism, Buddhism, Taoism, and Gnosticism.

The Babylonian Mystery Religion not only elevated humans to godlike status but also espoused the doctrine of reincarnation. The belief in reincarnation was then passed on in Hinduism and Buddhism as a central tenet of New Age thinking. Both Hinduism and Buddhism attached the Law of Karma, the law of cause and effect, to the belief in reincarnation. Today, many New Agers make reference to their 'karma' (Lind, 1991:41).

The central New Age suggestion that every person is part of God and must develop 'divine within' draws heavily from Hinduism. The goal of all Hindus is to achieve oneness with the Absolute, a goal now transplanted to the West. Moreover, meditation and yoga, two practices which are widely exercised among New Agers, also have Hindu roots.

The concept that all things in the universe are relative and constantly changing can be traced to Taoism. Such thinking has been used as a justification for negative human behaviour when needed to fit the circumstance. Likewise, the concept of the 'divine spark' within each person as well as the denial of the deity and sacrificial death of Jesus Christ can be traced to Gnosticism (Lind, 1991:42)

On the basis on above mentioned roots, the NAM starts with the conviction that the Enlightenment, along with the science and technology generated by it, had failed. There is a deep dissatisfaction with the present western culture and worldview. New Agers think that our economic, political, social, and ecclesiastical institutions are no longer functioning well, and that above all, modern life is hollow and lacks depth (Toolan, 1996:370).

There may have been great advances in, for example, transportation systems and medical science. But at a more profound level, it has not worked. Mechanistic models for understanding human life have created more problems than they have solved. Combined with a reductionist approach to knowledge, a rationalist-materialist worldview has produced discontinuities in every area of life, from the depersonalisation experienced by patients in modern scientific medicine, to the pollution of the environment. Things are getting worse, not better. This leads some New Agers towards a non-western religion, and other to seek spiritual solutions in what is effectively a reversal of history, by looking to the pre-Christian pagan worldview of the West itself (Drane, 1997:335-336).

Above-mentioned roots and rise of the NAM may be used by the preacher to manage properly people in the postmodern era. The preacher always should be aware of the

influence of the NAM on the church. A special application to this dimension of postmodernism is that the preacher should strengthen his spirituality as Christ-centred preaching.

5.1.2.3 Major thoughts of the NAM

Spangler, who was long associated with one of the most important New Age communities- Findhorn Community in northern Scotland, is probably the most eloquent exponent of the NAM (Steyn, 1995:38). Spangler (1988:introduction) defines the NAM as follows: 'The simplest answer for me is that it is the condition that emerges when I live life in a creative, empowering, compassionate manner... I understand the New Age as a metaphor for being in the world in a manner that opens us to the presence of God- the presence of love and possibility- in the midst of our ordinariness'.

Spangler (1984:78-84) offers an extremely useful distinction between different levels of the NAM.

The first level (Spangler, 1984:78) is that of a superficial label in a commercial setting. Consumer products and services are marketed as 'New Age' in order to appeal to a certain sector of consumer, and commercial interests overshadow the ideal of promoting the advent of the New Age.

The second level (Spangler, 1984:78), he describes as the level of glamour, where people 'live out their own fantasies of adventure and power, usually of an occult or millenarian form'. It is characterised by ego fulfilment and withdrawal from the world. At this level people pursue New Age ideas and practices as something, new, different, trendy.

The third level (Spangler, 1984:80) represents the section of the NAM that is primarily concerned with transformation. Spangler points out that on this level 'the idea of an emerging culture is usually seen in social, economic, and technological terms rather than spiritual ones', and the term 'New Age' itself is rarely used.

For Spangler, however, the heart of the New Age is represented on the fourth level where the New Age is perceived as 'an incarnation of the sacred'. On this level the New Age is 'a spiritual event, the birth of a new consciousness, a new awareness and experience of life... a deepening of the sacramental nature of everyday life, and awakening of the consciousness that can celebrate divinity within the ordinary and, in this celebration, bring to life a sacred civilisation'. At this level we move beyond transformation of worldview to the spiritual transformation of the person.

From the foundational writings relating to the NAM and other authors, the following basic thoughts can be discerned which characterise almost all aspects of the NAM:

1) *Wholism (holism)*. The New Age worldview is built around the primary concept of wholeness. This provides a paradigm which enables one to account for the totality of human experience. Everything in the world, whether mineral, vegetable, animal or human, is seen to form part of a larger whole and everything is interconnected. All events, actions and thoughts in this sphere eventually influence the whole and nothing is confined within a single isolated field of reality (Steyn, 1994:284).

2) *Monism*. In the New Age thinking dichotomies are collapsed. Monism is the belief that 'all is one and one is all'. It abandons the concept of the individual self, created in the image of a living God, and substitutes a 'universal self' in which all living beings- past, present, and future- are blended together. Thus the term *the One* becomes a definition of all selves united into one. Diversity becomes unity- a very Hindu concept (Lind, 1991:20). This understanding is clearly incompatible with Christianity, which argues for distinctive realities created by God, realities that are different from each other- and from God.

3) *Self-deification*. The New Age principle suggests that because each person *is* God, each person has answers within him and need look no further. The center of one's existence becomes the self, which is a very small and fallible world indeed. It is the belief that makes gnosis what it is; true knowledge consists in recognising the divine within the human being. To know oneself at the deepest level, then, is simultaneously to know God (Peters, 1991:68). Thus New Agers see themselves as being free from the servile bondage of Christians to God- free to develop their own divinity (Vitz & Modesti, 1993:48).

4) *Reincarnation*. This is the doctrine that souls migrate from one body into another through death and rebirth. The Law of Karma, the universal law of cause and effect, suggests that whatever happens in one's present life results from actions taken in the previous life (Steyn, 1994:285). The nature of the next life can be predetermined by actions taken in his life. From a Christian perspective, the belief in reincarnation conflicts with biblical teaching. At no point does either Old or New Testament teaching substantiate the concept of reincarnation. Hebrews 9:27 states unequivocally, 'Man is destined to die once, and after that to face judgment'.

5) *Syncretism*. The concept of monism leads naturally to syncretism of the NAM: All religions are one. In other words all religions are the expression of the same inner reality (Heelas, 1993:104). New Agers understand all religions to be essentially the same. For them, Jesus, Buddha, Krishna and others all taught and experienced the same cosmic reality (Vitz & Modesti, 1993:48-49).

6) *Evolution*. Evolution is another extremely important aspect of New Age cosmology, but it should be noted that in contrast to Darwinian theory, New Age evolutionists commonly introduce some integrating and teleological force of 'Mind' or 'Intention'. Many of the adherents subscribe to the idea that the universe is in a dynamic process of becoming. Creation, it is felt, was not an event but is a process. This evolutionary process is in an upward spiral towards 'the good'. This worldview

further entails the recognition of inner conscious awareness and thought as causal, which places an enormous responsibility upon humans, who are the only self-conscious beings in this reality. It is therefore within the power of the self-conscious individual to influence the process of the whole (Steyn, 1994:284-285).

In short, the major thoughts of the NAM contains various ancient oriental religions, and it emphasises on the aspect of experience. So it is required for the preacher to bear a deep spirituality in order to manage the major thoughts of the NAM. A special reference on major thoughts of the NAM is that the preacher should have spirituality as holy indignation because the NAM tears off and distorts the truth of the Bible.

5.1.2.4 Conclusion: the NAM and the preacher's spirituality

The NAM represents a distortion and perversion of all that represents the very heart of Christianity and of that which a generous heavenly Father has provided for His Children (Lind, 1991:144).

Lind (1991:145) goes on to say that the faith in a single infinite personal God is exchanged for belief in a cosmic energy force. The God above is substituted by the god within. Jesus Christ of Nazareth, Saviour of the world, becomes one of many Christs. The Holy Spirit is exchanged for a spirit guide. Resurrection is replaced by incarnation. Meditation on God is altered to meditation within. Finding oneself in Christ is substituted self-actualisation.

As mentioned (see 5.1.1.5) the preacher is not called to minister in the past, but in the contemporary context, influenced as it is by postmodern ideas. This it is imperative for the preacher to realise what the NAM is and why it is so popular and experiencing such rapid growth. We need to realise that the failure of secular humanism contributed much to the rise of the NAM.

The New Age spirituality and practice is the religious projection of postmodernity. In other words '"religious face" of the postmodern world is arguably the NAM' (Foshaugen, 1998:150). Its origins are many and diverse and its goal is not other than to induce altered and new dimensional levels of human consciousness.

Most New Agers identify the church with the failure of western culture and spirituality (Drane, 1997:332). They believe that the Christian church does not address their spiritual needs. For Needleman (1980:35), Christianity is only a matter of words, exhortations and philosophy rather than a matter of *practical guidance* for experiencing directly the truth of the teachings. Drane (1997:340) quotes Wary's statement that 'Christianity cares only about dwelling intellectually upon the dogma'. Thus the NAM reflects the tremendous hunger and thirst for a meaningful spirituality that presents Christianity with an awesome challenge (Foshaugen, 1998:150). However, the spirituality of the NAM is counterfeit (Lind, 1991:145).

The NAM in the postmodern era is seeking an absurd and experiential spirituality. Thus it is absolutely necessary for the New Agers to experience true spirituality based on the Word and the Spirit. To make them experience is the task of the preacher who has a mature quality of spirituality which is indicated in 4.2.3. Therefore in the contemporary postmodern context, it is strongly required for the preacher to maintain mature spirituality.

5.1.3 Neo-paganism

Foshaugen (1998:141) states that 'recent times have seen a tremendous growth in paganism and witchcraft within Western societies'. Evidences of this pagan revival are not hard to find. We see it for example, in feminist interest in 'Gaia', the 'great goddess' of the Earth; in renewed interest in a wide range of 'native spirituality'; and especially in pursuit of the spiritual experience of 'nature' (Wilkinson, 1998:28). We also see it behind a current wave of fascination with the Celtic- in myth, music and visual art.

Such things are regularly labelled 'pagan' by people who disapprove of them. What is perhaps more significant is the number of persons, and organisations who proudly and approvingly apply that name 'pagan'- or more commonly, *neo-pagan*', to themselves. Clearly Christians need to pay urgent attention to Neo-paganism which appears in the postmodern era.

5.1.3.1 Definition of Neo-paganism

According to neo-pagan sources taken from Internet searches under 'Neo-Paganism', Neo-pagans introduce themselves in these words: 'For the benefit of our new readers, it is worthwhile repeating our definition of the term "neo-pagan". A neo-pagan is an individual whose interest in the religious sphere lies in patterns of belief which are non-orthodox and not-traditional in Western society and which more specifically pre-date Western society's dominant belief systems as represented, for example, by Christianity or Judaism' (Wilkinson, 1998:31).

These people might describe themselves as 'like the shamans and magicians of the past... spiritual warriors', searching for 'a magical elixir to revive the dying dragon child', and thereby establish themselves as 'the initiators and creators of their world' (Drane, 1997:338).

The stated goals of Neo-pagans are 'the study and practice of contemporary Pagan and Earth- and nature-centered spirituality', 'networking among pagan Unitarian Universalists', and 'working for the healing of the Earth' (Gomes, 1996:160).

5.1.3.2 Rise of Neo-paganism

In the rationalistic movement culminating in the Eighteenth century Enlightenment, the attempt had been made to suppress primitive forces (blood, race, nation, soil,

etc.). In modern technology, technocracy and capitalism, reason had won a great victory, but we are nowadays witnessing a tremendous reaction against this bourgeois rationalism. There has arisen a political romanticism which preaches the return to the original vital realities (Hooft, 1994:338).

For a long time it had seemed that scientific rationalism would take the lead. However recently the picture has changed. The atomic threat, the terrible pollution, the lack of meaningful perspective which the technocratic civilisation has brought, has led to the growth of a new irrationalism (Hooft, 1994:342).

Wilkinson (1998:29) says that in the technologically and economically wealthy western world mankind lost the value of their personality and the meaning of their life. Like a revolving sign, seen end-on, meaning disappears. Such 'deathlessness' is the consequence of modern life, and it has also become the reluctant premise of the postmodern search for alternatives to the Modern. And it is in such a search that Neo-paganism has surfaced for many as an attractive alternative.

5.1.3.3 Main thoughts of Neo-paganism

Burnett (1992:194) quotes from Nichola Beeds Squirrel in defining paganism: 'Paganism is not a dogmatic faith. We have no "holy books", prophets or saviours. There in on One True Way with Paganism- rather a great diversity of approach to the faith, and a great variety of creative ways in which it finds expression, naturally arising from the infinite diversity of life'.

In general the main thoughts of Neo-paganism can be summarised as follows:

1) *The impersonal monism.* Neo-paganism appears generally in the form of a monism in which the relation between man and the divine is not that between 'I' and 'Thou', but between 'I' and 'It' (Hooft, 1994:344).

2) *The worship of nature.* Neo-pagans embrace Pantheism, acknowledging that the Divine is everywhere and in everything. They honour the Divine that is within the oak trees in the forest, in the herbs in the garden, in the wild birds singing in the trees (Wilkinson, 1998:32). Neo-paganism identifies God and nature. Divinity is immanent in all nature. The earth has a life of its own and receives reverence (Earth is called Gaia, Mother, Freyja, and other names) (Foshaugen, 1998:142).

3) *Religious relativism.* Neo-paganism believes that God reveals himself in many ways, but does not accept that any particular event in history is a fully authoritative and decisive revelation of God (Hooft, 1994:344).

4) *Vitalism.* Neo-paganism is a thorough-going vitalism which seeks the intensification of life rather than its transformation (Hooft, 1994:345).

5) *Out of body experience*. This is mostly prevalent in the shamanistic groups (Foshaugen, 1998:143).

With the main thoughts of Neo-paganism, the preacher should realise that there is no the other alternative for conversion of Neo-pagans except the Word and the Holy Spirit. In this regard, a special application to main thoughts of Neo-paganism is that the preacher should have been compelled by the Holy Spirit for his ministry, and should show loyalty to the Word to people in the postmodern era. On the basis of Jesus' love, the preacher should also love people in the postmodern world even though they have the mind of Neo-paganism.

5.1.3.4 Conclusion: Neo-paganism and the preacher's spirituality

To take Neo-paganism seriously means neither to annex it nor to explain it away nor to ignore it. It means to confront it as a serious alternative to Christianity. Thus the preacher as pastor needs more thorough studies of the growth, the extent, the nature of Neo-paganism (Hooft, 1994:343).

Many Neo-pagans are openly hostile to Christianity, and the majority are members of new non-Christian religions. The growth of Neo-paganism in the midst of our Christian civilisation is really a terrible judgement on the churches today.

However, it is very noticeable for the preacher that some Neo-pagans who do consider themselves Christians claim to teach 'a deeper or truer or Gnostic version of Christianity' (Melton, 1982:6). This view means that although it is partial, the Christian churches have lost the deeper spiritual message of Jesus (Steyn, 1995:79).

It is clear that Neo-pagans seek true spirituality, but they look for it from nature, and elsewhere. Here we have a point of contact with Neo-pagans. That is deep spirituality of the preacher as indicated in 4.2.3 in this research.

5.1.4 Conclusion

The following conclusions can be drawn about the preacher in the world and spirituality:

*   Postmodernism describes the prevailing philosophical and cultural climate characterised by a rejection of the idea that there is absolute truth and an insistence on respect for human 'difference'. It is a style of culture which reflects something of epochal change, in a depthless, decentred, ungrounded, self-reflexive, playful, derivative, eclectic, pluralistic art.

*   The NAM is identified as the religious projection of postmodernity. Its goal is none other than to induce altered and new dimensional levels of human consciousness. The NAM looks back to primal societies, to ancient eastern religions and even to ancient cultic rituals.

* Neo-paganism's interest in the religious sphere lies in patterns of belief which are non-orthodox and non-traditional in Western society and which more specifically pre-date Western society's dominant belief systems as represented, for example, by Christianity or Judaism. The goals of Neo-pagans are 'the study and practice of contemporary Pagan and Earth- and nature-centered spirituality', and 'working for the healing of the Earth'.

* Postmodernism, the NAM and Neo-paganism all begins with a loss of faith in the dreams of modernism. Modernism is rooted in the assumption of rational order, human progress, and management of social life. However the result of Modernism (the atomic threat, the terrible pollution, the lack of meaningful perspective which the technocratic civilisation has brought) made people disappointed. It has led to the growth of *new irrationalism*: Postmodernism, the NAM, and Neo-paganism.

* The preacher is not called to minister in the past, but in the contemporary context, influenced as it is by postmodern ideas. In order to minister the Word of God to the world, the preacher needs to understand both the world he lives in, and the Word he ministers. To be relevant to the postmodern era, the preacher must simply proclaim the truth of God's Word, the validity of God's law, and the sufficiency of the gospel of Jesus Christ. Especially the preacher's strong expository preaching will be the main vehicle for changing postmodern mind.

* Postmodernism, the NAM and Neo-paganism in the postmodern world all reflects the tremendous hunger and thirst for a meaningful spirituality. What is the most adequate alternative to them? The answer is deep spirituality of the preacher as discussed in 4.2.3 in this study.

5.2 PERSONALITY OF THE PREACHER AND HIS SPRITUALITY

This study is leading primarily the word 'spirituality of the preacher', but spirituality and his personality cannot be separated from one another. The practice of preaching also can never be divorced from the person of the preacher (Hulse, 1986:62). Therefore a short study about personality of the preacher will be done in this section.

Traditionally, personality study has been devoted to generating theories about human nature and individuality, and about the causes and meaning of important psychological differences among individuals. In addition, personality psychologists study how people develop and change, as well as how they remain stable throughout the course of life (Mischel, 1971:2).

5.2.1 What is personality?

'Personality' is one of the most abstract words in our language, and like any abstract word suffering from excessive use, it connotative significance is very broad, its denotative significance negligible (Allport, 1971:25). The term 'personality' has many definitions. Psychologists differ among themselves as to what personality really is. No single definition is acceptable to all of them, nor would such unanimity be desirable at the present stage of psychological science (Feist, 1985:9).

Bourine and Ekstrand (1976:350) define personality as follows: 'that is used to describe and explain individual differences and stylistic consistencies in human behavior'. According to Maddi (1976:9), 'personality is a stable set of characteristics and tendencies that determine those commonalties and differences in the psychological behavior (thoughts, feelings, and actions) of people that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment'.

The fifty definitions enumerated by Allport are grouped into those which see personality psychologically, as well as those which see it from the following points of view: theological, philosophical, juristic, sociological, and biosocial, After an exhaustive discourse in which personality is seen from many angles, Allport (1971:48) offers his definition: 'Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment'. While no definition of personality is completely satisfying, Allport's definition is widely accepted.

5.2.2 Personality theories

Personality theories are efforts to bring order to the vast complexity of human behaviour and human personality. Moving inductively from concrete and specific observations, the theorist draws generalisations about the makeup and operations of personality. These generalisations are linked and made meaningful by a set of assumptions, inferences and constructs that account for the behaviours observed. Thus, personality theories are seen as interpretations of people's makeup and behaviour (Beach, 1990:904-905).

Roberts (1995:657-658) says that a personality theory aims to answer two questions: First, 'how do people get their personalities'. Second, 'what configuration of traits makes for the ideal, healthy, or fully functional, personality?'.

There are a lot of different psychological theories of personality. However four major theories as outlined in Gibson (1995:65-66) is dealt with in this research.

1) *Trait theory*. Trait theorists (e.g. Allport, Cattell) view personality as a set of stable and enduring traits: inner dispositions causing individuals to act and react in

particular ways. Traits are behaviours or characteristics that distinguish two or more people from each other and are relatively enduring (Gazzaniga, 1973:496).

2) *Humanistic theory.* The theorists (e.g. Maslow, Rogers) of this view of personality do not regard people as static with fixed traits but rather as individuals free to choose and determine their own lives and to actualise their potentialities (Gibson, 1995:65). This theory provides a wholistic look at the total personality, which emphasises the uniqueness, worth, dignity, and integrity of the individual (Beach, 1990:906).

3) *Behaviouristic theory.* Behaviourists (e.g. Dollard, Miller, Skinner, Mischel) view personality development as a set of learned responses, not the result of innate forces (Braun & Linder, 1979:445). This theory stresses learning as the means by which personality is formed and maintained. Personality is seen as patterned behaviour: the person *is* his/her behaviour.

4) *Psychodynamic theory.* This theory emphasises the importance of unconscious forces and biological instincts in shaping complex human behaviour. This school of thought was founded by Sigmund Freud, one of the most controversial and influential figures in the history of psychology (Hassett, 1984:401).

In short, according to Beach (1990:905), a good theory describes persons and their behaviour. It also helps to explain and understand behaviour and the inner processes related to that behaviour. And, perhaps most important of all, a good theory enables us to predict future thoughts and feelings which the personality will exhibit and experience.

Personality theories help the preacher examine how he gets his personality. Mature personality is very important for the preacher because his personality affects all members of the congregation. For the growth of personality, it is necessary for the preacher to exercise spiritual discipline, namely, Bible study and prayer.

5.2.3 Personality structure

Freud conceived of three major aspects of personality structure: (a) *the id* as a storehouse of motives and instincts, (b) *the ego* as the part personality that attempts to cope realistically with the world, and (c) *the superego* as a conscience that restrains the ego and the id and keeps a person working toward ideals acquired in childhood (Morgan & King, 1971:396).

These three basic components of personality structure are mental systems which become fairly stabilised with experience (Donelson, 1973:38). Although the three parts interact intimately, each has its own characteristics.

The id is the primary, instinctual core. It obeys the 'pleasure principle', seeking immediate gratification of impulses. It is raw, uncontrolled drive. It follows no morality and recognises no reality other than itself. This part of personality is

impulsive and irrational and takes no account of the realistic consequences of its actions (Donelson, 1973:38).

The ego mediates between the instinctual demands of the id and the outer world of reality. Its energy is derived from the id, and it operates by means of 'secondary processes': logical thinking and rational planning. The ego functions to test reality, localising the appropriate objects for gratification in the environment so that tension reduction can occur (Mischel, 197145).

The superego is the internal representative of the values of parents and society. It strives for the ideal rather than the real. The superego judges an act as right or wrong, as consistent or inconsistent with moral values, independent of its usefulness (Liebert & Spiegler, 1994:89).

In the following figure, the relationship of the id, ego, and superego to the levels of awareness is explained (Liebert & Spiegler, 1994:87).
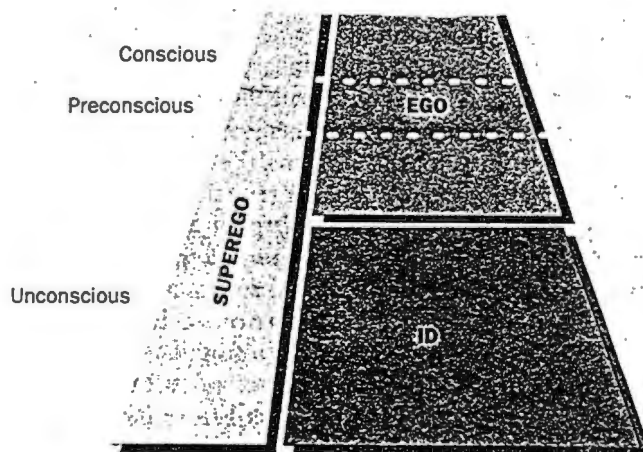
The relationship of the id, ego, and superego to levels of awareness

To summarise, in Freud's system personality is a three-part structure, partly conscious, partly unconscious (see above diagram), that is constantly involved in conflicts within itself. The ego is involved in most of these intrapsychic conflicts because it must find a way to reconcile the impetuous impulses of the id, the perfectionistic demands of the superego, and the requirements of the outside world (Bourne &Ekstrand, 1976:327).

