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CONTENTS

ACKNOWLEDGEMENTS	iv
ABSTRACT	v
SECTION 1: THE PROBLEM	1
Problem Story	1
The Problem Part One: The Pastor	3
The Problem Part Two: The Method	12
SECTION 2: OTHER PROPOSED SOLUTIONS	19
Introduction	19
The New Homiletic	19
Postmodern Voices	23
Current Popular Preachers	28
Conclusion	31
SECTION 3: THE THESIS	34
Jesus' Preaching Methodology	34
Part I: Story/ Image/ Metaphor	35
Part II: Questions	46
Part III: Encounter	54
SECTION 4: TRACK 02 ARTIFACT DESCRIPTION	69
SECTION 5: TRACK 02 ARTIFACT SPECIFICATION	70
SECTION 6: POSTSCRIPT	77
APPENDIX 1: STUDY OF JESUS' PREACHING METHODOLOGY	80
APPENDIX 2: STUDY OF JESUS' QUESTIONS	103
BIBLIOGRAPHY	116

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ABSTRACT

This dissertation proposes that a homiletic recapturing a methodology implicit in Jesus' preaching (story/image/metaphor, questions, and supernatural encounter) enables preachers to more effectively communicate to a twenty-first-century audience. Section one identifies the problem: namely the recent devaluing of preaching and the continued reliance on a 2500-year-old propositional homiletic. Section two examines other proposed solutions, including inductive preaching, postmodern voices, and current popular preachers. Section three examines our thesis, both by investigating Jesus' preaching methodology in the canonical gospels and seeking to discover if and how that methodology translates to an effective renewed homiletic. Sections four and five outline the dynamics of a non-fiction book written on a popular level that seeks to identify and apply Jesus' preaching methodology to inspire and instruct both the current and next generation of preachers. Section six identifies areas of interest and potential further study that were uncovered as part of this research. The artifact itself is a popular, non-fiction book entitled: *Interrobang Preaching: (re)Capturing the Enthusiastic Discovery of Preaching Like Jesus*.

SECTION 1: THE PROBLEM

Problem Story

Pastor Evan walked into his office on Monday morning, slid into his chair, and gulped his warm coffee, allowing the liquid to wash down his throat. He stared at the wall for a few moments before putting his face in his hands, as if trying to remove the tiredness and frustration. He glanced briefly at the piles on his desk representing the plethora of ministry projects demanding his attention that week, and took a deep breath. This was not what he had envisioned.

When Pastor Evan was eighteen, he returned from a mission trip having been called into ministry. A couple of weeks later, while sitting in his family's living room watching a Billy Graham crusade on television, he sensed a specific call to preach. Filled with youthful dreams and the fresh touch of God in his life, he set off for Bible college. Ten years later, following his undergraduate studies and a stint as a youth pastor, Evan was three years into his first lead-pastor position. Behind his desk that morning, tired, frustrated, discouraged, and overwhelmed, he tried to remember some inkling of his first calling.

The problem seemed to center around preaching. When Evan was younger, he wanted nothing more than to communicate the word of God with passion and anointing. He wanted to see people far from God come to Christ, and to see Christians inspired to do great things for God. As he read about great preachers in college, the Spurgeons and Wesleys, the Edwards and Moodys, he believed preaching was his primary calling and that God would use his gifting to change the world.

But as the ministry responsibilities piled on, Evan felt increasingly removed from his primary calling and passion. Developing staff pastors and leaders, casting vision, visiting the

sick, running ministry programs, and putting out fires seemed to transfer more and more time away from sermon preparation and preaching. And perhaps because of this, he felt increasingly discouraged.

Even on weeks when sermon-prep time was adequate, Evan sensed something missing in his messages. Like most pastors, he'd been taught in homiletics class to preach using the propositional method: find a text, then develop the main idea and subsequent points from that text. Evan tried to be creative. He attempted to spice up the sermon with stories and video clips, but it was still the same tired approach, with a few flashes thrown in to keep people's attention. He didn't feel his preaching connected.

So there he sat. Another Monday morning, another week of ministry projects staring him in the face, another day on which he already felt behind before the clock hit 9:00 am. What had happened to his calling to preach? Was it still there? Could he rediscover it? And if so, how could he begin to preach for connection and radical encounter with Jesus?

Unfortunately, this scenario seems to be replicated in some fashion among many pastors. Basically, the problem is this: much of today's preaching is done by distracted and discouraged pastors utilizing an outdated homiletical methodology that has failed to connect with church attendees and culture at large.

Let's begin to walk through the issue at hand and unpack the problem layer by layer. We begin by looking at the problem of the distracted pastor, followed by examining the problem of outdated homiletical methodology.

The Problem, Part One: The Pastor

The first aspect of the problem we've summarized is the distracted pastor. To understand the nature of this challenge, we examine a situation that developed in the early church, as told in the book of Acts.¹

The early church was experiencing a time of great growth. Through the preaching and teaching ministry of the apostles, which included signs and wonders, the church was expanding at a rapid rate. It is in this context that two distinct difficulties arise.

External attack

The first challenge the young church experienced was that high priests and Sadducees, motivated by jealousy, had the apostles arrested and put in prison. In the narrative written by Luke, emphasis is placed on the public proclamation of the word of God.² For instance, after their miraculous release from prison, the apostles receive the instruction, "Go, stand in the temple courts, and tell the people all about this new life."³ New Testament scholar F.F. Bruce translates the phrase as "all the words of this life," which he describes as "an apt term for the message of salvation."⁴ The apostles obey and "at daybreak they entered the temple courts, as they had been told, and began to teach the people."⁵

¹ Although a detailed exegesis of this passage is beyond the scope of this work, the passage illustrates a problem in today's church and ministerial culture.

² Biblical scholar Ajith Fernando notes, "Three times in this passage the evangelistic ministry of the apostles is described with the verb 'teach' (*didasko*, vv. 21, 25, 28). Truth is communicated through what the Bible describes as preaching and teaching" (Ajith Fernando, *The NIV Application Commentary: Acts* [Grand Rapids, MI: Zondervan Publishing House, 1998], 211).

³ Acts 5:20.

⁴ F.F. Bruce, *The New International Commentary on the New Testament: The Book of the Acts* (Grand Rapids, MI: Eerdmans Publishing, 1988), 110. See also I. Howard Marshall, *The Acts of the Apostles*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans Publishing, 1980), 118.

When it was discovered that the apostles were not in their prison cells, but instead preaching and teaching in public, they were brought in before the Sanhedrin. We see an emphasis here on the spread of the gospel through preaching, a warning not to preach, a command from the Lord to continue preaching, subsequent obedience by the apostles, and another reminder of the prohibition against preaching.⁶

The teachers of the law wanted to put the apostles to death.⁷ It is at this point that a respected Pharisee by the name of Gamaliel stepped in and gave them advice. He said that if the apostles' teaching was of human origin, they shouldn't worry because it would die out, but if it was from God, they wouldn't win, since they would be fighting against God. The results were that "[Gamaliel's] speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go."⁸ The response of the apostles was that "day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Messiah."⁹

It is important to note that what occurred in this account is an attempt to squelch the growth of the church based on shutting down the preaching/teaching ministry of the apostles. There was something specific to the preaching of the word that enemies of the apostles wanted to do away with, believing they would thereby hinder the growth of the Jesus movement. This attack was countered by an emphasis—both by the Lord and the apostles—on the continuation of their preaching and teaching ministry.

⁵ Acts 5:21.

⁶ Acts 5:27-28.

⁷ Acts 5:33.

⁸ Acts 5:40.

⁹ Acts 5:41-42.

While present-day preachers in the West may not experience attacks in the sense of restrictions on preaching or punishment with beatings and imprisonment, we nevertheless encounter challenges to the idea that preaching is a primary catalyst of conversion and church growth. And furthermore, one asks: does the enemy employ similar strategies to squelch growth of the western church by attacking preachers (albeit via attacks in other areas) that discourage us from engaging in our primary calling?¹⁰

Internal Distractions

Having just faced an external attack on the preaching and teaching of the word of God, the apostles faced a more subtle challenge—one of an internal nature. In this instance, a social-justice issue arose. The issue at hand involved the two groups who comprised the church in Jerusalem: the Hebrew Christians and the Hellenist Christians. The Hellenists were Grecian Jews who had come from the Mediterranean shores and were now living in Jerusalem among the Hebrew Palestinian Jews.¹¹ The Hellenists brought with them a different language and differing cultural views that caused tensions in the context of Jewish life.¹² Some of these tensions spilled

¹⁰ An example of such an attack in the western church may include an attack on the preacher's emotions.

¹¹ There are several differing opinions as to who this group of Hellenist, or "Grecian Jews" were. Most commentators identify them as separate from the Hebrew Jews based on their language and geographic origin—"i.e. as Greek-speaking Jews of the Diaspora who had settled in Jerusalem among the native born and Aramaic-speaking populace." Others see them as Jewish proselytes, while a minority argues that they are simply Gentiles. A more recent argument has them connected to the Essenes. Biblical scholar Richard Longenecker's conclusion on the matter is that the difference, while being linguistic and geographical in nature, would likely carry overtones of being more "Grecian than Hebraic in their attitudes and outlook" (Richard N. Longenecker, *The Expositor's Bible Commentary*, vol. 9 [Grand Rapids, MI: Zondervan Publishing House, 1981], 327). While perhaps an interesting discussion, the finer points of exactly who the Hellenists were is not central to our purpose here. Thus, we settle on the view held by most commentators, that they were Grecian Jewish believers (Longenecker, 329. Bruce, *The New International Commentary on the New Testament*, 120. Fernando, *NIV Application Commentary*, 226).

¹² Bruce, *New International Commentary*, 120.

over into the early church as Hellenists became upset with the Palestinians because their widows were being neglected in the distribution of food.

Judaism had a system for distributing food and supplies to the poor, as did other religious communities.¹³ The early church also participated in taking care of its poor and needy.

Apparently, as time passed and as the early church grew, the numbers of Hellenistic widows dependent on relief from the church became disproportionately large, possibly because, as immigrants, they had fewer relatives to care for them.¹⁴ Also, if the Greeks had converted to Christianity, the “poor baskets” of the national Jewish system would not have been readily available to them.¹⁵

It is important to note the significance of this issue. As scholar Richard Longenecker states, “the apostles were not prepared simply to ignore the problem; they seem to have realized that spiritual and material concerns are so intimately related in Christian experience that one always affects the other for better or worse.”¹⁶ We see a major social-justice issue requiring leadership at the highest level. Luke records the response of the leaders of the early church: “So the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.’”¹⁷

¹³ Longenecker, *Expositor's Bible Commentary*, 330.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*; Fernando, *NIV Application Commentary*, 225.

¹⁷ Acts 6:2-3.

In the context of a social-justice issue requiring leadership, the apostles turn to delegation. Longenecker tells us that “the words ‘full of the Spirit and wisdom’ evidently refer to guidance by the Holy Spirit and skill in administration and business, which, singly and together, are so necessary in Christian service.”¹⁸ Yet though the apostles recognized the necessity of addressing the problem, their commitment to their primary task of prayer and teaching does not waver. In perhaps the most challenging internal conflict the early church experienced to date (perhaps big enough to occasion a church split), the apostles didn’t put prayer and preaching on the back burner, assuming the mantle of leadership in food-distribution ministry themselves.¹⁹ They did lead, but they led through delegation in order to keep preaching in a position of primacy.

Longenecker makes an interesting observation. He writes, “Acts 6:1-6 is particularly instructive as something of a pattern for church life today. In the first place, the early church took very seriously the combination of spiritual and material concerns.” In doing so, they did not exclude helping the poor or correcting injustices, but “stressed prayer and the proclamation of the Word.”²⁰ Fernando agrees, calling the procedure for the choosing of the seven “instructive”

¹⁸ Longenecker, *Expositor’s Bible Commentary*, 330.

¹⁹ Fernando writes, “The word translated ‘complained’ (*gongysmos*) is an unpleasant word, used in the LXX for the murmuring of the Jews against Moses in the desert. The church was now in danger of splitting. The problem might aggravate if it was not handled sensitively” (Fernando, *NIV Application Commentary*, 226).

²⁰ Longenecker, *Expositor’s Bible Commentary*, 331. A potential argument against this stance is that the primacy of preaching is a function of the apostolic office and does not necessarily apply to that of the local pastor. While it’s not my intention to debate this possibility, I’m attempting to show from the Lukan narrative the over-arching principle that in the growth of the early church, preaching takes a primary role over that of leadership and social-justice ministry among the apostles. It is here that the words of biblical scholar I. Howard Marshall are helpful. He writes, “It is not necessarily suggested that serving tables is on a lower level than prayer and preaching; the point is rather that the task to which the Twelve had been *specifically called* was one of witness and evangelism” (I. Howard Marshall, *The Acts of the Apostles*, Tyndale New Testament Commentaries [Grand Rapids: Eerdmans Publishing, 1980], 126, italics added). Thus, perhaps the argument at this point is not necessarily one of the roles or offices of the church (apostles, pastors, deacons, etc.) but one of one’s primary calling. Yet even in this case, it could potentially be argued that it’s not fair to assume all local church pastors have or see their primary calling or gifting as preaching. The point for our purposes is the primacy of preaching as it pertains to the growth of the early church.

and noting that “the apostles insisted that their own main task was to concentrate on the ministry of the word.”²¹

Longenecker presses the issue further in his commentary. “While Christian ministers wish [skill in administration and business] were more characteristic of their own boards and councils, it is only fair to say that boards and councils often wish their ministers were given more to ‘prayer and ministry of the word’! A pattern is set here for both lay leaders and clergy, and God’s work would move ahead more effectively were it followed more carefully.”²²

If Longenecker is correct, then what we see in Luke's narrative are several points:

- 1) The importance of social-justice ministry programs;
- 2) The importance of leadership and delegation;
- 3) The primary importance of preaching.

The apostles don’t neglect or even downplay the importance of this particular social-justice issue. Neither do they avoid leadership. Instead they utilize leadership to identify and raise up leaders to oversee the non-preaching ministry programs of the church, allowing them to dedicate time to their primary calling: prayer and preaching. As a result, there arose “a new and momentous advance in the life of the new community . . . [involving] large-scale evangelization of the Gentiles.”²³

²¹ Fernando, *NIV Application Commentary*, 227. Fernando sets forth that there are both “abiding principles” and “helpful examples” in this passage. He distinguishes between the two, arguing that some of the methods recorded by Luke here are prescriptive for today’s church while others are more descriptive. Fernando places the affirmation by the apostles “that they had a primary calling [to pray and to preach]” in the “abiding principles” category. Fernando does admit that not all commentators feel it was a good decision by the apostles to focus on prayer and preaching, saying that it causes a division between the spiritual and material. But he argues that the agreement of the people as well as the continued growth of the church seem to indicate it was a good decision indeed. Fernando is also careful to point out that one ministry (preaching) is not above another (food distribution) and did not form a spiritually hierarchy. Finally, Fernando states that the Seven also did other things in ministry and that the apostles were not “pure specialists,” noting the description of Paul’s ministry in Acts 20.

²² Longenecker, *Expositor’s Bible Commentary*, 330-331.

²³ Bruce, *New International Commentary*, 119-120.

Acts 6 and Today's Church

What is occurring in today's church is a reversal of the order of preaching, leadership, and social-justice ministry shown by the apostles. Consider first the recent emphasis on leadership.

Author Leonard Sweet describes the current leadership culture in today's church as such:

The advent of church-growth theory, coupled with exponential advances in technology, has created a hyperpursuit for leadership muscle that has never been seen before. Seminars and conferences have become trendy leadership fitness centers. Titans of business and megachurch pastors serve as leadership fitness trainers, while books and periodicals deliver leadership steroids and growth hormones. The goal of such industry? To create better leaders, strong leaders, to make and multiply leaders.²⁴

Sweet continues by pointing to both the “acres of print [that] have been written on leadership” and the videos and conferences, many of which, he says, have “replaced Billy Graham crusades as the best-attended Christian events of the past twenty years.”²⁵ The plethora of leadership books and conferences seem to confirm Sweet's assessment.

Next, consider the more recent emergence of and emphasis on missional ministry and social-justice causes within the church. In recent years, we've seen the emergence of what has been called the “missional” church or missional movement. Basically, in contrast to the church of modernity and Christendom which the missional movement describes as “attractional, dualistic, and hierarchical,” the missional church of postmodernity and post-Christendom sets forth to be missional, messianic, and apostolic.²⁶ While it is not our purpose to debate the

²⁴ Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville, TN: Thomas Nelson, 2012), 19.

²⁵ *Ibid.*, 25-26.

²⁶ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson Publishers, 2003), 12, 18. See also Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005).

attractional versus missional model, what is important is the recent focus on being missional in connection with social-justice issues.

In their book *The Shaping of Things to Come*, two important voices in the missional conversation, Michael Frost and Alan Hirsch, describe what it means to be missional: “The missional church is *incarnational*, not attractional, in its ecclesiology. By incarnational, we mean it does not create sanctified spaces into which unbelievers must come to encounter the gospel. Rather, the missional church disassembles itself and seeps into the cracks and crevices of a society in order to be Christ to those who don’t yet know him.”²⁷

This philosophy of ministry has led the way for a re-emergence of the church’s engagement with social-justice issues. It is not uncommon for missional churches to have ministries not only for the hungry and the homeless, but to be seen engaging issues such as human trafficking and the need for clean water. Furthermore, this aspect of missional thinking can be seen both in traditional and attractional models.²⁸

Thus, we see an emphasis in the church on both leadership and engaging social-justice issues. While both of these are positive, and while both are *needed* in the life of the local church, they have inadvertently displaced an emphasis on pastoral preaching, and have occasioned a subsequent devaluing of the pulpit. Fred Craddock, an important voice in the development of what has been termed “The New Homiletic,” agrees. Craddock says that “the major cause for alarm is . . . the increasing number [of ministers] who are going AWOL from the pulpit.”²⁹

²⁷ Frost and Hirsch, *The Shaping of Things to Come*, 12.

²⁸ For instance, the church where I serve on staff, Concord First Assembly in Concord, NC, is a church of 3500 but has significant ministries to the poor and hungry, and has ministries addressing human trafficking.

²⁹ Fred B. Craddock, *As One Without Authority* (St. Louis, MO: Chalice Press, 2001), 4. Craddock is a significant voice in a movement in preaching which is known as the “New Homiletic.” This movement will be explained in greater detail later in this dissertation, but one of the emphasis points of this homiletic is a move from deductive to inductive preaching.

Craddock explains how, while churches are concerned about meeting the needs in society, they are doing so in a manner that elevates those ministries above preaching and therefore neglects the primacy of the pulpit.³⁰

Craddock points out that the problem isn't only the lack of focus on the pulpit in the life of the local church, but the lack of development of preachers. He writes, "One need only look into the seminaries to get a clear picture of the tenuous position of preaching. Some seminaries offer little, or at best only marginal work in Homiletics."³¹ All of this leads Craddock to state that the view of preaching has fallen to that of a "marginal annoyance."³²

³⁰ Craddock, *As One Without Authority*, 4. It is worth stating once again that the problem is not missional ministries, or other ministries—which are central to the work of the church, but the fact that preachers are being drawn away from their primary call to lead them up, instead of others taking the leadership roles.

³¹ *Ibid.*, 4.

³² *Ibid.*, 5. It is important to note that our purpose in this dissertation is not to "solve" all of the issues brought up in the first layer of the problem, i.e. our thesis does not deal specifically with the issue of how to get pastors to organize their week to allow time to focus on preaching, nor will we flesh out a theological argument on why preaching should take primacy over leadership culture and/or social-justice work. We have, rather, included this layer of the problem as a basis for turning attention towards a renewed homiletic. As we shall see, our homiletic model in the Western church hasn't undergone a serious change in over four hundred years. Our purpose, as the thesis progresses, will be to hone in on preaching by addressing the need for a renewed homiletic model.

The Problem, Part Two: The Method

The second issue faced by today's church as it pertains to preaching is reliance on an outdated model. In order to examine this challenge, we will take a look at the propositional homiletic model.