Through Freud's system personality the preacher càn understand the structure of his personality. However in biblical terms Freud's system personality should be formulated totally otherwise. According to Paul (Rom. 6-8), the Holy Spirit is the person who controls the demand of *the flesh* and helps man in his weakness. The

Holy Spirit also purifies *the conscience* of man. Thus dependence on the Holy Spirit is very important for the preacher to have mature spirituality.

5.2.4 Personality development

Any adequate theory of personality must deal with the issue of development, namely, how is the personality formed? There is clearly a natural process of maturing and unfolding (natural propensities, the anatomical, the physiological, the neurological), and there is also a shaping process by environmental (especially social) forces. Psychoanalysts give great attention to the description of developmental stages, especially those early in life. Learning-behavioural theorists see personality as the result of basic conditioning and learning, giving environmental shaping the predominant role. Humanistic theorists stress the interaction of the natural needs and propensities of the person with the social environment- whether it is nurturing or stifling (Beach, 1990:907).

In many respects Erikson followed Freud, but he saw the need to highlight the role of social factors in the development of personality. Accordingly he outlined a sequence of psychosocial development that is more elaborate than Freud's psychosexual stages (oral, anal, phallic, latency, and genital stage)and also more socially oriented (Bourne & Ekstrand, 1976:330). Erikson's eight developmental stages, each characterised by a particular crisis or problem to be solved and each resulting in a particular psychosocial outcome, are as follows (Bourne & Ekstrand, 1976:262-265).

1) *Oral-sensory*. During the first stage- in infancy- we develop a sense of *basic trust* or *basic mistrust*, developing on how we are treated.

2) *Muscular-anal*. During the second stage- early childhood- the formation of autonomy or shame and doubt is the issue being resolved. A child develops a sense of self-control without loss of self-esteem.

3) *Locomotor genital*. During the third stage- in childhood- we form initiative and guilt. During this period children become much more mobile, able to move into and explore previously unreachable places. In this period, 'why' and 'how' become favourite words.

4) *Latency*. In the fourth stage of development- at school age- the focus is on the emergence of industry or inferiority. Children are in school now, learning to make and do things. They learn to get attention and praise by doing things well.

5) *Adolescence*. The fifth stage begins around puberty, during adolescence, and centers on the identity crisis, where the question is whether a positive identity or identity diffusion will be the outcome. The question 'Who am I?' comes to the forefront, often creating much turmoil, confusion, and anxiety.

6) *Young adulthood.* In young adulthood, the issue of developing intimacy or isolation comes to the fore. Here we become especially concerned about developing intimate, lasting relationships with others.

7) *Adulthood.* After the first phase of adulthood, development focuses upon acquiring a broader sense of shared intimacy. An emerging concern for the next generation is the issue we face in the seventh of Erikson's stages.

8) *Maturity.* The last stage involves the issue of integrity or disgust and despair. If an individual can look back and feel that he has lived his life in meaningful ways, that he has made mistakes but in the long run has been reasonably successful in his life, then, he develops a sense of integrity. In this period, he gets development of wisdom and a philosophy of life.

It is necessary for the preacher to develop personality even though he is the person who is called as a pastor. In Christian view, the preacher can develop his personality continually by means of the Word and the Holy Spirit. Spiritual disciplines are also useful for him to develop his personality. Thus spirituality is very important for the preacher to develop his personality.

5.2.5 The preacher and his personality in spirituality: towards a mature personality

The literature of pastoral ministry gives much attention to the function of personality of the preacher as pastor in the process of pastoral ministry. The preacher as pastor, as in any caring role, is in a position to enhance or damage the well-being of others, and his personality is a central factor in this process (Eadie, 1987:187). Thus a high degree of self-awareness and insight into the dynamics of his own personality is essential.

The preacher as pastor is fundamentally a helping person to others. Thus the 'helping personality' is usually motivated by high self-expectations and an altruistic desire to be helpful and to care for others accompanied by a strong sense of responsibility. The preacher as a helping person should possess well developed capacities for intuition, empathy, sensitivity, and co-operativeness as well as genuine respect and affection for others. These are constructive attributes in pastoral relationships (Eadie, 1987:187).

The preacher as pastor is also a spiritual leader of the congregation and social community. Thus the preacher should establish an example (model) by means of his lifestyle (see 3.9). A pastoral leader exerts an important effect upon all members of his congregation. In order to change or grow his personality, therefore, the preacher as pastor has to focus on the Word and prayer.

Psychologists say that over a period of time personality usually does change and grow. Most personality changes occur gradually and with no conscious intent. Sometimes, however, a deliberate attempt is made to bring about change. They also

say that sometimes relatively suddenly personality changes take place as a result of intense religious experience, changing jobs, moving to a new community, achieving success in a line of work, and so on (Morgan & King, 1971:371).

However the Bible says that the whole change of personality is possible when human being is in Jesus Christ: 'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!' (II Cor. 5:17).

To become a mature personality, the preacher as caring person must be aware of his relationship with God. In a sense, the preacher has a primary responsibility to continue to grow as long as he lives (Oates, 1990:397).

How does the preacher acquire the mature personality? The short answer is: by practising the Christian life. If that life is communion with God, then a significant part of practice will be the Word and prayer, for those are our central means of communicating with God (Roberts, 1995:70). To summarise, spirituality is absolutely important for the preacher to grow his personality and to make it mature.

5.2.6 Conclusion

The following conclusions can be drawn about the personality of the preacher and spirituality:

*   Personality is the dynamic organization within the individual of those
        psychophysical systems that determine his unique adjustments to his
        environment.

*   Personality theories are efforts to bring order to the vast complexity of human
        behaviour and human personality. A personality theory aims to answer two
        questions: How do people get their personalities? What configuration of traits
        makes for the ideal, healthy, or fully functional, personality?

*   In Freud's system, personality structure consists of three major aspects: (a) *the
        id* as a storehouse of motives and instincts, (b) *the ego* as the part personality
        that attempts to cope realistically with the world, and (c) *the superego* as a
        conscience that restrains the ego and the id and keeps a person working
        toward ideals acquired in childhood.

*   Psychoanalysts give great attention to the description of developmental
        stages, especially those early in life. *Learning-behavioural theorists* see
        personality always as the result of basic conditioning and learning, giving
        environmental shaping the predominant role. *Humanistic theorists* stress the
        interaction of the natural needs and propensities of the person with the social
        environment- whether it is nurturing or stifling.

*   The literature of pastoral ministry gives much attention to the function of

personality of the preacher as pastor in the process of pastoral ministry. Psychologists say that most personality changes occur gradually, and sometimes relatively sudden personality changes takes place as a result of intense religious experience, changing jobs, etc. However the whole change of personality is possible only by the Word and the Holy Spirit. For his mature personality, the preacher as caring person must be aware of his relationship with God (the Word and prayer). Thus spirituality is absolutely important for the preacher to grow his personality and to make it mature.

5.3 PHYSICAL DIMENSIONS OF THE PREACHER AND HIS SPIRITUALITY

The preacher cannot exercise his spirituality apart from his body. Therefore physical dimension of the preacher also should investigate relating to his spirituality in this section.

Poor health has been a fact of life since the Fall. If there had been no sin, there would be no sickness. As it is, both are universal, the latter being a penal result of the former (Packer, 1987:127). The body of the preacher often is tired and sick because he is also a man. It is clear that illness and sickness of the preacher make his spirituality weak and poor, and he cannot carry out his ministry effectively. Thus physical health of the preacher is very closely related to his ministry and spirituality.

5.3.1 The meaning of the body

The body of a human being is the material, visible aspect of the individual self as person, and is regarded as an essential and valued part of personality (Jewett, 1990:101).

The New Testament has two distinct words for body: 'σαρξ' and 'σωμα'. While σαρξ designates the external physical aspect of man's bodily existence (I Cor. 15:50), σωμα refers to the comprehensive unity of the self as person. The unique aspect of σωμα concept in Pauline letters is his use of it to indicate that man has both physical and spiritual existence, and that his spiritual existence is an integral part of his total being. So it is clear that 'body' is used to represent the whole man (Shucksmith, 1998:159).

5.3.2 The preacher's body as a means which delivers the Word of God

The Bible says that man's body is also important as much as the spirit: 'The body is ... for the Lord and the Lord for the body' 'Do you not know that your bodies are members of Christ himself... a temple of the Holy Spirit?' 'You are not your own; you were bought at a price, therefore, honour God with your body' (I Cor. 6:13; 15; 19:20). 'The pastor is a physical being', Irvine (1997:183) says, 'That demands stewardship of the physical being God has given us. We must recognize our physical limitations which can affect other capabilities'.

Thus the body of the preacher as pastor is very important to carry out his ministry. In this regard, Brady (1990:32-33) points out the importance of the preacher's body: a) If a man is to survive the rigours of effective preaching, he must be physically strong. b) If a preacher would feed his people with the finest of wheat, he must spend long hours in his studies. c) If suicide is a sin, then surely to neglect physical and mental health, is a fault of the same species.

Beardsworth (1993:14) says that the preacher's physical dimension is closely related to virtually everything which can influence *the great work* to which a preacher is called. The message of the grace of God does not come down from heaven in a vacuum, it comes through what are described as 'earthen vessels', frail men. Thus the body of the preacher is a means of God which delivers His Word. Concerning his body spirituality which the preacher should have, is that of as self-sacrifice. The preacher should allow his body to suffer for the sake of glorious gospel.

5.3.3 The preacher's physical tiredness

Every preacher as pastor carries on almost the same things on weekdays: to preach the gospel in the Sunday Service, to help the weak, and to call the strong to be of help. Preachers today all agree that they have a terribly busy schedule.

Brady (1990:32) says that one of the serious problems which the preacher as pastor experiences, is 'workaholism'. There is always more to be done, always that extra visit, those few more pages to be read, that letter to be written. So the preacher becomes a stranger to relaxation. And he drags himself from day to day to perform his spiritual duties.

Today churches are much more business-oriented; pastors are viewed as employees. So pastors must deal with a lot of different expectations and demands. Otto (1997:10) says that pastors spend more time on administrative tasks than they did in the past. Churches want more programmes and are hiring more staff members. So preachers as pastors are busy co-ordinating staff, fostering good working relationships among staff, organising committees, supervising lay ministers, and making sure programmes are being taken care of. Thus the preacher as pastor has a large 'management responsibility.

Most preachers as pastor are overworked, and may become chronically tired physically. The preachers as pastor are on duty 24 hours a day. Their work is never done.

5.3.4 The preacher's physical situation and spirituality

Peterson (1987:1-3) says that preachers as pastors do their best to fill schedules with meetings and appointments so that there is time for neither solitude nor leisure to be before God, to ponder Scripture, to be unhurried with another person.

Adams (1975:21) mentions that since a man is a whole man (you accidentally hit your thumb with a hammer and it affects all that you do; even a slight fever can change one's entire outlook), the preacher as pastor must not neglect the body, but rather will recognize that it is in the flesh and through the body that he has been called to carry out the work of the ministry. Weak, unalert bodies hinder preachers seriously in their preaching and ministerial duties.

The preacher as a person is a whole being consisting of body and spirit. It means that the preacher's physical condition affects his spirituality. In this regard, Shucksmith (1998:159) writes that the preacher as pastor will not maintain his maximum spiritual potential without attention to his body.

In short, the preacher as pastor suffering from physical tiredness, sickness and illness cannot pray and preach normally. Physical illness and tiredness make him weak spiritually. Thus the physical health of the preacher is very essential for him to maintain a good quality of spirituality.

5.3.5 Conclusion

The following conclusions can be drawn about physical dimension of the preacher and spirituality:

*   The body of the preacher as 'σαρξ' and 'σωμα' is used to represent that the preacher as a person is the whole existence. The preacher's physical dimension is closely related to virtually every ministry and affects them. The message of the grace of God does not come down from heaven in a vacuum, it comes through what are described as 'earthen vessel', frail man. Thus the body of the preacher is a means of God which delivers His Word.

*   Today churches are much more business-oriented; preachers as pastors are viewed as employees. So preachers as pastors must deal with a lot of different expectations and demands. Most preachers as pastors are overworked, and may become chronically tired physically. They are on duty 24 hours a day. Their work is never done.

*   The preacher as pastor suffering from physical tiredness, sickness and illness cannot pray and preach normally. Physical illness and tiredness make him weak spiritually. Thus the physical health of the preacher is very essential for him to maintain a good quality of spirituality.

5.4 PSYCHOLOGICAL DIMENSIONS OF THE PREACHER AND HIS SPIRITUALITY

Psychological experiences which preachers as pastors can have during his ministries, are varied. Some of the important condition include: burnout, stress, conflict,

depression, and loneliness. These often overlap with one another. The preacher as pastor should have a good quality of spirituality in order to overcome them. Thus the preacher must be aware of an intimate relationship with God for his spirituality.

5.4.1 The preacher, burnout and his spirituality

Burnout can be defined as a syndrome, often occurring among individuals in helping professions. It involves emotional and physical exhaustion, depersonalisation, and a feeling of reduced personal accomplishment (Congo, 1990:112). Burnout, according to Frendenberger (1986:73), can also defined as failing, wearing out, or becoming exhausted by making excessive demands on energy, strength, or resources.

Whitecotton (1996:437) says that the symptoms of burnout include the following: the tendency to feel negative; loss of enthusiasm for job; lowered emotional investment in work; fatigue and irritableness; being cynical, sarcastic humour; increased withdrawal from people; increased rigidity in dealing with people; feeling isolated and unsupported, frustrated in accomplishing tasks; increased sadness; physical ailments; less enjoyment of sexual intercourse; tendency to blame others for problems; feeling empty and drained (also Oswald, 1993:59).

There are a variety of theories about the causes of burnout. Maslach and other social psychologists believe that burnout can be understood best by focusing on *situational, environmental*, and *demographic factors* (Congo, 1990:112). However Freudenberger represents a psychoanalytic position which believes that *intrapsychic* or *personality tendencies* are a more reliable explanation of burnout. On the other hand, Heifetz and Bersani understand burnout as *a cybernetic interplay of situational, intrapsychic, interpersonal, physical*, and *spiritual factors*. The combination of these five factors leads to burnout when the homeostatic balance among them is heavily weighted on one and not compensated by another (Congo, 1990:112-113).

Chandler (1987:13) says that burnout strikes most frequently among the helping professions. Preachers as pastors, who are at the heart of the helping professions, are stricken most frequently. The urban church must address itself to many needs. The urban pastor often becomes the means through which the congregation meets these needs. The problems, however, the pastor faces, demand more than one person can give on a sustained level. The conditions and the needs of the people with whom the pastor deals tend untimely to take its toll of his energy and gifts. The pastor is worn down; he begins to suffer from what is labelled as 'burnout' (McFadden, 1980:409).

The symptoms which characterise 'burned out pastors' include the following: a) The pastor may dehumanise the persons with whom he works by treating them as objects rather than as human beings. b) The pastor may force stressful issues or problems to be dealt with in the community or congregation. c) The pastor may frequently be unavailable to people and for meetings.

The preacher in burnout needs urgently to be filled with spiritual strength again by means of the Word and the Holy Spirit. Thus spirituality is of the utmost importance for the preacher to recover from his burnout situation.

5.4.2 The preacher, stress and his spirituality

The word 'stress' is derived from the Latin *stringere*, meaning 'to draw tight' (Palmer, 1998:165). So stressed people are too 'wound up' and 'over-stretched' to function properly. Davies (1995:817) says that the term 'stress' is used in two distinct ways: a) to describe the *cause*, i.e. stressors which are outside pressures associated with change; and b) to describe the *results* of internal and external pressures, as in saying, 'I feel all stressed up'. Thus, McNeel (1987:268) defines stress as a psychological and physiological phenomenon which is the product of internal and external factors.

Peterson (1990:1228) states that stress is caused by physical/environmental stressors, organisational stressors, interpersonal stressors, and intrapersonal stressors. *Physical/environmental stressors* include such physical/environmental factors as crowding, noise, and freeway driving. *Organisational stressors* are the demands and expectations imposed on an individual from those groups of which they are a part. These include deadlines, role definitions, quotas, expectations for participation, etc. *Interpersonal stressors* most frequently involve negative situations such as dealing with angry, demanding, aggressive, or pessimistic persons. *Intrapersonal stressors* include the thoughts, beliefs, expectations and demands one places on oneself.

Common symptoms of stress include difficulty in sleeping, somatic complaints such as weight loss, loss of interest in food, headaches and gastrointestinal disturbances, a chronic tiredness of the sort which is not repaired by sleep or ordinary rest and only temporarily alleviated by medications (Standford, 1982:1). Oswald (1993:24) mentions that 'stress can lead to increased smoking or drinking, overeating, accident proneness, and spouse or child abuse, not to mention other regressions to infantile behaviour that can sabotage our lives and our ministries'.

Stress is, according to Pappas (1995:9-10), viewed as operating in five distinguishable places in the life of the preacher as pastor. They are: a) *Intrapersonal stress-* The intrapersonal area concerns the inner life of the preacher; b) *interpersonal stress-* The interpersonal refers to the stress generated in the relationship between the preacher and other individuals related to the congregation; c) *Pastoral role stress-* This area focuses on the crossed energy resulting from differences between the preacher and the congregation in understanding and expectations of whit it means to be a preacher as pastor; d) *Congregational stress-* This area considers stress that is generated in the functioning of the congregation; e) *Environmental stress-* This area considers stress generated by dynamics occurring in the social environment around the church and by the church's attempt to relate to that environment.

Oswald (1993:45) says that when the pastors' lives are in stress they may find it difficult to extricate themselves from relationships that are toxic to them. They are much less able to confront someone when they are under excessive stress because that would mean making change. Stress also interferes with the pastor's relations with God and others.

Even though stress affects the preacher's ministry as a pastor negatively, he can carry out his ministry successfully if he has mature spirituality. Thus spirituality is very crucial for the preacher. In this regard, it is necessary for the preacher to have spirituality as humility and spirituality as self-denial.

5.4.3 The preacher, conflict and his spirituality

Webster's Dictionary defines 'conflict' as 'to fight, clash, struggle'. As a result, the word is usually thought of negatively, as is the experience of conflict. Conflict, however, is not all bad. Often it is the anvil upon which good things are hammered into proper shape. It is a device by which groups become involved. It is a way by which people give claim to common turf. Cared for properly, conflict creates intimacy. In this regard, Chave-Jones (1995:249) says that 'constructive conflict' can be invaluable in strengthening character and deepening understanding.

According to Lewis (1990:211), recognising three unique characteristics of personhood can provide a helpful perspective on human conflict. Firstly, each individual sees and experiences the world through his or her own perceptual framework. This framework provides categories through which we order and relate our experiences and from which we make choices about which actions to take. Secondly, humans are intentional, wilful beings. Each has goals which he or she wants to accomplish, and these goals are targets toward which they direct their actions. Thirdly, humans are social beings. We live and work out our identity within the context of other persons. Humans perceive the world from their perspective. Humans have goals which they pursue. These sets of intentions and goals inevitably claim partially the same space and the same resources than others. Thus this goal-directed action inevitably encounters and come into conflict with other human pursuits of their own goals.

In the case of the preacher as pastor, conflict usually relates to the congregation. Brewster (1996:356) states that 'the source of conflict is often hidden in congregational clergy relationships. As in other emotionally intense relationships, the complaints of both parties mask feelings of rejection and abandonment. Both parties use a great deal of projection when dealing with each other. In this atmosphere, the clergy feels isolated and unappreciated'.

Another aspect of the preacher's conflict is, according to Kunst (1993:208), his own inner conflict relating to his identity. The professional role expected of the preacher, as pastor, is theologically and practically one of personal sacrifice, obedience to one's calling, and service modelled after the life and ministry of Jesus. Personally,

however, the preacher as pastor is at the same time one of the sheep, with personal needs for pastoral care which are directly relevant to the church's ministry. Preachers who spend their professional energy offering pastoral care to the congregation long for such care for their own personal lives. The role conflict of the preacher is, thus, particularly complex because professional and personal expectations converge on the same role set. Blurred role boundaries in the church appear to be the main source of this role conflict, for preachers as pastors, have conflicting expectations of being both the shepherd of the flock and at the same time one of the sheep.

In short, conflict hinders the preacher as a pastor to carry out the ministry and to have a good relationship with God. However, if he has deep spirituality, he can continuously carry out his effective ministry. Thus spirituality is very important to the preacher. Especially it is strongly required for the preacher to have spirituality as affection and spirituality as obedience. With the affection of Jesus Christ and obedience to the Word of God, the preacher can overcome all kinds of conflict.

5.4.4 The preacher, depression and his spirituality

Depression is widespread in our society. It is not merely feeling blue or down or sad (Decker, 1993:17). Depression covers a wide spectrum of experience, from short-lived gloom to a deep, prolonged immobility of spirit and body (or a feeling of being pressed down) (Chave-Jones, 1995:299). Depression can be defined as a syndrome, a set of symptoms or diagnostic signs that tend to appear together. It is not an illness in the same sense as a head cold, but it is a recognisable syndrome (Miller and Jackson, 1995:198).

According to Chave-Jones (1995:299-300), depression arises from several main causes, though they are always interrelated. They are chiefly: a) *Chemical imbalance*. Sometimes this is a result of an illness, childbirth, menopause, etc.; b) *The after-effect* of a prolonged period of emotional or physical stress can cause depression. This will right itself after appropriate rest; c) *Reaction* to a major change in life experience is another cause, e.g. loss or change of job, bereavement, divorce, change of house, retirement especially when it involves loss of status and friends, loss of a limb or faculty, etc.

On the other hand, Miller and Jackson (1995:201-208) point out the following factors that cause depression: *situational factors, cognitive factors, psychological factors,* and *behavioural and lifestyle factors.*

Whitecotton (1996:437-438) says that a depressed person will have the following symptoms within a two-week period: depressed mood; decreased interest or pleasure in all, or almost all, activities; significant weight loss or gain; decrease or increase in appetite; insomnia or oversleeping nearly every day; overactivity or underactivity; fatigue or loss of energy; feelings of worthlessness or inappropriate guilt; decreased concentration or an inability to think clearly; recurring thoughts of death, or suicide.

Fowles (1987:66) explains symptoms of depression as follows: a sense of hopelessness and despair; meaninglessness; constant, often unaccountable weeping; poor or total lack of self-esteem which may mount to self-hatred; self-criticism and self-accusation; and loss of energy

Depression strikes on church leaders including the preacher as pastor (Prior, 1990:59). In this case, various symptoms of depression are seen in the pastor. They are unhappiness, poor appetite, sleeping disturbances, and physical sluggishness (Holinger, 1979:245).

Depression is particularly difficult for the preacher to endure because, in a generalised sense of isolation, it seems as though God has forgotten or deserted him. The preacher's own faith comes into question; he feels a failure; he has not managed to secure God's much-needed approval in spite of conscientious efforts, and the supports on which he relied previously seem to have fallen way. Thus prayer becomes impossible and Bible reading meaningless by the very nature of the illness (Chave-Jones, 1995:300).

However in order to overcome depression, the preacher should remind that he has called by God the Father, and Jesus Christ the Son. He also should depend fully upon the Holy Spirit to get spiritual strength through the Word of God.

5.4.5 The preacher, loneliness and his spirituality

Loneliness, which is to be distinguished from being alone, is common to all ages and strata of society. It is the experience of failure to satisfy the basic human need for deep personal relationship with other people. It is an intensely painful sense of exclusion, of rejection, of not mattering to anyone, and of being worthless (Chave-Jones, 1995:557).

Grant (1990:663) says that 'loneliness is an unpleasant affection, combining sadness and anxiety, and a felt response to the absence of sufficient relational contact, while Hobson (1987:148) defines loneliness as 'the pain of a felt inability to satisfy the basic human need for intimate relations with other persons'.

Whitecotton (1996:434) states that loneliness comes from a sense of not belonging and a sense of being misunderstood. Many times, such feelings spring from the failure to form close relationships with other people.

On the other hand, Grant (1990:663-664) explains some causes and different kinds of loneliness. Firstly, *situational and transitory loneliness* is the loneliness resulting from life transitions which interrupt relationships. The typical causes of this loneliness include death and divorce, vocational changes, geographic moves, major maturational steps that change activity patterns etc. Secondly, *habitual and lasting loneliness* is characterological, built into the personality of the individual, so that he or she stays isolated most of the time. It is typically the result of the person's anger,

suspicion, and anxiety. Such persons, due to their painful experiences in formative relationships, experience others primarily as targets for their anger or as potential sources of danger. They usually avoid others, or when they do offer relationships, they cause enough discomfort for other people that they are often left alone. Thirdly, *unnoticed and hidden loneliness* is probably the most prevalent condition. It prevails when activity, work, concern for appearances, fear of intimacy, and lack of a model for love combine to produce isolated individuals who are so focused on busyness that they do not notice the poverty of their relationships, hence do not feel lonely.

McBurney (1978:61) says that loneliness is one of the occupational distresses of the professional ministry. People may wonder how a pastor in contact daily with so many people can ever be lonely, but most assuredly he often is. The preacher, as pastor, is not unique here, for one psychiatrist speaks of loneliness as the most devastating affliction of our day.

Reflecting on the lonely life of the preacher as pastor, according to Werner (1968:4), There are some obvious aspects to the loneliness of the preacher as pastor, for instance, 1) *the psychological isolation of the pastor as counsellor*. The intimate facts about persons and families, who in the midst of personal difficulties seek his counsel, which cannot be shared, even with his wife. He must usually search out single-mindedly the answers to these disturbing problems. 2) *The minister's isolation in respect to his own problems as well as the more nettling problems of his church*. The minister has no pastor to whom he can go. He has an instinctive hesitancy and rarely brings his troubles to an administrative officer. Clergy of all denominations need to find more objectivity and a relaxed trust between administrators and pastors at this point .

Loneliness strikes the preacher as pastor, when he is cut off from a primary means of support and he faces the daily task of the ministry alone. Loneliness may rise from a deep and painful sense of losing out in his ministry. If he is lonely, he cannot care for the members of the congregation normally (Irvine, 1997:112). However if he is a man with deep spirituality, he can carry out his ministry effectively even though he experiences loneliness. In this regard, the preacher should remind that the Holy Spirit as comforter is always with him by means of the Word and the Holy Communion.

5.4.6 Conclusion

The following conclusion can be drawn about the psychological dimension of the preacher and spirituality:

* Burnout can be defined as a syndrome, often occurring among individuals in helping professions, involving emotional and physical exhaustion, depersonalisation, and a feeling of reduced personal accomplishment.

* the word 'stress' is derived from the Latin *stringere*, meaning 'to draw tight'. So stressed people are too 'wound up' and 'over-stretched' to function

properly. Common symptoms of stress include difficulty in sleeping, somatic complaints such as weight loss, loss of interest in food, headaches and gastrointestinal disturbances, a chronic tiredness of the sort which is not repaired by sleep or ordinary rest.

*   In the dictionary the word 'conflict' means 'to fight, clash, struggle'. As a result, the word is usually thought of negatively, as is the experience of conflict. In the case of the preacher as pastor, conflict usually relates to the congregation.

*   Depression can be defined as a syndrome, a set of symptoms or diagnostic signs that tend to appear together. It is not an illness in the same sense as a head cold, but it is a recognisable syndrome. Symptoms of depression are: depressed moods; decreased interest or pleasure in all activities; insomnia or oversleeping nearly every day; fatigue or loss of energy; feelings of worthlessness or inappropriate guilt; recurring thoughts of death, or suicide.

*   Loneliness is an experience of failure to satisfy the basic human need for deep personal relationships with other people. It is an intensely painful sense of exclusion, of rejection, of not mattering to anyone, and of being worthless.

*   The preacher can fall into a psychological pitfall because he is also a man. Thus burnout, stress, conflict, depression, and loneliness all strike the preacher as pastor while he carries out his ministries in the church. For the preacher the best way to overcome these psychological problems, is to maintain an intimate relationship with God by means of the Word and prayer, that is, to have a good quality of spirituality.

5.5 RELATIONSHIPS OF THE PREACHER AND HIS SPIRITUALITY

In pastoral ministry, the most basic cause of ineffectiveness and failure is an inability to build and sustain meaningful relationships with his own family and congregation. Many preachers simply do not realise the pivotal importance of relationships. Means (1993:200) states that 'earthly relationships precede effective ministry'. Thus the preacher's ministry is closely related to his good relationship. To form relationship, it is very important for the preacher to be mature spiritually.

5.5.1 The importance of relationship

God created us in his own image, as relational beings. God intends us to relate to him: 'For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord' (Rom. 14:7-8). Sin alienated us from God. Scripture records the effort and sacrifice of God to restore the relationship he originally intended. The

Old Testament laws were given to regulate and strengthen relationships with God and neighbour.

Christ founded the church to be an organic fellowship, a community of people who relate vertically to God in worship and obedience and horizontally to one another in interdependence and unity- with all relationships characterised by the love of Christ. God's people relate to one another as indispensable parts of a body (I Cor. 12:12-16). The communion of the saints includes the relational activities of sharing and carrying each other's burdens (Gal. 6:2), encouraging one another daily (Heb. 3:13), meeting together regularly (Heb. 10:25), breaking bread together (Acts 2:42), and labouring together in God's vineyard (I Cor. 15:58). All Scripture pertains to relationships with God and neighbour.

Means (1993:201) says that the productivity of the preacher as pastor depends heavily on being surrounded by persons who are accepting, loving, encouraging, and reproving. Some ministers protest that they are too busy for such in-depth relationships. The only necessary reply to this objection is that Jesus was not too busy to spend quality time developing meaningful relationships. Without a healthy relationship, the preacher sets himself up for failure in ministry. The preachers must learn to build and sustain sound relationships.

5.5.2 The preacher-family relationship and his spirituality

Family can be defined as two or more people in a relationship of kinship involving some commitment over time. The kinship relationships provide the framework and structure within which those involved, develop both emotionally and spiritually (Lang, 1987:151).

According to Bondi (1990:407), family includes the following four foundations: *The physical* emphasises the family as the ordained framework for primarily procreative sexual intercourse. *The social* emphasises the propagation and rearing of children and the mutual relations of the family members. *The spiritual* emphasises the covenantal, sacramental, or providential character of the family. *The personal* emphasises individual experience within institutional forms and the qualitative enrichment of that experience over time.

The relationship between work and family life is complex in professions where there is a bond between the workplace and family system, with inherent expectations and implications for families. One such occupation where the enmeshment between work and family life is evident is the ministry. Especially, a common characteristic of preachers' families is the lack of clarity in boundaries between work and family (Ostrander, Henry & Fournier, 1994:50). Many preachers, as pastors, are struggling with the gap between loyalty to their work and to their family.

Patrick (1982:361-362) states that there are some major problems in the family of the preacher as pastor. One of them is *the invasion of his privacy*. The manse or the

vicarage is not simply a private home. It is an 'open house' for the neighbourhood, and the preacher's office. The telephone may ring, and people may call, at all hours of the day or night. Meals are frequently interrupted by one or the other.

Another factor affecting family life is the *difficulty of having 'time off'*. This is a problem familiar to clergy of denominations. Because of the nature of their calling, they are often over-conscientious, and because their work is by its nature never completed, many clergy work impossibly long hours. This, inevitably, has a profound effect upon the preacher's family life.

In this regard, Adams (1975:32) states that 'No more critical matter can be considered since it is probably in this area that more pastors and more families suffer than in any other'. Preachers must be brought to the realization that a good home life is fundamental to a successful pastorate. This is so crucial that the Scriptures not only explicitly say so, but also require it for ordination (I Tim. 3:4-5).

Dell (1993:35) says that the preacher and his family should have the opportunities and financial means for intermittent retreats or mini-vacations at various times throughout the calendar year.

The preacher should take care of his family in three ways: a) as the husband and father in the home; b) as a pastoral example to the flock (including the way the he treats members of his own household); c)as their shepherd (they are also a family of the congregation to whom he must minister) (Adams, 1975:34).

Home is a place to worship God regularly- to read the Bible and to pray- and to seek the Saviour and to live for Him. If a pastor's relationship with his family is bad, he may not be able to lead the prayer meeting and service in the church. Bailey (1986:231) states that without an intimate relationship with his wife, the pastor cannot preach the gospel effectively. The preacher must do his best to have intimate relationships with his wife and children by means of the Word and prayer. Spirituality is, thus, a prerequisite to the preacher as pastor in order to make his ministry effective.

5.5.3 The preacher-congregation relationship and his spirituality

In Christianity a congregation as a gathering of people means the people of God, that is, a local church. Especially in Protestantism, it frequently means the corporate nature of the Christian community in contrast with clericalised and hierarchical usage of 'church' (Ballard, 1987:46).

A congregation usually consists of various individuals, family units, and social groups. No congregation is homogeneous, not even a small rural one which consists basically of three main families. This is true not simply in terms of age, education, income, and personal experiences, but also in basic postures toward the Christian faith espoused by the congregation as a whole (Craddock, 1985:90-91). Thus it is

necessary for the preacher as pastor to have various relationships with his congregation according to their various characters.

Means (1993:200) mentions that certain kinds of ministry may take place outside the church without vital relationships, but preachers as pastor cannot experience continuing effectiveness in their churches without developing and sustaining significant, friendly relationships. Strained or shattered relationships with alienated people thwart meaningful ministry

The most fundamental responsibility of all preachers as pastor is to relate to their congregation in such a way that the authentic Christian message becomes incarnated. Such relationships must be established, nurtured, and maintained. Preachers as pastor who earn respect and love become living letters, known and read by their congregations, as the apostle Paul knew so well (Means, 1993:200).

In relationship with his congregation, the preacher as a pastor is a spiritual leader, whom they follow. He should always be ready to take care of them whenever they have in problems spiritually. The preacher as a pastor has to relate to the parishioners in a variety of ways: standing beside them, out front leading them, pushing them behind. Therefore, it is essential for the preacher to maintain an intimate relationship with his congregation in order to make his ministry effective. Spirituality makes the preacher's relationship with his congregation intimate and strong.

5.5.4 The preacher-colleague relationship and his spirituality

If we follow Jesus' example that He claimed His followers as friends (Jn. 15:15), we can also consider our colleagues as spiritual friends. The preacher as pastor should maintain a close friendship with his fellows for effective ministry.

Graham (1990:446) says that a good friendship is an enduring primary interpersonal relationship between two or more persons who share common interests and activities. Friendship is characterised by a mutual and reciprocal desire to be together for these common purpose and by varying levels of self-disclosure and intersubjective bonding.

Unfortunately, there are often some competition, tension, and dispute that occur between senior ministers and associates or assistants in the pastoral ministry (Burkett, 1983:163). However, pastors must keep close to the ancient simplicity of the Christian faith, and the foundation and centre of catholic unity. Ministers must combine against the common adversaries. All ministers must associate and hold communion, correspondence, and constant meetings (Baxter, 1983:123-124).

A good relationship with colleagues helps overcome loneliness, promotes capacities for cooperation, develops personal confidence, substitutes for family relationships, and assists with other crucial individuation and socialisation tasks (Graham, 1990:446). Burkett (1983:165) also mentions that closer cooperation with a colleague can provide the essential stimulus and support for effective ministry.

A colleague is the person who can draw out the sting, share the burden, offer constructive criticism, and be the sounding-board for ideas for progress. This not only increases the effectiveness of the preacher as pastor, but also relieves him, and often his family, of the disastrous consequences of carrying such a responsibility quite alone (Burkett, 1983:165).

Brister (1990:447) states that for true relationship with colleagues the preacher must nourish relationships and heal impaired bonds. In short, the preacher as a pastor has to maintain good relationships with his colleagues in carrying out the ministries. For good relationships, the preacher is encouraged to pray and study the Bible regularly with his colleagues. Thus spirituality is very important for the preacher as a pastor to make his works effective.

5.5.5 Conclusion

The following conclusion can be drawn about relationships of the preacher and sprituality:

*   God created human being in His own image, as relational beings. Without healthy relationship, thus, the preacher sets himself up for failure in ministry. The preachers must learn to build and sustain sound relationships.

*   The preacher's relationship with his family is very important in order to carry out his ministry effectively. Without an intimate relationship with his wife and children, the preacher cannot preach the gospel effectively.

*   In relationship with his congregation, the preacher as a pastor is a spiritual leader, whom they follow. He should always be ready to take care of them whenever they have spiritual problems.

*   An intimate relationships with colleagues can provide the preacher with the essential stimulus and support. Thus he should co-operate with them in order to carry out his ministry effectively.

*   The preacher's healthy relationship with his family, congregation, and colleagues, are closely related to his ministry. The preacher's ministry is closely related to his spirituality. Thus spirituality is of the utmost importance for the preacher to carry out his ministry effectively.

5.6 PUBLIC ROLES OF THE PREACHER AND HIS SPIRITUALITY

The public roles which the preacher as pastor carries out for his congregation, are varied. Some of important roles of the preacher as pastor are worship-leader, soul-

carer, reconciler, and comforter. All these role of the preacher as pastor are very closely related to his spirituality.

5.6.1 The preacher as worship-leader and his spirituality

As ordained ministers of the Word and sacraments of the gospel, they are called upon to lead the worship of God's people (Newbigin, 1977:28). Russell (1984:53) also says that 'the function which is particularly associated with the priest as opposed to other religious leaders, such as the prophet and the shaman, is that of leading public worship'.

The word 'worship' in its most basic form means 'worthship' (Stowe, 1976:40). Concerning the definition of 'worship', Deddens (1993:13) states that 'when we worship, we want to bring God the honour that is due His name. Let us never forget that worship is intended to honour and praise His great name!'.

A great portion of the Christian's Sunday celebration should focus on corporate worship of Almighty God. Certainly a person is able to worship God by himself, but that is not the same as the body assembled for corporate worship expressing its combined praise and adoration of God. Even though each Christian is an integral part of the church, he, himself, does not constitute the church. It is only when the separate members are assembled into a group that true corporate worship takes place (Anderson, 1985:173). The preacher is a leader of the corporate worship service.

The preacher as worship-leader has at his disposal the resources of the community of worship to meet the needs of the individual for worship and relief from isolation. The resources of the individual are at his disposal, also, to guide him toward the beautification of worship and the strengthening of the moral fibre of the community (Oates, 1963:123).

In short, Temple (quoted by MacArthur, 1983:147) states that 'to worship is to quicken the conscience by the holiness, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to pen the heart to the love of God, and to devote the will to the purpose of God'. The best way for the preacher to lead the worship service, according to Prime (1989:181), is to prepare *himself* as worship-leader and to give priority to his private walk with God. Thus it is quite clear that the preacher as worship-leader should be a man who possesses mature spirituality. Especially, it is necessary for the preacher to have spirituality as passion toward the gospel.

5.6.2 The preacher as soul-carer and his spirituality

Soul care is one way of describing the pastor's entire task, including the ministries of preaching and sacrament, teaching and administrative leadership. For the whole work of ministry has been called *cura animarum*, 'the care of souls'. In a narrower sense, however, the care of souls has come to refer to a more intensive part of that larger

task, a personal ministry of conversation. A regular and demanding part of Christian ministry lies in the quiet sphere of one-to-one meeting with persons who look to pastors for interpersonal, moral, and spiritual guidance (Oden, 1983:186).

In the New Testament, the Greek '*psuche*' (soul) is the seat of the religious centre of the person's relationship with God. It is this religious centre of human existence to which John referred when he wrote to Gaius: 'I pray that you may enjoy good health, and that all may go well with you, as I know it goes well with your soul' (III Jn. 2). At times the soul needs rest, according to Jesus (Mt. 11:29). When Paul used the term '*psuche*', he most often referred to the *life* which is in the body, that which activates responsiveness. Psuche also refers to the centre of desire or emotion (Phil. 1:27; I Thes. 5:23). Care of souls, therefore, means that the care of the inner life of persons, the mending and nurturing of this personal centre of affection and will (Oden, 1983:187).

Personal qualities needed for care of souls, according to Oden (1983:188-190), are as follows:

1) Deep insight and extensive self-knowledge are prerequisite to soul care. The preacher as soul-carer who has reliable knowledge of him- or herself is best prepared to offer good counsel.

2) A genuine caring for ordinary people- a love of people- is a crucial prerequisite to soul care. Neither analytical skill nor theoretical knowledge can have a positive effect if there is no genuine love and compassionate care for others.

3) Accurate empathy is another universally acknowledged interpersonal competence required for effective soul care. This is an imaginative capacity for listening that is able to enter into another person's frame of reference and feel one's way into their emotive responses.

4) Situational wisdom is a principal component of soul care. It seeks reasoned judgment grounded in a wide data base, and more. It also requires adaptability, flexibility, and sensitivity, but even more. Essentially it requires that one be ready and able to speak the right word at the right moment.

5) Genuineness, candour, honesty, and internal congruence (feeling your own feelings accurately) will help build trust relationships necessary to the care of souls. Effective pastoral care occurs in a friendly, open, and accepting style of interpersonal meeting, with a vibrant sense of personal availability and readiness to listen to subtleties.

In short, the role of the preacher as soul-carer is a long-standing one, which may be traced to the model of Jesus, who, according to Mt. 4:23, 'came teaching, preaching, and healing' (Tanner, 1994:233). Care of souls means the care of the inner life of persons. In this regard, qualities needed for care of souls- love, genuineness, candour, and honesty- are deeply related to spirituality. Therefore, mature spirituality is a

crucial prerequisite to the preacher as soul-carer. Especially it is necessary for the preacher to have spirituality as purity and spirituality as affection.

5.6.3 The preacher as reconciler and his spirituality

Gibbs (1981:216) states that the word reconciliation means the ending of a quarrel by which former enemies become friends. The New Testament clearly teaches that man in his natural fallen state is opposed to God (Rom. 5:10; Col. 1:21; Jas. 4:4). Man's rebellion has roused God's anger as well as his sorrow. The wrath of God is described by Packer (1973:165) as a technical term 'for the outgoing of God in retributive action, by whatever means, against those who have defied him'.

In this regard, the ministry of the preacher as reconciler is to bring a change in relationships, to bring an exchange of relationships. Those to whom pastors minister are alienated from God because of sin, and their relationship is, therefore, wrong. In Christ there is a change from the wrong to the right, and an exchange of unchristian relationships for those which are Christian. Guilt is exchanged for forgiveness, condemnation is exchanged for justification and pardon, and spiritual death miraculously becomes new life in Christ (Turnbull, 1980:310).

The original reconciler is Jesus Christ. In Eph. 2:13-16, Paul says that the work of Christ on the Cross has been 'to bring us near in the blood of Christ' and 'to reconcile us both to God in one body'. It is in the body of Christ and in the blood of Christ that we are reconciled to God (Newbigin, 1977:48).

The preacher is the 'reconciler' in the sense that he is the herald of God bringing the message of redemption to the unreconciled. He sees himself in the pattern of Jesus, whose first public utterance in the house of God was the reading of the word from the prophet Isaiah (Lk. 4:18). In the view of Jesus, there is something very much wrong with men. They are poor, broken-hearted, captive, blind, and bruised. Jesus sees this as the central and vital factor in His ministry. In this regard, Paul (1965:87) states that 'at the heart of this redemptive purpose there is the intention of bringing about reconciliation - a reconciliation that would reach out and embrace man in all of his relationships, to solve the estrangement between brother and brother (Mt. 5:24), between husband and wife (I Cor. 7:11), between nations and races (Eph. 2:13-16), and indeed, between man and the whole cosmic order (Col. 1:20)'.

Trunbull (1980:313) says that the preacher who seeks to reconcile should be a man of love, understanding, and sacrifice like Jesus Christ. Spirituality thus is deeply related to the reconciler. Accordingly mature spirituality is required of the preacher as reconciler. In this regard, it is necessary for the preacher to have spirituality as humility and self-sacrifice.

5.6.4 The preacher as comforter and his spirituality

The Christian ministry of comfort is defined both by Scripture and by human need. The New Testament references to comfort are largely derived from the verb *parakaleo* and its noun from *paraklesis* which, in the context of the general meaning of comfort, are usually translated 'comfort', 'consolation', and 'encouragement' (Turnbull, 1980:297). The implication is that a comforter is one who is called to one's side to serve as advocate, counselor, and friend.

God is a God of comfort (Rom. 15:5; II Cor. 1:3). There is comfort in Christ (Phil. 2:1). The Holy Spirit is called 'Comforter' (Jn. 14:16-17, 26, 15:26; 16:7). Believers are exhorted to engage in the ministry of comforting one another (I Thes. 5:14). Jesus identified himself with the ministry which is described in Isaiah 61:1-2, which was in essence a ministry of comfort (Lk. 4:18-19). The preacher as comforter seeks to follow Jesus Christ as the model of reconciler.

Under inevitable hardships, people turn to their pastor for spiritual fortification, emotional support, and affectionate companionship. Here the pastor goes with his people into the 'valley of the shadow of death', stands beside them in the testing times of great tragedies (Oates, 1963:164).

The preacher as comforter usually finds that the most apparent needs for the ministry of comfort arise from illness, infirmity, accident, financial distress, and other causes of physical discomfort. In such cases, the preacher as comforter must bear in mind that most cases of physical suffering also have emotional factors such as fear, anxiety, resentment, cynicism and other problems of the soul (Turnbull, 1980:299). In order to be a true comforter, the preacher must be alert to these factors. Here mature spirituality is strongly required of him.

The ministry of comfort is closely related to the preacher's pulpit ministry. If in his preaching he is strongly opinionated, coercive and authoritarian, he will not invite the confidence of people in times when they need comfort. However, if he faces the issues and problems of life realistically and sympathetically so that his sermons relate the needs of men to the resources of God; if on the authority of the Word of God, he confidently proclaims the steadfastness of God's grace, his congregation will welcome his ministry as a comforter.

The ministry of comfort, according to Turnbull (1980:298), requires a high degree of personal integrity on the part of the comforter. He must have sufficient confidence in God and in the gospel because his ministry of comfort depends on the work of God and the Holy Spirit. Therefore it is clear that the ministry of the preacher as comforter is closely related to his spirituality. In this regard, it is necessary for the preacher to possesses spirituality as affection and self-sacrifice.

5.6.5 Conclusion

The following conclusion can be drawn about the public roles of the preacher as pastor and spirituality:

* The preacher as a pastor plays specific roles in his congregation.

  - The preacher *as worship-leader* encourages his congregation to stand in the presence of God in the worship service.

  - The preacher *as soul-carer* cares for the inner life of members of his congregation to be mature spiritually in the grace of Jesus Christ.

  - The preacher *as reconciler* encourages his congregation to reconcile to God and their fellow brothers and sisters in the pattern of Jesus Christ.

  - The preacher *as comforter* encourages his congregation who are in illness, infirmity, accident, financial distress, and other causes of physical discomfort to be recovered spiritually.

* The preacher *as worship-leader, soul-carer, reconciler and comforter* should bear mature spirituality in order to carry out his ministries effectively, because the result of the specific roles is closely related to the preacher's spirituality.