In examining this genre of preaching, five texts were chosen. They represent the heart of the propositional methodology: *On the Preparation and Delivery of Sermons*, by John Broadus³³; *Biblical Preaching*, by Haddon Robinson³⁴; *Between Two Worlds: The Challenge of Preaching Today*, by John Stott³⁵; and *Preaching and Preachers*, by D. Martyn Lloyd-Jones.³⁶ These choices were based on the popularity of these books in recent decades. They are among the most influential texts on homiletics.³⁷

³³ John A. Broadus, *A Treatise on the Preparation and Delivery of Sermons*, ed. Edwin C. Dargan (Birmingham, UK: Solid Ground Christian Books, 1870).

³⁴ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001).

³⁵ John Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids, MI: Eerdmans Publishing, 1982).

³⁶ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 2011).

³⁷ According to a recent survey by Preaching Magazine of readers, preaching professors, and influencers, they compiled "what we believe to be those books which more than any others have shaped the thinking and teaching about preaching in the past quarter century." Robinson, Buttrick, and Stott were listed numbers one, two, and three respectively, with Lloyd-Jones at number twelve. While Lloyd-Jones is not in the top ten, he was included for his clear articulation of propositional methodology (Michael Duduit, "The 25 Most Influential Preaching Books of the Past 25 Years," *Preaching*, <http://www.preaching.com/resources/articles/11625882/> [accessed November 20, 2012]); John Broadus' *On the Preparation and Delivery of Sermons* has been called "the primary homiletical textbook ... [of the] late nineteenth through mid-twentieth century," and it has been stated that "the influence of this textbook on American preaching is difficult to exaggerate." Broadus is credited largely with teaching students "how to preach deductive, propositional sermons" (O. Wesley Allen, ed., *The Renewed Homiletic* [Minneapolis, MN: Fortress Press, 2010], 8-9).

The Propositional Model Defined

Broadus describes propositional preaching as finding the main idea or propositional truth of a text, then setting forth to argue that claim to be true. Broadus gives special attention to the skill of argument. He writes, “Argument, as to the truth and value of the claims of the gospel, as to the peril and guilt of [the hearer’s] position, is one of the means by which we must strive to bring [the hearer], through the special blessing of the Spirit, into some real, operative belief. . . .The most successful preachers . . . are often at first severely argumentative.”³⁸

According to Lloyd-Jones, the objective in propositional preaching is to find and “make clear the central doctrine or proposition” of a particular biblical text. He elaborates: “You have a doctrine, an argument, a case which you want to argue out, and to reason, and to develop with the people. So, obviously, you must arrange your heading and your divisions in such a way that point number one leads to point number two, and point number two leads to point number three, etc. Each one should lead to the next, and work ultimately to a definite conclusion. Everything is to be arranged as to bring out the main thrust of this particular doctrine.”³⁹

Haddon Robinson explains that the preacher’s task is to begin with proper exegetical research by taking a particular text and finding the objective meaning of that text. He writes, “In their study, expositors search for the objective meaning of a passage through their understanding of the language, background, and settings of the text.”⁴⁰ He goes on to explain that propositional sermons deal with “ideas” and “concepts.”⁴¹

³⁸ Broadus, *Treatise*, 169.

³⁹ Lloyd-Jones, *Preaching and Preachers*, 87.

⁴⁰ Robinson, *Biblical Preaching*, 24.

⁴¹ *Ibid.*, 10, 23.

Robinson continues by walking the preacher through the process from exegeting the text to developing the sermon. His progression is as follows: 1) Find the single theme or idea of the text. 2) Formulate the idea by coming up with the subject and complement. 3) Fully exegete the text. 4) Follow the line from text to sermon by analyzing the exegetical idea and then submitting your exegetical idea to three developmental questions: a) What does this mean?; b) Is it true?; and c) What difference does it make?

Stott's main idea is the concept of a preacher as bridge-builder. He sets forth his thesis that one of the primary goals of the preacher is to build a bridge across the deep rift between the modern world and the biblical world.⁴² In order to do this, Stott suggests this homiletical model: 1) choose your text; 2) meditate on it; 3) isolate the dominant thought; 4) arrange your material: structure, words, and illustrations; and 5) add the introduction and conclusion.⁴³ For Stott, the text plus meditation yields the "dominant thought" which would seem to equal Robinson's "objective meaning." In essence, this model summarizes the traditional three-point sermon. The preacher takes a passage of scripture, exegetes the text, comes up with a main point or central doctrine, and through a series of logical points, attempts to argue that point to be true.

The History of the Propositional Model

To gain a fuller understanding of the propositional model, it's helpful to briefly explore its birth, growth, and predominance.⁴⁴

⁴² Stott, *Between Two Worlds*, 137-138.

⁴³ *Ibid.*, 211-243.

⁴⁴ An in-depth analysis of the propositional model is not the primary purpose of this essay. However, a brief understanding of the background of the propositional model will aid in our critique of this methodology and subsequent analysis of its effectiveness in a Google-era culture.

Birtherd by the Greeks. Propositional methodology has its roots in ancient Greek culture. In his work, *Religion in Human Evolution*, Robert Bellah states that the development of the method is attributed ancient Greek culture.⁴⁵ Bellah goes on to explain that “Greek philosophy, not without tension to be sure, could be faithfully integrated with Christian religion.”⁴⁶ Lloyd-Jones agrees with this analysis. He writes, “[Truth by proposition] is what the Greeks had discovered, and I believe rightly. They had found that when truth is presented in this particular way it is more easily assimilated by the people.”⁴⁷

Raised by Gutenberg. With the invention of the printing press by Johann Gutenberg in 1439, the propositional preaching method gained even greater traction. What is the connection? It would seem a printing device wouldn’t have an effect on oral-delivery methods. But indeed, the printing press had a great effect on preaching. For the first 1400 years of the church, there were no mass-produced copies of the Bible. The question arises, without mass-produced copies of the Bible, how did the early church progress?

The answer is found largely in the simplicity of the church’s message during the first fifteen hundred years. Before Gutenberg, the early church centered its message on the person and work of Jesus Christ. In the oral culture of the time, the goal was not that an individual encounter written scripture, but that he or she encounters the person of Christ. The purpose of scripture was to point people to Jesus.⁴⁸

⁴⁵ Robert N. Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age* (Cambridge, MA: Belknap Press of Harvard University Press, 2011), 39.

⁴⁶ Ibid.

⁴⁷ Lloyd-Jones, *Preaching and Preachers*, 89. Broadus speaks of Greek origins as well. Broadus, *Treatise*, 168.

⁴⁸ Jesus himself affirms this in John 5:39. “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.”

After Gutenberg, however, this began to change. With the Bible now readily available, the church began to place the centrality of its message on the written word. As Robert Webber writes, “Theology shifted from a God who acts to a God who spoke.”⁴⁹ The written word began to assume a higher place than the person and work of Jesus Christ. Leonard Sweet argues in *Viral* that in the modern, Gutenberg era, the primary goal of the sermon was to expound a text propositionally, and that propositions took the place of relationship.⁵⁰

It is also around this time—meaning the modern, post-Gutenberg era—that the Franciscans and Dominicans developed a form of preaching referred to as *university preaching*.⁵¹ A historical document describes this type of preaching using the metaphor of a tree. From a short trunk emerge three major limbs, with each of those limbs having three smaller limbs. Basically the method is to take a central theme and divide that theme into three points, each of which is further divided into three sub-points.⁵² Thus, three points and a poem is born.

Grown to Maturity During Modernity. Modernity, with its emphasis on objective truth and the scientific method, became fertile ground for the continuing development and maturity of propositional methodology. Modernity prioritized reason. Empirical methodology became king. Bellah explains two factors that had direct impact on the growth of the propositional model. He writes, “In connection with the rise of modern science the rejection of metaphor, symbol, and

⁴⁹ Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker Books, 1999), 45.

⁵⁰ Leonard Sweet, *Viral: How Social Networking Is Poised to Ignite Revival* (Colorado Springs, CO: WaterBook Press, 2012).⁵⁰ Sweet also writes that “Gutenberg culture produced a people of the book,” and that “we need to reconfigure mission for a Google world from a Gutenberg world” (Leonard Sweet, *So Beautiful* [Colorado Springs, CO: David C. Cook, 2009], 35-36).

⁵¹ O. Wesley Allen, ed., *The Renewed Homiletic* (Minneapolis, MN: Fortress Press, 2010), 3.

⁵² *Ibid.*

myth became explicit.”⁵³ And now the “words *true*, *truth*, and *true proposition* are equivalent to one another.”⁵⁴

The Challenges of the Propositional Model

At this point, it is important to note two observations with respect to this history of propositional preaching methodology. First, propositional preaching is not a biblical idea. This is not to say it is unbiblical. The propositional preaching method has been used throughout history by well-renowned preachers to communicate the word of God clearly and effectively. It is not our purpose to argue this method to be bad or wrong, but simply to note that propositional preaching did not originate from the Bible, nor is it the prescribed method from the Bible on how to communicate through preaching. Propositional preaching is simply a method.

Second, we no longer live in the modern, post-Gutenberg era. We live in a postmodern world. For postmodern culture, objective truth by proposition is no longer a core value. Rather, as Leonard Sweet notes, this has become an E.P.I.C. culture: experiential, participatory, image-driven, and connected. According to Sweet, when the postmodernist says, “show me truth,” he or she is not saying “prove it to me,” but “give me an experience.”⁵⁵ Others recognize this challenge as well. Graham Johnston reminds us that “we’re not in Kansas anymore” and cautions that “what proved effective in communicating the gospel to a modern audience may not work in a postmodern culture.”⁵⁶

⁵³ Bellah, *Religion in Human Evolution*, 39.

⁵⁴ Thomas Hobbes, “De Corpore,” in *Body, Man, and Citizen*, ed. Richard S. Peters (New York, NY: Collier, 1962), quoted in Bellah, 39.

⁵⁵ Leonard Sweet, *Postmodern Pilgrims* (Nashville: Broadman and Holman Publishers, 2000).

⁵⁶ Graham Johnston, *Preaching to a Postmodern World* (Grand Rapids: Baker Books, 2001), 13, 18. For further insight into the world in which we live and the challenges of connecting modern methodology to a

Fred Craddock is alarmed that despite vast changes in, for example, architecture and music, over hundreds of years, there has been little if any change in our preaching methodology. He writes, “Amid all this, the sermons of our time have, with few exceptions, kept the same form. What message does such constancy of method convey? Either preachers have access to a world that is neat, orderly, and unified, which gives their sermons their form, or they are out of date and out of touch with the way it is. In either case, they do not communicate.”⁵⁷ As homiletician Wesley Allen states, “Many people are looking for the next major move in preaching.”⁵⁸

Therefore, “the next major move in preaching” will be the focus of this dissertation. In light of the problem of distracted pastors and outdated methodology, we will examine and uncover a homiletic that may contribute to the next major move in preaching.

postmodern audience, see Stuart Murray, *Post-Christendom: Church and Mission in a Strange New World* (Blechley, UK: Paternoster Press, 2004).

⁵⁷ Fred B. Craddock, *As One Without Authority* (St. Louis, MO: Chalice Press, 2001), 13.

⁵⁸ Allen, *The Renewed Homiletic*, 18.

SECTION 2: Other Proposed Solutions

Introduction

In this section, we investigate and examine contributions on crafting a homiletic to effectively engage contemporary culture. In our reading and research, three broad categories seemed to emerge:

1. The New Homiletic: Narrative and Inductive Approach
2. Postmodern Voices
3. Current Popular Preachers

Each of these contributions will be examined in an attempt to describe the three major schools of thought.

The New Homiletic

As was discussed in the previous chapter, the propositional-deductive homiletic has dominated the landscape of preaching in the western church for centuries.⁵⁹ This methodology of oratory was shown to be birthed by the Greeks, groomed by Gutenberg, and grown to maturity during modernity. Basically, the deductive-propositional method begins with a text of scripture, seeks to find the main idea of that text, and argues that idea to be true through a series of points (propositions) while using illustrations to shed light on the real “meat” of the sermon: the points.

Against the backdrop of the shift from modernity to postmodernity, we see an emergence of a renewed approach to preaching. In his book, *The Renewed Homiletic*, O. Wesley Allen

⁵⁹ O. Wesley Allen, a significant voice in the formation of the inductive homiletic model, writes that this homiletical form has “dominated most of preaching in the West for the last four or five centuries.” He goes on to say that “even when the forms have not been held on to rigidly, the deductive logic and propositional approach to preaching they represent have been maintained”(O. Wesley Allen, ed., *The Renewed Homiletic* [Minneapolis, MN: Fortress Press, 2010], 3).

begins by summarizing the homiletical movement he describes as rooted in the 1960s, sprouting in the 1970s, and growing to maturity during 1980s.⁶⁰ In contrast to the deductive-propositional model, Allen describes the New Homiletic as an “inductive, narrative, experiential approach” that he claims “breathed life into an ailing pulpit.”⁶¹

Allen lists what he calls “common denominators” of the movement, which he also describes as illustrative rather than exhaustive. The common denominators provide an accurate representation of the movement, according to Allen. They are listed below along with input from some identified by Allen as “pillars of the New Homiletic.”⁶²

“First,” Allen writes, “the New Homiletic represented a turn to the hearer.”⁶³ Whereas the focus of the propositional-deductive method is on crafting an argument, the focus of the New Homiletic is on creating an experience for the listener. Allen continues, “In classic rhetorical terms, there is a shift in emphasis from *logos* to *pathos*.”⁶⁴ While he’s careful to say this doesn’t render content unimportant, great emphasis is placed on the latter.

One of the pioneers of the New Homiletic, Fred Craddock, discusses part of what this “return to the hearer” means in lobbying for more dialogue than monologue in preaching. Craddock says that in the deductive-propositional model, “there is no democracy, . . . no dialogue, no listening by the speaker, no contributing by the hearer.”⁶⁵

⁶⁰ Allen, *The Renewed Homiletic*, xvi.

⁶¹ *Ibid.*, 1.

⁶² *Ibid.*

⁶³ *Ibid.*, 8.

⁶⁴ *Ibid.*

⁶⁵ Fred B. Craddock, *As One Without Authority* (St. Louis, MO: Chalice Press, 2001), 46.

Another significant voice to the New Homiletic, Eugene Lowry, explains the recapturing of the experiential side of preaching by describing a major difference between “white preaching” and “black preaching.” Lowry references Henry Mitchell as stating, “White preaching [tends to focus on] the production of a stimulating idea” and goes on to say that “feelings in [white] Western culture have somehow been declared unworthy.” This is a mistake black culture has not made. Furthermore, Mitchell writes, “The earlier dichotomy of flesh and spirit was perhaps only made worse by the Enlightenment, which added reason-vs.-feeling to the division of the human psyche.”⁶⁶

Second, in the New Homiletic, the application of the sermon became the responsibility of the listener. “What the preacher offers,” Allen explains, “is only the start of the sermon. Those in the pew must finish the work. . . . They must be able to ‘apply’ the word spoken to their own lives in their own ways without it being dictated to them.”⁶⁷

In speaking of this application by the listener, Craddock sees anticipation as the key. He writes, “The single greatest source of pleasure is anticipation of fulfillment. The period between the parents’ announcement of a family trip and the trip itself may be the children’s greatest happiness.”⁶⁸

Furthermore, Craddock sees great benefit in the listener arriving at conclusions as opposed to simply being told what to do. Craddock explains, “If they have made the trip, it is their conclusion.”⁶⁹ He goes on to say that the minister typically has made the trip all week long

⁶⁶ Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville, TN: Abingdon Press, 1997), 17.

⁶⁷ Ibid.

⁶⁸ Craddock, *As One Without Authority*, 49.

⁶⁹ Ibid.

in his or her study and then gives the congregation the destination on Sunday. Craddock wants the preacher to lead the audience along in the process he or she took to get there.

Third, in the New Homiletic, the methodology shifts from being deductive and propositional to inductive and narrative. Allen writes, “It is not overly dramatic to call this paradigm shift a homiletical revolution.”⁷⁰ He goes on to explain, “Whereas deductive claims moved from general claims to specific applications, . . . sermons in the new mode move from the specifics of lived experience to general claims.”⁷¹

Allen describes Charles Rice’s first work, *Interpretation and Imagination*, as setting forth the thesis that preachers need to become artists, as artists have an ability to both capture and redefine human experience. This can be done by the preacher through “colliding contemporary literature with Biblical literature.”⁷² Rice’s follow-up textbook, *Preaching the Story*, argues that the preacher should bring together “the biblical story, the congregation’s story, the preacher’s personal story, and the world’s story.”⁷³

While the New Homiletic was successful in steering the preaching conversation towards a more participatory, narrative form, one self-imposed critique is that it is, at times, confusing. For instance, speaking of new homiletician David Buttrick, Allen states, “The complex details of Buttrick’s argument can be controversial and difficult to follow.”⁷⁴

Allen goes on to make a significant analysis of the New Homiletic when he writes, “Given that the movement has been around for nearly forty years, given the rise of

⁷⁰ Allen, *The Renewed Homiletic*, 8.

⁷¹ *Ibid.*, 8-9.

⁷² *Ibid.*, 10.

⁷³ *Ibid.*

⁷⁴ Allen, *The Renewed Homiletic*, 16.

postmodernity, and given the decline of the mainline church, the New Homiletic is experiencing a midlife crisis.” This leads Allen to conclude that “many people are looking for the next major move in preaching.”

Postmodern Voices

The next contribution on crafting a homiletic to effectively engage contemporary culture comes from those attempting to address the shift to postmodernism. If the New Homiletic movement sought to bring narrative and audience participation back into the homiletic model, postmodern thinkers sought largely to deal with the issue of pluralism. Several works that address this issue will be examined in greater detail.

Theology for Preaching

Ronald Allen, Barbara Blaisdell, and Scott Johnston have collaborated on a book entitled *Theology for Preaching: Authority and Knowledge of God in a Postmodern Ethos*.⁷⁵ In this work, the authors outline three basic veins of postmodern thought. The first vein is the deconstructionist views of Jacques Derrida and Michel Foucault. Deconstructionists reject the scientific claims of objective truth, explaining that because we all view truth through a different interpretive lens, absolute truth cannot exist. The second vein of postmodernism is a more constructionist response. It’s been attempted in two forms by postliberal and revisionist theologians. The third vein of postmodernism identified by Allen, Blaisdell, and Johnson is what they refer to as “folk postmodernism,” views held by the Euro-American middle-class who are probably unfamiliar with the formal discussions of philosophers and theologians. This group still

⁷⁵ Ronald J. Allen, Barbara Shires Blaisdell, and Scott Black Johnston, *Theology for Preaching* (Nashville, TN: Abingdon Press, 1997).

respects science and the scientific community, but recognizes its limitations, leading them to ask, “What is true?”

In light of these veins of postmodernism and various responses by the theological community, the authors set forth their view that “the preacher is not first a deconstructionist or a constructive postmodernist. The preacher first seeks to make a Christian witness.”⁷⁶ Furthermore, they state, “The preacher ultimately needs to sort out the points at which the various postmodernists are instructive or dangerous to Christian witness. We also need to identify points at which Christian witness can help shape, reshape, and challenge postmodern propensities.”⁷⁷

After addressing the issues of authority and truth as they relate to preaching in a postmodern context, the authors set forth to describe modes of discourse for the sermon in the postmodern world. For our investigation, the question is: what, if any, effect does the rise of postmodernity have on a renewed homiletic for the twenty-first-century church?

Ronald Allen tackles this challenge and focuses largely on the use of language. Allen describes the pre-modern use of language as formulated around myth, by which stories make sense of the world. When modernity arrived on the scene, myth was viewed as primitive and untrustworthy, thus we saw a shift to propositions. In addressing a postmodern homiletic, Allen borrows terminology from Philip Wheelwright and discusses the difference between *stenic* and *tensive* language. Stenic language, Allen explains, is propositional and informational. Stenic language communicates facts and appeals to the intellect. Tensive language, on the other hand, is that associated with the arts and found in novels, poems, stories, and musical lyrics.⁷⁸ Allen

⁷⁶ Allen, *Theology for Preaching*, 23.

⁷⁷ Ibid.

⁷⁸ Ibid., 164-165. Basically, this is a re-framing of Aristotle’s emphasis on the utilization of *logos* (logic) and *pathos* (emotions). Aristotle, Giorgio A. Pinton, and Arthur W. Shippee, *The Art of Rhetoric* (Amsterdam: Rodopi Publishers, 1996).

discusses the benefits and limitations of both forms of language and comes to two basic conclusions.

First, Allen upholds an extremely high view of language in and of itself. He makes the statement, “At its most potent, language has the power to affect that which it speaks. In the broad sense, language creates the world.”⁷⁹ Second, Allen sets forth that it is not so much whether or not to use stenic or tensive language or any combination of the two. What matters is the preacher’s audience. In Allen’s words, “Given the diversity of the characteristics of listeners in the postmodern ethos, no single homiletical formula can guide the preparation of every sermon. The preacher must decide both what to say and how best to say it in light of the subject matter, the intended effect of the sermon, and the particular qualities of listener participation in the congregation.”⁸⁰

Preaching to Pluralists

Chris Altmock is another voice who attempts to answer the question, “How do we proclaim Christ in a postmodern age?”⁸¹ Altmock begins by identifying seven characteristics of postmoderns. He suggests that postmoderns are: 1) biblically uninformed, 2) spiritual, 3) anti-institutional, 4) pluralistic, 5) pragmatic, 6) relational, and 7) experiential. Altmock then sets out in successive chapters to offer potential solutions on how to preach to postmoderns based on these characteristics. His suggestions are:

⁷⁹ Allen, *Theology for Preaching*, 166.

⁸⁰ *Ibid.*, 170.

⁸¹ Chris Altmock, *Preaching to Pluralists: How to Proclaim Christ in a Postmodern Age*, St. Louis, MO: Chalice Press, 2004.

- In order to preach evangelistically to the uninformed, the preacher should make the postmodern aware of the larger biblical narrative before offering the solution of Jesus.
- In order to preach evangelistically to the spiritually interested, the preacher should preach towards facilitating an encounter with God.⁸²
- In order to preach evangelistically to the anti-institutional and relational, the preacher should address people's need to belong before they believe.
- In order to preach evangelistically to pluralists, the preacher should preach messages that address the inadequacies of pluralism, expose the exclusivity in other religions, and highlight the inclusiveness of the cross.
- In order to preach evangelistically to the pragmatic, the preacher should identify and preach on (while understanding the limits of doing so) pragmatic issues such as finances, health, marriage, and parenting.
- In order to preach to those who value experience, the preacher should create a great experience that goes beyond preaching and may include elements such as worship, lighting, imagery, prayer, and communion. Furthermore, Altrock suggests using imaginative language, exegeting images even over and above words, the use of inductive preaching, and sharing personal testimonies.

⁸² Altrock's explanation of how to preach in order to facilitate an encounter with God includes three steps. First, preaching needs to be primarily theocentric. Second, the preacher needs to encounter the God of the text before preaching it to the people. And third, the sermon should include responding to God through a prayer led by the preacher (Altrock, 63-67). One wonders if this description of an "encounter with God" might fall short of how those in Scripture had an encounter with God? This idea of "encounter" will be explored in the following chapter. In another chapter, Altrock describes prayer moments around the altar at his church and the value thereof, but it may have been beneficial for Altrock to delve into this more as it pertains to their role in facilitating encounters with God. We examine a more complete theology of encounter in the next chapter.

Preaching to a Postmodern World

Graham Johnston continues along similar lines as aforementioned authors, proclaiming “we are not in Kansas anymore” and encouraging preachers to take on a missionary mindset as it pertains to reaching postmoderns.⁸³ Like Altmann, Johnston examines the postmodern audience, coming to many of the same conclusions. Johnston talks about postmoderns as being biblically clueless, up on spirituality while down on religion, wanting to belong before they believe, and pluralistic.

After these subjects are examined extensively, Johnson’s final chapter, “Practices for Engagement,” offers seven suggestions for a renewed homiletic. They are as follows:

- 1) Take a Dialogical Approach (which uses the Socratic method of questioning)
- 2) Use Inductive Preaching
- 3) Use Storytelling
- 4) Use Audiovisuals, Drama, and Art
- 5) Use Humor
- 6) Become a Good Listener
- 7) Make Your Delivery Crisp and Clear

Johnson’s main goal is to help preachers better understand the postmodern mindset, a goal he accomplishes well. A secondary focus is addressing how to connect with the postmodern mindset, a goal that receives far less attention. Johnston devotes just one chapter to preaching methodology.

⁸³ Johnston, *Preaching to a Postmodern World*, 13.

Current Popular Preachers

A third conversation that speaks to the formation of an effective homiletic for the twenty-first-century church is about current popular preachers. While these individuals aren't necessarily writing books on preaching or homiletical methodology, something about their style, church, or charisma appeals to a mass audience in the Google-era.⁸⁴ Thus, they warrant discussion.

The purpose of this section is not to provide a comprehensive analysis or scientific investigation of these individuals and their churches, but rather to glean general insights into the methodologies of popular preachers. The following bullet-point outlines for each preacher elucidate their methodology, including their use of Scripture, style, and how they offer a challenge to and/or response from contemporary audiences.

Joel Osteen⁸⁵

Scripture

- Uses one scripture as a spring-board approach to address a topic.

Style

- Uses humor
- Emphasizes the motivational and inspirational
- Utilizes one story and/or metaphor that he repeats throughout the message

Response

- Issues an invitation to accept Jesus as one's personal Savior⁸⁶

⁸⁴ Of the preachers included here, only Andy Stanley has a book specifically on preaching: Andy Stanley and Lane Jones, *Communicating for a Change* (New York: Multnomah Books, 2006). The methodology for choosing these voices was simply an examination of the top preaching podcasts on iTunes as of June 14, 2013. Out of the top ten, an attempt was made to choose some of the younger voices as perhaps more representative of a newer style. Jakes was included not as much for the age demographic but to include an African-American voice. This study is also limited to American preachers, so it does not represent a global sampling. Once chosen, two messages from each preacher were listened to for broad insight into the methodology of each communicator. Though these preachers aren't necessarily writing on the subject of homiletics, their methodology may influence pulpits across America. One asks: could pastors in America be listening to these people and picking up on their style?

⁸⁵ Joel Osteen is an American preacher, televangelist, author, and the Pastor of Lakewood Church in Houston, Texas. His ministry reaches over 100 million homes in the U.S. and tens of millions more in 100 nations. (<http://www.joelosteen.com/Pages/About.aspx> [accessed November 18, 2013].)

Steven Furtick⁸⁷

Scripture

- Uses expository approach⁸⁸

Style

- Uses humor
- Provides a number of concrete examples that resonate with people's lives

Response

- Brings people to an inspirational point of response that includes singing⁸⁹

T.D. Jakes⁹⁰

Scripture

- Tells the biblical story (does not preach verse-by-verse, but uses a narrative style from one passage).

Style

- Motivational and inspirational
- Poetic and rhythmic in his language
- Uses frequent repetition of his main idea or phrase

⁸⁶ Joel Osteen, "Release the Full You," *Lakewood Church*, June 2, 2013, <http://www.joelosteen.com/Pages/VideoStreaming.aspx> [accessed INSERT DATE]; Joel Osteen, "Keep Your Vision in Front of You," *Lakewood Church*, June 9, 2013, <http://www.joelosteen.com/Pages/VideoStreaming.aspx> [accessed November 18, 2013].

⁸⁷ "Steven Furtick is the founder and lead pastor of Elevation Church, based in Charlotte, North Carolina. The church has been named one of the Fastest Growing Churches in America by Outreach Magazine for each of the past six years. Pastor Steven has been privileged to minister to a global audience, speaking at conferences and churches around the world including Catalyst Conference, Hillsong Conference, and the Willow Creek Global Leadership Summit. He is the author of the New York Times Best Selling book, *Greater*, and the national bestseller *Sun Stand Still*" (<http://www.stevenfurtick.com/about/> [accessed November 18, 2013]).

⁸⁸ An "expository approach" to scripture is the method by which a preacher preaches a sermon from one main passage of Scripture. The preacher typically takes a certain text then through exegetical work through that text seeks to teach and apply the passage in a verse-by-verse manner. This is the opposite of a topical approach, which deals with a certain topic using multiple scriptures as support.

⁸⁹ "The Expectation Gap: The Greatest Source of My Frustration (Part 1)," Steven Furtick, *Elevation Church*, podcast May 18, 2013, <http://elevationchurch.org/sermons/the-expectation-gap> [accessed June 7, 2013]; Steven Furtick, "God's Will is Whatever: God's Will at Work (Part 4)," *Elevation Church*, podcast April 27, 2013, <http://elevationchurch.org/sermons/gods-will-is-whatever> [accessed June 7, 2013].

⁹⁰ "Thomas Dexter "T. D." Jakes, Sr. is "serves as senior pastor of The Potter's House, a global humanitarian organization and 30,000-member church located in Dallas. [Jakes was] named "America's Best Preacher" by Time Magazine (<http://www.tdjakes.org/bishoptdjakes.html> [accessed November 18, 2013].)

Response

- Brings people to an inspirational and motivational point of belief⁹¹

Andy Stanley⁹²

Scripture

- Uses a narrative style (tells the biblical story)
- Uses a topical (felt-need based) approach, using scripture as a springboard

Style

- Tends to preach “one-point” messages⁹³
- Highly practical with application for his specific audience

Response

- “Consider these thoughts” approach with a challenge to apply them to one’s daily life⁹⁴

Mark Driscoll⁹⁵

Scripture

- Expository approach

Style

- Takes somewhat of an intellectual approach including theologically-rich material
- Uses personal stories, illustrations, and examples
- Can have an intense demeanor and style, but uses humor as well

⁹¹ T.D. Jakes, “Favor Ain’t Fair,” *The Potter’s Touch*, June 9, 2013, <http://www.tdjakes.org/media/> [accessed June 7, 2013]; T.D. Jakes, “Instinct to Increase,” *The Potter’s Touch*, May 5, 2013, <http://www.tdjakes.org/media/> [accessed June 7, 2013].

⁹² “Andy Stanley is the founder of North Point Ministries (NPM). Each Sunday, more than 33,000 people attend NPM’s five Atlanta-area churches. In addition, NPM has planted over 30 churches outside the Metro Atlanta area with a combined weekly attendance of more than 15,000. Over two million of Andy’s messages are accessed from North Point websites monthly, including both leadership and sermon content (<http://andystanley.com/about/> [accessed November 18, 2013].)

⁹³ This would be consistent with what Stanley teaches in his aforementioned book.

⁹⁴ Andy Stanley, “You’ll Be Glad You Did: Get Out, Stay Out, and Clean Out,” *North Point Community Church*, March 3, 2013, <http://northpoint.org/messages/youll-be-glad-you-did/get-out--stay-out---clean-out/> [accessed June 7, 2013]; Andy Stanley, “Follow: Jesus Says,” *North Point Community Church*, April 7, 2013, <http://northpoint.org/messages/follow/jesus-says/> [accessed June 7, 2013].

⁹⁵ “Pastor Mark Driscoll is the founding pastor of Mars Hill Church in Seattle, Washington, and is one of the world’s most downloaded and quoted pastors. He was named one of the 25 most influential pastors of the past 25 years by *Preaching* magazine in 2010, and his audio sermon podcast is regularly #1 on iTunes’ Religion & Spirituality chart and has been among the Top 50 of all podcasts at times.” (<http://pastormark.tv/about> [accessed November 18, 2013]).

Response

- Gives an impassioned challenge followed by the receiving of tithes and offerings, singing, and partaking of communion.⁹⁶

Conclusion

While each of these contributions has added to the conversation about a renewed homiletic, the question remains: who is developing a renewed template for an effective homiletic for the twenty-first-century church? The New Homiletic, according to its own analysis, is experiencing a mid-life crisis. The postmodern voices describe well the landscape of our postmodern culture, yet come up short in producing a viable renewed homiletic. The current popular preachers, while succeeding in developing a widespread audience, do not offer a renewed homiletical methodology. The question that remains is not so much, “What’s wrong?” but “What’s missing?”⁹⁷

For all of its shortcomings, the propositional model *did* offer a clearly reproducible template:

Introduction:

Main Idea:

- I. Point One
- II. Point Two
- III. Point Three

Conclusion:

I understand and appreciate the resistance to a one-size-fits-all solution, and don’t want to be overly formulaic. I want to allow for variation in personality, style, audience, and

⁹⁶ Mark Driscoll, “Ephesians #17: I Am Victorious,” *Mars Hill Church*, May 19, 2013, <http://marhill.com/media/who-do-you-think-you-are/i-am-victorious> [accessed June 7, 2013]; Mark Driscoll, “Acts #3: Empowered by the Spirit,” *Mars Hill Church*, June 9, 2013, <http://marhill.com/media/acts-empowered-for-jesus-mission/empowered-by-the-spirit-to-follow-jesus> [accessed June 7, 2013].

⁹⁷ To be fair, these voices on postmodernism and popular preachers have not set out to develop a renewed homiletic. As has been mentioned, the goal of the voices on postmodernism was primarily to bring preachers to an awareness of cultural changes, and the popular preachers mentioned are carrying out effective communication and preaching. We simply point out that these major contributions leave open a void to be filled.

demographic. Yet I see a need for a reproducible template for training preachers. Such a template is missing in the contributions summarized above. What does a template for a narrative, inductive sermon look like? What does a template for a postmodern sermon look like? How are we training preachers to preach?

In speaking of templates, certain questions arise. Let's examine two of them.

1) Does a template suppress personality and creativity?

Some resist templates, feeling they squelch creativity and individuality. Others object that templates are mechanical and lack organic flow. Others claim that preaching templates hinder the Spirit. But is that really the case? Should we fear the development of a good template as it pertains to a renewed homiletic for the twenty-first century church?

Consider this. In their book, *Made to Stick*, Chip and Dan Heath tell the story of an Israeli research team who, in 1999, did a study on successful advertising. In this study, researchers assembled 200 winning ads—ads that were finalists and award winners in the top advertising competitions. The findings were remarkable. The Heath brothers explain, “They found that eighty-nine percent of the award-winning ads could be classified into six basic categories, or *templates*.”⁹⁸

Furthermore, the researchers went on to examine 200 advertisements from the same categories that did not win any awards. The results of that study were consistent with the findings of the first. Out of these ads, only two percent could be classified as following a sort of template.

This is significant to the world of homiletics. For all of the potential resistance to templates, templates work. Furthermore, it suggests that the preacher does not have to get creative with the template, which frees the preacher to get creative *within* the template.

⁹⁸ Chip Heath and Dan Heath, *Made to Stick: Why Some Ideas Survive and Others Die* (New York, NY: Random House, 2007), 22.

2) Could a renewed homiletic that includes a template be of help in training preachers?

Let's return to the study by the Israeli researchers. Armed with their findings on the effectiveness of templates, they set out to answer the question: can creativity be taught? In order to test this, the researchers brought in three groups of novices. They provided the groups basic information about three products: shampoo, a diet-food item, and a sneaker. The first group began generating ads with no training. The ads were then tested by consumers and were rated as "annoying."

The second group was trained in a free-association brainstorming method, which is a standard methodology for creativity training. Consumers rated this group's ads as less annoying than the first group, but still not creative.

The final group was trained on how to use the six templates. The ads produced by this group "were rated as fifty percent more creative and produced a fifty-five percent more positive attitude towards the products advertised."⁹⁹ The results of this study concluded that not only did templates increase creativity, but that this creativity could be "taught."

The remainder of this dissertation will seek to offer a template for an effective twenty-first century homiletic. This is not to say my template is the only possible template to effectively engage a twenty-first-century audience. What I hope to accomplish, however, is to choose a template based upon an effective preacher, to argue why that methodology is effective in preaching to a twenty-first-century audience, and to arrange the material in a reproducible template.¹⁰⁰

⁹⁹ Heath, *Made to Stick*, 24.

¹⁰⁰ Our goal in producing a template of a renewed homiletic for the twenty-first-century church will be accomplished in two layers. First, in the academic portion of the dissertation, our work is to investigate Jesus' preaching methodology to determine its usefulness for a renewed homiletic. Second, the artifact of this dissertation takes the findings of this thesis and explains and applies them in a reproducible form conducive to training preachers in a renewed homiletic for the twenty-first-century church.

SECTION 3: THE THESIS

Jesus' Preaching Methodology

We now examine our question: what preaching methodology might more effectively engage a twenty-first-century audience? Our thesis is this: a homiletic recapturing a methodology implicit in Jesus' preaching (story/image/metaphor, questions, and supernatural encounter) enables preachers to more effectively communicate to a twenty-first-century audience. After a brief explanation of methodology, assumptions, and limitations, we will explore in greater detail each of these areas: story/image/metaphor, questions, and supernatural encounter.

The methodology employed for this undertaking begins with an examination of Jesus' preaching encounters as recorded in the four gospels. Each preaching encounter was documented and examined to determine what preaching methodology Jesus employed in each encounter. It's important to note, we do not separate the purely verbal teachings from acts of Jesus. We concur with Robert Webber's premise that the words of Jesus were never meant to be separated from acts of Jesus. For the first millennium, the church considered both Jesus words and works to be part of his holistic message.¹⁰¹

In the aforementioned examination of Jesus' preaching encounters, we found that of 146 preaching encounters, Jesus utilized:¹⁰²

¹⁰¹ Webber writes, "It was during the Enlightenment that the foundations of the Christian faith shifted from . . . the God who *acts* to the God who *spoke*" (Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* [Grand Rapids, MI: Baker Books, 1999], 43-45, italics added). According to Webber, for the first thousand years, the church's message was holistic. The acts and words of Jesus were both considered part of the message of Jesus. In his analysis, Robert Stein separates the categories of actions and words simply as a method of analysis for the purposes of his study, but admits that these two categories invariably cannot and should not be separated (Robert H. Stein, *The Method and Message of Jesus' Teachings* [Louisville, KY: John Knox Press, 1994], 115).

¹⁰² It could be argued that these numbers are not exact in the sense that one could potentially combine (or separate) some of the encounters, making the total number of preaching encounters a few more or less than 146. Our

Method	Number of Times	Percentage
Teaching* *It is interesting to note that Jesus only utilized direct teaching by itself ten times (7%). All of the other times were in combination with another methodology	69	47%
Story/ Image/ Metaphor	86	59%
Questions	55	38%
Encounter Moments	118	81%

Because the direct teaching of Jesus (by “teaching” in this context I am referring to verbal, “classroom-type” instruction) has been dealt with sufficiently by others, and because only ten occurrences were documented where Jesus used teaching without any other method, it will not be examined separately in this dissertation.

Furthermore, the purpose of this dissertation is not to argue that Jesus’ preaching methodology is necessarily prescriptive for today, nor to argue that it’s the *only* method to engage effectively a twenty-first-century audience. However, we offer an examination of potential reasons why story, image, and metaphor, questions, and encounter moments may be effective in developing a renewed homiletic for the twenty-first-century church.

Part I: Story/Image/Metaphor

This section compares and contrasts modern-era propositional preaching with the use of Jesus’ story/image/metaphor methodology.

approach was to follow as closely as possible the divisions made by the editors of the NIV Bible. While the results are not scientific, I believe they provide an accurate portrait of Jesus’ methodology (see Appendix 1: Doug Witherup, Study of Jesus’ Preaching Encounters, Unpublished Chart, 2011).

Eighty-six of Jesus' 146 preaching encounters (fifty-nine percent) record some sort of story, image, or metaphor.¹⁰³ For instance, all of the Synoptic Gospels record the parable of the soils. Mark's version reads:

He taught them many things by parables, and in his teaching said: "Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times."¹⁰⁴

While Jesus' parables may initially be thought of as mere stories, we suggest greater complexity is involved, with a layering of other elements into the parables.¹⁰⁵ The three elements of story/image/metaphor can be noted in this parable. First, it is a story. The narrative is about a farmer who went to sow seed. Second, there is imagery. The main images Mark uses are seeds, soil, and the hindrances that keep seeds from growing (rocks, the scorching sun, and thorns). Finally, the narrative and images combine to form a metaphor, where the seed represents the "word," the soil represents the hearts of humanity, and the obstacles represent the hindrances that keep the word from taking root and producing a good crop.