5.7 PUBLIC MINISTRIES OF THE PREACHER AND HIS SPIRITUALITY

In order to carry out his ministry effectively, the preacher as pastor should be mature spiritually because spirituality governs his life and personality. Brewster (1996:353) says that the preacher is often involved simultaneously in a preaching, teaching, counselling, visiting, as well as administrative ministry with congregants. In this section, thus, the focus will be on five major ministries: preaching, teaching, counselling, visiting, and administrative ministry.

5.7.1 Preaching ministry of the preacher and his spirituality

'The moment you consider man's real need, and also the nature of salvation announced and proclaimed in the Scriptures, you are driven to the conclusion that the primary task of the church is to preach and to proclaim this, to show man's real need, and to show the only remedy, the only cure for it' says Lloyd-Jones (1981:26).

The preaching ministry of the preacher belongs to the heart of the Christian ministry (Nouwen, 1996:37). In this regard, Oden (1983:127) says that a preaching ministry is the most public of pastoral acts. The quality and depth of Christian discipleship in a congregation depend heavily upon a preaching ministry.

Preaching changes lives. The business of the church is to proclaim the Word of God, to set forth a road map for life. Our preaching must spring from the Word. Indeed, good preaching is the Word of God spoken by the preacher rather than the word about God (Cook, 1983:76). Therefore preaching is the most important ministry of the preacher. In other words, the primary task of the preacher is to preach the Word of God (see 3.4).

Tucker says of an effective preacher: 'Preaching must pump his heart until he lives and breathes the message. The message will hound him, drive him, even explode within him' (Lutzer, 1987:38). Here we can see that the relationship between the preacher's preaching and spirituality is deeply in harmony. They can never be separated from one another.

Keller (1995:51) emphasises that 'real preaching is more than the sermon. In fact, we can have good preaching without having a good sermon. We have all seen preachers who seemed to break all the rules for a sermon (poor outline, mumbling of words, etc.) yet still had a great spiritual impact on their listeners. Ordinarily this is because the spiritual quality of the man's character shines through and communicates as well or better than the words of the sermon. A man's spiritual vitality is such a critical aspect of preaching that it can create great preaching despite a poor sermon. On the other hand, the lack of this personal vitality can destroy preaching despite the presence of a good sermon'. Spirituality, therefore, exerts an important effect upon the preacher while he prepares and delivers the sermon.

In short, the preacher is a man who deals with the Word of God, that is, the revelation of God. He reads, studies, analyses, meditates and delivers it. Accordingly, in connection with his preaching ministry, deep spirituality is essentially required of the preacher because effective preaching is dependent on the preacher's spirituality. Preaching becomes a ministry when preachers move beyond the 'telling of the story' and make their own deepest selves spiritual so that their hearers will be able to receive the Word of God (Nouwen, 1996:93).

For effective preaching ministry, the preacher should have passion toward the gospel in his heart. And it is also necessary for the preacher to have spirituality as courage to proclaim and God's glory-centred proclamation.

5.7.2 Teaching ministry of the preacher and his spirituality

Bruce (1961:85) commenting on Ephesians 4:11 states that the two terms 'pastors (shepherds) and teachers' denote one and the same class of men. These pastor/teachers are the men who 'tend the flock of God and care for its well being, showing other Christians by precept and example alike the path of Christian faith and life. It can be argued that not all teachers are pastors; however, it is absurd to reason that the office of pastor could be divorced from that of the teacher (Lambert, 1986:166). The mandate given by Paul rests upon the pastor: 'And the things you have heard me say in the presence of many witnesses entrust to reliable men who will

also be qualified to teach others' (II Tim. 2:2). It is fundamentally necessary that the preacher as pastor recognises his role as a teacher called by the Lord to teach biblical truths.

Pastors may function primarily as preachers, or counsellors, or administrators, but whatever their role, teaching will always be an important part of their ministry. The teaching may be formal or informal, structured or unstructured, planned or spur-of-the-moment, but most preachers have opportunities galore to teach (Armstrong, 1990:113).

Nouwen (1996:24) states that 'the most universal and most appreciated role of the Christian ministry through the ages has been teaching. Wherever Christians went to be of service, they always considered teaching as one of their primary tasks'. Gibbs (1981:367) also says that the teacher is the dominant model within the majority of Protestant churches. Therefore the teaching ministry of the preacher plays an important role in a local church.

The pastor is expected not only to have a firm hold on his beliefs as a Christian but also to have laid hold of a healthy quality of teaching. He needs to be a mature spiritual man in Christ who is no longer 'tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles' (Eph. 4:14) (Oates, 1963;90).

Oden (1983:141) states that the Christian community is a teaching community. Christianity is not only doctrine but also a life, an ethic, a mode of behaviour that must be taught and transmitted from generation to generation, and beyond that from age to age. This teaching is done generally through proclamation, worship, Eucharist, and pastoral care, but more particularly through catechesis, confirmation, and deliberate efforts at Christian education. In all these, the pastor is commissioned as a teacher of Christianity.

The pastor not only teaches directly but is also responsible for the development and guidance of a system of lay Christian education. Note, however, carefully the complexity of the particular kind of educational process that the pastor is trying to encourage: It is not one that solely relies on human intelligence or technical competence or ingenuity. It prays for God, the Spirit, to be present through a teaching and learning process so that the divine Word will bear fruit in due season (Oden, 1963:142). The role of a teacher is one of the major ways we equip people to conduct ministry in the world. It requires a great deal of commitment, patience, and excitement about the learners as well as the content (Cook, 1983:31).

In short, the preacher as a teacher deals with the Word of God and His people. The goal of Christian teaching is to change people and make them mature spiritually. Teaching becomes ministry when teachers move beyond the transference of knowledge and are willing to offer their own life experience to their students so that real learning can take place (Nouwen, 1996:93). Therefore deep spirituality is

strongly required for the preacher as a teacher in order to make his teaching ministry effective. Especially it is necessary for the preacher to possesses spirituality as obedience and loyalty to the Word.

5.7.3 Counselling ministry of the preacher and his spirituality

Another ministry which the preacher as pastor should do, is that of counsellor, who helps people in distresses, despairs, and problems. Counselling has always been an important aspect of pastoral care.

As a counsellor the pastor seeks through the medium of interpersonal dialogue to help persons to live as spiritually and emotionally healthy individuals (Armstrong, 1990:71). The task involves the pastor in every aspect of people's lives, always with the hope of being an instrument through whom God can help people to face and handle the demands and difficulties, successes and failures, opportunities and challenges, decisions and commitments, joys and sorrows, pain and bereavement, and whatever other exigencies and pleasures life presents (Armstrong, 1990:71).

Venter (1991:57-58) says that 'Christ's work of redemption is the foundation of all counselling. This becomes evident when one closely examines Paul's pronouncement in Titus 2:11-15: "For the grace of God that bringeth salvation hath appeared to all men" (v. 11); he continues in verse 14, relating verse 11 to Christ "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" Paul goes further (v. 15) by equating "these things" with Christ's work of redemption and His saving grace; and consequently, because Titus is rooted in the redemption, he can "speak and exhort and (even stronger) rebuke". Thus redemption is the foundation for pastoral counselling. Strictly speaking no church member or officer has the right to counsel or rebuke anybody if his counsel is not based upon Christ's work of redemption'.

The functions of pastoral counselling, according to Clinebell (1987:198-199), are as follows: a) *The healing function* is expressed in depth pastoral counselling aimed at helping those with major psychological and spiritual problems; b) *The sustaining function* is expressed in supportive, crisis, and bereavement counselling; c) *The guiding function* is expressed in educative counselling, ethical guidance and spiritual direction; d) *The reconciling function* is expressed in approaches such as marriage and family counselling designed to help people resolve interpersonal conflicts and increase the quality of their relationship; e) *The growth nurturing function* is expressed in a variety of individual and small-group methods aimed at helping people enhance their lives and deal creatively with their developmental crises.

Venter (1991:62) suggests some counselling principles from the New Testament as follows:

1) Pastoral counselling should be focused on the individual;
2) Pastoral counselling should take place within the context of a pastoral

relationship;

3) Pastoral counselling should involve man in his totality;

4) Pastoral counselling should be done in the office of the believer;

5) Pastoral counselling should take place with an attitude of service (*diakonia*);

6) Pastoral counselling should be done according to a pattern which eventually leads to diagnosis and the ministry of the Gospel.

The preacher does not have the luxury of choosing whether or not he will counsel. He must, however, decide whether he is a spiritually mature, disciplined, skilled and effective counsellor. A decision in the affirmative demands that the preacher gives himself to servanthood, to prayer, to a study of the Word and to self-discipline. All these things are closely related to the spirituality of the preacher as a counsellor.

In short, pastoral counselling deals with those who are in trouble in the light of the Word of God. At the root, man's psychological problems, unless due to physical or chemical causes, are *spiritual* (Lutzer, 1987:81). Counselling is the work of the Holy Spirit and effective counselling cannot be done apart from Him (Adams, 1970:20; also Venter, 1991:58). Accordingly, the spiritual and emotional maturity of the preacher as a counsellor, is of utmost importance. If he is spiritually shallow and emotionally immature, it will be manifested in his counselling (McClue, 1986:214). In this regard, the preacher should depend fully upon the Holy Spirit who works in his counselling ministry. And it is necessary for the preacher to have spirituality as obedience.

5.7.4 Visiting ministry of the preacher and his spirituality

Pastoral visiting refers to the traditional prerogative of ministers to take initiative toward persons in response to need. Traditionally, it encompasses home and hospital visits for purposes of education, nurture and care, evangelism, organisation, and discipline (Jackson, 1990:115).

Among the preacher's various roles, pastoral visitation is an important one. Jeremiah said: Therefore thus says the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not *visited* them: behold, I will *visit* upon you the evil of your doings, says the Lord (Jer. 23:2). Jesus also taught his disciples to visit and care for the needy by serving them. Today the church continues that ministry, and regular and effective pastoral visiting remains an important means by which such service is given and Christian love expressed (Anderson, 1987:292)

Four types of visiting, according to Jackson (1990:116), can be classified: a) *Crisis visiting* would involve accidents, deaths, critical illness, arrests, or catastrophes like fire and flood. These take priority over other activities; b) *Promotional visiting* relates to new people in the community, new or prospective members, and the growth potential of the parish; c) *Organisational visiting* is more specifically focused on

educational, financial, and other institutional aspects of parish life; d) *Pastoral interest* would have to do with the aged, the shut-in, and the inactive.

A unique opportunity is given the pastor that is not offered to the psychological counsellor or psychotherapist. For the pastoral office carries with it the extraordinary privilege of calling upon persons in the parish at almost any time. This opens unparalleled opportunities for social service, intimate dialogue, and Christian witness (Oden, 1983:169).

In short, the preacher as a pastor is ordained and commissioned to do precisely that: to visit from house to house, call upon those in need, give spiritual counsel in due season. He takes care of the souls of his congregation. It is impossible to encourage, strengthen, and correct them spiritually without the work of the Holy Spirit. Therefore it is quite clear that the preacher as a visitor should be a man with deep spirituality. In this regard, spirituality which the preacher should have, is that of affection.

5.7.5 Administrative ministry of the preacher and his spirituality

Many churches face serious management problems, though these are often spiritualised to recast them in a form with which the clergyman feels professionally competent to deal (Gibbs, 1981:377).

Administration is a process through which an organisation defines its purpose and moves in a coherent and comprehensive manner to plan and implement action through maximising the utilisation of its personnel and resources in achieving its purpose. Administration does not exist for its own sake, but as means to achieve the purpose of the institution it serves. Church administration, therefore, exists to serve the church through providing the processes, structures, and experiences through which the community of faith can accomplish its basic mission, i.e., 'to increase the love and God and neighbour' (Lindgren & Asquith, 1990:634).

The role of the administrator is to see to it that the Christian institution runs as smoothly as possible, not as an end in itself, but that the other tasks may be accomplished most effectively (Kean, 1961:41). On the other hand, administration, according to Bell (1986:119), deals with the maintenance aspects of an organization; i.e., the routine matters such as reports, conducting prescribed meetings, attending church-related functions, seeing that payments are made, etc.

The preacher, as an administrator, is expected to demonstrate skill in the normal functions, generally classified under the headings *planning, organising* and *controlling* (Bell, 1986:120-123). In this regard, Watkins (1994:157) mentions that most ministers will be called upon to manage ministry programs. This function calls for skills in decision-making, organizational development, planning, supervising, and

evaluating programs. Pastoral administrators must also develop skills in fund-raising, budgeting, and public relations.

The pastoral administrator is also liturgist, preacher, teacher, visitor, and at times, solicitor and distributor of relief for the poor. Here lies the key to the proper conception of pastoral administration. Liturgy requires planning and organization. Preaching requires a gathered, listening congregation, which requires planning and organising. The role of pastoral educator requires skill in administering a program of lay teaching. Visitation requires resourceful time management. None of these critical pastoral duties can be accomplished well without some administrative competencies. Every pastor confronts the challenge of administration as a means to ministry (Oden, 1983:153). Thus spirituality is very important for the preacher as a administrator.

To summarise, the church is not simply a divinely spiritual entity divorced from the affairs of the world, a soul without a body; it is an organization with a human face and material concerns. Thus its earthly life needs to be 'ordered' and its business conducted efficiently. However, the administration of the church differs from that of a company or a state. Pastoral administration is that of the church, that is, the living body of Christ. Accordingly, deep spirituality is basically required of the preacher as administrator in order to make the church spiritually mature. For his effective administration, the preacher should have spirituality as loyalty to the Word.

5.7.6 Conclusion

The following conclusion can be drawn about public ministries of the preacher as pastor and spirituality:

* The preacher as pastor exercises various ministries publicly in his congregation: as *a preacher*, *teacher*, *counsellor*, *visitor*, and *administrator*.

    - The preaching ministry of the preacher belongs to the heart of the Christian ministry, and is the most public pastoral act. The quality and depth of Christian discipleship in a congregation depend heavily upon preaching ministry.

    - The preacher's teaching ministry is identified in Jesus' teaching. Thus teaching ministry of the preacher is a dominant role within the majority of Protestant churches, and is an important role in a local church.

    - The preacher's pastoral counselling deals with those who are in trouble in the light of the Word of God. At the root, man's psychological problems, unless due to physical or chemical causes, are spiritual. In counselling, therefore, the work of the Holy Spirit and the Word are very important.

- The preacher as pastor is ordained and commissioned to visit from house to house, to call upon those in need, to give spiritual counsel in due season.

- The preacher as pastor also is expected to demonstrate skill in the normal functions, generally classified under the headings planning, organising and controlling. This is a preacher's administrative ministry.

* All the public ministries of the preacher as pastor (preaching, teaching, counselling, visiting, and administrative ministries) are closely related to his spirituality. Thus the preacher must maintain an intimate relationship with God for the sake of a good quality of spirituality.

5.8 FINAL CONCLUSION FROM PRACTICE-THEORETICAL PERSPECTIVES ON THE WORLD AND SITUATIONS IN WHICH THE PREACHER EXERCISES SPIRITUALITY

Finally the following practice-theoretical conclusions can be drawn from perspectives on the world and situations in which the preacher exercises spirituality:

* Postmodernism is a style of culture which reflects something of epochal change, in a depthless, decentred, ungrounded, self-reflexive, playful, derivative, eclectic, pluralistic art. The NAM is identified as the religious projection of postmodernity. Neo-paganism lies in patterns of belief which are non-orthodox and non-traditional in Western society and which more specifically pre-date Western society's dominant belief systems as represented, for example, by Christianity or Judaism. Postmodernism, the NAM and Neo-paganism all begin with a loss of faith in the dreams of modernism which is rooted in the assumption of rational order, human progress, and management of social life.

The preacher is not called to minister in the past, but in the contemporary context, influenced as it is by postmodern ideas. In order to minister the Word of God to the world, the preacher need to understand both the world he lives in, and the Word he ministers. To be relevant to the postmodern era, the preacher must simply proclaim the truth of God's Word. Especially the preacher's strong expository preaching will be the main vehicle for changing the postmodern mind.

Postmodernism, the NAM and Neo-paganism in a postmodern world reflects the tremendous hunger and thirst for a meaningful spirituality. What is the most adequate alternative to them? The answer is deep spirituality of the preacher as discussed in 4.2.3 in this study(especially loyalty to the Word and

holy indignation). Thus spirituality is extremely important for the preacher in order to carry out his ministry effectively in the postmodern world.

* Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment. Personality theories are efforts to bring order to the vast complexity of human behaviour and human personality. In Freud's system, personality structure consists of three major aspects: the id, the ego, and the superego.

The literature of pastoral ministry gives much attention to the function of personality of the preacher as pastor in the process of pastoral ministry. Psychologists say that most personality changes occurs gradually, and that sometimes relatively sudden personality changes takes place as a result of intense religious experiences, changing jobs etc. However the whole change of personality can take place only by the Word and the Holy Spirit.

For his mature personality, the preacher as a caring person must be aware of his relationship with God by means of the Word and prayer. Thus spirituality (especially obedience to God and dependence on the Spirit) is extremely important for the preacher's personality to grow and to lead it maturity.

* The preacher's physical dimension is closely related to virtually every ministry and affects them. The body of the preacher is a means of God which delivers His Word. Most preachers as pastor are overworked, and may become chronically tired. They are on duty 24 hours a day. Their work is never done.

The preacher as pastor suffering from physical tiredness, sickness and illness cannot pray and preach normally. Physical illness and tiredness make him weak spiritually. Thus the physical health of the preacher is very essential for him to maintain a good quality of spirituality (especially loyalty to Word).

* The preacher's psychological dimension is close related to every ministry and affects them. Burnout can be defined as a syndrome, often occurring among individuals in helping professions, involving emotional and physical exhaustion.

Stressed preacher is too 'wound up' and 'over-stretched' to function properly. Conflict usually makes the preacher to think negatively. Depression gives the preacher pain like depressed moods, decreased interest or pleasure in all activities, insomnia or oversleeping nearly every day, fatigue or loss of energy, feelings of worthlessness or inappropriate guilt, recurring thoughts of death or suicide. Through Loneliness the preacher feels an intensely painful sense of exclusion, of rejection, of not mattering to anyone, and of being worthless.

The preacher can fall into a psychological pitfall because he is also a man. Thus burnout, stress, conflict, depression, and loneliness all strike the preacher as pastor while he carries out his ministries in the church. For the preacher the best way to overcome these psychological problems, is to maintain an intimate relationship with God by means of the Word and prayer, that is, to have a good quality of spirituality.

* God created a human being in His own image, as relational beings. Without a healthy relationship, thus, the preacher sets himself up for failure in his ministry. If a pastor's relationship with his *family* is bad, he may not be able to lead the prayer meeting and service in the church. In relationship with his *congregation*, the preacher as a spiritual leader should always be ready to take care of them whenever there are problems spiritually. An intimate relationships with his *colleagues* can provide the preacher with the essential stimulus and support for an effective ministry.

  The preacher's healthy relationships with *family, congregation,* and *colleagues*, relate closely to his spirituality (especially affection and self-sacrifice). It is, thus, absolutely necessary for the preacher to be spiritually mature for the sake of effective ministry.

* The preacher as a pastor plays specific roles in his congregation. The preacher *as worship-leader* encourages his congregation to stand in the presence of God in the worship service. The preacher *as soul-carer* cares for the inner life of members of his congregation to be mature spiritually in the grace of Jesus Christ. The preacher *as reconciler* encourages his congregation to reconcile to God and their fellow brothers and sisters in the pattern of Jesus Christ. The preacher *as comforter* encourages his congregation who are faced with illness, infirmity, accident, financial distress, and other causes of physical discomfort to recover spiritually.

  The preacher *as worship-leader, soul-carer, reconciler and comforter* should has mature spirituality in order to carry out his ministries effectively, because the result of the specific roles is closely related to the preacher's spirituality (especially humility, purity, and affection).

* Public ministries of the preacher as pastor can be summarised : *preaching, teaching, counselling, visiting,* and *administrative ministry.* preaching ministry of the preacher belongs to the heart of the Christian ministry. The preacher's teaching ministry is identified in Jesus' teaching and is dominant ministry within the majority of Protestant churches. Pastoral counselling as a public ministry of the preacher, deals with those who are in troubles in the light of the Word of God. The preacher as a pastor is ordained and commissioned to visit from house to house, to call upon those in need, to give spiritual counsel in due season. The preacher as administrator also is

expected to demonstrate skill in the normal functions, generally classified under the headings planning, organising and controlling.

All public ministries of the preacher as pastor (*preaching, teaching, counselling, visiting,* and *administrative ministries*) are closely related to his spirituality (especially God's glory-centred proclamation, passion to the gospel, courage to proclaim and being compelled the Spirit). Thus the preacher must maintain an intimate relationship with God for the sake of mature spirituality.

CHAPTER 6: A HERMENEUTICAL INTERACTION BETWEEN THE WORD AND SITUATIONS IN EXERCISING SPIRITUALITY: SOME GUIDELINES FOR THE PRAXIS OF THE PREACHER'S SPIRITUALITY

The question of what the preacher's spirituality means, was discussed basis-theoretically in chapter 4. In the previous chapter, that spirituality is extremely important for the preacher to carry out his ministry effectively in the world and situations in which he lives and ministers, has been discussed in the light of practice-theoretical and meta-theoretical perspectives.

Now it is necessary to suggest some guidelines for the praxis of the preacher's spirituality, namely, how does the preacher develop his spirituality? This is the main point in this chapter.

Carmody (1990:1216) says that 'There is no flourishing religious life without discipline... without discipline, growth will be spotty and virtue unreliable'. We can become a Christian in an instant, but there is no instant maturity (Powell, 1984:53). The preacher's spirituality does not become mature automatically. He must, like an athlete, exercise his spirituality. In this regard, Paul gives the junior pastor Timothy a command to train himself to be godly (I Tim. 4:7, 8). Hulse (1986:66) also states that spirituality is to be exercised and developed as a way of life.

Therefore, in this chapter some guidelines for practical spiritual discipline will be suggested for the development of the preacher's spirituality. The means by which the preacher exercises his spirituality, have already been discussed in chapter 4 (see 4.3) in the light of basis-theoretical perspectives. According to those means, the guidelines will be suggested, and will be a hermeneutical interaction between the Word and situations in exercising spirituality. Relevant data that is analysed in chapter 5, are applied to the guidelines. In this chapter, the following will be investigated in the light of practice-theoretical and meta-theoretical perspectives:

1. The meaning of spiritual discipline
2. Purpose of spiritual discipline
3. The importance of spiritual discipline
4. Practical guidelines for the development of the preacher's spirituality
5. Final conclusion on a hermeneutical interaction between the Word and situations in exercising spirituality: some guidelines for the praxis of the preacher's spirituality

6.1 THE MEANING OF SPIRITUAL DISCIPLINE

Spiritual discipline has been practiced in religions from the beginning of human history, and are found in Judaism and Christianity (Forster, 1995:311). The term 'spiritual discipline' has roots in the Bible, and has changed with the shifts of the

imperial, medieval, and modern ages. And today it has come in for reconsideration, partly due to the spiritual renewal movement of Protestantism (Carmody, 1990:1215).

Spiritual discipline as a technical term can be easily misunderstood in the sense that a human being's positive deeds might be seen to have priority over the grace of God. It is very clear, according to the Reformed tradition, that a human being's deeds cannot make him righteous. In the Reformed Church, spiritual discipline recognises the initiative of God. In other words, spiritual discipline in the tradition of the Reformed Church is rooted in the response to the grace of God (Cole, 1993:50). Thus the term spiritual discipline means the positive spiritual activities as response to God's grace for the realisation of righteousness in Jesus Christ (Lyeu, 1995:167).