¹⁰³ Witherup, *Study of Jesus' Preaching Encounters*.

¹⁰⁴ Mark 4:2-8, NIV.

¹⁰⁵ This is not to say that all of Jesus' parables contain every element of story, image, and metaphor, but rather to suggest that some do and that there is greater complexity in some of the parables than mere story. Robert Stein notes that many grew up with the definition of a parable as "an earthly story with a heavenly meaning," but says this does not accurately convey the richness of Jesus' parables. He goes on to discuss the importance of metaphor in the parables (Stein, *The Method and Message of Jesus' Teachings*, 33-38). Theologian Brad Young, in his extensive work on the parables of Jesus, uses phrases such as "images of an illustration," "word-pictures," "vivid images," and "dynamic metaphors" to describe Jesus' parables (Brad Young, *The Parables: Jewish Interpretation and Christian Interpretation* [Peabody, MA: Hendrickson Publishers, 1998], 3-4). The thesis of Leonard Sweet's homiletics text is to preach with what he calls "narriphors," or the combination of narrative and metaphor (Leonard Sweet, *Giving Blood*, [Grand Rapids, MI: Zondervan, 2013]).

Another example can be seen in the parable of the lost coin. Luke writes,

Or suppose a woman has ten silver coins and loses one. Doesn't she light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, "Rejoice with me; I have found my lost coin." In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.¹⁰⁶

The narrative is the story of the woman losing and finding her coin. The image is of the coin, and the woman looking desperately for it. The metaphor has the coin representing humanity's "lostness" and the woman representing the heart of the Father searching desperately for his lost people.

The Place of Story, Image, and Metaphor within Propositional Methodology¹⁰⁷

While Jesus utilized story, image, and metaphor quite often in his methodology, the trend did not continue with the boom of modern-era propositional preaching. In fact alongside the rise of propositional methodology, basic distrust of story, image, and metaphor simultaneously arose. In the gestational period of propositional methodology, Plato not only set forth the concept of truth by proposition, he degraded story by saying that "myth" was untrustworthy.¹⁰⁸ Later, Hobbes describes that, "In connection with the rise of modern science the rejection of metaphor, symbol, and myth became explicit."¹⁰⁹ Here he notes the rejection of story (myth), image (symbol), and metaphor.

¹⁰⁶ Luke 15:8-10.

¹⁰⁷ In this section, we will specifically examine the propositional preachers' view of story, image, and metaphor. For a more complete treatise including the definition, history, and analysis of propositional methodology as a whole, see Chapter One in this dissertation.

¹⁰⁸ Robert N. Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age* (Cambridge: Belknap Press of Harvard University Press, 2011), 39.

¹⁰⁹ *Ibid.*

Plato and Hobbes were, however, not preachers. So how do propositional homiletics view story, image, and metaphor? Broadus talks about the use of story, image, and metaphor within sermons by explaining what an illustration is and how to properly use one. He writes, “What we call illustrations are used to explain, to prove, to adorn, to awaken the attention, arouse the feelings, and help the memory.”¹¹⁰ He goes on to say, “strictly speaking, one would not call Illustration a distinct class of the materials of discourse,” but instead a “means of adornment.”¹¹¹

Stott agrees. He says that the word “illustrate” means to illuminate and likens illustrations to adding windows, which shed light on the subject.¹¹² He continues by quoting Spurgeon: “The chief reason for the construction of windows in a house is, as Fuller says, *to let light in*. Parables, similes, and metaphors have that effect; and hence we use them to *illustrate* our subject.”¹¹³

Buttrick and Robinson also speak positively of the use of story and metaphor, but in a way that is subservient to the points of argument.¹¹⁴

Thus, while the use of story/image/metaphor is encouraged in propositional preaching, its purpose must be noted: they serve to illustrate truth and not to be truths in and of themselves. Illustrations are “adornment,” subservient to the real meat of a sermon: the propositions. It’s interesting to note how this view of story/image/metaphor is inconsistent with Jesus’ usage. For

¹¹⁰ John A. Broadus, *A Treatise on the Preparation and Delivery of Sermons*, ed. Edwin C. Dargan (Birmingham: Solid Ground Christian Books, 1870), 15.

¹¹¹ Ibid.

¹¹² John Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids: Eerdmans Publishing, 1982), 240.

¹¹³ Stott, *Between Two Worlds*, 240.

¹¹⁴ David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1987), 10, 123-125; Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 139-161.

Jesus, story, image, and metaphor often *were* the sermon, not mere *illustrations* that illuminate the point of the sermon.¹¹⁵

Why might Jesus have taught this way? Is truth really best learned through objective knowledge and propositional statements? Should story, image, and metaphor be relegated to the purpose of illustrating points of an argument? Or is there something to Jesus' methodology that perhaps we've missed? In order to address these questions, let's examine story, image, and metaphor in greater detail.

Story

In her book *Wired for Story*, Lisa Cron highlights recent research in neuroscience that shows our brains are hardwired to respond to story.¹¹⁶ Cron explains that when we nodded off in seventh-grade history class as the teacher recited the long list of German monarchs, but leaned in while hearing our grandfather tell a story from his childhood, "it's not because we are lazy . . . but because our neural circuitry is designed to crave story."¹¹⁷ Furthermore, as Cron argues, not only are our brains hardwired for story, but research shows our brains are re-wired by story. Powerful stories have a way of changing the way we think.¹¹⁸

These are significant findings. If this is true, then story cannot be relegated to illustrating points; story can *become* the point. Story is not merely something to be added to a sermon in support of the real truth; it becomes the real truth. According to Cron's research, not only can we

¹¹⁵ For instance, Jesus used some combination of story/image/metaphor forty-two times without any type of non-metaphorical teaching (Witherup, *Study of Jesus' Preaching Encounters*).

¹¹⁶ Lisa Cron, *Wired for Story: The Writer's Guide to Using Brain Science to Hook Readers from the Very First Sentence* (Berkeley: Ten Speed Press, 2012), 1.

¹¹⁷ *Ibid.*, 2.

¹¹⁸ *Ibid.*

learn through story, we learn *best* through story. As author Annette Simmons tells us, in postmodernity the mantra may well be, “Whoever tells the best stories wins.”¹¹⁹

According to further research, story also appears to contribute to how we formulate identities and interpret meaning to fit our world and circumstances. In his work *Religion in Human Evolution*, Robert Bellah says that humans are experiencing a “crisis of incoherence.” He explains how we strive to make meaning of the world through story and to find our meaning through our place in story.¹²⁰ He explains the difference between D-cognition and B-cognition, wherein D-cognition is learning truth by proposition, and B-cognition is learning truth through experience, story, and symbols.¹²¹ Bellah asserts that without story and symbol, we lose our capacity to see our future and therefore become trapped. According to Bellah, we need B-cognition to give us what he refers to as “symbolic transcendence,”¹²² to help us find our place in the story. Bellah is particularly critical of religious faith that attempts to communicate truth primarily through proposition. He writes, “To identify religion with a set of propositions whose truth can be argued would be to make it into what more accurately should be called philosophy.”¹²³ As he clearly articulates, “narrative is the heart of identity.”¹²⁴

Ann Jurecic, author of *Illness as Narrative*, agrees with Bellah. In her work, Jurecic examines the effect of propositional versus narrative truth on those who are ill. She explains that with the emergence of the scientific method and subsequent scientific explanation of symptoms,

¹¹⁹ Annette Simmons, *Whoever Tells the Best Story Wins* (New York, NY: AMACOM Books, 2007), 12.

¹²⁰ Bellah, *Religion in Human Evolution*, xix, xvii.

¹²¹ *Ibid.*, 5-11.

¹²² *Ibid.*, 7-9.

¹²³ *Ibid.*, 11.

¹²⁴ *Ibid.*, 34.

diseases, prognosis, and treatment, stories began to vanish. However, Jurecic reports that these scientific (propositional truth) explanations have failed to connect with patients. Patients are not finding answers and meaning in medical journals; they are finding them in story. Patients are not asking for a bullet-point list, they are asking, “What’s my story?”¹²⁵ Jurecic writes, “This reflects the profound need people have to tell these stories in an era when religious and folk explanations no longer give satisfying and complete meaning to their experience, and where biomedicine largely excludes the personal story.”¹²⁶ For Bellah and Jurecic, humans not only crave story and narrative, they need it to find meaning and identity. The attempt to give people meaning and purpose through propositional statements simply does not work.

Image

In their book *Worth a Thousand Words: The Power of Images to Transform Hearts*, Dennis Stokes and co-authors Ralph Ennis, Judy Gomoll, and Christine Weddle, confirm the findings on our study of Jesus’ use of images. They state, “In addition to His verbal images and metaphors and parables, Jesus often used objects and tangible visuals to speak of kingdom realities and invite people into spiritual transformation.”¹²⁷ Yet despite Jesus’ view and use of images, this methodology was apparently not duplicated for long in the church.

The hesitancy to utilize images in propositionally-driven communication can again be traced to Plato, with theologians following suit. Timothy Gorringer has written on the relationship between theology and art. In his work, Gorringer states, “Plato was . . . hostile to images. Plato

¹²⁵ Ann Jurecic, *Illness as Narrative* (Pittsburgh, PA: University of Pittsburgh Press, 2012), 11, 18.

¹²⁶ Ibid.

¹²⁷ Dennis Stokes et al., *Worth a Thousand Words: The Power of Images to Transform Hearts* (Colorado Springs, CO: NavPress, 2012), Kindle loc. 244.

felt images tended to replace the original order of divine being with a man-made order of non-being. In that sense, images could be idolatrous, leading us to worship an imitation of the truth.”¹²⁸ Gorringe goes on to explain how Plato’s philosophy affected the methodology of the church, saying that “Christian teachers drank deeply from this spring.”¹²⁹ Gorringe notes one theologian, Clement of Alexandria, writing that “when art flourished, error increased.”¹³⁰ Robin Jensen chronicles the history of art in early Christianity and agrees. She explains that early Christian thinkers and writers often linked art to idolatry and thus became skeptical of images.¹³¹

Propositional homileticians appear to have similar resistance to the use of images. For instance, Buttrick holds to the primacy of abstract ideas over images. His mantra is the power of words, and he feels the replacement of words-as-images with visual aids is misguided.¹³²

Recently, however, we see a return to the power of image in communication. In *The Power of Multi-Sensory Preaching and Teaching*, Rick Blackwood notes that our minds process images 60,000 times faster than text and that “eighty-three percent of what we learn comes through our sight.”¹³³ Blackwood argues that an effective homiletic for the twenty-first-century church must include a return to the visual. In *Resonate*, Nancy Duarte applies the same concepts

¹²⁸ Timothy Gorringe, *Earthly Visions: Theology and the Challenges of Art* (New Haven, CT: Yale University Press, 2011), 25.

¹²⁹ Ibid.

¹³⁰ Ibid.

¹³¹ Robin M. Jensen, *Face to Face: Portraits of the Divine in Early Christianity* (Minneapolis, MN: Augsburg Fortress Press, 2005).

¹³² Buttrick, *Homiletic*, 5. Part of Buttrick’s argument here is an extremely literal interpretation of Romans 10 where Paul says that “faith comes from hearing.” While it’s beyond the scope of this essay to engage in a hermeneutical debate on the verse’s interpretation, it’s interesting to note that Paul does not say “faith comes *only* through hearing” Furthermore, with Jesus, faith sometimes came through seeing. For example, when John the Baptist questioned whether or not Jesus was really the Messiah, Jesus points not to his teaching (words) but to his miracles (things that were seen).

¹³³ Rick Blackwood, *The Power of Multi-Sensory Preaching and Teaching: Increase Attention, Comprehension, and Retention* (Grand Rapids, MI: Zondervan, 2008), 15-16.

to business leaders, teaching that effective communication involves presenting “visual stories.”¹³⁴

In his work *Beauty Will Save the World*, Gregory Wolfe argues for what he terms a “blessed symphony” of the four cultures of thinkers, prophets, humanitarians, and artists. He writes, “Public discourse has increasingly come to be dominated by warring academic elites” and says that we need “non-academic artists and writers who balance a passion for truth and goodness with the concreteness that beauty demands.”¹³⁵ In Wolfe’s view, academics need artists; propositions need images.¹³⁶

Lynell Burmark analyzes the power of images in culture today. In *Visual Literacy* he writes, “Welcome to the age of images” and says that “the primary literacy of the 21st century will be visual: pictures, graphics, images.”¹³⁷ Burmark backs up these statements by pointing to brain research that shows: “of all our sense receptors, the eyes are the most powerful information conduit to the brain. They send information to the cerebral cortex through two optic nerves, each consisting of 1,000,000 nerve fibers. By comparison, each auditory nerve consists of a mere 30,000 fibers. Nerve cells devoted to visual processing . . . account for about 30% of the brain’s cortex, compared to 8% for touch and 3% for hearing.”¹³⁸ It is this neuroscience that, linked with

¹³⁴ Nancy Duarte, *Resonate: Present Visual Stories That Transform Audiences* (Hoboken, NJ: Wiley, 2010).

¹³⁵ Gregory Wolfe, *Beauty Will Save the World* (Wilmington, DE: ISI Books, 2011), xiii.

¹³⁶ For a philosophical discussion on the relationship between language and image, see Marshall McLuhan’s *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto Press, 1962).

¹³⁷ Lynell Burmark, *Visual Literacy: Learn to See, See to Learn* (Alexandria, VA: ASCD Publishers, 2002), 1. Mitchell Stevens agrees. His thesis is that we are in the midst of a “transition from a culture dominated by the printed word to one dominated by moving images” (Mitchell Stephens, *The Rise of the Image, the Fall of the Word* [New York: Oxford University Press, 1998], Kindle loc. 51).

¹³⁸ Burmark, *Visual Literacy*, 10.

other research, shows “visual aids have been found to improve learning by up to 400 percent.”¹³⁹ Burmark summarizes the progression in how we process information: “first the image, then the thoughts.”¹⁴⁰

This is significant to our discussion. We see mounting evidence against the notion that propositional truth should be primary, with story, image, and metaphor serving as secondary illustrative material. If the order in which we process information is indeed image, then thought, does it make sense to prioritize thought over image, as in propositional homiletic methodology?

Metaphor

The propositional homileticians have differing opinions on the use of metaphor. Buttrick, while downplaying the use of image, speaks favorably of metaphor, going so far as to say that “preaching is a work of metaphor” and “the language of preaching is essentially metaphorical.”¹⁴¹

Stott has a different view. He says, “When we use metaphorical speech . . . we run the risk of mixing our metaphors and so of confusing people by the jumbled images we present to their imagination.”¹⁴² He encourages preachers to use only language that is “simple and vivid.”¹⁴³ He presents a couple of reasons for this. First, he says, “Jesus himself has given us

¹³⁹ Burmark, *Visual Literacy*, 10.

¹⁴⁰ Blackwood, *The Power of Multi-Sensory Preaching*, 16.

¹⁴¹ Buttrick *Homiletic*, 113, 125.

¹⁴² Stott, *Between Two Worlds*, 234.

¹⁴³ *Ibid.*

some very clear instructions to let our ‘yes’ be yes, and our ‘no’ no, without the need for strong language to elaborate our statements.”¹⁴⁴

There are some problems with Stott’s position and argument. First, Stott may be misguided regarding the intentions of Jesus’ statement. While a full exegetical analysis of Matthew 5:33-37 is beyond the scope of this dissertation, we note the context of Jesus’ statement. He was not speaking about the use of metaphor in teaching. Even more compelling is the fact that, as noted previously in our study, Jesus not only used but preferred story, image, and metaphor.

Second, as George Lakoff and Mark Johnson argue in their work, *Metaphors We Live By*, metaphor is not merely a rhetorical tool, but rather is, in and of itself, how we think. They write, “The most important claim we have made so far is that metaphor is not just a matter of language, that is, of mere words. We shall argue that, on the contrary, human *thought processes* are largely metaphorical.”¹⁴⁵ Michael Reddy demonstrates how this can be true by talking about what he terms the “conduit metaphor.” Reddy makes three key assertions: 1) ideas are objects; 2) linguistic expressions are containers; and 3) communication is sending. Thus, according to Reddy, “The speaker puts ideas (objects) into words (containers) and send them (along a conduit) to a hearer who takes the idea/objects out of the word/containers.”¹⁴⁶

Thus we’re back to a reoccurring theme. Metaphor is not a secondary illustrator of truth, but rather a primary deliverer of truth. To relegate metaphor to an illustrative role is to ignore how humans perceive and understand truth.

¹⁴⁴ Stott, *Between Two Worlds*, 34.

¹⁴⁵ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago, IL: University of Chicago Press, 1980), 6.

¹⁴⁶ Lakoff and Johnson, *Metaphors*, 10.

Summary and Conclusion

To summarize, propositional preaching is a methodology that seeks to find a central propositional truth and subsequently prove that proposition to be true through a series of points, using a biblical text as the foundation. Story, illustration, and metaphor, while used, are relegated to a secondary role in illustrating truth. What has been discovered in recent research is that story, image, and metaphor are not only viable means to illustrate truth, but perhaps serve as the best vehicles of conveying truth. They should, therefore, be elevated to a higher position in formulating a renewed homiletic for the twenty-first century church.

Part II: Questions

As a second approach to a renewed homiletic for the twenty-first century church, we examine questions. Preachers and pastors have been trained to give answers. We feel our role is to teach and disseminate information—and Jesus certainly taught and disseminated information. But Jesus also asked a lot of questions. In fact, according to our study, out of 146 preaching encounters, Jesus asked questions in fifty-five of those episodes, thirty-eight percent of the time. Why did Jesus ask so many questions? What might Jesus have known about humanity and communication that led him to end so many of his sentences with question marks? To embark on this journey, we studied each of Jesus' questions in the four canonical gospels.¹⁴⁷ Then our findings were compared and contrasted with other views on the power of questions.

¹⁴⁷ See Appendix 1, Doug Witherup, Study of Jesus' Questions, Unpublished Chart, 2013. The purpose of this study was to list every question asked by Jesus, and look for patterns and themes as to the reason Jesus asked so many questions.

Questions as Self-Examination: “What’s going on?”

In our study of Jesus’ questions, we discovered that forty-six times Jesus appears to ask questions to further personal introspection. For instance, Jesus asks questions to force individuals to confront the state of their souls. For example:

- “If you love those who love you, what reward will you get? Are not even the tax collectors doing that?”¹⁴⁸
- “You of little faith, why are you so afraid?”¹⁴⁹
- “Who do people say the Son of Man is? Who do you say that I am?”¹⁵⁰

With each of these questions, Jesus compels the listener to look inward. “What do I believe? What is the state of my soul? Why am I acting the way that I am?” In other words, “What’s going on in me?”

Conrad Gempf would agree with this analysis. Gempf has written a helpful book entitled, *Jesus Asked: What He Wanted to Know*.¹⁵¹ Gempf divides Jesus’ questions into six basic categories:

- Riddles
- Questions Easily Answered
- Ducking Questions with Questions
- Questions that Cut to the Center
- Rebuke by Question
- Questions with No Obvious Answer

¹⁴⁸ Luke 6:46.

¹⁴⁹ Matthew 8:26.

¹⁵⁰ Mark 8:27,29.

¹⁵¹ Conrad Gempf, *Jesus Asked: What He Wanted to Know* (Grand Rapids, MI: Zondervan, 2003).

Of these categories, “Questions that Cut to the Center” and “Rebuke by Question,” have Jesus asking questions that guide the listener into confrontation with his/her inner reality. He goes on to state that Jesus often turned “self-justification into soul-searching.”¹⁵² For Gempf, part of Jesus’ motive in asking questions was to confront the individual with the reality of his or her soul.

Let’s push this a bit further by examining a passage where Jesus asks this type of question. The context is the feeding of the 5000. The crowd had been waiting all day and was hungry. The story is recorded in all four gospels. John’s account reads, “When Jesus looked up and saw a great crowd coming toward him, he said to Philip, ‘Where shall we buy bread for these people to eat?’ He asked this only to test him, for he already had in his mind what he was going to do.”¹⁵³

The passage offers the only behind-the-scenes glimpse into why Jesus asked a particular question. In this instance, it is very specific. It was a test. In other words, Jesus knew what was within Philip, but he wanted Philip to know what was within Philip. In this case, Philip answered him, “Eight months’ wages would not buy enough bread for each to have one bite!”¹⁵⁴ Here, Philip reveals his doubt.¹⁵⁵ Although Philip didn’t necessarily give the correct answer, it did reveal what was inside of him.

¹⁵² Gempf, *Jesus Asked*, 78.

¹⁵³ John 6:5-6.

¹⁵⁴ John 6:7.

¹⁵⁵ Although this is admittedly speculative, since we are not given further insight by the gospel writer into a response by Philip, it’s interesting to wonder how, upon seeing the miracle take place, Philip may have reflected upon the question by Jesus and his (failed) answer. Did Philip afterwards realize what Jesus was doing? Did he learn? Was his doubt exposed so he became more aware of what was inside him, and so he could grow in faith? Again, we can only speculate. Other examples of this type of question are found in Matthew 8:26 and Matthew 14:31

Socrates and Self-Discovery

In this methodology, some see similarities between Jesus and Socrates. In his article, “Influencing Others by Questioning: The Socratic Method and the Jesus Method,” Paul Welter compares and contrasts Jesus’ Method with the Socratic Method. As Welter writes, “[Socrates’] questions are still viewed as the gold standard in the effort to motivate people to moral-spiritual change, and they serve as the baseline for comparing others’ question-asking methods. For 2500 years he has had the brand name (The Socratic Method) for asking questions about the welfare of the soul”¹⁵⁶ The biggest similarity Welter brings out is that both Jesus and Socrates used questions to “help people uncover the truth they already know.”¹⁵⁷ Lee Wanak follows suit by saying, “Jesus may have followed a form of Socratic questioning. Socrates taught by asking questions and thus drawing out (Greek, *ex duco*—to lead out, is the root of ‘education’) answers from his pupils.”¹⁵⁸ Robert Stein writes, “Jesus also knew the merits of [the] Socratic method and frequently used questions . . . [to draw] out the correct answer from his listeners rather than simply declaring it.”¹⁵⁹

David Major also weighs in on the similarities and differences between Jesus and Socrates. In his article, Major compares and contrasts Jesus’, Buddha’s, and Socrates’ teaching styles in light of John Heron’s six-category analysis of counseling interventions. While he admits it’s a bit unfair to read ancient teachers through the lens of a twentieth-century thinker, and while

¹⁵⁶ Paul Welter, "Influencing Others by Questioning: The Socratic Method and the Jesus Method," *The International Forum for Logotherapy* 33, no. 2 (2010): 108.

¹⁵⁷ Ibid.

¹⁵⁸ Lee Wanak, "Jesus' Questions," *Evangelical Review of Theology* 33, no. 2 (2009): 8.

¹⁵⁹ Robert H. Stein, *The Method and Message of Jesus' Teachings* (Philadelphia: Westminster Press, 1978), 23.

not everything in his article coincides with the purpose of our study, Major makes interesting observations.

Major lists Heron's six counseling interventions: prescriptive, informative, confronting, cathartic, catalytic, and supportive. He says that in education, we've seen a shift toward "the idea of teaching as facilitation of learning by students" and in counseling, "a shift from telling the client what to do . . . to co-operating with the client as a self-determining person who gives his or her own significant meaning to issues."¹⁶⁰ Major then goes through Jesus' Sermon on the Mount and Socrates' *Dialogues* in search of similarities employed by the two teachers.¹⁶¹

In examining Jesus, Major is surprised to find the limited use of prescriptive methodology and finds Jesus to utilize more catalytic and confronting methods. He sees Jesus as being primarily catalytic, which is "to elicit self-discovery [which produces] self-directed living." Similarly, in the examination of Socrates, Major sees both an absence of prescriptive and cathartic methods with a focus on catalytic methodology.¹⁶² In Major's view, Heron focuses on the empowerment of individuals as key to change. Major finds that both Socrates and Jesus did this as well.

For an overview of the Socratic Method, we turn to Kenneth Seeskin and his book, *Dialogue and Discovery: A Study in Socratic Method*. In his study, Seeskin focuses on the Socratic method of *elenchus*. Seeskin explains that "Socrates does not just have conclusions to

¹⁶⁰ David Major, "An Analysis of the Teaching Styles of Jesus, the Buddha and Socrates in the Light of John Heron's Six Category Analysis of Counseling Interventions," *Modern Believing* 4, no. 38; ATLA Religion Database with ATLASerials, 31 [accessed January 28, 2013].

¹⁶¹ Major concedes that greater study is needed to investigate whether the methodology found in these two episodes is typical of the style of the respective teachers. *Ibid.*

¹⁶² *Ibid.*, 33.

impart, but a method for arriving at them. That method is *elenchus*.¹⁶³ What exactly is *elenchus*?

According to Seeskin, the main components are:

- *Elenchus* begins with accurate self-evaluation. “The first rule of Socratic *elenchus*,” writes Seeskin, “is that the respondent must say what he [or she] really thinks.”¹⁶⁴ Furthermore, one’s behavior must line up with one’s belief. In *elenchus*, it is impossible to argue one way and act another. The purpose of *elenchus* is “to get people to pay attention to the welfare of their souls.”¹⁶⁵
- The second component of *elenchus* is the role of teacher as midwife. The belief is that truth is within the individual and the teacher serves as midwife to facilitate delivery. “The result is, as Kierkegaard once noted, that if we do make a discovery after reading a Socratic dialogue, the credit does not go to Socrates but to us.”¹⁶⁶

Was Jesus employing the Socratic method in his teaching? One cannot say for sure. We might speculate, based upon circumstantial evidence, that Jesus knew about Socrates and was raised in a culture highly influenced by Socratic method. But again, we lack evidence to assert this claim with certainty. What is more interesting, and more meaningful as it pertains to this dissertation, is that two of the world’s great teachers—both from the same cultural milieu—employed such methodology.¹⁶⁷ Seemingly, both Jesus and Socrates understood something about humans’ need to reach conclusions based on processing soul-searching questions.

¹⁶³ Kenneth Seeskin, *Dialogue and Discovery: A Study in Socratic Method* (Albany, NY: State University of New York Press, 1987), 1.

¹⁶⁴ *Ibid.*, 1.

¹⁶⁵ *Ibid.*, 9.

¹⁶⁶ *Ibid.*, 13.

¹⁶⁷ Bruce Malina, *The New Testament World: Insights from Cultural Anthropology*, rev. ed. (Louisville, KY: Westminster/John Knox Press, 2001).

Questions as Discovery

According to our study, Jesus asked twenty-two questions that fit into the broad category of world-discovery.¹⁶⁸ In other words, these questions direct the listener to discover information he or she didn't previously know. Furthermore, eight out of these twenty-two questions are directly connected to parables (story). Some examples include:

- Connected to the story of the watchful servant, Jesus asks, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?”¹⁶⁹
- Connected to the parable of the two sons, Jesus asks, “Which of the two did what his father wanted?”¹⁷⁰

Let us dig deeper into these questions, and the connection between the questions and story. Gempf, once again, is helpful. In explaining the connection between Jesus' parables and questions, he writes,

When Jesus tells the disciples that the “secret of the Kingdom of God” has been given to them, the Greek word is not about secret knowledge, as the translations might lead you to believe. No, it's *mysterion*, or mystery. The distinction between a mystery and a secret is preserved in the English usage as well. . . . With a secret, knowledge is being withheld—there are facts or concepts you're not given. A mystery is very different. The concepts and facts are not hidden; on the contrary, you are immersed in them and they are so thick around you that you can't see the woods for the olive trees. . . . With a secret, you're on the outside; with a mystery, you're in the thick of it, like those sidekicks trailing around after the master detective.¹⁷¹

For Gempf, Jesus' connection between story and questions was deliberate and intentional. Jesus combined story and question in a way that engaged the listener on a journey of

¹⁶⁸ Witherup, *Study of Jesus' Questions*.

¹⁶⁹ Luke 12:42.

¹⁷⁰ Matthew 21:31.

¹⁷¹ Gempf, *Jesus Asked*, 29-30.

discovery. Sometimes Jesus' questions were connected to a discovery of new information, and sometimes with the story itself. Let's follow this thread and further investigate why Jesus combined questions and story.

The power of questions in creating mystery and the subsequent effectiveness of mystery as a tool for learning is affirmed by Robert Cialdini. In his research, Cialdini found that one of the most powerful tools for engaging students with material was the formation of a mystery story. While descriptions demand attention and (simple) questions demand answers, mystery demands explanation. This grabs the attention of audience and pulls them into the material with riveted interest.¹⁷²

Researcher George Loewenstein agrees. His article, "The Psychology of Curiosity: A Review and Reinterpretation," reviews and analyzes the past fifty years of research on the psychology of curiosity. His major contribution is what he refers to as the "Gap Theory." His hypothesis is fairly simple. He argues that curiosity occurs when we feel a gap in knowledge. This gap, Loewenstein says, causes pain, and pain causes us to seek the answer. He applies this to communicators and says that most presenters close gaps before they've even opened them. One of the secrets of engaging communication is to create mystery before giving away the answers.¹⁷³ Thus, neuroscience confirms the effectiveness of the Socratic method. And we see Jesus as combining narrative with questions in this manner as well.

¹⁷² Robert Cialdini, "What's the Best Secret Device for Engaging Student Interest? The Answer Is in the Title," *Journal of Social and Clinical Psychology* 24 (2005).

¹⁷³ George Loewenstein, "The Psychology of Curiosity: A Review and Reinterpretation," *Psychological Bulletin* 116 (1994).

Socrates and Discovery

At this point, let's return to Seeskin and examine the final two aspects of *elenchus*. They are:

- Third, the purpose of *elenchus* is to facilitate enthusiastic discovery.¹⁷⁴
- Fourth, *elenchus* is suspicious of truth by proposition, choosing rather to combine the art of questions with the power of story.¹⁷⁵

Thus, for Socrates, questions were most effective and powerful when combined with story in contrast to propositional statements in combination with expository prose. Both Jesus and Socrates utilize the combination of narrative and questions to lead people into discovery. The effectiveness of this methodology is confirmed by the scientific research of Loewenstein and Cialdini.

Therefore, in light of these findings, I propose that a second element of an effective, renewed homiletic for the twenty-first-century church is the increased utilization of questions as a means both of self-discovery and world-discovery. This homiletic would employ questions both as a means for the listener to examine the state of his or her own soul and as a means by which he or she can engage in discovery of Christ.

Part III: Encounter

The third and final element in Jesus' preaching methodology is what we call "encounter moments." Out of Jesus' 146 preaching episodes, 118, or eighty-one percent, were found to

¹⁷⁴ Seeskin, *Dialogue and Discovery*, 3, 11, 17.

¹⁷⁵ *Ibid.* 5-7.

include an “encounter” of some kind. We break encounters into two subcategories: 1) miracles, and 2) invitations to action. The miracles of Jesus include:

- Physical healings
- Deliverance of people who are demonized
- Words of knowledge and prophecy (Examples include telling the woman at the well aspects of her life he could have known only supernaturally,¹⁷⁶ or predicting things about the future, such as his death and resurrection.¹⁷⁷)
- Other miraculous signs and wonders (Examples include turning water into wine,¹⁷⁸ the feeding of the 5000,¹⁷⁹ or the Transfiguration.¹⁸⁰)

These miracles resulted in the listeners coming into direct encounter with the Divine.

The second sub-category of encounter is invitation to action. Invitations include:¹⁸¹

- To the demoniac at Gerasa: “Go and tell how much God has done for you.”¹⁸²
- To the seventy: Sent out with authority to preach and heal the sick.¹⁸³
- To Philip in the feeding of the 5000: “You give them something to eat.”¹⁸⁴
- To Peter on the water: “Come.”¹⁸⁵

¹⁷⁶ John 4:17-19.

¹⁷⁷ Matthew 20:17-19.

¹⁷⁸ John 2:1-11.

¹⁷⁹ Matthew 14:13-21.

¹⁸⁰ Matthew 17:1-13.

¹⁸¹ Some of these statements take on the form of a command, but I propose they are still invitations to action. Though the phrasing is in command form, Jesus did not force anyone to obey. He invited people to join him in what God was doing in their lives.

¹⁸² Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39.

¹⁸³ Matthew 10:1-11:1; Mark 6:7-12; Luke 9:1-6.

¹⁸⁴ Matthew 14:15-21; Mark 6:34-44; Luke 9:12-17; John 6:4-13.

- To the crowds at Jerusalem: “If anyone is thirsty, let him come to me and drink.”¹⁸⁶
- To the blind man after he had put mud in his eyes: “Go wash in the Pool of Siloam.”¹⁸⁷
- To the multitudes in Judea: “Sell your possessions and give to the poor”¹⁸⁸

The type of invitation, and subsequent results, vary. Sometimes Jesus invites his disciples to be empowered to spread the gospel. Sometimes he invites the multitudes to come to him and find true life. Sometimes he invites people to a radical step of obedience. Other times he invites the sick, blind, and lame to engage in an action that results in their healing.

Can a common thread be found amidst the variation? I believe so. I would suggest it is this: Jesus invites people to partner with whatever God is doing in the moment. Is this too general an interpretation? According to Leonard Sweet, it is not. In Sweet’s book *Nudge*, the premise is that God is already working. What we must do is to “pay attention,” and nudge people to a proper response.¹⁸⁹ The principle of recognizing what God is doing and moving people to a proper response is in line with Jesus’ model of invitation to action. Therefore, we will summarize Jesus’ invitation to action as being, “What is God doing and how can we respond?”

Whether through a supernatural experience or through response to an invitation, the listener leaves Jesus having not merely been taught a moral principle, but having encountered the living God. At this point, the question arises of what, if any, relationship exists between the experience of the miraculous and invitation to action?

¹⁸⁵ Matthew 14:24-3; Mark 6:47-5; John 6:16-21.

¹⁸⁶ John 7:32-52.

¹⁸⁷ John 9:1-38.

¹⁸⁸ Luke 12:13-34.

¹⁸⁹ Leonard Sweet, *Nudge* (Colorado Springs, CO: David C. Cook, 2010), 27-46.

Jesus' Understanding of Encounter

It is helpful to examine a series of events in chapters four and five of the book of John relating to Jesus' understanding of encounter and the potential relationship between supernatural experiences and invitation to action.¹⁹⁰ While an in-depth exegetical examination on the passages is beyond the scope of this dissertation, we'll attempt to understand several miracles that are followed by Jesus' explanation of the events.

Miraculous encounter number 1: A word of knowledge to the woman at the well (John 4:1-43). The first encounter moment is Jesus' meeting with the woman at the well. What begins with a simple question, "Will you give me a drink?" turns into a dialogue of deeper significance concerning Jesus' ability to provide the woman with living water. When the woman requests this "living water" (still thinking Jesus is referring to physical water) it sets up the supernatural moment: Jesus' offering a word of knowledge, something he could only have known through the Spirit.¹⁹¹ The result of this supernatural encounter was not only the woman's belief, but that other Samaritans in the town believed as well.¹⁹²

Miraculous Encounter Number 2: The Healing of the Official's Son (John 4:46-54). The second encounter involves the healing of an official's son. Jesus returned to Cana in Galilee and

¹⁹⁰ These passages are chosen to exemplify episodes where people experience the miraculous followed by an explanation by Jesus of the miraculous encounter.

¹⁹¹ This statement is based in part on the woman's response to the insight given by Jesus of recognizing him as a prophet who apparently operated with divine insight. As Biblical scholar Merrill Tenney observes, "Jesus shocked the woman when he lifted the curtain on her past life. The conversation had passed from the small-talk stage to the personal." (Merrill C. Tenney, *The Expositor's Bible Commentary: Matthew*, [Grand Rapids, MI: Zondervan Publishing House, 1991], 55).

¹⁹² John 4:39-41. Scholar Leon Morris affirms the connection between the miraculous-encounter moment and the results. He writes, "Because the woman bore her testimony to Jesus, faith was enkindled within the Samaritans. Many came to believe. *The particular words which impressed* ["He told me everything I ever did"] form a pardonable overstatement. But it certainly indicates that Jesus' unexpected knowledge of the intimate details of the woman's life had made a profound impression on her. Through her it was passed on to others" (Leon Morris, *The New International Commentary on the New Testament: The Gospel According to John* [Grand Rapids, MI: Eerdmans Publishing, 1971], 283, italics added).

came across an official who begged Jesus to heal his son who was close to death. Jesus tells the official that his son will live. Upon returning home, the official is greeted by his servants with the news that his son is better. The official realizes the recovery took place at the very time Jesus had spoken the words. As a result, the official and his entire household believed.¹⁹³

Miraculous Encounter Number 3: The Healing of the Lame Man at the Pool of Bethesda (John 5:1-17). The third encounter is the story of the lame man at the Pool of Bethesda. Jesus sees the man and asks him if he wants to get well. The man responds that he has no one to help him to the water when it is stirred. Jesus then tells the man “‘Get up! Pick up your mat and walk.’ At once the man was cured; he picked up his mat and walked.”¹⁹⁴ The result of this encounter is divisive. The Jewish leaders are furious not only that Jesus performed miracles on the Sabbath but that he equated himself with God.

Jesus’ Explanation of These Events (John 5:17-30). These encounters are followed by an explanation by Jesus as to the nature of the miracles. Jesus’ explanation is in response to the Jewish leaders’ accusations against him. The first accusation was that Jesus disobeyed the Law by doing miracles on the Sabbath. The second was that Jesus called God his Father, thereby equating himself with God.

While Jesus gave an entire discourse in response to these charges, three statements are particularly important for the purposes of this discussion:

¹⁹³ Again, we see connection here between the miraculous encounter and belief. Tenney writes, “When the father considered the details of his meeting with Jesus and the good news concerning his son’s recovery, he was convinced that it was more than coincidence at work. The timing was miraculous, and the boy’s recovery was more than even circumstances could have brought about. ‘So he and his household believed’” (Tenney, *Expositor’s*, 60). Furthermore, Tenney notes that “the convincing character of the two signs recorded here and the forceful demonstration of God’s response to faith afforded by the second provided cogent illustrations for the main theme of belief” (Tenney, 61). This is not to say that Jesus’ miracles always resulted in belief. Other times, they resulted in division and anger. The point is not that Jesus’ miracles always resulted in people coming to faith, but simply that these miraculous encounters were a significant part of his preaching methodology.

¹⁹⁴ John 5:8.

- 1) “In his defense Jesus said to them, ‘My Father is always at his work to this very day, and I too am working.’”¹⁹⁵
- 2) “Jesus gave them this answer: ‘Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does.’”¹⁹⁶
- 3) “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.”¹⁹⁷

Merrill Tenney gives insight into Jesus’ responses by noting they are “identifying his activities with those of the Father.”¹⁹⁸ He goes on to say, “The Son is dependent upon the Father. He does not act independently apart from the Father’s will and purpose. Throughout [John’s] Gospel Jesus continually asserted that his work was to do the will of the Father (4:34; 5:30; 8:28; 12:50; 15:10).”¹⁹⁹ Scholar Leon Morris agrees. He writes, “It is simply that He does not act in independence of the Father. He can do only the things He sees the Father doing.”²⁰⁰

¹⁹⁵ John 5:17.

¹⁹⁶ John 5:19-20.