To summarise, the basic concern of spiritual discipline is not a technical training for doing well in a certain ministry, but rather one's own spiritual training. In other words, spiritual discipline is not an external training to do something well, but it is rather an internal training to grow spiritually.

6.2 PURPOSE OF SPIRITUAL DISCIPLINE

Spiritual discipline's most important feature is its purpose. It aims to promote spiritual growth whether it is personal or corporate. Whitney (1991:15) says that spiritual disciplines are the habits of devotion and experiential Christianity that have been practised by the people of God since biblical times.

Carmody (1990:1215) states that spiritual discipline focus on the deliberate efforts that believers make to advance in the life of faith. Whitney (1991:15) mentions that just as there is little value in practising the scales on a guitar or piano apart from the purpose of playing music, there is little value in practising spiritual disciplines apart from the single purpose that unites them (Col. 2:20-23, I Tim. 4:8). Thus we are told in I Timothy 4:7 to discipline ourselves 'for the purpose of godliness'.

In short, for the preacher, spiritual discipline is the God-given means to make his spirituality mature. No preacher can come to spiritual maturity except through discipline. True spirituality of the preacher comes through spiritual discipline.

6.3 THE IMPORTANCE OF SPIRITUAL DISCIPLINE

Preaching is not lecturing. It is not merely the presentation of scientifically accurate materials. Of course, the preacher is concerned with the world of exegesis and hermeneutics, with structure and flow, with simplicity and rhetoric; but without spirituality he will never be, and cannot be a preacher. Moreover, his effectiveness and power as a preacher will be directly connected to his spirituality (Hulse, 1986:62).

Killinger (1985:188) also says that if ministers are hurried and thoughtless, their sermons will reflect it. If their scholarly and devotional lives are thin and impoverished, this too will show in their preaching. Shallow persons preach few deep

sermons. If, on the other hand, ministers read widely, spend adequate time in prayer and meditation, and enjoy healthy relationships with their families and other persons, their sermons are bound to reveal these facts. It is, thus, very clear that the minister's whole life, especially spiritual life, is very closely connected with his spirituality.

The only road to Christian maturity and spirituality, according to Whitney (1991:14), is to pass through the practice of spiritual disciplines. Spiritual disciplines are also channels for God's transforming grace. As the preacher places himself in the spiritual disciplines to seek communion with God, His grace flows through him and he is changed (Whitney, 1991:17). That is why spiritual discipline must become a priority for the preacher.

In short, spiritual discipline is a means of receiving God's grace which God has given us. Thus spiritual discipline promotes and develops the spiritual maturity of the preacher. As has been said, without spiritual discipline there is no spiritual growth for the preacher.

6.4 PRACTICAL GUIDELINES FOR THE DEVELOPMENT OF THE PREACHER'S SPIRITUALITY

There is by no means an exhaustive list of spiritual disciplines for Christian living. Some means for development of the preacher's spirituality are already suggested in this study (see 4.3) in the light of basis-theoretical perspectives. They are: the Word of God, prayer, worship, the Lord's Supper, fasting, and dependence on the Holy Sprit. Therefore they will be investigated in this section in the light of practice-theoretical and meta-theoretical perspectives.

6.4.1 The preacher should devote himself to maintain an intimate relationship with God by means of the Word of God

Scripture has always been central in the lives of Reformed Christians. They have rightly been called people of the Book. The language of the Bible has shaped prayers within the Reformed tradition, biblical images have been the chief inspiration for its hymnody and its exposition has been the central focus of its worship. Reformed piety is characterised by strenuous and serious attention to the Bible as the source and guide for the spiritual life (Rice, 1991:95).

As we have seen in a previous chapter, to manage postmodern world, his personality, his psychological problems, relationships, his public roles and ministries properly, the preacher absolutely needs the Word of God as a means of development of his spirituality.

6.4.1.1 The Word of God is the word of life

Paul calls the Bible 'the word of life' (Phil. 2:16). According to Blanchard (1975:167-168), it conveys us several meanings: a) *it leads men to new life*. The

Christian life begins with the new birth, and Peter says that we were 'born again, not of perishable seed, but of imperishable, through the living and enduring word of God' (I Pet. 1:23). James says exactly the same kind of thing- '(God) chose to give us birth through the word of truth, that we might be a kind of first-fruits of all he created' (Jas. 1:18). People come to know God in many different situations and circumstances, but always through the communication of the message contained in the Bible. b) *it leads men to clean life.* The Psalmist says that 'How can a young man keep his way pure? By living according to your word' (Ps. 119:9). c) *it leads men to a strong life.* In this regard, David says, 'The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure and altogether righteous'.

In all these areas, the Word of God proves itself to be 'the word of life'. The Word of God, thus, is the word of life for the preacher too. So the Word of God as the word of life is a very important means for the development of the preacher's spirituality.

6.4.1.2 The Word of God is spiritual food

It is meaningful to notice how often in the Bible the Word of God is likened to food. The Psalmist says, 'How sweet are your words to my taste, sweeter than honey to my mouth!' (Ps. 119:103). The prophet Jeremiah says, 'When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O Lord God Almighty' (Jer. 15:16). God directed Ezekiel to prophecy with the words 'Son of man, eat what is before you, eat this scroll; then go and speak to the house of Israel' (Ezek. 3:1). In resisting the devil in the wilderness, Jesus said 'Man does not live on bread alone, but on every word that comes from the mouth of God' (Mk. 4:4). Peter tells those young in the faith that 'Like new-born babies, crave pure spiritual milk, so that by it you may grow up in your salvation' (I Pet. 2:2). From the above-mentioned analogy, we can find a simple truth that food is to the physical life, and the Bible is to the spiritual life.

Powell (1984:53) states that in I Peter 2:1-1 just as a new-born baby needs and desires milk to grow physically, we need and should desire the Word of God, the spiritual food so that we may grow to spiritual maturity. Thus if the preacher is going to be a mature man spiritually, he must keep feeding on the Word of God. The Word of God, the spiritual food is an essential means for the development of the preacher's spirituality.

6.4.1.3 The Word of God is powerful

The Word of God is living and powerful, and sharper than any two-edged sword (Heb. 4:12). Schuringa (1995:184) mentions that the Word of God is living because it is His everlasting truth and it is without error.

Thomas (1986:371) says that power in heaven is God: 'you will see the Son of Man sitting at the right hand of the Mighty One' (Mt. 26:24). Power on earth is the Word of God: 'it is the power of God for the salvation of everyone who believes' (Rom. 1:16). The reason for this is that every Scripture is God-breathed (II Tim. 3:16) and God cannot lie (Tit. 1:2).

Thus the Word of God can renew and equip the preacher spiritually. Through the powerful Word of God, the preacher also is strengthened and revitalised spiritually. So the Word of God is a crucial means of the development of the preacher's spirituality.

6.4.1.4 The preacher should live with the Word of God

For the development of the preacher's spirituality, there are some ways for him to live with the Word of God. Reading, study, meditation, application and obedience to the Word of God will be focused in this section.

6.4.1.4.1 The preacher should read the Word of God

Revelation 1:3 tells us, 'Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near'. God promises that those who read and heed His Word will be blessed. Only those, however, who discipline themselves to do so, will receive those blessings.

How do we read the Word of God? Powell (1984:57) suggests that we need to read the Bible prayerfully, carefully, systematically, and trustfully. We need to read a book of the Bible through in one sitting. We need to read the same book again and again. We need to read the Bible slowly in many different translations, and to ask God to teach us what is in it. We need to take a notebook and write notes as we read. Lloyd-Jones (1981:171-172) says 'Read your Bible systematically. The danger is to read at random, and this means that one tends to be reading only one's favourite passages'. He goes on to say 'One of the most fatal habits a preacher can ever fall into is to read his Bible simply in order to find texts for sermons'. Thus the preacher should read the Bible for the bread of life, the manna provided for your soul's nourishment and well-being.

Ryle (1995:41) says that by reading the Bible we can learn what we should believe, what we should be, and what we should do. We can learn how to live with spiritual comfort. Powell (1984:57) also says that if any sincere seeker will keep an open mind and read the Bible prayerfully and slowly for a year, it is practically certain that something important will occur in his life.

In short, when the preacher reads the Word of God he hears the voice of the Holy Spirit and experiences God. Especially if he reads the Bible when he is in depression and physically tired, he will be strengthened and renewed spiritually. Thus to read

the Word of God is an essential means of the development of the preacher's spirituality.

6.4.1.4.2 The preacher should study the Word of God

Kellerman (1997B:5) says that 'a preacher should be someone who regularly studies the Word of God for his own spiritual growth'. This statement is written down by Paul in II Timothy 4:13. Paul is in prison and writing the last chapter of his last New Testament letter. Anticipating the coming of his younger friend Timothy, he writes 'When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments'. The scrolls and parchments Paul requested almost certainly included copies of the Scriptures. In his cold and miserable confinement, the godly apostle asked for two things: a cloak to wear so his body could be warmed and God's Word to study so his mind and heart could be warmed. Paul had seen Heaven (II Cor. 12:1-6) and the resurrected Christ (Acts 9:5), he had experienced the Holy Spirit's power to do miracles (Acts 14:10) and even for writing Holy Scripture (II Pet. 3:16); nevertheless, he continued to study God's Word until he died (Whitney, 1991:32). If Paul needed it, surely the preachers today need it too, and should discipline themselves to do it.

How do we study the Bible? In this regard, Watson (1984:162-163) suggests the following: a) *Rapid reading*. This helps to give a broad sweep of the Scriptures, without being trapped by favourite passages. b) *Verse and verse*. This is particularly valuable as a method for studying the epistles or a chapter in one of the Gospels. Try to read the whole epistle several times through first, in order to get the main thrust of the writer's approach; and only then begin a much more detailed study. c) *Book*. Read through the book, if possible several times and using different translations. Then jot down the main themes in the book. Next, take one theme at a time and see how the writer develops it. d) *Topical*. This may be either a word-study; or thematic study. e) *Character*. The Bible is refreshingly honest about all the characters. This is useful spiritually for all who study the Bible. On the other hand, Stott (1983:182-187) says that Bible study should have at least three characteristics: a) It must be *comprehensive*. b) It must also be studied with *an open-mind*. c) It needs to be done *expectantly*.

Powell (1984:57-58) states that the difference in reading the Bible and studying the Bible is like the difference between water-skiing and scuba diving. When we water-ski we just skim across the top of the water and enjoy the beauty of what we can see as we skip by. When we scuba dive, we go down deep into the water and see things that you never dreamed were there. Reading the Word of God can be enjoyable, but studying the Word of God can be more profitable. In fact, if we will go down deep into it we will discover a beauty and a treasure that will bless our life forever. Thus studying the Bible is essential for spiritual maturity.

To carry out effectively his preaching and teaching ministries, studying the Bible is necessary for the preacher. Especially in order to manage people in postmodern

world, the preacher should also study the Word of God. As we have seen, studying the Bible leads the preacher to the spiritual depths of God's grace (Bridges. 1983:51). Thus it is an important means of the development of the preacher's spirituality.

6.4.1.4.3 The preacher should meditate on the Word of God

Even among believers, the practice of meditation is often more closely associated with yoga, transcendental meditation, relaxation therapy, or the New Age Movement. Because meditation is so prominent in many spirituality counterfeit groups and movements, some Christians are uncomfortable with the whole subject and suspicious of those who engage in it. But we must remember that meditation is both commanded by God and modelled by the Godly in Scripture.

Whitney (1991:43-44) states that while some people advocate a kind of meditation in which you do your best to empty your mind, Christian meditation involves filling your mind with God and truth. For some people, meditation is an attempt to achieve complete mental passivity, but biblical meditation requires constructive mental activity. Worldly meditation employs visualisation techniques intended to create your own reality. However instead of creating our own reality through visualisation, Christians link meditation with prayer to God and responsible, Spirit-filled human action to effect change.

Thus we can define Christian meditation as deep thinking on the truths and spiritual realities revealed in Scripture for the purposes of understanding, application, and prayer. Meditation goes beyond reading and studying as a means of taking in God's Word.

How do we meditate on the Word of God? Whitney (1991:48-51) suggests the following guidelines: a) *Select an appropriate passage.* b) *Rewrite it in your own words.* This practice helps us to focus our attention to the matter at hand, while stimulating our flow of thinking. c) *Look for applications of the text.* Ask yourself, How am I to respond to the text? d) *Pray through the text.* The Holy Spirit is the Great Guide into the truth (Jn. 14:6). e) *Do not rush- Take time.* Read less (if necessary) in order to meditate more.

Powell (1984:54) says that meditating the Word of God will give us spiritual strength and guidance in the hour of decision making and wisdom in the hour of opportunity. Especially in the situations of the preacher's burnout and loneliness meditating the Word of God will help him properly. Thus meditation is a powerful means of the development of the preacher's spirituality.

6.4.1.4.4 The preacher should apply the Word of God

The Bible encourages us to apply the Word of God, 'Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at

himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it -- he will be blessed in what he does' (Jas. 1:22-25). Pithy and powerful is Jesus' similar statement, 'Now that you know these things, you will be blessed if you do them' (Jn. 13:17).

These verses tell us there can be a delusion in hearing God's Word. Without minimising the sufficiency of Scripture nor the power of the Holy Spirit to work through even the most casual brush with the Bible, we can frequently be deluded about the Scripture's impact on our lives.

Watson (1984:164-165) suggests some guidelines for applying the Word of God: a) *Apply the Word of God to shape your life*. If we are to stand firm against the steady pressure of the world through advertising and events of every day, we need to saturate our minds and hearts with the Word of God. b) *Apply the Word of God to overcome temptation*. Learn the lesson from Jesus, who overcame all the attacks of Satan in the wilderness by driving him away with the sword of the Spirit, which is the Word of God. c) *Apply the Word of God to guidance*. d) *Apply the Word of God to help others*. Use the Word of God also when people need encouragement, comfort, rebuke, instruction, and hope.

Powell (1984:60) says that there are many people cruising from church to church, form Bible conference to Bible conference, filling notebook after notebook, wearing out Bible after Bible, who are still some of the crankiest, fussiest, most irresponsible people you meet. Why? Because they do not apply what they hear or learn. Thus it is necessary to apply properly the Word of God for spiritual changes and renewals.

Preaching is never separated from the preacher's life. In the postmodern era, especially the preacher needs to apply the Word of God properly to postmodernism, the NAM, and Neo-paganism for his effective ministry. Furthermore, the preacher also absolutely needs to apply the Word of God to himself in order to change and develop his personality. Thus applying the Word of God is an essential means for the development of the preacher's spirituality

6.4.1.5 Conclusion

The following conclusions can be drawn about the practical guidelines for the development of the preacher's spirituality, namely the preacher himself to maintain an intimate fellowship with God *by means* of *the Word of God*:

*   The Word of God is 'the word of life'. It gives the preacher new life, clean life and a strong life spiritually.

*   The Word of God is 'spiritual food'. It helps the preacher to grow spiritually in the grace of God.

* The Word of God is powerful so that it strengthens and renews the preacher spiritually.

* The preacher should always live with the Word of God for his spiritual maturity. For this reason, the preacher should practice with the Word of God as follows:

  - The preacher should *read* the Word of God.
  - The preacher should *study* the Word of God.
  - The preacher should *meditate* the Word of God.
  - The preacher should *apply* the Word of God.

* The preacher becomes mature spiritually through the Word of God. Thus the Word of God is an important means of the development of the preacher's spirituality. The preacher should devote himself to maintain an intimate fellowship with God by means of the Word of God.

6.4.2 The preacher should devote himself to maintain an intimate communication with God by means of prayer

Whitney (1991:61) says that God has not only spoken clearly and powerfully to us through Christ and the Scriptures, He also has a *very large ear* continuously open to listen us. He will hear every prayer of His children, even when their prayers are weaker than a snowflake. That is why, concerning the spiritual discipline of the preacher, prayer is very important together with the Word of God

The preacher should practice prayer as a means of developing his spirituality in order to manage psychological problems, his personality, relationships, roles, and ministries as have been discussed in the previous chapter.

6.4.2.1 Prayer is a channel of communication with God

Hulme (1990:937) says that prayer is communication with God. According to him, Christian prayer is viewed as a dynamic form of communion of believers with God.

Thyberg (1995:16-17) defines prayer as the investment of ourselves in a relationship with an unseen God who works in ways that we cannot understand. Hulse (1986:83) says that 'one important feature of prayer is that it is expressing dependence upon God'.

If there is a warm, living relationship with God, there will also be regular conversation (Deenick, 1994:7). In this statement, prayer is defined as regular conversation with God. Luther (quoted by Brownson, 1996:85) defines prayer as 'the life-breath' of genuine religion.

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On one hand, De Klerk (1988:137) says that prayer is to enter in God's sanctuary spiritually and is to speak to God directly. Prayer is also a confession of the person praying and is the most important part of his thankfulness to God.

Dalrymple (1987:213) mentions that prayer is always a response to the prior initiative of God. God first approaches us and we respond. Prayer is our response to the revelation of God. Brownson (1996:47) also says that 'prayer in the Bible is not primarily a human quest, but rather a response to God's gracious word'.

According to the above definitions, it is very clear that prayer is meant for a close relationship with God. Prayer is an essential channel through which believers ask, thank and respond to God. Thus prayer is a means of the development of the preacher's spirituality.

6.4.2.2 Why to pray

Watson (1984:118) explains that there are two reasons why we pray. We are not God, but man. Man, created in the image of God, is meant to live in complete and constant dependence upon his Creator. The essential nature of sin is independence: We live our own lives our own way, doing our own things. Consequently, God's image in us is sullied and scarred. If we want that image to be restored, we need to turn from our sins, trust Jesus as our Saviour, and live in total dependence upon God- a dependence marked by prayer.

Hulme (1990:941) speaks about four reasons why we pray. First, to facilitate healing-in body, mind, spirit, and in marital and family relationships. Prayer is one of the means of God's healing.

Second, to support the context of meaning in affliction, when a sense of meaning is often lost or threatened. In the day of trouble we chafe at the limits of the world of nature, feeling cramped by the confines of sensory perception. Doubts about providence plague the believer, 'where is God in all of this pain?' Prayer is an exercise in the belief in providence. It supports our search for meaning in suffering, especially if it is recognised that God feels our pain even as Jesus endured it on the cross. Though God may not will pain, Christian faith holds that there is a redemptive potential in suffering. Prayer is a way of actualising it.

Third, to direct us to God as sons and daughters of God. Prayer assists us to be still - comforted and secure- in the knowledge of God's Being and Presence (Ps. 46:10). It is an antidote to stress in highly stressful situations.

And fourthly, to energise our faith.

In short, the goals for which we pray, are: to facilitate healing, to support people in affliction, to direct to God, and to energise our faith. In connection with the goal of prayer, the preacher is supplied spiritual strength through prayer. If he prays when he

faces psychological burnout and loneliness, he will be recovered spiritually again. Thus prayer is an important means of the development of the preacher's spirituality.

6.4.2.3 How to pray

One of the most significant requests His disciples ever made to Jesus was when they asked him 'Lord, teach us how to pray' (Lk. 11:1). Today every honest Christian would admit to the same need (Blanchard, 1975:174). There are various ways to pray. However form the example and teaching of Jesus, we can get some important characteristics of effective prayer. In this regard, Watson (1984:121-129) suggests some ways as follows:

1) *Humility*. There is only one way into the presence of God. That is through the blood of Jesus. We cannot approach God's throne at all until we have confessed all known sin, and have found God's forgiveness and cleansing through the death of His own Son. Even then, we still need the help and inspiration of the Holy Spirit who gives us 'access to the Father' (Eph. 2:18). We need, thus, humility when we pray.

2) *Reality*. The glorious fact about prayer is that we do not have to pretend to God. He knows all about us anyway. He simply wants us to share every part of our lives with Him, and that includes our fears and failings, our moods and emotions, our thoughts and anxieties- everything, even those things of which we are deeply ashamed. When we keep nothing back from God, our prayer becomes real.

3) *Sympathy*. We may sometimes think that our failure in prayer is due to lack of faith. However perhaps more often we fail through lack of sympathy or compassion. Jesus was repeatedly moved with compassion when he saw the enormous needs of sinful, suffering men and women. Such compassion naturally leads to pray. If we have God-given compassion for others, our faith will grow for them much more as we pray.

4) *Expectancy*. When we ask for something in prayer, we should start looking the answer and expect God to work. God is able to do far more abundantly than all that we ask or think (Eph. 3:20). God wants us to pray believing that He is going to answer our prayers.

5) *Persistency*. We should remember that the words 'ask', 'seek' and 'knock' in Mt. 7:7-8 in the original language of the text are in the present continuous tense. This means we must pray persistently (Whitney, 1991:76). In this regard, George Muller (quoted by Steer, 1975:310) says that 'the great fault of the children of God is, they do not continue in prayer; they do not go on praying; they do not persevere'.

6) *Unity*. United prayer is strongly encouraged in the New Testament, as well as personal prayer. Jesus promised that He would be present in special power whenever two or three of His disciples met for prayer (Mt. 18:20). The early church were always praying together, devoting themselves to prayer. In this way, we encourage

one another, stimulate faith, identify ourselves as members of the body of Christ, and bring spiritual gifts to build each other up in Him.

In conclusion, the preacher should pray with symphathy for the people in postmodern thoughts (postmodernism, the NAM and Neo-paganism). He should also practice united prayer with his congregation and colleagues for healthy relationships. Thus prayer is a means of the development of the preacher's spirituality.

6.4.2.4 Conditions for prayer

The Bible refers to certain conditions for prayer. If conditions for prayer are bad, then our prayer will be hindered or ineffectual. Kennedy (1973:41-44) suggests the following conditions.

1) We must have *a right relationship with God* before we can expect that our prayer will be heard and answered. This means that we must be persons who are saved, not lost. Before God can grant us our requests, we must be His children, not children of the devil.

2) We must have *a right relationship with others* if we are to know a vital, powerful prayer life. Jesus says, 'if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother' (Mt. 5:23-24). When all is well between us and our family, between us and our colleagues and congregation, then we can expect our prayer life to thrive.

3) We must be *free of unconfessed sin*, if we want God to hear our prayers. The Bible says, 'If I regard iniquity in my heart, the Lord will not hear me' (Ps. 66:18). Unconfessed sin will always close God's ears to our prayers, just as confession will remove hindrances to our prayer life.

4) When we pray we must ask *in faith*. The Bible says, 'But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind' (Jas. 1:6). This is a very clear statement that we must pray in faith.

5) We must ask *according to God's will*. As Christians, we have power in prayer when we can honestly pray, 'not my will, but yours be done' (Lk. 22:42).

To conclude, in connection with this dimension of prayer it is very important for the preacher to have good relationships with others (family, colleagues and congregation) as have been discussed in this study (see 5.5). Thus prayer which strengthens the preacher's relationships with others is a means of the development of his spirituality.

6.4.2.5 Prayer is more important than ministry

Thyberg (1995:16) says that unfortunately the ministry of prayer is often the most neglected ministry of Christian leader. Because Christian leadership entails so many responsibilities that are publicly discharged in the community of faith, there is a strong temptation to focus efforts on the things that are seen by others rather than the things that are seen by God. The focus of attention in most churches is usually on how well the pastor is doing in the pulpit, rarely on how well he is doing in the prayer closet.

Praying is, however, more important than preaching. Prayer should get top priority. That was true of Jesus Christ, who spent a large part of His ministry in prayer. Jesus' miracles so astonished the crowd that the whole city gathered at the door. The next morning, Jesus arose early and went to a secluded place to pray. Peter and some of the other disciples interrupted Him, saying, 'Everyone is looking for you!' (Mk. 1:37). Jesus said to His disciples, 'Let us go somewhere else -to the near villages- so I can preach there also. This is why I have come' (Mk. 1:38). Because He had other responsibilities, He had left the multitude disappointed. He refused to let the crowd dictate His schedule. To Jesus, prayer in the morning hours was more important than ministry. Prayer is not the preparation for the work, it *is* the work. If our prayer life is mediocre or inconsistent, our first priority is to set aside time for prayer (Lutzer, 1987:118).

Packer (1987:32) says that the godly pastor's heart is in prayer. Prayer to him is his chief work. This statement is echoed by Shucksmith (1998:152) when he says that among the requirements of a 'successful' pastor, the chief is the private and personal life of prayer.

Ryle (1995:40) mentions that 'true Christian experience begins in prayer; it flourishes in prayer; and it decays with the neglect of prayer. Prayer is a kind of spiritual pulse - by it you may know whether you are spiritually healthy or not. Be watchful over your prayer life'.

In short, for the preacher prayer is more important than his public ministries (preaching, teaching, counselling, visiting, and administration ministry) as has been discussed in this study (see 5.8). The preacher can definitely reach to spiritual maturity through prayer. Thus prayer is an essential means of the development of the preacher's spirituality.

6.4.2.6 The preacher becomes mature spiritually through prayer

Jesus grew in wisdom and stature, and in favour with God and man (Lk. 2:52). Christian should also grow spiritually to the whole measure of the fullness of Christ (Eph. 4:13). Through the practice of prayer, a Christian can be mature spiritually (Stone, 1995:684).

Spiritual growth in prayer, according to Dalrymple (1987:214), comes when the prayers of petition, thanks, sorrow and praise coalesce into one single relationship to God. The person praying dwells upon the reality of God himself, present to the one who prays. In this intimate relationship with God, the preacher grows spiritually in the grace which God gives.

In his private prayer, he can expresses deep and unspoken anxieties, fears, pain and struggles, then he find peace, comfort, reassurance, forgiveness, joy, love, and most of all, intimacy with God (Thyberg, 1995:15). Therefore his inner injuries are cured clearly and he becomes mature spiritually.

Prayer keeps trusting God for everything, opens the way for the Holy Spirit to transform the preacher into the image of Jesus, and enables him to touch the lives of others whom he meets (Watson, 1984:118).

In short, the preacher can reach to his spiritual maturity through prayer. Especially for the effective performance of the preacher's roles as soul-carer, reconciler, and comforter, he should be mature spiritually through prayer. Thus prayer is a crucial means of the development of the preacher's spirituality.

6.4.2.7 Conclusion

The following conclusions can be drawn about practical guideline for the development of the preacher's spirituality, namely the preacher should devote himself to maintain an intimate communication with God *by means of prayer*:

* Prayer is an essential channel through which believers ask, thank and respond to God.

* The goal of prayer is to facilitate healing, to support people in affliction, to direct to God, and to energise our faith.

* The preacher should pray in humility, reality, symphathy, expectancy, persistency, and unity.

* Conditions for prayer are: to have a right relationship with God and others, to be free of unconfessed sins, to ask in faith, and to ask according to God's will.

* For the preacher, praying is more important than ministry. Prayer is not the preparation for the work, it *is* the chief work. Prayer should get top priority in the life of the preacher.

* The preacher becomes mature spiritually through the practice of prayer. Thus prayer is an essential means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate communication with God by means of prayer.

6.4.3 The preacher should devote himself to maintain an intimate relationship with God by means of worship

Rice (1991:188) says that one of the most important public means of grace is worship in the Christian community. As we participate in worship we open ourselves to the leading of God's Holy Spirit. Gathering with other believers to praise God, to hear God's Word being read and interpreted, to pray, and to offer our lives in dedication to God's service, we are letting down our barriers to God. We consciously expose ourselves to the strength of the corporate community of faith. We subject ourselves to the power of encouragement that we receive from others and to the presence of God in the Word, spoken, preached, sung, and enacted in the sacraments. Therefore it is very important for the preacher to take part to worship God for the sake of his spiritual maturity.

6.4.3.1 What is worship?

Martin (1976:10) states that the term 'worship' comes into our modern speech from the Anglo-Saxon *weorthscipe*. This later developed into *worthship*, and then into *worship*. It means, 'to attribute worth' to an object. Thus in Christianity, the term worship means 'to worship God, to ascribe to Him supreme worth, to magnify His worthiness of praise', for He alone is worthy.

As the Holy and Almighty God, the Creator and Sustainer of the Universe, the Sovereign Judge to whom we must give an account, He is worthy of all the worth and honour we can give Him and then infinitely more (Whitney, 1991:81). It is, therefore, noticeable that how those around the throne of God in Revelation 4:11 and 5:12 addressed God as 'worthy' of so many things.

Hoon (1971:77) says that Christian worship is God's revelation of himself in Jesus Christ and man's response, or a twofold action: that of God to the human soul in Jesus Christ and in man's responsive action through Jesus Christ. Through His word, God discloses and communicates his very being to man. The key words in Hoon's understanding of Christian worship seem to be 'revelation' and 'response'. At the center of both is Jesus Christ, who reveals God to us and through whom we make our response. It is a reciprocal relationship: God takes the initiative in addressing us through Jesus Christ and we respond through Jesus Christ, using a variety of emotions, words and actions.

According to Hoksbergen (1996:17), worship is a gathering of believers who come into the presence of God for united acts of worship. Furthermore, worship is a gathering in which God's people hear the Word of the Lord, and worship must give God's people opportunities to respond to the Word of the Lord. In worship, believers encounter God, see themselves as He sees them and begin to view others through the eyes of God (Music, 1992:28).

In short, worship can be defined as the time in which the children of God encounter the living God. In connection with the definition of worship, the preacher as worship-leader (see. 5.6.1) can become spiritually mature by encountering the living God and responding to Him during a communal worship. It is absolutely necessary for the preacher as worship-leader to encounter God. Worship, thus, is an essential means of the development of the preacher's spirituality.

6.4.3.2 Why do we worship?

Deddens (1993:13) states that 'when we worship, we want to bring God the Lord the honour that is due to His name. Let us never forget that worship is intended to honour and praise His great name!' He (1993:168) goes on to say that 'when we extol God's love and mercy through the reading and preaching of His Word and our response to it, through song and sacrifice and prayer, let everything we do and say point to Him, to whom belongs all honour and glory in our worship!' Thus God's honour and glory, according to Deddens, must be the first and highest goal of worship.

Yet worship is also designed to help us. Our gathering together as God's people ought to encourage us and build up our faith. Writing to the Corinthians Paul emphasised that worship should be edifying. Since they were eager to have spiritual gifts he urged them to 'try to excel in gifts that build up the church' (I Cor. 14:12). All that occurs in the church service 'must be done for the strengthening of the church' (v. 26).

Haverland (1991:13) says that in all the discussions of worship we must keep two goals in mind. We come together not to entertain or be entertained, not to go through familiar motions nor to receive an emotional shot-in-the-arm. No, we come together to worship Him who is worthy to be praised, and to be edified and strengthened in our faith. These two are very important goals of worship.

In short, the goal of the worship is to honour and glorify God, and at the same time to encourage believers in faith. With this goal of worship the preacher should manage postmodernism, the NAM, and Neo-paganism in the broken world because they seek for the glory of human beings. The preacher must remember the goal of worship so that he can meet God the Lord in the midst of his worship participation sincerely, and then his spirituality can be mature through the intimate relationship with God. Thus worship is an important means of the development of the preacher's spirituality.

6.4.3.3 The worshipper and spirituality

Rice (1991:189-190) mentions that the discipline of worship establishes a rhythm to life. The pattern of examining our lives with others in the family of faith is important for our spiritual development. We have the opportunity each week to be addressed by Scripture and to be supported and upheld by those around us who share our faith and also share our struggles to try to live faithfully. This community keeps us from a loss of identity. It helps us keep the channels in ourselves open to God. It assists us in

remembering the sacred story in the midst of the incessant noise of other stories, and to apply it to our lives.

Webber (1994:82) says that worship is a dramatic enactment of a meeting with God. God and His people encounter each other as the story of God's work in Jesus Christ is retold through recitation of the Word, the dramatisation of His death, and the response of His people. In these actions the Gospel is enacted again and again, and the people experience anew the good news which nourishes and encourages them in their faith.

Renewal churches now recognise that worship makes a direct impact on the spiritual development of each worshipper (Webber, 1994:255). Contemporary liturgists and worship leaders recognise the priority of worship for faith and behaviour. The ancient maxim (the rule of prayer is the rule of faith) points to the truth now being recovered that worship shapes faith and behaviour. As the church worships, so it believes and so it behaves. This means that the church must pay attention to the way its worship shapes faith and practice.

Whitney (1991:91) states that 'the spiritual discipline of publicly and privately worshiping God is one of the means He has given us to receive the grace to grow in Christlikeness. As we grow stronger in the worship of God, we grow stronger in the likeness of Christ'. Music (1992:28) also says that 'worship renews and refreshes, raises the consciousness, and heightens the perception of both the spiritual and material worlds'.

To conclude, through the procedure of worship (the reading of Scripture, preaching, the sacraments, the blessing or benediction, the confession of sins, the confession of faith, prayers, songs, and offerings), especially the preacher who has psychological problems (burnout, stress, conflict, depression and loneliness), is recovered and becomes spiritually mature. Thus worship is a crucial means of the development of the preacher's spirituality.

6.4.3.4 How to worship?

Public worship in the Scripture is always defined by the visible and tangible characteristics: the people assemble to remember, anticipate, and celebrate through particular acts of worship. The Scripture, however, goes deeper than the outward acts of worship and prescribes the inner, heartfelt response of the people of God to God. God wants more than ritual. God wants the worship of the inner person (Webber, 1994:29).

The most profound passage on how to worship in the New Testament is John 4:23-24. There Jesus said, 'Yet a time is coming and has now come when the true worshippers will worship the Father *in spirit* and *truth*, for they are the kind of worshippers the Father seeks. God is Spirit, and his worshippers must worship *in spirit* and *truth*'.

This means that God is not flesh and bone, nor is He emotion and feeling. He is not on a mountain or in a city. He is everywhere and anywhere. He is spirit. He is utterly different from us in His being. We have no experience of any one who can compare to Him. He is wholly unlike us. He does not offer us some option that is always open to us to take. He is present in His own realm, totally self-sufficient and self-integrated, in need of nothing that any creature can bring to Him, dependent upon no support system at all. The Father, Son and Holy Spirit is spirit, and the way man can come to Him is to worship in spirit and truth (Thomas, 1987:2).

To worship God in spirit is to worship from the inside out. It means to be sincere in our acts of worship. No matter how spiritual the song we are singing, not matter how poetic the prayer we are praying, if it is not sincere then it is not worship, it is hypocrisy (Whitney, 1991:83). To worship God in truth is that the response of the heart must be in accord with the revelation which God has given to us of Himself in His Word. Just as simplicity is the safeguard of our inner life, so Scripture is the fountain of truth (Richards, 1987:6).

In conclusion, worship in spirit and in truth is strongly required by the preacher because he is the soul-carer and reconciler (see 5.6.2 and 5.6.3). When the preacher worships God *in spirit* and *in truth*, his spirituality can really be matured. Worship, thus, is an important means of the development of the preacher's spirituality.

6.4.3.5 Conclusion

The following conclusions can be drawn about the practical guideline for the development of the preacher's spirituality, namely the preacher should devote himself to maintain an intimate relationship with God *by means of worship*:

* Worship can be defined as the public time in which the children of God encounter the living God.

* The goal of worship is to honour and glorify God, and at the same time to encourage believers in faith.

* Worship makes a direct impact on the spiritual development of each worshipper including the preacher as worship-leader.

* Every worshipper should take part in worship *in spirit* and *in truth* because God is spirit.

* The preacher becomes mature spiritually through worshipping in spirit and truth. Thus worship is an essential means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate relationship with God by means of worship.

6.4.4 The preacher should devote himself to maintain intimate communion with God by means of the Lord's Supper

Osterhaven (1984:653) says that the setting for the institution of the Lord's Supper was the Passover meal that Jesus celebrated with his disciples in remembrance of the deliverance of Israel from Egypt (Mt. 26:17; Jn. 13:1; Ex. 13:1-10). In calling the bread and wine his body as his body and blood, and saying, 'Do this in remembrance of me', Jesus was naming himself the true lamb of the Passover whose death would deliver God's people from the bondage of sin. Paul writes, 'Christ, our paschal lamb, has been sacrificed' (I Cor. 5:7; cf. Jn. 1:29).

Thus it is valuable to investigate the Lord's Supper as a means of the development of the preacher's spirituality because the bread and wine are true spiritual foods.

6.4.4.1 The Lord's Supper is a special means of God's grace

Martin (1982:166) states that the Lord's Supper is a special means of grace, not a means of special grace. Rice (1991:190) also says that the Lord's Supper including the baptism is a public means of grace. The Lord's Supper deserves a special place in Reformed spirituality. It is no accident that all the confessional documents of the Reformed tradition give considerable attention to the Lord's Supper. The Heidelberg Catechism, speaking of the manner in which faith originates, says: 'The Holy Spirit creates it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy Sacraments' (Williamson, 1993:114). This confirmation of faith is necessary for us amid the uncertainties and doubts into which we are cast, and gives the sacraments an essential role to play in our spiritual lives.

Thus it is necessary for the preacher as comforter, counsellor, and preacher to take part in the Lord's Supper, which is a special means of God's grace. Through the Lord's Supper the preacher becomes spiritually mature. Therefore, the Lord's Supper is an important means of the development of the preacher's spirituality.

6.4.4.2 The meaning of the Lord's Supper

Various groups use a variety of names for both halves combined: 'eucharist' or 'Lord's Supper (I Cor. 11:20), 'breaking of bread' (Acts 2:46; 20:7), 'divine liturgy', 'holy communion', 'holy Qurbana', and 'Lord's memorial' (White, 1991:219). Whatever the name, the meaning and content throughout Christianity are the same.

The Heidelberg Catechism (Lord's day 28, Q. 76) captures the meaning of the Lord's Supper in these words:

Q. What does it mean to eat the crucified body of Christ and to drink His shed blood?

> It is not only to embrace with a trusting heart the whole passion and death of Christ, and by it to receive the forgiveness of sins and eternal life. In addition,

it is to be so more and more to his blessed body by the Holy Spirit dwelling both in Christ and in us that, although he is in heaven and we are on earth, we are nevertheless flesh of his flesh and bone of his home, always living and being governed by one Spirit, as the members of our bodies are governed by one soul.

Each person who has ever participated in the sacrament of the Lord's Supper knows that there is a special sense of the Divine presence in the action of the breaking of the bread and pouring of the wine. We do something tangible, and in the action we are made aware of our relationship to Christ in a way that may be more concrete than at other times (Rice, 1991:192).

Webber (1994:245) states that Calvin's emphasis on the Lord's Supper is on what it is and what it's effects are. What it is may be best expressed in words such as *sign, witness, testimony*. In these ways the bread and wine signify what Christ has done. What the bread and wine's effect is, is best expressed in the terms *participation* or *communion* (I Cor. 10:46).

The Lord's Supper is not only a sign of the love that Christians ought to have for themselves and one another; but it is a sacrament of our redemption by Christ's death. In so much it is rightly, worthily and faithfully received, we know that the bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ (Barclay, 1967:90). Thus the Lord's Supper is the church's celebration of Christ's death and resurrection and anticipation of the new heaven and the new earth (Webber, 1994:249).

Reflection on Christ's death is the basic spiritual strength to carry out his all ministries (preaching, teaching, counselling, visiting and administration) and all relationships with family, congregation, and colleagues. Through the Lord's Supper the preacher is renewed and revitalised spirituality. Thus the Lord's Supper is an essential means of the development of the preacher's spirituality.

6.4.4.3 The Lord's Supper and spirituality

Webber (1994:256) says that spirituality is gaining a new empowerment through the recovery of the resurrection motif of the Lord's Supper. While contemplation of the death of Christ is still a part of the Lord's Supper, the recovery of the power of the resurrection celebrated in the Lord's Supper empowers the Christian to live a new life. The resurrection offers the power of Christ to enable the Christian to overcome evil and live a holy life. This is particularly true when the message of communion songs and the anointing with oil for healing and empowerment are experienced during the reception of bread and wine.

The Lord's Supper is an occasion for deepening our faith, because in the eating and drinking we encounter the living Christ (Rice, 1991:191). Calvin believed, with no hesitation, that Christ was truly present in the holy meal. He summarised his

argument in these words: 'Our souls are fed by the flesh and blood of Christ in the same way that bread and wine keep and sustain physical life. For the analogy of the sign applies only if souls find their nourishment in Christ- which cannot happen unless Christ truly grows into one with us, and refreshes us by the eating of his flesh and the drinking of his blood' (Calvin, 1977:1370). In the sacrament we are united with Christ in spiritual union.

To conclude, the Lord's Supper is a special means to renew us in faith and sustain in faithfulness. A special application of this dimension of the Lord's Supper is that by participating in the Lord's Supper the preacher can change and develop his personality. And he can also build up his spiritual maturity through the Lord's Supper. Thus the Lord's Supper is a true means of the development of the preacher's spirituality.

6.4.4.4 Conclusion

The following conclusions can be drawn about the practical guideline for the development of the preacher's spirituality, namely the preacher should devote himself to maintain an intimate communion with God *by means of the Lord' Supper*:

*   The Lord's Supper is a special means of God's grace, which was established by Jesus Christ the Saviour.

*   The Lord's Supper is the church's celebration of Christ's death and resurrection and anticipation of the new heaven and the new earth.

*   The Lord's Supper empowers Christians to live a new life. It strengthens and refreshes believers' faith because by the eating and drinking we encounter the living Christ again.

*   The preacher becomes mature spiritually through the Lord's Supper coming from God. Thus the Lord's Supper is an essential means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate relationship with God by means of worship.

6.4.5 The preacher should devote himself to maintain an intimate relationship with God by means of fasting

The fifth practical guideline for the development of the preacher's spirituality is fasting. Christians in a gluttonous, denial-less and self-indulgent society may struggle to accept and to begin the practice of fasting. We, however, cannot overlook its biblical significance. Fasting is an important means of spiritual discipline. Most of Christians dare not overlook fasting's benefits in the disciplined pursuit of a Christlike life (Whitney, 1991:152).

6.4.5.1 What is fasting?

A biblical definition of fasting is a Christian's voluntary abstinence from food for *spiritual purposes* (Whitney, 1991:152). Fasting, according to Muddiman (1992:773), is the deliberate, temporary abstention from food for *religious reasons*. He (1992:773) further says that 'in the biblical material, fasting is total abstention, and is thus to be distinguished both from permanent food restrictions, like those against unclean animals, and also from occasional abstention from certain foods, like meat on Fridays, a practice adopted by the later Christian Church'.

There is a broader view of fasting that is often overlooked. This is the approach Richard Foster takes when he defines fasting as 'the voluntary denial of a normal function for the sake of intense spiritual activity' (Neff, 1987:300). So then, fasting does not always deal with abstinence from food. Sometimes we may need to fast from involvement with other people, or from the media, from the telephone, from talking, from sleep, etc., in order to become more absorbed in a time of *spiritual activity*.

Lloyd-Jones (1960:38) concurs with this wider definition of fasting: 'to make the matter complete, we would add that fasting, if we conceive of it truly, must not only be confined to the question of food and drink; fasting should really be made to include abstinence from anything which is legitimate in and of itself for the sake of some special spiritual purpose. These are many bodily functions which are right and normal and perfectly legitimate, but which for special peculiar reasons in certain circumstances should be controlled. That is fasting. There, I suggest, is a kind of general definition of what is meant by fasting'.

In short, fasting can be defined the voluntary denial of a normal function for the sake of intense spiritual activity. In connection with a special application of fasting, it is necessary for he preacher to fast for his soul-carer role and his preaching ministry. Fasting gives the preacher spiritual strength and vitality. Thus fasting is an important means of the development of the preacher's spirituality.

6.4.5.2 The importance of fasting

With the Reformation, the attitude to return to the Bible as the only source of faith and practice, a large section of Christendom extricated itself from the estimations of fasting that prevailed during the Middle Ages. So Protestant Christianity today may have gone to the extreme of almost totally disregarding what the New Testament says about fasting (Mitchell, 1990:468).

Whitney (1991:152) says that 'Christians in a gluttonous, denial-less, self-indulgent society may struggle to accept and to begin the practice of fasting. Few disciplines go so radically against the flesh and the mainstream of culture as this one. But we cannot overlook its biblical significance. Of course, some people, for medical

reasons, cannot fast. But most of us dare not over-look fasting's benefits in the disciplined pursuit of a Christlike life'.

It is noticeable that fasting is mentioned in Scripture more times than even something as important as baptism (about seventy-seven for fasting to seventy-five for baptism) (Whitney, 1991:151). In the New Testament we read about Anna serving God with fasting (Lk. 2:37). Certain demons could be cast out only by fasting (Mt. 17:21). Paul fasted following his vision on the road to Damascus (Acts 9:9). Cornelius was fasting before his vision (Acts 10:20). The sending of Barnabas and Saul out on the first missionary journey was preceded by fasting (Acts 13:2, 3). Paul claims to be approved to the church in fasting (II Cor. 6:5).

Jesus also fasted (Mt. 4:2) and expected that his disciples would keep fasts, along with the other two important Jewish disciplines, prayer and giving (Mt. 6:1-18). He inherits and therefore assumes all the Old Testament understanding concerning this discipline, re-emphasising the warning of Is. 58:1-5 against hypocrisy. Self-display and self-righteousness, as portrayed by the Pharisee in Jesus' parable (Lk. 18:9-14), are rejected, as well as the constant Jewish practice of sackcloth and ashes (Mt. 6:16-18) (Forster, 1995:377).

Whether from motives of asceticism, or purification or mourning or supplication, fasting occupies an important place in Christian spirituality. Fasting is one of the essential acts which expresses man's humility, hope and love to God (Girard, 1977:166).

To conclude, fasting occupies an important place because it strengthens the relationship with God spiritually. And it is one of the essential acts which practices spirituality in Christian spirituality. Fasting is effective for the preacher to overcome his psychological problems (burnout, depression, etc.). Thus fasting is a very important means of the development of the preacher's spirituality.

6.4.5.3 The purpose of fasting

There is more to a biblical fast than abstaining from food. Without *a spiritual purpose*, fasting is just a weight-loss. It is also important to notice that the purpose is not to earn God's favour. We cannot use fasting as a way to impress God and earn His acceptance. We are made acceptable to God through the work of Christ Jesus, not our work. Fasting has no eternal benefit for us until we have come to God through repentance and faith.

There are many purposes for fasting given in Scripture. In this regard, Whitney (1991:157-170) mentions some purposes as follows:

1) To strengthen prayer- Calvin (1977:1242) states that 'whenever men are to pray to God concerning any great matter, it would be expedient to appoint fasting along with prayer'. There is something about fasting that sharpens the edge of our intercessions

and gives passion to our supplications. So it has frequently been used by the people of God when there is a special urgency about the concerns they lift before the Father. When Ezra was about to lead a group of exiles back to Jerusalem, he proclaimed a fast in order for the people to seek the Lord earnestly for safe passage. They were to face many dangers without military protection during their nine-hundred-mile journey. This was no ordinary matter to be brought to God in prayer. 'So we fasted and petitioned our God about this', says Ezra 8:23, 'and he answered our prayer'.

2) To seek God's guidance- There is a biblical precedent for fasting for the purpose of more clearly discerning the will of God. According to Acts 14:23, before Paul and Barnabas would appoint elders in the churches they founded, they first prayed with fasting to receive God's guidance. Fasting does not ensure the certainty of receiving clear guidance from God. Rightly practised, however, it does make us more receptive to the One who loves to guide us (Whitney, 1991:159).