¹⁹⁷ John 5:30. Tenney’s commentary here is particularly interesting. He notes that twenty-five times in the gospel of John, Jesus asserts himself as being sent by the Father. He goes on to say that two different words are used: “*pempō*, which means to ‘send’ in a broad or general sense, and *apostellō*, which has the additional connotation of ‘equip,’ ‘commission,’ or ‘delegate’” (Tenney, *Expositor’s*, 66). Tenney says that in many of the occurrences they are used interchangeably but that both appear in the last instance in John 20:21: “As the Father has sent (*aspertalken*) me, I am sending (*pempō*) you.” He concludes, “If any real difference can be detected, Jesus is saying, ‘In the same way the Father commissioned me, so am I dispatching you on my errand’” (Tenney, 66). While the pursuit of this line of thinking is beyond the scope of this dissertation, what Tenney seems to draw out is an expected continuation of the work of Christ through the ministry of his followers. If Jesus’ purpose was to discern what the Father wanted and carry that out, then his followers should expect to continue in that pattern of ministry.

¹⁹⁸ Tenney, *Expositor’s*, 64.

¹⁹⁹ *Ibid.*

²⁰⁰ Morris, *New International Commentary*, 312.

These observations are significant. According to Tenney and Morris, Jesus offers a behind-the-scenes look into the miraculous.²⁰¹ Not every instance of encounter in the gospels links an invitation to action with a miracle, but in these passages, the connection is clear. Tenney and Morris find that the pattern for Jesus' miracles (in John), according to Jesus' own testimony, is a response to the question, "What is the Father doing and how can we respond?" Thus, Jesus listened for the will of the Father, and this resulted in his communicating the gospel through miraculous encounters. For Jesus, asking, "What is the Father doing and how can we respond?" often led to supernatural encounter.

As we continue to follow Jesus' explanation in John's narrative, we gain further insight into the encounters as they pertain to Jesus' understanding of Scripture. Jesus says,

I have testimony weightier than that of John [the Baptist]. For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me. And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.²⁰²

As Tenney observes, "After the destruction of the temple of Solomon . . . the Jewish scholars of the exile substituted the study of the Law of the observance of temple ritual and sacrifices. They poured over the OT, endeavoring to extract the fullest possible meaning from its words. . . . By so doing they missed the chief subject of the OT revelation."²⁰³ The teachers of the law substituted the study of scripture for encounter with the God of scripture. For Jesus, encountering

²⁰¹ According to our study, there are seventeen instances in which Jesus gives an invitation to action where a miracle is not associated with the invitation (Witherup, *Study of Jesus' Preaching Methodology*).

²⁰² John 5:36-40.

²⁰³ Tenney, *Expositor's*, 68.

scripture did not only mean understanding a moral teaching or propositional principle; it meant encountering a person: Jesus, and by extension the God who sent him.

Thus, as the miraculous is combined with invitation to action, Jesus' concern isn't that people walked away with more intellectual knowledge, but that they encounter God. Both the miraculous, and the invitation to participate in what the Spirit is doing, bring about encounter moments in people's lives.

Modernity and the Demise of Encounter

If a primary concern of Jesus' preaching was to respond to what the Spirit was doing and lead people into encounter with God, then what precipitated the neglect of this methodology in the church?²⁰⁴ While we touched on the topic previously, it's helpful to revisit the rise of modernity and examine its effect on the theology of encounter and homiletic methodology.

As Robert Webber observed, the problem of encountering scripture but not encountering Christ is one that plagues the modern church. He writes, "It was during the Enlightenment that the foundation of the Christian faith shifted from the centrality of the person and work of Jesus Christ to the centrality of the Bible. . . . In the worst scenario faith shifted from trust in Christ to trust in the Book."²⁰⁵ William Dyrness agrees with Webber and traces some of this shift to Calvin. He observes, "Here I believe that one can argue Calvin was right in seeking to recover the centrality of the proclamation of Scripture, but mistaken in limiting the proclamation to verbal preaching. . . . A particular focus on reading has emerged in the course of our exposition of a Protestant aesthetic. First we saw that Protestants, because of their special formation in the

²⁰⁴ The words "primary concern" can be substantiated by the data that eight out of ten times when Jesus communicated to people, it resulted in some sort of encounter (Witherup, *Study of Jesus' Preaching Methodology*).

²⁰⁵ Webber, *Ancient-Future Faith*, 45.

reading and hearing of Scripture, have come to understand their encounter with the world in terms of . . . reading and interpretation.²⁰⁶ While Dyrness is careful not to place undue blame on Calvin, admitting that Calvin's followers went beyond Calvin's intentions, he nonetheless points out Calvin's influence on the church's shift from encountering the person of Christ to encountering a book.

We see this emphasis continued in propositional preaching. The emphasis by the propositional homileticians is on a text of scripture. Begin with a text. Then find the main idea of that text. Finally, argue that main idea, or proposition, to be true.

Modernity, with its rise out of pre-modern culture based on story and superstition, became extremely skeptical of personal experience and encounter, substituting truth by story and experience with truth by proposition.²⁰⁷ Yet, according to the work of British chemist and philosopher Michael Polanyi, the kind of thinking that elevates proposition and devalues experience is faulty at its core. In his critique of modernity, Polanyi uses the illustration of a grandfather clock. He asks the reader to imagine that a team of extremely knowledgeable chemists and physicists inspect all the minute details of a grandfather clock, but that they are not aware of the interconnectedness of the operational principles. Polanyi says that the result would be that the team of scientists would be able to explain every precise detail and working of the

²⁰⁶ William A. Dyrness, *Poetic Theology: God and the Poetics of Everyday Life* (Grand Rapids, MI: W.B. Eerdmans, 2011), 167-168; 187.

²⁰⁷ Ronald Allen describes the premodern period as believing strongly in tradition (which is passed on through story) and suprahuman realities (the supernatural). In contrast, "the hallmark of the modernism is respect for science and logic . . . in which] many moderns disdained the past as superstitious and primitive" (Ronald J. Allen, Barbara Shires Blaisdell, and Scott Black Johnston, *Theology for Preaching* [Nashville, TN: Abingdon Press, 1997], 15-16).

parts, but still fail in knowing that it is a clock. As he says, “The complete knowledge of a machine as an object tells us nothing about it as a machine.”²⁰⁸

Could Polanyi’s critique of the limitations of empirical methodology not be paralleled in Jesus’ critique of the Jewish leaders’ methodology? Might Jesus’ statement to the teachers of the law in “Polanyi language” sound something like, “You know every detail of the individual parts of scripture, but you missed the point. You missed an encounter with me.” Furthermore, is it not possible to extend Polanyi’s analysis to a critique of the exegetical methodology of scripture interpretation and the propositional preaching methodology of modernity as well?²⁰⁹

Polanyi continues his critique on modernity and its glorification of “facts” and simultaneous disdain of experience. In fact, the purpose of Polanyi’s work is “to show that complete objectivity as usually attributed to the exact sciences is a delusion and is in fact a false ideal.”²¹⁰ He goes on to explain the primary purpose of science: “The avowed purpose of the exact sciences is to establish complete intellectual control over experience.”²¹¹

For Polanyi, this type of thinking, if not faulty at its core, at the very least has severe limitations. For instance, as Polanyi explains, scientific rules, which he refers to as maxims, are limited when it comes to art. He writes, “The true maxims of golfing or of poetry increase our insight into golfing or poetry and may even give valuable guidance to golfers and poets; but

²⁰⁸ Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (Chicago, IL: University of Chicago Press, 1958), 330.

²⁰⁹ Leonard Sweet thinks so. As the subtitle of his book states, *What Matters Most*, Sweet says, “We got the point but missed the person” (Leonard Sweet, *What Matter’s Most: How We Got the Point but Missed the Person* [Colorado Springs, CO: Waterbook Press, 2004]).

²¹⁰ Polanyi, *Personal Knowledge*, 18.

²¹¹ *Ibid.*

these maxims would instantly condemn themselves to absurdity if they tried to replace the golfer's skill or the poet's art."²¹²

Another example Polanyi uses is that of riding a bicycle. He says that from his "interrogations of physicists, engineers, and bicycle manufacturers, I have come to the conclusion that the principle by which the cyclist keeps his balance is not generally known."²¹³ In teaching someone to ride a bicycle, you can attempt to explain the principles of centrifugal and gravitational forces. You can show the rider that "for a given angle of unbalance the curvature of each winding [of the handlebars] is inversely proportional to the square of the speed at which the cyclist is proceeding."²¹⁴ While this is true, will knowing these facts help someone learn to ride a bicycle? Of course not. A cyclist learns to ride through experience and feel.

All of this leads Polanyi to conclude, "Science can then no longer hope to survive on an island of positive facts, around which the rest of man's intellectual heritage sinks to the status of subjective emotionalism. It must claim that certain emotions are right; and if it can make good such a claim, it will not only save itself but sustain by its example the whole system of cultural life of which it forms part."²¹⁵ Thus, for Polanyi, experience and encounter are not the enemy, but are a necessary part of truly being able to know something.

Pentecostalism and the Recovery of Encounter

A little over a century ago, a revival at Azusa Street in California sparked a movement that became one of the fastest growing religious movements in the world: the Pentecostal

²¹² Polanyi, *Personal Knowledge*, 31.

²¹³ *Ibid.*, 49.

²¹⁴ *Ibid.*, 50.

²¹⁵ *Ibid.*, 134.

Movement.²¹⁶ While the words “Pentecostal” and “pentecostalism” may evoke many different thoughts and definitions,²¹⁷ for our purposes, we follow the simple yet efficient definition offered by Pentecostal scholar Robert Menzies. Menzies states, “A Pentecostal is simply a Christian who believes that the book of Acts provides a model for the contemporary church. The experience of the first Pentecostal believers is the same experience as the current generation of Pentecostal believers. Their story is our story.”²¹⁸ The widespread growth of Pentecostalism has caused many outside of Pentecostal circles to take notice.

²¹⁶ Harvey Cox quotes a leading expert in religious statistics, David Barret, who estimates that “Pentecostalism . . . encompasses over 400 million people,” and that “it is by far the largest non-Catholic grouping, accounting for one in every four Christians. It is also the fastest growing Christian movement on earth” (Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* [Cambridge, MA: Da Capo Press, 1995], 14-15). Amos Yong reports even greater numbers, estimating about 525 million Pentecostals in the year 2000, which represents twenty-eight percent of the world’s Christian population (Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, [Grand Rapids, MI: Baker Academic, 2005], 19). Philip Jenkins says that according to current projections, the number of Pentecostals and charismatics could cross the one billion mark before 2050 (Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, 3rd ed. [New York, NY: Oxford University Press, 2011], 10). Furthermore, “over one-third of the world’s full-time Christian workers (38%) are Pentecostals/Charismatics/Neoevangelicals” (Stanley M. Burgess, *The New International Dictionary of Pentecostal and Charismatic Movements* [Grand Rapids, MI: Zondervan, 2002], 285).

²¹⁷ While we are certainly aware of theological positions that seek to discredit the miraculous today, the purpose of this dissertation is not to engage in a debate in the topic. Others have devoted entire works to this question. For further reading on the theological basis for the continuation of the miracles of Christ, see Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, vol. 1 and 2 (Grand Rapids, MI: Baker Academic, 2011). See also Stanley M. Burgess, *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002); Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield, England: Sheffield Academic Press, 2000); Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton, IL: Crossway Books, 1998); Walter J. Hollenweger, *The Pentecostals* (Peabody, MA: Hendrickson Publishers, 1972); William K. Kay, *Pentecostalism: A Very Short Introduction* (Oxford, UK: Oxford University Press, 2011); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 2001); C. S. Lewis, *Miracles* (San Francisco, CA: HarperCollins, 1947); Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006); Francis MacNutt, *Healing* (Notre Dame, IN: Ave Maria Press, 1974); Robert P. Menzies, *Pentecost: This Story Is Our Story* (Springfield, IL: Gospel Publishing House, 2013); Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984); Vinson Synan, ed., *Spirit-Empowered Christianity in the 21st Century* (Lake Mary, FL: Charisma House, 2011); John Wimber and Kevin Springer, *Power Healing* (San Francisco, CA: Harper & Row, 1987); Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005). Furthermore, our argument for the continuation of the miraculous in preaching today is of a more practical intent. As will be shown by numerous sources, the growth of the church world-wide is Pentecostal and supernatural in expression and methodology.

²¹⁸ Menzies, *Pentecost*, Kindle loc. 65. For a thorough treatise on Pentecostalism including history, doctrine, and practices both in the United States and around the world, see Hollenweger, *The Pentecostals*. Certainly a hallmark and central doctrine of Pentecostals is the belief in and practice of speaking in tongues (see Macchia,

In his book, *Fire From Heaven*, Harvard religion professor Harvey Cox writes, “[Pentecostalism] is a spiritual hurricane that has already touched half a billion people, and an alternative vision of the human future whose impact may only be in its earliest stages today.”²¹⁹ Tony Campolo, an American Baptist, makes this statement: “[This is] what I believe to be the most dynamic Christian movement of our time. It comes from those Pentecostals and charismatics who exercise what they call ‘the gifts of the Spirit.’ All around the world,” Campolo continues, “a vibrant form of spirituality is emerging from charismatic Christianity, in which people are experiencing ecstatic infillings of the Holy Spirit that are manifested as speaking in tongues, supernatural healings, and prophesying. . . . The future of Christianity, I believe, belongs to the charismatic movement.”²²⁰

In his book *The Next Christendom*, Philip Jenkins charts the explosive growth of the church in the global South and predicts that in the years to come, Christianity will continue to experience tremendous worldwide growth, though this growth will be “neither white nor European, nor Euro-American.”²²¹ Jenkins proceeds to ask the question: to what should we attribute this explosive growth?²²² He attribute the growth to a rediscovery of the supernatural.

Baptized in the Spirit, and Stronstad, *The Charismatic Theology of St. Luke*). Not to diminish or downplay the importance of this doctrine among Pentecostals, we speak of Pentecostals as part of the greater charismatic community who would “encourage the equipping of all believers to use New Testament spiritual gifts today, and say that the proclamation of the gospel should ordinarily be accompanied by ‘signs, wonders, and miracles,’ according to New Testament pattern” (Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* [Grand Rapids: Zondervan, 1994], 763).

²¹⁹ Cox, *Fire From Heaven*, 65.

²²⁰ Tony Campolo, *Speaking My Mind* (Nashville, TN: W Publishing Group, 2004), 218-219.

²²¹ Jenkins, *The Next Christendom*, 2.

²²² Jenkins states, “The global perspective should make us think carefully before asserting ‘What Christians believe’ or ‘how the church is changing.’ All too often statements about what ‘modern Christians accept’... refer only to what the ever-shrinking remnant of Western Christians and Catholics believe. Such assertions are outrageous today, and as time goes by they will become even further removed from reality” (Ibid., 3).

Jenkins writes, “The global South Christians retain a strong supernatural orientation” and notes that “often, Christianity grows and spreads in highly charismatic and Pentecostal forms.”²²³ He identifies the growth in these regions as mirroring the growth of the early church in the book of Acts—through preaching the gospel, casting out demons, demonstrating signs and wonders, healing the sick, and encountering the power of God.²²⁴ Jenkins goes on to say that the growth of Pentecostalism across the global South is so astounding as to “justify claims of a new Reformation.” He notes that it is not in the least unreasonable to identify Pentecostalism as “the most successful social movement of the past century.”²²⁵ Jenkins concludes, “For the foreseeable future . . . the dominant theological tone of emerging world Christianity is traditionalist, orthodox, and supernatural.”²²⁶

Donald Miller has spent several decades researching Pentecostalism, both in the United States and in more than twenty countries in Asia, Africa, Latin America, and the former Soviet Union, and has overseen a large global research initiative on Pentecostalism. Miller uses the term “renewalists,” to describe a category which includes members of Pentecostal denominations as well as Christians of all traditions who believe that supernatural acts, such as healing, prophecy, and other manifestations of the Spirit, are not confined to the first century but are to be practiced by Christians today.²²⁷

²²³ Jenkins, *The Next Christendom*, 9.

²²⁴ Ibid.

²²⁵ Ibid.

²²⁶ Ibid., 11.

²²⁷ Donald E. Miller, Kimon H. Sergeant, and Richard Flory, eds., *Spirit and Power: The Growth and Global Impact of Pentecostalism* (New York, NY: Oxford University Press, 2013), 5. Miller also reports on the sheer numbers of these renewalists, saying they account for half a billion of the world’s 2.2 billion who identify themselves as Christian (Miller, 8). He continues by saying that “it is widely regarded as the fastest growing element of Christianity and as a consequence it is reshaping the demography of Christianity” (Miller, 9).

Miller's research is particularly valuable to our discussion, for Miller sees encounter moments as crucial to the growth and spread of the Pentecostal expression of Christianity. He writes, "At the heart of vital Pentecostal and charismatic churches is religious experience." Miller also notes that "While the Bible is an important point of reference . . . the Holy Spirit is an active presence in the lives of believers, speaking to them in very personal and even mystical ways."²²⁸ He continues, "The uniqueness of Pentecostalism is its ability to facilitate experience of the sacred that are more powerful and more profound than those available in the marketplace of religious alternatives. . . . What Pentecostal churches provide is a laboratory in which individuals can pursue a *divine encounter*."²²⁹

Summary and Conclusion

As it pertains to encounter, we have demonstrated that: 1) encounter was a primary method utilized by Jesus and continued by the early church; 2) modernity and propositional methodology diminished the role of encounter, and have been shown to have holes in their reasoning; and 3) encounter is central to the methodology of the global church which is experiencing exponential growth. Based on these findings, I suggest as the third layer of an effective homiletic for the twenty-first century church, a renewed emphasis on encounter, and the question: "What is the Spirit doing and how can we respond?"

²²⁸ Miller, *Spirit and Power*, 7.

²²⁹ Ibid., 19, italics added. Pentecostal Theologian Amos Yong agrees, saying that "a distinctive of Pentecostal theology" is "experience of the Spirit of God." Yong, *Spirit Poured Out*, 29. While spiritual experience and encounter are certainly hallmarks of both Pentecostal doctrine and practice, they are by no means confined to expression, but are found in other avenues and expressions of greater spiritual tradition. For instance, as Bernard McGinn describes the theology of early Christian mystics: "Christians considered the Bible as *the* 'mystical' book, in the sense that although the scripture taught many things about sacred history, moral behaviour and the like, it was first and foremost the place where God could be found," and cites Cistercian mystic, Bernard of Clairvaux, as referring to Scripture as 'the book of experience'" (Richard Woods and Peter Tyler, eds., *The Bloomsbury Guide to Christian Spirituality* [London: Bloomsbury Publishing, 2012], 31-32).

SECTION 4: TRACK 02 ARTIFACT DESCRIPTION

The artifact for this dissertation consists of a popular non-fiction book written to preachers and those who desire to learn preaching. In the dissertation, it was shown that we are largely relying on a 2500-year-old homiletic methodology that originated with the Greeks. While a particular method is not necessarily wrong, it was argued that rediscovering the preaching methodology of Jesus would be a better way forward for preachers in the twenty-first century. We demonstrated that Jesus primarily used story/image/metaphor, questions, and encounter moments to communicate the gospel. Furthermore, it was shown that these methodologies effectively communicate to today's listeners. In light of these findings, I have written a book that attempts to set forth a renewed homiletic for the twenty-first century church—a book that is readable, easily accessible, and offers an easily taught and transferable template to inspire and instruct current and future preachers.

SECTION 5: TRACK 02 ARTIFACT SPECIFICATION

This section of the Written Statement follows the Non-Fiction Book Template provided by the George Fox University Doctor of Ministry Department. Because it is a template, the format of the following pages deviates from Turabian to conform to the standards set forth in the template. It contains the following materials:

- Cover letter to a book editor
- A non-fiction book proposal for *Interrobang Preaching: (re)Capturing the Enthusiastic Discovery of Preaching Like Jesus*

Douglas Witherup
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Kannapolis, NC 28083
704.796.2230
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Greetings!

What was the last book you read on preaching? While we've been fed a steady diet of books, conferences, and seminars on leadership and other ministries in the church, we encounter fewer voices that speak specifically to the tribe of preachers. Catalyst revolutionized church leadership; Hillsong revolutionized worship music, but who will publish the book that revolutionizes preaching? Today's preachers largely utilize a propositional communication methodology birthed by Plato and developed in the Gutenberg era. What if we rediscovered the preaching methodology of Jesus and developed it for a Google era? While we tire of ministry programs that are fifty years old, worship music that is five years old, and technology that is five months old, preachers still utilize a homiletical methodology that's 2500 years old! Might it be time for a change?