3) To seek deliverance or protection- One of the most common fasts in biblical times was a fast to seek salvation from enemies or circumstances. The best known co-operative fast in Scripture is likely the one in Esth. 4:16. It was called by Queen Esther as a part of her appeal to God for protection from the king's wrath. She planned to enter the court of King Xerxes uninvited in order to appeal to him for the protection of the Jews from mass extermination. She said to her uncle Mordecai, 'Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish'.

4) To express repentance and the return to God- Fasting for this purpose is similar to fasting for sin. However, as repentance is a change of mind resulting in a change of action, fasting can represent more than just grief over sin. It also can signal a commitment to obedience and to follow a new direction for one's life. The Israelites expressed repentance through fasting in I Sam. 7:6 when 'they drew water and poured it out before the Lord. On that day they fasted and there they confessed, 'we have sinned against the Lord'.

5) To express love and worship to God- The Bible also says that fasting may be an act of sheer devotion to God. In Lk. 2 there is an unforgettable woman whose entire eighty-four years are flashed before us in just three quick verses. Her name is Anna. The summary of her life is found in Lk. 2:37: 'She never left the temple but worshipped night and day, fasting and praying'. Although Anna's story has its primary significance in the context of Mary and Joseph presenting the new-born Jesus at the Temple, how she lived from day to day is what concerns us here. This godly woman devoted at least half a century, night and day, to worship God characterised by 'fasting and praying'.

To conclude, fasting must always have a spiritual purpose- a God-centred purpose, not a self-centred one- for the Lord to bless our fast. Thoughts of food must prompt thoughts for God. They must not distract us, but instead remind us of our purpose.

Rather than focusing the mind on food, we should use the desire to eat as a reminder to pray and to reconsider our purpose.

In connection with a special application of this dimension, the preacher should fast for the development and growth of his personality. And he should also fast to seek the wisdom in order to manage postmodernism in this broken world. Fasting gives the preacher spiritual strength and power. Thus fasting is an essential means of the development of the preacher's spirituality.

6.4.5.4 Types of fasting

The Bible distinguishes between several kinds of fasts. According to Forster (1995:377) and Whitney (1991:153-154), each of the following may be found:

1) Supernatural fasting- This requires God's supernatural intervention into the bodily processes and are not repeatable apart from the Lord's specific calling and miraculous provision (Deut. 9:9; I Kings 19:8).

2) Absolute fasting- This is the avoidance of all food and liquid, even water (Ezra 10:6; Esth. 10:6; Acts 9:9).

3) Normal fasting- This involves abstaining from all food, but not from water (Lk. 4:1-2), since the body can normally function no longer than three days without water. To abstain from food but to drink water or perhaps fruit juices is the most common kind of Christian fast.

4) Partial fasting- This is a limitation of the diet but not abstention from all food (Dan. 1:12). Historically, Christians have observed partial fasts by eating much smaller portions of food than usual for a certain time and/or eating only a few simple foods.

All these types of fasting are carried out for the sake of spiritual benefit, namely a closer relationship with God. In connection with this dimension a special application is that the preacher can practice partial fasting with his congregation for very important projects and administrative events in the church. Thus fasting is an effective means of the development of the preacher's spirituality.

6.4.5.5 Fasting and spirituality

Mitchell (1990:469) states that what seems to characterise Christian fasting in the New Testament is abstinence during crisis experiences. In times of physical or spiritual need Christians realise their inadequacy and in humility and repentance look to the Lord. These emotions may be demonstrated by private fasting.

Gamberoni (1970:258) made an important statement concerning the fasting: 'Fasting is often called... the essence of piety'. Like all the spiritual disciplines, fasting hoists

the sails of the soul in the hope of experiencing the gracious wind of God's Spirit. Fasting, however, also adds an unique dimension to our spiritual life and helps us grow in Christlikeness in ways that are unavailable through any other means. If this were not so, there would have been no need for Jesus to model and teach fasting (Whitney, 1991:171).

Christians could and would practice fasting as an act of private piety (Mitchell, 1990:460). Specifically, fasting to gain spiritual power remains prominent reasons for it (Tamney, 1986:261). Thus it is very necessary for the preacher to fast for the sake of his spiritual maturity.

To conclude, fasting is an essential part of Christian spirituality and is a prominent means which can gain spiritual strength. In connection with this dimension of fasting, a special application is that the preacher should fast in order to lead public worship service effectively as worship-leader. Indeed, fasting strengthens the pastor spiritually who has chronic tiredness. Thus fasting is an essential means of the development of the preacher's spirituality.

6.4.5.6 Conclusion

The following conclusions can be drawn about the practical guideline for the development of the preacher's spirituality, namely the preacher should devote himself to maintain an intimate communion with God *by means of fasting*:

*   In Christian history, fasting can be defined the voluntary denial of a normal function for the sake of intense spiritual activity.

*   Fasting occupies an important place because it strengthens the relationship with God spiritually, and is one of the essential acts which practices spirituality in Christian spirituality.

*   Fasting must always have a spiritual purpose, namely a God-centred purpose, not a self-centred one. Main purposes are to strengthen prayer, to seek God's guidance, to seek deliverance or protection, to express repentance and the return to God, and to express love and worship to God.

*   Fasting is one of the essence of piety and is a prominent means which can gain spiritual strength. Christians would practice fasting as an act of private piety.

*   The preacher becomes mature spiritually through fasting. Thus fasting is an essential means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate relationship with God by means of fasting.

6.4.6 The preacher should devote himself to maintain an intimate fellowship with God by means of full dependence on the Holy Spirit

The preacher is never separated from the Holy Spirit because the Holy Spirit is the person who calls and sends him out. It is the Spirit who convenes a congregation to hear the word of God. It is also the Spirit who opens our hearts and minds to receive God's self-disclosure as to the living word (Forbes, 1989:19).

Schuringa (1995:192) says that 'The vitality of Reformed preaching is inescapably linked to the vitality of the preacher who seeks the Spirit and walks with God. Kellerman (1997B:29) also states that 'In his communion with the Word, the preacher must search for the guidance of the Holy Spirit in faith and through prayer'. Without depending on the Holy Spirit, the preacher can never be mature spiritually, and can never deliver his preaching ministry effectively. It is, thus, necessary to investigate the role of the Holy Spirit for the development of the preacher's spirituality

6.4.6.1 The Holy Spirit gives us new life

The Bible says, 'He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing away of our sins, rebirth and renewal by the Holy Spirit' (Tit. 3:15). Williams (1980:137) state that 'this verse here explains the symbolism of washing as the newing of the Holy Spirit. To find any reference here to the mischievous doctrine of baptismal regeneration is wishful thinking. Surely the very meaning of this verse, in its context, is that no amount of human effort is availing for regeneration, but only the renewing work of the Holy Spirit.

This is echoed by Johnson (1996:248) when he says that this verse emphasises ' rebirth and a newness of life that comes from the Holy Spirit, God's own spirit.' Wilson (1982:119) also says that the Holy Spirit imparts new life to man in 'regeneration' and 'renewal', and makes him a new creature.

In this regard, Osei-Bonsu (1989:460) mentions that the New Testament shows that the Holy Spirit is the author of supernatural regeneration and renewal. In Acts the Holy Spirit is the force that transforms a band of frightened disciples, after Jesus' death, into a dynamic group that boldly proclaimed the good news of the kingdom and boldly defended the faith.

To conclude, rebirth and a renewal of life come from the Holy Spirit. The Holy Spirit is the very agent who gives new spiritual life to the preacher and his congregation. In connection to this dimension of the Holy Spirit, a special application is that the preacher should be renewed spiritually in order to carry out the role of soul-carer effectively. For his spiritual new life and its renewal, the preacher should depend fully upon the Holy Spirit. Thus dependence on the Holy Spirit is an important means of the preacher's spirituality.

6.4.6.2 The Holy Spirit sanctifies us spiritually

The sanctification of the individual members of the church is the work of the Holy Spirit. All Christians and pastors in particular, must be sanctified and directed by the Holy Spirit to do the work of God (Hansen, 1994:45).

Whitney (1991:227) says that wherever the Holy Spirit dwells, His presence creates a hunger for holiness. His office is to magnify Christ, and it is He who gives the believer a desire to be like Christ. The natural man has no such passion. But in the Christian, the Spirit of God begins to carry out the will of God to make the child of God like the Son of God (Rom. 8:29). And the Holy Spirit who began his good work in the life of the believer 'will carry it on to completion until the day of Christ Jesus' (Phil. 1:6).

So it is the role of the Holy Spirit to produce within us the desire and the power for the spiritual disciplines which lead to spirituality. How the Holy Spirit develops this in every believer, is evident from II Timothy 1:7: 'For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline'. Therefore, whether our natural temperament or personality inclines toward orderly and disciplined habits or not, the presence of the Holy Spirit within us equips us with enough of the supernatural 'spirit of ... self-discipline' for us to obey the command to discipline ourselves for the purpose of spirituality (Whitney, 1991:227-228).

Stott (1983:329) says about the work of the Holy Spirit: 'The Holy Spirit can open blind eyes and deaf ears, make the lame walk and the dumb speak, prick the conscience, enlighten the mind, fore the heart, move the will, give life to the dead and rescue slaves from Satanic bondage'. Equally, the Holy Spirit works for the preacher as well.

Concerning the Holy Spirit's sanctifying work, John Owen (quoted by Williams, 1980:153) states that 'Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying and cleansing their natures from the pollution and uncleanness of sin, renewing in them the image of God, and thereby enabling them from a spiritual and habitual principle of grace, to yield obedience unto God, according to the tenor and terms of the New Covenant, by virtue of the life and death of Jesus Christ'.

The process of change, namely sanctification, is continued throughout a man's life by the Holy Spirit. It includes the whole content of the Christian life, the deep personal union with Christ made possible by grace (Baumann, 1984:279). .

To conclude, the preacher is changed and sanctified when the Holy Spirit molds, shapes, and conforms him to the image of Christ. The fruit of the Holy Spirit is, then, manifested in such things as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23). In connection with sanctification, an application is that the preaher can change and develop his

personality through the work of the Holy Spirit. The Holy Spirit is the source of sanctification. Thus dependence on the Holy Spirit is an essential means of the development of the preacher's spirituality.

6.4.6.3 The Holy Spirit encourages us spiritually

In Romans 8:26 Paul states that 'the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express'. In their praying all Christians suffer from one defect, namely they do not know how to pray as they should. The Holy Spirit's groans due to our weakness is imperceptible or inaudible to us. The emphasis is that the Holy Spirit helps Christians in their prayer, and intercedes for believers (Osei-Bonsu, 1989:458).

Moo (1994:1141) also says that in this verse Paul is describing an intercessory ministry of the Holy Spirit in the heart of the believer that occurs without even our knowledge. The implication of such a statement is that the preacher should depend fully upon the Holy Spirit because he is too weak. In this regard, Barclay (1960:106) says that 'The preacher may be a scholar, a pastor, an administrator, an ecclesiastical statesman, a scintillating orator, a social reformer. He is nothing unless he is a man of the Spirit'.

The word 'Paraclete' used in John 14, 16 which means 'comforter', describes that the Holy Spirit encourages us in different dimensions. The Holy Spirit is the comforter of all believers. Concerning 'the Comforter', Spurgeon (1996:14-19) explains several dimensions:

1) The Holy Spirit is our very *loving Comforter*. He has greatly loved us, loved us for a long time, and will always love us. Sure He is the person to comfort us because He loves us. So we admit Him into our heart so that He may comfort us in our distress.

2) The Holy Spirit is our *faithful Comforter*. Far more bitter than the gall of bitterness is to have a friend turn from me in my distress. God's Spirit is not like this. He ever loves, and He loves to the end. He is faithful. He will never deceive us. He will never leave us.

3) The Holy Spirit is our *wise Comforter*. He never takes mistakes. He alone gives the wisest consolation in the distress.

4) The Holy Spirit is our *active Comforter*. He does not comfort by words but deeds.

5) The Holy Spirit is our *successful Comforter*. He never attempts what He cannot accomplish.

To conclude, the Holy Spirit intercedes for and helps believers in their weakness. He also comforts believers in their distress. In other words, the Holy Spirit encourages God's beloved children in all situations and circumstances. A possible application in

connection to this dimension is that the preacher should fully depend upon the Holy Spirit whenever he encounters psychological problems (burnout, stress, depression, conflict, etc.) and physical tiredness. By dependence on the Holy Spirit the preacher can overcome all these problems, and can recover spiritually. Thus dependence on the Holy Spirit is a crucial means of the development of the preacher's spirituality.

6.4.6.4 The Holy Spirit empowers us spiritually

Jesus, at the time of His ascension, made the promise, 'You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth' (Acts 1:8). In this passage, it is very clear that the Holy Spirit is closely related to power (Baumann, 1984:280).

Osei-Bonsu (1989:460) says that in Acts, the Spirit was the force that transformed a band of frightened disciples after Jesus' death into a dynamic group that boldly proclaimed the good news of the kingdom and boldly defended the faith. This fact show us that they were filled with the Holy Spirit whom God poured out upon them on the day of Pentecost.

Calvin (quoted by Schuringa, 1995:192) insists that especially preachers need to desire such extraordinary fillings. 'Whosoever desires to be deemed a servant of God, and a teacher of the church must have this seal... he must be endued with the Spirit of God'. Later, Calvin concludes with a prayer, 'O grant that those who have to discharge this office, may be really endued with thy celestial power... ' Here Calvin clearly says that the Holy Spirit is the person who empowers believers spiritually.

In this regard, Piper (1992:37) states that 'The sovereign work of the Spirit of God must be the power in which all is achieved'. He (1992:45) goes on to say that the preacher must rely upon the Holy Spirit as a provider of spiritual power and beg for the insight, power, humility, and love he needs to preach this message for the glory of God's name. Comblin (1989:115) also says that 'The Holy Spirit confers real power on certain persons: the power of convincing, directing, leading, governing; He confers real authority preceding any juridical authority'.

To conclude, the power of the Holy Spirit in the Christian's heart is absolutely essential for his spiritual life, health and effectiveness. In connection to this dimension of the Holy Spirit, an application is that it is absolutely necessary for the preacher to be empowered by the Holy Spirit in order to proclaim the gospel to postmodern people, in order to carry out ministries and roles effectively, in order to change personality, and in order to manage psychological problems properly. For the preacher who ministers in this broken world, mature spirituality is strongly required, and dependence on the Holy Spirit is an extremely important means of the development of his spirituality.

6.4.6.5 Conclusion

The following conclusions can be drawn about the practical guideline for the development of the preacher's spirituality, namely the preacher should devote himself to maintain an intimate fellowship with God *by means of his dependence on the Holy Spirit*:

*   The Holy Spirit is the very agent who gives new life spiritually to the preacher and his congregation.

*   The Holy Spirit changes and sanctifies the preacher spiritually according to the image of Christ.

*   The Holy Spirit encourages the preacher spiritually through His interceding and comforting works.

*   The Holy Spirit empowers the preacher to be mature spiritually and to carry out his ministry effectively

*   The preacher becomes mature spiritually through the dependence on the Holy Spirit. Thus the dependence is an extremely important means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate fellowship with God by means of the dependence on the Holy Spirit.

6.4.7 FINAL CONCLUSION ON THIS HERMENEUTICAL INTERACTION BETWEEN WORD AND SITUATIONS IN EXERCISING OF SPIRITUALITY: SOME GUIDELINES FOR THE PRAXIS OF THE PREACHER'S SPIRITUALITY

The following conclusions can finally be drawn from a hermeneutical interaction between the Word and situations in exercising of spirituality: some guidelines for the praxis of the preacher's spirituality:

*   The basic concern of spiritual discipline is not a technical training for doing well in a certain ministry, but rather one's own spiritual training.

*   For the preacher, spiritual discipline is the God-given means to make his spirituality mature. No preacher can come to spiritual maturity except through discipline.

*   Spiritual discipline is a means of receiving God's grace which God has given us. Thus spiritual discipline promotes and develops spiritual maturity of the preacher. Without spiritual discipline there is no spiritual growth for the preacher.

*   Some practical guideline for the development of the preacher's spirituality are suggested as follows:

- The preacher should devote himself to maintain an intimate relationship with God by means of *the Word of God*.

> The Word of God is 'the word of life' and 'spiritual food'. It helps the preacher to grow spiritually in the grace of God. The Word of God is powerful so that it strengthens and renews the preacher spiritually. The preacher should always live with the Word of God for his spiritual maturity. For this reason, the preacher should practice with the Word of God as follows:
>
> - The preacher should *read* the Word of God.
> - The preacher should *study* the Word of God.
> - The preacher should *meditate on* the Word of God.
> - The preacher should *apply* the Word of God.

- The preacher should devote himself to maintain an intimate communication with God by means of *prayer*.

> Prayer is an essential channel through which believers ask, thank and respond to God. The goals of prayer are to facilitate healing, to support people in affliction, to direct to God, and to energise our faith. The preacher should pray in humility, reality, symphathy, expectancy, persistency, and unity. For the preacher, praying is more important than ministry. Prayer is not the preparation for the work, it *is* the chief work. Prayer should get top priority in the life of the preacher.

- The preacher should devote himself to maintain an intimate relationship with God by means of *worship*.

> Worship can be defined as the public time in which the children of God encounter the living God. The goal of worship is to honour and glorify God, and at the same time to encourage believers in faith. Every worshipper should take part in worship *in spirit* and *in truth* because God is spirit.

- The preacher should devote himself to maintain an intimate communion with God by means of *the Lord's Supper*.

> The Lord's Supper is a special means of God's grace, which was established by Jesus Christ the Saviour. The Lord's Supper is the church's celebration of Christ's death and resurrection and anticipation of the new heaven and the new earth. The Lord's Supper empowers

Christians to live a new life. It strengthens and refreshes believers' faith because by the eating and drinking we encounter the living Christ again.

-   The preacher should devote himself to maintain an intimate relationship with God by means of *fasting*.

    Fasting can be defined as the voluntary denial of a normal function for the sake of intense spiritual activity. Fasting occupies an important place because it strengthens the relationship with God spiritually. Fasting must always have a spiritual purpose. Main purposes are to strengthen prayer, to seek God's guidance, to seek deliverance or protection, to express repentance and the return to God, and to express love and worship to God.

-   The preacher should devote himself to maintain an intimate fellowship with God by means of *full dependence on the Holy Spirit*.

    The Holy Spirit is the very agent who gives new life spiritually to the preacher and his congregation. The Holy Spirit changes and sanctifies the preacher spiritually according to the image of Christ. The Holy Spirit encourages the preacher spiritually through His interceding and comforting works. The Holy Spirit empowers the preacher to be mature spiritually and to carry out his ministry effectively

*   The preacher becomes mature spiritually through the following: *the Word of God, prayer, worship, the Lord's Supper, fasting*, and *the dependence on the Holy Spirit*. These are essential means of the development of the preacher's spirituality. For his spiritual maturity, the preacher should devote himself to maintain an intimate relationship with God by means of the Word of God, prayer, worship, the Lord's Supper, fasting, and the dependence on the Holy Spirit.

CHAPTER 7: FINAL CONCLUSIONS

7.1 AIM OF THIS STUDY

The main aim of the suggested research is to investigate the Scriptural foundation of the preacher and his spirituality in the light of Paul's sermons in Act 13, 14, 17 and 20; and to suggest some guidelines for the praxis of the preacher's spirituality in order to re-equip the preacher spiritually for the sake of recovering the renewal and vitality of the church today.

7.2 CONCLUSIONS ON BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON 'PREACHING'

7.2.1 Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word. In the whole process of preaching, the Holy Spirit plays a leading role. Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.

7.2.2 Preaching has its necessity on the basis that the preacher must proclaim the gospel not because people want to hear but because God has commanded him to preach.

7.2.3 The purpose of preaching is to help unbelievers to get salvation by conversion through faith in the living God; to strengthen and encourage new converts to be mature spiritually; to evoke mature believers to serve and devote themselves to the church of God.

7.2.4 The essential subject of preaching focuses on the incarnation, death and resurrection of Jesus Christ, the Messiah. It points to the Kingdom of God, and is centred on repentance to God and faith in Jesus Christ.

7.2.5 The message which a preacher, called by God, preaches correctly is the very Word of God. Preaching, as the proclaimed Word of God, has the central place in the church because only the Word can build up the believers spiritually and guarantee them a heavenly inheritance, and because the survival of the church belongs to preaching as the Word of God.

7.2.6 If God speaks through contemporary preachers, then the preaching as the Word of God is also the deed of God today, a redemptive event.

7.2.7 Preaching has power which can convert and save unbelievers in the broken world even though they are very stubborn and evil sinners. Preaching also has

power to soundly equip and build up people of God by protecting, strengthening, securing, and guiding them towards sanctification.

7.2.8   The preacher's preaching ministry has to be done in the context of a worship service. Therefore preaching can not be separated from the worship service. Preaching is a crucial act of worship.

7.3 CONCLUSIONS ON BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE 'PREACHER'

7.3.1   The preacher is the one who has been called and sent with a special commission, being a fully authorised representative of the Sender, God, Jesus Christ and the Holy Spirit. He is also the person who has been given a message of the gospel and been told to proclaim it. He is *not* expected to be 'original' in his proclamation - the message he brings is *not* his own but the sender's.

7.3.2   The Holy Spirit appoints and calls a preacher for His specific work, and sends him out into the world through the church.

7.3.3   First the preacher must declare that he is a mortal and miserable human being with an ordinary person's nature who absolutely needs the merciful grace of God before doing his preaching ministry, then a son of God, and then a preacher.

7.3.4   The very meaning and purpose of the preacher's life is to complete the task given to him by the Lord Jesus- the task to preach the Word of God correctly. The other task of the preacher is to encourage believers to stand firmly in faith in times of hardship and persecution.

7.3.5   The preacher's authority is not settled in the person of the preacher himself, but in the Word of God. The preacher's authority is deeply connected to the Word of God and Jesus Christ the Lord. It is coupled with the ministering of the Word as a servant of God and Jesus Christ the Lord.

7.3.6   The preacher should always remember that the church belongs to God absolutely- the one who bought her with the blood of his Son, Jesus Christ. Furthermore, the preacher should carry on his preaching ministry in the light of church-centred thought.

7.3.7   The preacher should use the Scriptures (the Old Testament and New Testament) as the main source whenever he composes his sermons. He should also interpret the Scriptures on the basis of the principles which the Scriptures themselves reveal.

7.3.8   The preacher is fundamentally responsible to proclaim the gospel to *all men*. The preacher is completely responsible to proclaim *the full will of God* whenever he carries out his preaching ministry.

7.3.9   The most important lifestyle the preacher must set is to be an example (model) for all members of his congregation for them to see and strive to follow.

7.4 CONCLUSIONS ON BASIS-THEORETICAL PERSPECTIVES FROM PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20 ON THE 'PREACHER'S SPIRITUALITY'

7.4.1   The semantic meaning of ευσεβεια in the New Testament is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God, and includes man's attitude and handling of the whole creation.

7.4.2   From Paul's sermons and his letters (the Pastoral Epistles), spirituality as ευσεβεια can be defined as *'operational faith'*, that 'truth' of the gospel and 'conduct' (life) according to the gospel are very closely in harmony.

7.4.3   Accordingly, in the light of Paul's sermons in Acts 13, 14, 17 and 20, the preacher's spirituality can contribute to a closer harmony between *the truth of the gospel* and *life (conduct) according to the gospel*.