I believe this book, *Interrobang Preaching: (re)Capturing the Enthusiastic Discovery of Preaching Like Jesus*, has a significant contribution to make. What if, by rediscovering the Interrobang Dimension of Jesus' preaching, we can transform preaching and our churches?

In *Interrobang Preaching*, we walk through the Jesus' preaching methodology and discover three dimensions:

Display: From Preaching with an Outline to Preaching with a SIM Card
Discovery: From Preaching with Periods to Preaching with Interrobangs
Dynamic: From Preaching "Lessons for Today" to Preaching for Encounter

The great British preacher D. Martyn Lloyd-Jones stated that every reformation came via a renewed interest in preaching and a renewed kind of preaching. It's my desire that this book contribute to both.

Thank you for your time and consideration. I'm grateful for your ministry and all you do to keep pastors and churches alert to what the Spirit is doing.

Sincerely,

Douglas Witherup

Track 02 Artifact

Book Proposal Template—Non-Fiction

Title: *Interrobang Preaching: (re)Capturing the Enthusiastic Discovery of Preaching Like Jesus*

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Hook: What if, by rediscovering the interrobang dimension of Jesus' preaching, we could transform our preaching and our churches?

Overview: Have you ever left the pulpit discouraged? All week you poured yourself into the message. You studied. You prayed. You felt you had creative elements. But your preaching didn't seem to connect? Have you read through the gospels and become frustrated? Not frustrated in the message mind you, but frustrated in the gap between the dramatic life-change people experienced when hearing Jesus and what you see in your congregation? Could there be a better way to preach? What if, amidst the leadership-heavy diet of church culture we have lost the primacy of preaching? What if we've been tweaking a 2500-year-old Greek communication method, trying to connect it with an audience that no long exists? What if we rediscovered how to communicate like Jesus?

In *Interrobang Preaching*, Witherup shows the power of the metaphor of the interrobang. An interrobang is half question mark, half exclamation point. Separately, these punctuation marks are common and ordinary. But as they combine, wonder-twin powers activate! The interrobang forms a power-packed symbol for the twenty-first-century communicator: enthusiastic discovery. Jesus was an interrobang preacher, leading people into the most enthusiastic discovery of their lives. In this book, we show through an easily taught and transferrable template, how every pastor can recapture Jesus' preaching methodology and how the power and simplicity of Jesus' model offers a renewed homiletic that can transform your preaching!

Purpose:

- To become the “Catalyst” or “Hillsong” of preaching
- To provide a teachable, transferrable preaching methodology that will give preachers a more engaging and effective means of communicating the gospel

Promotion and Marketing:

- 1) I am connected with the executive leadership of the U.S. Assemblies of God and will seek endorsement and distribution through various platforms that engage pastors of local churches.
- 2) Through serving on the board of Southeastern University and teaching a homiletics course, I will encourage the use of my book as a required text for homiletics courses not only at Southeastern, but other colleges and universities.
- 3) I travel and speak at churches, leadership conferences, and universities, and will use these venues to promote the book.
- 4) I will promote the book on social media platforms such as Facebook, Twitter, and blogs.

Competition:

There is a vacuum in today's market of renewed homiletic material. A search of Amazon's top ten books on preaching reveals that John Stott, D. Martyn Lloyd-Jones, and Haddon Robinson (all the propositional preaching methodology of modernity) still reign. There simply has not been an effective book written on a renewed homiletic for the 21st century church. That being said, here are three of the more recent books that address the issue of preaching:

- Andy Stanley and Lane Jones, *Communicating for a Change* (Colorado Spring: Multnomah, 2006). Stanley and Jones' extended parable and subsequent application elucidates their theme of preaching one point, one theme, and one application. While a helpful read from a tremendous communicator, the book offers nothing radically different from the classical propositional model. It merely simplifies the model from three points to one. *Interrobang Preaching* offers a renewed homiletic that I believe is more conducive to connecting with a Google-era audience.
- Rick Blackwood, *The Power of Multi-Sensory Preaching and Teaching* (Grand Rapids: Zondervan, 2008). Blackwood effectively demonstrates how to communicate in a multi-sensory manner. *Interrobang Preaching* goes beyond multi-sensory communication to explore how Jesus communicated in a multi-dimensional way, which includes the supernatural.
- O. Wesley Allen, ed., *The Renewed Homiletic* (Minneapolis: Fortress Press, 2010). Allen brings together five homileticians to discuss the "renewed homiletic." While they present an interesting discussion, it remains primarily a theoretical work that doesn't offer a reproducible methodology for the everyday pastor. *Interrobang Preaching* offers an easily taught and reproducible practical template that "works" during weekly sermon preparation for pastors.

Uniqueness:

- 1) Pastors still use a 2500-year-old propositional preaching methodology, though we get tired of church ministry programs that are fifty years old, worship choruses that are five years old, and technology that is five weeks old! Might it be time for a change?
- 2) The three-dimensional interrobang methodology is easily teachable and transferrable.

Endorsements:

Secured Endorsement

Mark Batterson, New York Times bestselling author of *The Circle Maker* and Lead Pastor of National Community Church, Washington D.C.

Dr. Rick Ross, Lead Pastor of Concord First Assembly, a thriving and growing multi-site church of 4000

Dr. Kent Ingle, author of *This Adventure Called Life* and President of Southeastern University

Dr. Paul Alexander, author of *A Certain Life* and President of Trinity Bible College

Scotty Gibbons, author of *Overflow, Carry On*, and member of the National Youth Ministries Leadership Team for the Assemblies of God

Dr. Bill Hackett, provost, Southeastern University

Possible Endorsements

Leonard Sweet, professor, author, and speaker

Nancy Duarte, author of *Resonate*

Joel Clark, author of *Awake: Discover the Power of Your Story*

Dr. George O. Wood, General Superintendent of the Assemblies of God

Chapter Outline:

Introduction

CHAPTER 1- Interrobang Preaching

The interrobang symbol is half question mark, half exclamation point. We use the interrobang as a metaphor for enthusiastic discovery and show how Jesus was an interrobang preacher who led people into the most enthusiastic discovery of their lives. If you know a child, you know what an interrobang is. They live in the world of enthusiastic discovery. Kindergarten classrooms are interrobang laboratories. In contrast, consider a seventh-grade algebra classroom. Not as much interrobang! Somewhere along the line, we “grew up,” and lost our atmosphere of discovery. By rediscovering interrobang preaching, we can transform our Sunday audiences from bored seventh-grade algebra students into wide-eyed kindergarteners.

The Three Dimensions of Interrobang Preaching:

CHAPTER 2- Display: From Preaching with an Outline to Preaching with a SIM Card

It has been said that in today's society, whoever tells the best stories wins. In this chapter we show how to effectively utilize the powerful combination of story/image/metaphor not merely to illustrate a sermon, but to become the sermon. In modernity, we made a point. In postmodernity, we must tell the story, show the image, and re-sign the metaphor.

CHAPTER 3- Discovery: From Preaching with Periods to Preaching with Interrobangs

Over one-third of the time that Jesus communicated, he asked questions. What did Jesus know about life, humanity, and communication that caused him to end so many sentences with a question mark? In this chapter, we discover how to use questions in preaching to lead people in the process of enthusiastic discovery.

CHAPTER 4- Dynamic: From Preaching "Lessons for Today" to Preaching for Encounter

A wave occurs when wind pushes water over a landscape. Whether it's sand on the bottom of a beach break, or coral at the bottom of a reef break, the landscape interacting with wind and water produces a wave. For surfers, the goal is to position oneself where these elements intersect. That's where the ride is beautiful, magical, and transformational. This is also the goal for preachers of the gospel. We want to be spiritual surfers catching the wave of the Spirit by asking, "What is the Spirit doing and how can we respond?"

Intended Readers:

- Primary audience: Pastors
- Secondary audience: Colleges students in homiletics courses

Manuscript: The manuscript is complete and is 23,000 words.

Author Bio:

Doug Witherup holds a BA from Southeastern University, a MTh from University of Wales, Bangor, and is currently a DMin candidate at George Fox University. Doug serves as teaching pastor at a thriving church, Concord First Assembly, as well as leading the preaching team. Concord First, largely through its emphasis on preaching, has grown from one campus of 1300 to eight campuses of 4000 over the past seven years. Doug also serves as Executive Director of Church Ministries in North Carolina, providing vision, leadership, and benchmark events to the 300 churches across the state. Furthermore, Doug is an adjunct homiletics professor at Southeastern University and is passionate about raising up the next generation of preachers. You

can find follow him on twitter @douglaswitherup or read his blog for Preachers and NextGen Voices of Influence and Spiritual Renewal at www.douglaswitherup.wordpress.com.

POSTSCRIPT

My personal journey contributed to the passion behind this dissertation. As a seventeen year old, I received a specific call to preach. Yet though I went to Bible college and was in full time ministry, by twenty-five I had, amidst the busyness of life and ministry, allowed the primacy of that call slip. An encounter with God restored my calling and passion to preach.

Furthermore, recent experiences in my ministry have confirmed what happens when preaching is central to the life of the church. The church where I serve as teaching pastor, Concord First Assembly, has placed high value on the development of preachers. We have eight campuses, each of which has a “live” preacher, and the preaching calendar and sermon is central to the life of the church. The church has grown from one campus of 1300 to seven campuses of 3700 in the past ten years.²³⁰

As I began this journey as part of the GFES10 cohort, many aspects of preaching discussed by our lead mentor, Len Sweet, resonated deeply with me. The more I read and researched, the more I was convinced that the words of preaching great D. Martyn Lloyd-Jones were true. Jones said, "What is it that always heralds the dawn of a Reformation or Revival? It is renewed preaching. Not only a new interest in preaching, but a new kind of preaching."²³¹ I began to ask, “What if, amidst the leadership-heavy diet of church culture, we have unintentionally lost the primacy of preaching? What if we returned to the Acts 6 model where church leadership focused primarily on prayer and preaching? Furthermore, why are we still operating in a propositional homiletic?” Thus, I set out to ask, “If Jesus was the greatest preacher

²³⁰ Certainly there are other factors that contributed to the growth of the church, and this is by no means an attempt at scientific research. It is simply a personal illustration that suggests, at least in some capacity, a connection between the centrality of preaching and church growth at Concord First Assembly.

²³¹ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 2011), 31.

who ever lived, how did he do it?" I took the results of this study and set out to discover if and how Jesus' preaching methods might contribute to a renewed homiletic for today's preacher and today's church.

As I began the project, one of the immediate red flags offered by Dr. Loren Kerns was, "How do we know Jesus' preaching methodology was effective? Followers left him and it got him killed."²³² While I didn't want to dismiss his questions, I chose instead to argue from a different vantage point. First, I did not argue that Jesus' methodology was prescriptive, but descriptive. Then, what I set forth to examine through research, was whether or not these methods might contribute to an effective renewed homiletic for the twenty-first-century church. The results: a written statement that lays the academic groundwork, and an artifact sets forth a teachable and transferrable renewed homiletic. My hope is that both will serve as a blessing to current and future preachers.

Finally, two avenues for potential further research were uncovered that are beyond the scope of this dissertation. They include:

First, why did Christian preachers pick up on the propositional methodology of Plato instead of Socrates' methodology of *elenchus*? We see emerging from two Greek philosophers in the same time period two alternative methods of communication. While Plato set forth truth by proposition, Socrates favored story and questions. What factors led homileticians to go the way of Plato instead of Socrates, especially when Jesus' methodology was more in line with Socrates?

Second, in light of Jesus' use of encounters, and the shift of modernity to postmodernity, it would be interesting to develop a thorough theology of encounter. A study might begin with descriptions of divine encounters in scripture, an analysis of the theology of encounter

²³² This is my summary of Dr. Kern's statement.

throughout church history, and encounter moments in the life of the church today. I believe a theology of encounter would be useful for today's church.

APPENDIX 1: STUDY OF JESUS' PREACHING METHODOLOGY

Key:

T= Teaching

S= SIM (story/image/metaphor)

Q= Questions

E= Encounter Moments

(these “Encounter Moments” include both Jesus’ miracles and/or some type of invitation to action)

Scripture	Where	Who	What	Result	Code
Jn 1:35-51	Bethany and Galilee	Peter, Andrew, Philip, Nathanael	Jesus calls his first followers “Come,” “Follow Me” Word of knowledge to Nathanael	Belief Followed Jesus	E
Jn 2:1-11	Cana in Galilee	Jesus’ mother, disciples, many wedding guests	Turned water into wine	his disciples put their faith in him	E
Jn 2:13-22	Jerusalem, temple	disciples, vendors in temple courts	Cleansing of the temple, Metaphor “Destroy this temple and I will raise it again in three days”	disciples recalled these words and believed after the resurrection	S
Jn 2:23-25	Jerusalem, Passover Feast	many people	miraculous signs	many believed in his name	E
Jn 3:1-21	Jerusalem	Nicodemus	Nicodemus comes to Jesus by night Teaching (including use of OT scripture) Metaphors (“born again”, “wind,” Moses lifting up the snake in the desert, light and darkness)	not specified	S
Jn 4:5-42	Sychar in Samaria	woman at the well	Interaction with woman at the well Questions, Metaphor (living water), Word of Knowledge	woman and many become believers	E S Q
Mt 4:17 Mk 1:14b-15 Lk 4:14b-15	Galilee	crowds	Nature of Galilean ministry: preaching, “Repent, for the kingdom of heaven is near.”	everyone praised him	T
Jn 4:46-54	Cana in Galilee	royal official	healing of the official’s son	unspecified	E
Lk 4:16-31	synagogue in Nazareth	crowds	Ministry and rejection at Nazareth (no honor at home) Teaching, quoted Scripture (Isa. 61:1-2)	people were furious, drove him out of town, attempted to kill him	T

Scripture	Where	Who	What	Result	Code
Mt 4:18-22 Mk 1:16-20 Lk 5:1-11	by the Sea of Galilee, near Capernaum	Simon & Andrew, James & John	Call of the Four teaching people from the boat “Come, follow me” Miracle of the catch of fish Metaphor (“from now on you will catch men”)	Peter’s acknowledgement of his sinfulness, they “left everything and followed him”	T E S
Mk 1:21-28 Lk 4:31-37	Capernaum, in the synagogue	crowd, man possessed with an evil spirit	Healing of a demoniac teaching, evil spirit left the man	the people were amazed. “A new teaching- and with authority!” News about him spread	T E
Mt 8:14-17 Mk 1:29-34 Lk 4:38-41	Capernaum, in Peter’s home	Peter’s mother, many demon possessed and sick	healing of Peter’s mother, drove out spirits, healed all the sick	unspecified	E
Mt 4:23-25 Mk 1:35-39 Lk 4:42-44	Galilee	multitudes	preaching in the synagogues, healing every disease and sickness	large crowds followed him	T E
Mt 8:2-4 Mk 1:40-45 Lk 5:12-16	one of the cities by the Sea of Galilee	man with leprosy	Cleansing of a man with leprosy, healing, instruction: “go show yourself to the priest and offer sacrifices as a testimony...”	news spread about him, crowds of people came to hear him	E
Mt 9:1-8 Mk 2:1-12 Lk 5:17-26	Capernaum	multitudes	Forgiving and healing of the paralytic preached the word to them, Word of Knowledge (he knew what they were thinking)	crowd was filled with awe and praised God	T E
Mt 9:9 Mk 2:13-14 Lk 5:27-28	Capernaum	Matthew	Calling of Matthew Invitation (“Follow me”)	he got up, left everything and followed him	E
Mt 9:10-13 Mk 2:15-17 Lk 5:29-32	Capernaum, Matthew’s house	tax collectors, sinners, disciples, Pharisees	Banquet at Matthew’s house Metaphor (not the healthy who need doctor, but the sick), Scripture (Hos. 6:6)	unspecified	T S

Scripture	Where	Who	What	Result	Code
Mt 9:14-17 Mk 2:18-22 Lk 5:33-39	Capernaum	John's disciples	Jesus defends his disciples for feasting instead of fasting, 3 Metaphors: 1) how can the guests of a bridegroom fast while he is with them, 2) no one sews a patch of unshrunk cloth on an old garment, 3) no one pours new wine into old wineskins	unspecified	S
Jn 5:1-9	Jerusalem, pool by the Sheep Gate	disabled people	Healing of lame man by pool of Bethesda, Question: "Do you want to get better?"	Jews angry for healing on Sabbath	E Q
Jn 5:19-47	Jerusalem	disciples, Pharisees	answer to the Jews who accused him of blasphemy, Teaching	unspecified	T
Mt 12:1-8 Mk 2:23-28 Lk 6:1-5	perhaps in Galilee	disciples, Pharisees	Controversy over disciples picking grain, Teaching (including use of OT Scripture), Metaphor (temple)	unspecified	T S
Mt 12:9-14 Mk 3:1-6 Lk 6:6-11	synagogue in Galilee	Pharisees, teachers of the law	Healing of man with shriveled hand, Metaphor (sheep falling into a pit on the Sabbath)	Pharisees plotted how they might kill Jesus	E S
Mt 12:15-21 Mk 3:7-12	Sea of Galilee	multitudes	Withdrawal from Sea of Galilee, healed many and cast out many evil spirits	unspecified	E

Scripture	Where	Who	What	Result	Code
Mt 5-7:27 Lk 6:12-49	mountain near Sea of Galilee	multitudes, disciples	Sermon on the Mount Teaching (including use of OT), Metaphor (salt, light, least stroke of a pen, righteousness surpassing Pharisees, gouging out eye, cutting off hand, don't let left hand know about right hand, treasure on earth rusting, eye is the lamp of the body, serving two masters, birds of the air, lilies of the field, speck of sawdust and planks in the eye, throwing pearls to pigs, giving your son a stone when he asks for bread, narrow gate v. broad road, ferocious wolves in sheep's clothing, picking grapes from thorn bushes, building house on rock v. sand) Questions	The crowds were amazed because he taught with authority. Large crowds followed him.	T S Q
Mt 8:5-13 Lk 7:1-10	Capernaum	centurion, crowds	healing of centurion's servant	unspecified	E
Lk 7:11-17	Nain	disciples, large crowd	widow's son raised to life	"A great prophet has appeared among us." News about Jesus spread	E
Mt 11:2-19 Lk 7:18-35	Galilee	John's disciples, crowd	John the Baptist and the kingdom, Teaching (including use of OT), Metaphor (like children sitting in the marketplace calling others to dance)	unspecified	T S
Mt 11:20-30	Galilee	crowd	Woe to cities for failure to repent, Teaching	unspecified	T
Lk 7:36-50	Galilee in the home of Simon the Pharisee	disciples, Pharisees, woman with alabaster jar of perfume	Jesus's feet anointed, Teaching, Questions, Metaphor (two men who owed the moneylender varying amounts)	"Who is this that even forgives sins?"	T S Q
Lk 8:1-3	Galilee	multitudes	Teaching (proclamation of kingdom of God)	unspecified	T

Scripture	Where	Who	What	Result	Code
Mt 12:22-37 Mk 3:20-30	Galilee	multitudes, Pharisees, disciples	Healing of blind, mute demonic, Questions, Metaphor (a kingdom divided against itself, strong man's house, trees and fruit, brood of vipers)	unspecified	E S Q
Mt 12:38-45	Galilee	Pharisees, teachers of the law	Request for a sign refused, Metaphor (sign of Jonah), Teaching	unspecified	T S
Mt 12:46-50 Mk 3:31-35 Lk 8:19-21	Galilee	crowd, Jesus's family, disciples	New spiritual kinship, Question, Metaphor (Here are my mother and my brothers)	unspecified	E S Q
Mt 13:1-23 Mk 4:1-25 Lk 8:4-18	Sea of Galilee	multitudes	Parable of the Soils, Metaphor (farming sowing seed on different soils, lighting a lamp)	unspecified	S
Mt 13:24-53 Mk 4:26-32	Sea of Galilee	multitudes	Parables, Metaphor (seed's spontaneous growth, wheat and weeds, mustard seed, leavened loaf, hidden treasure, pearl, net)	unspecified	S
Mt 8:18, 23- 27 Mk 4:35-41 Lk 8:22-25	Sea of Galilee	disciples	Calming of storm, Questions	fear and amazement	E Q
Mt 8:28-34 Mk 5:1-20 Lk 8:26-39	Gerasa	disciples, demoniac	Casting out demons of Gerasenes demoniac, Invitation ("Go and tell how much God has done for you")	some people wanted Jesus to leave, people in Decapolis were amazed	E
Mt 9:18-26 Mk 5:21-43 Lk 8:40-56	Galilee	crowd, disciples, Jairus, woman with issue of blood	Healing of woman with the issue of blood, raising of Jairus's daughter, Questions	news spread	E Q
Mt 9:27-34	Galilee	two blind men	Healing of two blind men, Questions ("Do you believe...?")	news spread	E Q
Mt 9:35-38 Mk 6:6	Galilee	crowds	teaching, healing every disease and sickness		T E