7.4.4   The preacher's spirituality relating to *the truth of the gospel* contains the following facets:

* **Spirituality as God's glory-centred proclamation**: It means that the preacher eagerly desires that all preaching ministry, including the message proclaimed by him, must be to the glory and honour of God, the Sender.

* **Spirituality as preaching the Christ-centred gospel**: It means that the death on the cross and resurrection of Jesus Christ, the Son of God, must always be the core of every message the preacher proclaims.

* **Spirituality as passion toward the gospel**: It means that the preacher recognises that the very meaning and purpose of his life is to complete and finish his task- the task of proclaiming the gospel. Furthermore it means that, compelled by the Holy Spirit, he eagerly desires to proclaim the gospel, even though he is in the middle of painful circumstances.

* **Spirituality as courage to proclaim**: It means that the preacher does not avoid or give up proclaiming the gospel boldly in this broken world, even though suffering, persecution and death will overtake him.

* **Spirituality as loyalty to the Word**: It means that the preacher handles faithfully and correctly the whole will of God as revealed in Scripture, omitting, mutilating and adding nothing. It also means that the preacher carries out the Word to as many as he can.

7.4.5 The preacher's spirituality relating to *life (conduct) according to the gospel* contains the following dimensions:

* **Spirituality as humility:** It means that the preacher realises thoroughly his own weakness as well as God's greatness and holiness. Therefore he acknowledges that without the grace of God he cannot fulfil his preaching ministry.

* **Spirituality as affection:** It means that the preacher loves whole-heartedly in this broken world both the Lord Jesus Christ and members of his congregation, even though they are sinners and betrayers.

* **Spirituality as being compelled by the Spirit:** It means that under the constraint of the Holy Spirit, the preacher is willing to go and carry on his preaching ministry, even though hardships and imprisonments await him.

* **Spirituality as self-sacrifice:** It means that the preacher is willing to make all sorts of sacrifices including that of property, rejection, beatings, imprisonment, and even death in order to make his preaching ministry effective.

* **Spirituality as obedience:** It means that the preacher is very sensitive to obey the guidance and commandments of the Holy Spirit, the Father, and the Son, Jesus Christ.

* **Spirituality as holy indignation:** It means that the preacher feels a holy (righteous) anger deep in his heart whenever he looks at all sorts of unrighteousness in this broken world including the defamation of God's glory by for example idolatry.

* **Spirituality as purity:** It means that in this broken world the preacher lives away from secular desires, especially material, ethical and political ones. He never uses his preaching ministry as a mask to cover up greed.

7.4.6 There are some important means that the preacher can exercise his spirituality by: the Word of God, prayer, worship, the Lord's Supper, fasting, and dependence on the Holy Spirit.

7.5 CONCLUSIONS ON PRACTICE-THEORETICAL PERSPECTIVES ON THE WORLD AND SITUATIONS IN WHICH THE PREACHER EXERCISES SPIRITUALITY

7.5.1 *Postmodernism, the NAM* and *Neo-paganism* all begin with a loss of faith in the dreams of modernism which is rooted in the assumption of rational order, human progress, and management of social life.

The preacher is not called to minister in the past, but in the contemporary context, influenced as it is by postmodern ideas. In order to minister the Word of God to the world, the preacher need to understand both the world he lives in, and the Word he ministers. To be relevant to the postmodern era, the preacher must simply proclaim the truth of God's Word. Especially the preacher's strong expository preaching will be the main vehicle for changing the postmodern mind.

Postmodernism, the NAM and Neo-paganism in a postmodern world reflects the tremendous hunger and thirst for a meaningful spirituality. What is the most adequate alternative to them? The answer is: deep spirituality of the preacher as discussed in 4.2.3 in this study. Thus spirituality is extremely important for the preacher in order to carry out his ministry effectively in the postmodern world.

7.5.2 *Personality* is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment. Psychologists say that most personality changes occurs gradually or suddenly. However the whole change of personality can take place only by the Word and the Holy Spirit.

For his mature personality, the preacher as a caring person must be aware of his relationship with God by means of the Word and prayer. Thus spirituality is extremely important for the preacher's personality to grow and to lead it maturity.

7.5.3 The preacher's *physical dimension* is closely related to virtually every ministry and affects them. The body of the preacher is a means of God by which he delivers God's Word. Most preachers as pastors are overworked, and may become chronically tired. These make him weak spiritually. Thus the physical health of the preacher is very essential for him to maintain a good quality of spirituality.

7.5.4 The preacher's *psychological dimension* is also closely related to every aspect of his ministry and affects them. Burnout, stress, conflict, depression, and loneliness all strike the preacher as pastor while he carries out his ministries in the church. For the preacher the best way to overcome these psychological

problems, is to maintain an intimate relationship with God by means of the Word and prayer, that is, to have a good quality of spirituality.

7.5.5   God created the human being in His own image, as a *relational beings*. Without a healthy relationship, thus, the preacher sets himself up for failure in his ministry. The preacher's healthy relationships with his *family*, *congregation*, and *colleagues*, relate closely to his spirituality. It is, thus, absolutely necessary for the preacher to be spiritually mature for the sake of effective ministry.

7.5.6   The preacher as a pastor plays specific *roles* in his congregation. They are: worship-leader, soul-carer, reconciler and comforter. The preacher should have a mature spirituality in order to carry out his specific roles effectively, because the result of the specific roles is closely related to the preacher's spirituality

7.5.7   Public *ministries* of the preacher as pastor can be summarised as : preaching, teaching, counselling, visiting, and administrative ministry. All public ministries of the preacher as pastor are closely related to his spirituality. Thus the preacher must maintain an intimate relationship with God for the sake of mature spirituality.

7.6 CONCLUSIONS ON A HERMENEUTICAL INTERACTION BETWEEN THE WORD AND SITUATIONS IN EXERCISING SPIRITUALITY: SOME GUIDELINES FOR THE PRAXIS OF THE PREACHER'S SPIRITUALITY

7.6.1   The basic concern of spiritual discipline is not a technical training for doing well in a certain ministry, but rather one's own spiritual training. Spiritual discipline is a means of receiving God's grace which God has given us. Thus spiritual discipline promotes and develops spiritual maturity of the preacher. Without spiritual discipline there is no spiritual growth for the preacher.

7.6.2   Some practical guideline for the development of the preacher's spirituality are suggested as follows:

- The preacher should devote himself to maintain an intimate relationship with God by means of *the Word of God*.
- The preacher should devote himself to maintain an intimate communication with God by means of *prayer*.
- The preacher should devote himself to maintain an intimate relationship with God by means of *worship*.
- The preacher should devote himself to maintain an intimate communion with God by means of *the Lord's Supper*.
- The preacher should devote himself to maintain an intimate

relationship with God by means of *fasting*.

- The preacher should devote himself to maintain an intimate fellowship with God by means of *full dependence on the Holy Spirit.*

7.6.3   The preacher becomes mature spiritually through the following: *the Word of God, prayer, worship, the Lord's Supper, fasting,* and *the dependence on the Holy Spirit.* These are essential means of the development of the preacher's spirituality.

7.7 THE CONSEQUENCES OF THE FINAL CONCLUSIONS

7.7.1   Mainline Protestant churches have been declining more and more in various parts of the world since the 1960s. There are various reasons to explain it, the main reason, however, may be caused by the decline of the impact and influence of preaching because the church is basically born from the seed of the Word of God, and because the survival of the church belongs to preaching as the Word of God. Thus it is required to investigate preaching more closely in the light of the Scripture.

7.7.2   Preaching is more than just recounting the story *about* the Word of God. In preaching *the Word itself* comes to the listeners. In a word, preaching *is* the Word of God coming to man. Preaching, as the Word of God, has power which can convert stubborn and evil sinners in this broken world, and it can also soundly equip believers by strengthening and sanctifying.

What then is the reason that the impact and influences of preaching has been in decline today?

7.7.3   A possible answer can be that the diminishing impact of preaching is caused by the decline of the preacher himself, namely, the phenomenon of the powerless preacher. Thus it is required to investigate the preacher more closely in the light of the Scripture.

The preacher is the person who has been called and sent with a special commission, being a fully authorised representative of the Sender, God, Jesus Christ and the Holy Spirit. He is also the person who had been given a message of the gospel and been told to proclaim it. He is *not* expected to be 'original'- the message he brings is *not* his own but the sender's.

What then is the reason that the preacher becomes powerless spiritually?

7.7.4   A possible answer can be that the phenomenon of the powerless preacher is caused by his immature spirituality because the preacher's spirituality governs his personality and his whole life, not only when he prepares the sermon and delivers it, but also when he visits and counsels members of his congregation. Thus it is necessary to investigate more closely the preacher's spirituality.

In the light of Paul's sermons in Acts 13, 14, 17 and 20, the preacher's spirituality can be defined as 'operational faith' that *the truth of the gospel* and *life (conduct) according to the gospel are very closely in harmony.*

The preacher's spirituality relating to *the truth of the gospel* contains the following facets:

-       Spirituality as God's glory-centred proclamation
-       Spirituality as preaching the Christ-centred gospel
-       Spirituality as passion toward the gospel
-       Spirituality as courage to proclaim
-       Spirituality as loyalty to the Word

The preacher's spirituality relating to *life (conduct) according to the gospel* contains the following concrete facets:

-       Spirituality as humility
-       Spirituality as affection
-       Spirituality as being compelled by the Spirit
-       Spirituality as self-sacrifice
-       Spirituality as obedience
-       Spirituality as holy indignation
-       Spirituality as purity

7.7.5   The preacher's spirituality is never separated from the world and situation in which he lives and exercises spirituality. Thus it is required to investigated the preacher's spirituality relating to these circumstances in the light of practice-theoretical and meta-theoretical perspectives.

The preacher is not called to minister in the past, but in the contemporary context, influenced by postmodern ideas. In order to minister the Word of God to the world, the preacher needs to understand both the world he lives in, and the Word he ministers. Postmodernism, the NAM and Neo-paganism in a postmodern world reflects the tremendous hunger and thirst for a meaningful spirituality. Thus spirituality as discussed in 4.2.3 is extremely important for the preacher in order to carry out his ministry effectively in the postmodern world.

Some situations that the preacher ministers and exercises spirituality (personality, physical dimensions, psychological dimensions, relationships, public roles and ministries) are very closely related to his spirituality. To obtain spiritual maturity for effective ministry, the preacher should maintain an intimate relationship with God.

What then are guidelines for the development of the preacher's spirituality?

7.7.6 By a hermeneutical interaction between basis-theory and practice-theory, the following are suggested:

- The preacher should devote himself to maintain an intimate fellowship with God by means of *the Word of God*.
- The preacher should devote himself to maintain an intimate communication with God by means of *prayer*.
- The preacher should devote himself to maintain an intimate fellowship with God by means of *worship*
- The preacher should devote himself to maintain an intimate communion with God by means of *the Lord's Supper*.
- The preacher should devote himself to maintain an intimate relationship with God by means of *fasting*.
- The preacher should devote himself to maintain an intimate fellowship with God by means of *the dependence on the Holy Spirit*.

7.7.7 There is no tool, no technique, no special skill which can solve the problems of the church today. Perhaps there is only one way. If mature spirituality gives birth to a true preacher, a true preacher will gives birth to powerful preaching, and then powerful preaching will give birth to vital and renewed church spiritually.

7.8 TOPICS FOR FURTHER STUDY

7.8.1 A homiletical study on Jesus' spirituality as preacher in the light of the Four Gospels

7.8.2 A homiletical study on the spirituality of John the Baptist in the light of the Four Gospels

7.8.3 A homiletical study on the spirituality of Reformation preachers in the light of their sermons

7.8.4 A homiletical study on the spirituality of Puritan preachers in the light of their sermons

7.8.5 A homiletical study on the prophets' spirituality in the light of the Old Testament

7.8.6 The preacher's spirituality and the growth of the church: a case study

7.8.7 A study on the preacher's spirituality and his being filled with the Holy Spirit

7.9 KEYWORDS OF THIS STUDY

The following keywords can be used for electronic research purposes:

Preacher, Preaching, Sermon, Spirituality, Piety, Godliness, Acts, Paul, Praxis, Spiritual discipline, Spiritual practice.

ABSTRACT

* **PREACHER AND SPIRITUALITY: A HOMILETICAL STUDY IN THE LIGHT OF PAUL'S SERMONS IN ACTS 13, 14, 17 AND 20**

1. The aim of this study

The main aim of the suggested research was:

*   to investigate the Scriptural foundation of the preacher and his spirituality in the light of Paul's sermons in Acts 13, 14, 17 and 20.

*   to suggest some guidelines for the praxis of the preacher's spirituality in order to re-equip the preacher spiritually for the sake of recovering the renewal and vitality of the church today.

2. Basis-theoretical perspectives on 'preaching'

Preaching is more than just recounting the story *about* the Word of God. In preaching *the Word itself* comes to the listeners. In essence, preaching *is* the Word of God coming to man. Preaching, as the Word of God, has the power to convert stubborn and evil sinners in this broken world, and it can also soundly equip believers by strengthening and guiding them towards sanctification..

3. Basis-theoretical perspectives on the 'preacher'

The preacher is the one who has been called and sent with a special commission, being a fully authorised representative of the Sender: God, Jesus Christ and the Holy Spirit. He is also the person who has been given a message of the gospel and been told to proclaim it. He is *not* expected to be 'original' in his proclamation- the message he brings is *not* his own but the Sender's.

4. Basis-theoretical perspectives on the preacher's spirituality

In the light of Paul's sermons in Acts 13, 14, 17 and 20, the preacher's spirituality can be defined as 'operational faith'. *The truth of the gospel and life (conduct) according to the gospel are very closely in harmony.*

The preacher's spirituality relating to *the truth of the gospel* contains the following facets:

-    Spirituality as God's glory-centred proclamation
-    Spirituality as preaching the Christ-centred gospel
-    Spirituality as passion toward the gospel

- Spirituality as courage to proclaim
- Spirituality as loyalty to the Word

The preacher's spirituality relating to *life (conduct) according to the gospel* contains the following facets:

- Spirituality as humility
- Spirituality as affection
- Spirituality as being compelled by the Spirit
- Spirituality as self-sacrifice
- Spirituality as obedience
- Spirituality as holy indignation
- Spirituality as purity

5. Practice-theoretical perspectives on the world and situations in which the preacher exercises spirituality

The preacher's spirituality is never separated from the world and situation in which he lives and exercises spirituality. In order to minister the Word of God, the preacher needs to understand both the world, and the Word. Postmodernism, the NAM and Neo-paganism in a postmodern world reflect the tremendous hunger and thirst for a meaningful spirituality.

Some dimensions in which the preacher ministers and exercises spirituality (personality, physical dimensions, psychological dimensions, relationships, public roles and ministries) are very closely related to his spirituality. To obtain spiritual maturity for effective ministry, the preacher should maintain an intimate relationship with God.

6. A hermeneutical interaction between the Word and situations in exercising spirituality: some guidelines for the praxis of the preacher's spirituality

By a hermeneutical interaction between basis-theory and practice-theory, the following are suggested:

- The preacher should devote himself to maintain an intimate fellowship with God by means of *the Word of God*.
- The preacher should devote himself to maintain an intimate communication with God by means of *prayer*.
- The preacher should devote himself to maintain an intimate fellowship with God by means of *worship*
- The preacher should devote himself to maintain an intimate communion with God by means of *the Lord's Supper*.
- The preacher should devote himself to maintain an intimate relationship with God by means of *fasting*.
- The preacher should devote himself to maintain an intimate fellowship with

God by means of *the dependence on the Holy Spirit.*

7. Final statement

It would seem that there is nothing to solve 'the Fossilisation Phenomenon' in mainline churches today except one way- not one who is only equipped by technique and skill but who is filled with the Word and the Spirit. Spirituality that is supplied by these two sources, gives birth to a true preacher, powerful preaching, and renewed church spiritually.

O Lord! endow the preachers with true spirituality through the Holy Spirit! Amen.

OPSOMMING

PREDIKER EN SPIRITUALITEIT: 'n HOMILETIESE STUDIE IN DIE LIG VAN
PAULUS SE PREKE IN HANDELINGE 13, 14, 17 EN 20.

1. Die doel van hierdie navorsing

Die hoofdoelstellings met hierdie navorsing was die volgende:

*   om Skriftuurlike grondslae in verband met prediker en spiritualiteit in die lig
         van Paulus se preke in Handelinge 13, 14, 17 en 20 te ondersoek;

*   om riglyne voor te stel vir die beoefening van die prediker se spiritualiteit in
         die praktyk. Die doel hiermee was om die prediker in sy geloofslewe verder
         toe te rus met die oog op vernuwing en vitaliteit in die kerk van vandag.

2. Basisteoretiese perspektiewe op prediking

Om te preek is meer as om die verhaal *oor* die Woord van God oor te vertel. In
prediking kom die *Woord self* tot hulle wat luister. Saamgevat: prediking *is* die
Woord van God wat tot mense kom. Prediking, as die Woord van God, het die krag
om koppige en slegte sondaars in hierdie gebroke wêreld tot bekering te bring, en ook
om gelowiges doelmatig toe te rus deur hulle te versterk en te lei tot heiligmaking.

3. Basisteoretiese perspektiewe op die prediker

Die prediker is 'n persoon wat geroep is en gestuur word met 'n besondere opdrag.
Hy is die gevolmagtigde bedienaar van sy Sender: God, Jesus Christus en die Heilige
Gees. Hy is ook die persoon wat die blye boodskap ontvang het met die opdrag om
die boodskap te verkondig. Hierin word *nie* van die prediker verwag om sy eie
oorspronklike boodskap te bring nie. Die boodskap wat hy bring is nie sy eie nie. Dit
kom van God.

4. Basisteoretiese perspektiewe op die spiritualiteit van die prediker

In die lig van Paulus se preke in Handelinge 13, 14, 17 en 20 kan die spiritualiteit van
die prediker omskryf word as "geloof in aksie" . Hierdie omskrywing hou in dat daar
'n nou verband is tussen die evangelie wat die prediker verkondig en sy
lewenswandel.

Hierdie prediking van die evangelie omvat die volgende aspekte:

-        Spiritualiteit behels verkondiging wat gerig is op die eer van God
-        Spiritualiteit beteken om die evangelie so te preek dat Christus in die
         middelpunt staan

- Spiritualiteit veronderstel die moed om die evangelie te verkondig
- Spiritualiteit vra 'n gesindheid van eerbied (lojaliteit) teenoor die Woord wat verkondig word.

Die dimensie van *lewe* volgens die evangelie vertoon die volgende fasette ten opsigte van die spiritualiteit van die bedienaar:

> 'n lewe - in nederigheid
> - in toewyding
> - onder die aandrang van die Heilige Gees
> - in selfopoffering
> - in gehoorsaamheid
> - in die besef van eie onwaardigheid voor God
> - in heiligheid

5. Praktykteoretiese perspektiewe op die tyd en omstandigheid waarin die prediker sy spiritualiteit beoefen

Die spiritualiteit van die prediker kan nie losgemaak word van die tyd en omstandighede waarin hy leef en sy spiritualiteit beoefen nie. Om die Woord te bedien moet die prediker sowel die Woord as die huidige werklikheid verstaan. Strominge soos die Postmodernisme, the New Age Movement en Neo-paganisme weerspieël die groot behoefte aan en verlange na sinvolle spiritualiteit.

Bepaalde situasies waarin die bedienaar sy taak verrig en sy geloof beoefen hou direk verband met sy spiritualiteit. Faktore wat hierby in aanmerking geneem moet word is die persoonlikheid van die bedienaar, fisiese en psigologiese dimensies, die verhoudinge waarin die bedienaar staan, die rol wat hy in die openbaar speel, en die verskillende gestaltes van die bediening wat hy verrig. Om te groei in sy spiritualiteit en om sy bediening effektief te verrig, moet die prediker in 'n lewende verhouding met God staan.

6. 'n Hermeneutiese wisselwerking tussen die Woord en bepaalde situasies in die beoefening van spiritualiteit: riglyne vir die praktyk

Deur 'n hermeneutiese wisselwerking tussen basisteorieë en praktykteorieë soos blootgelê in hierdie studie, word die volgende samevattende riglyne vir die beoefening van die spiritualiteit deur die bedienaar aanbeveel.

Die prediker moet homself daartoe verbind en daaraan toewy om in 'n persoonlike verhouding met God te lewe deur:

- sy omgang met God deur die Woord
- deur sy gebede
- deur aanbidding
- deur die sakrament van die nagmaal

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- deur vas
- deur in algehele vertroue op die Heilige Gees te lewe

7. Finale stelling

Dit skyn asof daar 'n bepaalde wyse is waarop 'n prediker die verskynsel van verstarring (fossilation phenomenon) in die hoofstroomkerke kan bestry. Hierdie werk vereis nie eerstens 'n prediker wat toegerus is om bepaalde tegnieke toe te pas nie, maar 'n prediker wat vervul is met die Heilige Gees en vol is van die Woord van God. Spiritualiteit wat sy oorsprong het in die Woord van God en in die werk van die Heilige Gees, skep 'n opregte prediker, kragtige prediking en 'n nuwe spiritualiteit in die kerk.

O! Here, beklee predikers met 'n ware spiritualiteit deur die Heilige Gees. Amen.

ABBREVIATIONS

Abbreviations of Bible Books

The Old Testament

Gen.	:	Genesis	Ex.	:	Exodus
Lev.	:	Leviticus	Num.	:	Numbers
Deut.	:	Deuteronomy	Josh.	:	Joshua
Judg.	:	Judges	Ruth	:	Ruth
I Sam.	:	I Samuel	II Sam.	:	II Samuel
I Kgs.	:	I Kings	II Kgs.	:	II Kings
I Chr.	:	I Chronicles	II Chr.	:	II Chronicles
Ezra	:	Ezra	Neh.	:	Nehemiah
Esth.	:	Esther	Job	:	Job
Ps.	:	Psalms	Prov.	:	Proverbs
Ecc.	:	Ecclesiastes	Song.	:	Song of Songs
Is.	:	Isaiah	Jer.	:	Jeremiah
Lam.	:	Lamentations	Ezek.	:	Ezekiel
Dan.	:	Daniel	Hos.	:	Hosea
Joel	:	Joel	Amos	:	Amos
Obad.	:	Obadiah	Jon.	:	Jonah
Mic.	:	Micah	Nah.	:	Nahum
Hab.	:	Habakkuk	Zeph.	:	Zephaniah
Hag	:	Haggai	Zech.	:	Zechariah
Mal.	:	Malachi			

The New Testament

Mt.	:	Matthew	Mk.	:	Mark
Lk.	:	Luke	Jn.	:	John
Acts	:	Acts	Rom.	:	Romans
I Cor.	:	I Corinthians	II Cor.	:	II Corinthians
Gal.	:	Calatians	Eph.	:	Ephesians
Phil.	:	Philippians	Col.	:	Colossians
I Thes.	:	I Thessalonians	II Thes.	:	II Thessalonians
I Tim.	:	I Timothy	II Tim.	:	II Timothy
Tit.	:	Titus	Phlm.	:	Philemon
Heb.	:	Hebrews	Jas.	:	James
I Pet.	:	I Peter	II Pet.	:	II Peter
I Jn.	:	I John	II Jn.	:	II Jn.
III Jn.	:	III John	Jude	:	Jude
Rev.	:	Revelation			

Abbreviations of the Version of the Bible

GNB : The Good News Bible
JB : The Jerusalem Bible
JBP : The New Testament in Modern English
KJV : The King James Version
NASB : The New American Standard Version
NEB : The New English Bible
NIV : The New International Version
NRSV : The New Revised Standard Version
RSV : The Revised Standard Version
TEV : Today's English Version

* *The accents of the Greek words are omitted in this study*

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