Scripture	Where	Who	What	Result	Code
Mt 10:1-11:1 Mk 6:7-12 Lk 9:1-6	Galilee	disciples	Disciples sent out, Invitation (gave them authority and sent them out) Metaphor (shrews as snakes, innocent as doves, two sparrows, hairs of your head) Teaching	disciples went out, preached, healed, and drove out demons	T S E
Mt 14:13-14 Mk 6:31-34 Lk 9:10-11 Jn 6:1-3	Galilee	disciples, multitudes	withdrawal from Galilee, Teaching, Healing	unspecified	T E
Mt 14:15-21 Mk 6:35-44 Lk 9:12-17 Jn 6:4-13	Bethsaida	multitudes	feeding of the 5000, Invitation (“you give them something to eat,” “bring them here to me”) Question (to Philip), Miracle	they all ate and were satisfied	E Q
Mt 14:24-33 Mk 6:47-52 Jn 6:16-21	Sea of Galilee	disciples	Walking on water during a storm Invitation (to Peter) “Come” Question “Why did you doubt?”	those who were in the boat worshipped him	S Q
Mt 14:34-36 Mk 6:53-56	Gennesaret	crowds	Healings at Gennesaret many healings	all who touched him were healed	S
Jn 6:22-59	Capernaum	crowds	Discourse on the true bread of life Teaching, Metaphor (bread of life- these are the people who had just eaten the bread during feeding of 5000) reference to the Prophets Invitation- eat my flesh and drink my blood	Jews were grumbling because Jesus was the son of Joseph and yet he claimed to come down from heaven	T S E
Jn 6:60-71	Capernaum	crowds	Defection among the disciples Questions (“Does this offend you?”) Word of Knowledge (predicts Judas’s betrayal), Teaching	many of his disciples turned back and no longer followed him	T E Q
Mt 15:1-20 Mk 7:f1-23 Jn 7:1	Galilee	Pharisees, teachers of the law, disciples	Conflict over ceremonial uncleanness Teaching (including use of OT), Metaphor (plants and roots, blind guides, digesting process of food)	unspecified	T S

Scripture	Where	Who	What	Result	Code
Mt 15:21-28 Mk 7:24-30	Tyre and Sidon	Canaanite woman	Healing of Canaanite woman's daughter suffering from demon possession, Metaphor (children's bread to dogs)	daughter was healed	E S
Mt 15:29-31 Mk 7:31-37	Tyre, region of Decapolis	crowds	Healing of deaf and mute man, healing of many lame, blind, crippled, and mute	People were amazed and kept talking about him	E
Mt 15:32-38 Mk 8:1-9a	Decapolis	crowds	feeding of the 4000 Question ("How many loaves do you have?") Invitation (disciples were involved in the distribution)	4000 men fed	E Q
Mt 15:39-16:4 Mk 8:9-12	Decapolis	Pharisees and Sadducees	Encounter with Pharisees and Sadducees Metaphor (red sky and fair weather, sign of Jonah)	unspecified	S
Mt 16:5-12 Mk 8:13-21	east side of the Sea of Galilee	disciples	Warning against the Pharisees and Sadducees Metaphor (yeast of Pharisees) Questions ("Do you still not understand?" "Don't you remember...")	the disciples understood he was talking about the Pharisees and Sadducees	S Q
Mk 8:22-26	Bethsaida	some people	Healing of a blind man Invitation (Don't go into the village)	man was healed	E
Mt 16:13-20 Mk 8:27-30 Lk 9:18-21	Caesarea Philippi	disciples	Questions ("Who do people say the son of man is?" "Who do you say I am?") Metaphor (Peter- rock, keys of the kingdom, bind and loosed) Prophecy ("You are Peter and upon this rock I will build my church...")	unspecified	E S Q
Mt 16:21-26 Mk 8:31-37 Lk 9:22-25	Caesarea Philippi	disciples	Prediction of crucifixion Prophecy, Teaching, rebuke of Peter	unspecified	T E

Scripture	Where	Who	What	Result	Code
Mt 16:27-28 Mk 8:38-9:1 Lk 9:26-27	Caesarea Philippi	disciples	Teaching (use of OT) Prophecy (“some who are standing here will not taste death...”)	unspecified	T E
Mt 17:1-8 Mk 9:2-8 Lk 9:28-36a	mountain (perhaps Mt Hermon)	Peter, James, John	Transfiguration of Jesus	they were terrified	E
Mt 17:14-20 Mk 9:14-29 Lk 9:37-43	near mount of transfiguration	crowds	Healing of demoniac boy Questions, Invitation (bring the boy to me) Metaphor (faith as small as a mustard seed)	boy was healed, disciples learned why they couldn’t drive out the demon	E S Q
Mt 17:22-23 Mk 9:30-32 Lk 9:43-45	Galilee	disciples	Prediction of death and resurrection Prophecy	they did not understand what he meant	E
Mt 17:24-27	Capernaum	disciples, tax collectors	Payment of temple tax Questions (“What do you think, Peter?”) Metaphor (kings do not collect from sons) Invitation (“Go to the lake and throw out your line”) Catch of fish with coin	tax was paid	E S Q
Mt 18:1-5 Mk 9:33-37 Lk 9:46-48	Capernaum	disciples	Argument over who is the greatest Metaphor (“Unless you become like little children...”)	unspecified	S
Mt 18:6-14 Mk 9:38-50 Lk 9:49-50	Capernaum	disciples	Warning against causing believers to sin Teaching (including use of OT) Metaphor (thrown into the sea with a large millstone, cutting off a hand rather than it causing you to sin..., salt, sheep)	unspecified	T S
Mt 18:15-35	Capernaum	disciples	Treatment and forgiveness of a sinning brother Metaphor (king and servants who were unable to pay)	unspecified	T S

Scripture	Where	Who	What	Result	Code
Mt 8:19-22 Lk 9:57-62	on the road	teacher of the law	Metaphor (foxes have holes, birds have nests, putting hand to plow and looking back) Invitation (“You go and proclaim the Kingdom of God.”)	unspecified	S E
Jn 7:2-9	Galilee	Jesus’s brothers	Ridicule by Jesus’s half-brothers Teaching	unspecified	T
Jn 7:11-31	Jerusalem, in the temple	crowds	Mixed reaction to Jesus’s teaching and miracles Teaching, Questions	some put their faith in him, others rejected	T Q
Jn 7:32-52	Jerusalem	crowds	Attempt to arrest Jesus Metaphor (living water) Invitation (If anyone is thirsty, let him come to me and drink...)	attempt is frustrated	S E
Jn 7:53-8:11	Jerusalem, temple	Pharisees, teachers of the law, woman caught in adultery	Jesus forgives woman caught in adultery Questions Image (writing in the sand)	woman is forgiven	S Q
Jn 8:12-20	Jerusalem, temple	crowds, Pharisees	Conflict over Jesus’s claim to be the light of the world Metaphor (light of the world) Teaching	no one seized him	T S
Jn 8:21-30	Jerusalem, temple	crowds	Jesus’s relationship with the Father Teaching	many put their faith in him	T
Jn 8:31-59	Jerusalem, temple	Jews	Jesus’s relationship to Abraham Teaching Metaphor (slave v. son, Father God, father Abraham, father the devil!) Questions	attempted to stone him	T S Q

Scripture	Where	Who	What	Result	Code
Jn 9:1-38	Jerusalem	disciples, blind man	Healing of a man born blind Teaching Metaphor (day, night, light) Image (mud in eyes) Invitation (“Go wash in the Pool of Siloam”)	the man washed and came home seeing	T E S
Jn 9:39-41	Jerusalem	Pharisees	Spiritual blindness of the Pharisees Metaphor (spiritual blindness)	unspecified	S
Jn 10:1-18	Jerusalem	Jews	Good shepherd and the thief Metaphor (good shepherd and the thief)	unspecified	S
Lk 10:1-16	Judea	the 72	Commissioning of the 72 Invitation (sent them out two by two, preach, heal the sick) Teaching Metaphor (harvest and workers, lambs and wolves, dust of sandals)	successful ministry	T S E
Lk 10:17-24	Judea	the 72	Return of the 72 Report that demons submit to the name of Jesus Metaphor (Satan fell like lightning) Teaching	Jesus rejoices at the success of the 72	T E S
Lk 10:25-37	Judea	teacher of the law	Story of the Good Samaritan Metaphor Questions Invitation (“Go and do likewise”)	unspecified	S Q E
Lk 10:38-42	Bethany	disciples, Mary, Martha	Jesus tells Martha only one thing is needed Teaching	unspecified	T

Scripture	Where	Who	What	Result	Code
Lk 11:1-13	Judea	disciples	Jesus teaches about prayer Teaching Story/Metaphor (friend asking for food at night, asking and knocking, son asking father for a fish) Invitation (ask the Father for the Holy Spirit)	unspecified	T S E
Lk 11:14-36	Judea	crowds	Blasphemous accusation Jesus drives out a mute demon Metaphor (divided kingdom, strong man, sign of Jonah, lamp on a stand, light and darkness)	unspecified	E S
Lk 11:37-54	Judea	Pharisees, teachers of the law	Eating with the Pharisees Teaching Metaphor Invitation	they began to oppose him fiercely	T S E
Lk 12:1-12	Judea	multitudes	Warning against hypocrisy Metaphor (yeast of the Pharisees, dark, daylight, whispered in rooms, 5 sparrows sold for a penny) Teaching	unspecified	T S
Lk 12:13-34	Judea	multitudes	Warning about greed Questions Parable of man building bigger barns Metaphor (lilies, sparrows) Invitation (sell your possessions and give, store treasures in heaven)	unspecified	S Q E
Lk 12:35-48	Judea	multitudes	Readiness for Christ's return Invitation (be dressed and ready) Metaphor (men waiting for master to return from a wedding) Questions	unspecified	Q E
Lk 12:49-53	Judea	multitudes	Divided households Metaphor (bringing fire, kindled), Question	unspecified	S Q

Scripture	Where	Who	What	Result	Code
Lk 12:54-59	Judea	multitudes	Warning against failing to discern the present time Metaphor (cloud rising, south wind blowing, courtroom imagery) Questions	unspecified	S Q
Lk 13:1-9	Judea	multitudes	Repent or perish Questions Parable (giving the fig tree one more year to bear fruit)	unspecified	S Q
Lk 13:10-21	Judea	multitudes	Opposition for healing a woman on the Sabbath Invitation (called her forward) Questions Teaching Metaphors (mustard seed, yeast)	woman was healed, opponents were humiliate, people were delighted	T E S Q
Jn 10:22-39	Jerusalem	Jews	Attempt to stone/arrest Jesus Metaphor (sheep listen to shepherd's voice) Questions	they tried to seize him	S Q
Lk 13:22-30	Jerusalem	crowds	Salvation and entering the kingdom Metaphor (narrow door, feast) Teaching	unspecified	T S
Lk 13:31-35	Jerusalem	Pharisees	Sorrow over Jerusalem Metaphor (third day, hen gathering chicks)	unspecified	S
Lk 14:1-24	Perea	prominent Pharisee and guests	Healing of a man with dropsy and three stories Questions Metaphor (ox falling in a well) Parables (taking the lowest place of honor at a dinner, man preparing a banquet, original guests turn down invitation) Teaching	unspecified	T E S Q

Scripture	Where	Who	What	Result	Code
Lk 14:25-35	Perea	multitudes	Cost of discipleship Metaphor (“hating” your own family, building a tower, king going to war and counting the cost, salt) Questions	unspecified	S Q
Lk 15:1-32	Perea	tax collectors, sinners, disciples, Pharisees	Parables (Lost sheep, lost coin, lost son)	unspecified	S
Lk 16:1-13	Perea	disciples	Parable (shrewd manager) Questions	unspecified	S Q
Lk 16:14-31	Perea	Pharisees	Story of the rich man and Lazarus Teaching	unspecified	T S
Lk 17:1-10	Perea	disciples	Four lessons on discipleship Teaching Story, metaphor (mustard seed, servant in the field) Questions	unspecified	T S Q
Jn 11:1-44	Perea to Bethany	disciples, Mary, Martha, crowd	Lazarus raised from the dead Prophetic word Teaching Questions Metaphor (walking by day, Lazarus has fallen asleep) Invitation	Lazarus raised to life, many Jews put their faith in Jesus	T E S Q
Lk 17:11-21	Samaria and Galilee	ten lepers	Healing of ten lepers Invitation Questions Teaching	ten lepers cleansed, one returned to give thanks	T E Q
Lk 17:22-37	Samaria	disciples	Instructions regarding Son of Man’s Coming Teaching Prophecy Metaphor (days of Noah, Lot)	unspecified	T E S

Scripture	Where	Who	What	Result	Code
Lk 18:1-14	towards Jerusalem	disciples	Parables on prayer (the judge and the widow, contrast of Pharisee's prayer and sinner's prayer) Questions Teaching	unspecified	T S Q
Mt 19:1-12 Mk 10:1-12	Perea	multitudes	Conflicts with Pharisaic teaching on divorce Healings Questions Teaching	unspecified	T E Q
Mt 19:13-15 Mk 10:13-16 Lk 18:15-17	Perea	little children, disciples	Jesus blesses the little children Teaching Metaphor (receiving the Kingdom of God like a child)	children were blessed	T S
Mt 19:16-30 Mk 10:17-31 Lk 18:18-30	Perea	rich man	Rich man comes to Jesus Teaching Question Invitation Metaphor (camel through the eye of a needle)	young man went away sad because he had great wealth	T S Q E
Mt 20:1-16	Perea	unspecified	Parable of the landowner (the eleventh hour)	unspecified	S
Mt 20:17-19 Mk 10:32-34 Lk 18:31-34	on the road up to Jerusalem	disciples	Prediction of death and resurrection Prophecy	disciples did not understand	S
Mt 20:20-28 Mk 10:35-45	on the road up to Jerusalem	John and James and their mother, disciples	John and James ask to sit on Jesus' right and left Questions Prophecy Teaching	other disciples became indignant	T E Q
Mt 20:29-34 Mk 10:46-52 Lk 18:35-43	Jericho	disciples, large crowd	Healing of blind Bartimaeus Invitation Questions	he was healed, the people praised God	E Q

Scripture	Where	Who	What	Result	Code
Lk 19:1-10	Jericho	Zacchaeus	Salvation to Zacchaeus Invitation Teaching	Zacchaeus gives to the poor and returns what he has stolen, gains salvation	T E
Lk 19:11-28	Jericho and Jerusalem	crowds	Parable of the talents	unspecified	S
Mt 21:1-17 Mk 11:1-11 Lk 19:29-44 Jn 12:12-19	Bethany and Jerusalem	crowds	Triumphal Entry Invitation Word of Knowledge Metaphor (rocks crying out) Healing of blind and lame	crowds shouting "Hosanna!"	E S
Mt 21:12-13 Mk 11:15-18 Lk 19:45-48	Jerusalem, in the temple	crowd	Second cleansing of the temple Teaching	some hung on his words, others looked to kill him	T
Jn 12:20-50	Jerusalem	crowd, Greeks, Andrew, Philip	Loving and hating life Metaphor (kernel of wheat falling to the ground, light and darkness) Teaching Audible voice from heaven Prophecy	many did not believe, others did but were afraid to confess because of the Pharisees	T E S
Mt 21:19-22 Mk 11:19-25 Lk 21:37-38	Bethany	disciples	Withered fig tree and lessons on faith Metaphor (withered tree and faith) Teaching Invitation	unspecified	T E S
Mt 21:23-22:14 Mk 11:27-12:12 Lk 20:1-19	Jerusalem, temple	crowds, chief priests, teachers, elders	Questioning of Jesus' authority Questions 3 Parables (father asks two sons to work, tenants seizing landowner's messengers, king and banquet for his son-original guests would not come) Teaching	they would not answer Jesus' question about John's baptism they looked for a way to arrest Jesus but were afraid	T S Q

Scripture	Where	Who	What	Result	Code
Mt 22:15-22 Mk 12:13-17 Lk 20:20-26	Jerusalem, probably in the temple	Pharisees and Herodians	Attempt to trap Jesus with question about paying taxes to Caesar Discernment Questions Image (bring me a denarius) Teaching	they were amazed at him	T E S Q
Mt 22:23-33 Mk 12:18-27 Lk 20:27-40	Jerusalem, probably in the temple	Sadducees	Sadducees' questions about the resurrection Questions Teaching Metaphor	they did not dare to ask him any more questions	T S Q
Mt 23:37-39	Jerusalem, in the temple	unspecified	Jesus' sorrow over Jerusalem Metaphor (as a hen gathers her chicks, house left desolate) Prophecy	unspecified	E S
Mk 12:41-44 Lk 21:1-4	Jerusalem, in the temple	crowd	The widow's offering Image (two small coins) Teaching	unspecified	T S
Mt 22:34-40 Mk 12:28-34	Jerusalem, probably in the temple	Pharisees	What is the greatest commandment? Teaching	no one dared ask him any more questions	T
Mt 22:41-46 Mk 12:35-37 Lk 20:41-44	Jerusalem, in the temple	Pharisees, crowd	Christ's relationship to David as son and Lord Questions	crowd listened to him with delight	Q
Mt 23:1-36 Mk 12:38-40 Lk 20:45-47	Jerusalem, in the temple	crowds, disciples	Seven woes against Pharisees and teachers of the law Teaching Metaphor (heavy loads on shoulders, blind guides, whitewashed tombs, snakes, brood of vipers)	unspecified	T S

Scripture	Where	Who	What	Result	Code
Mt 24:1-41 Mk 13:1-32 Lk 21:5-33	from the temple to Mt of Olives	disciples	Beginning of birth pains Metaphor (buildings and stones, birth pains, fig tree) Invitation Prophecy Teaching	unspecified	T E S
Mt 24:42-25:30 Mk 13:33-37 Lk 21:34-36	Mt of Olives	disciples	Parables to teach watchfulness and faithfulness Invitation Parables (servants keeping watch while master is away, 10 virgins, talents) Questions	unspecified	S
Mt 25:31-46	Mt of Olives	disciples	Judgement at the Son of Man's coming Metaphor (separating the sheep and the goats) Teaching Invitation	unspecified	T S E
Mt 26:6-13 Mk 14:3-9 Jn 12:2-8	Bethany, home of Simon the leper	Simon, Mary, Martha, Lazarus, others	Anointing of Jesus with alabaster jar Questions Teaching Metaphor (anointing for burial) Prophecy	the world will hear of what she did	T E S Q
Mt 26:17-19 Mk 14:12-16 Lk 22:7-13	Jerusalem	disciples	Preparation for Passover meal Invitation Word of Knowledge	they found things just as Jesus had said and prepared the Passover	E
Mt 26:20 Mk 14:17 Lk 22:14-16, 24-30	Jerusalem, upper room	disciples	Beginning of Passover meal Prophecy Metaphor (not lording authority like kings of Gentiles) Teaching Questions	Jesus conferred on them a kingdom	T E S Q

Scripture	Where	Who	What	Result	Code
Jn 13:1-20	Jerusalem, upper room	disciples	Washing the disciples' feet Invitation Metaphor (washing & cleanliness) Questions Prophecy	unspecified	E S Q
Mt 26:21-25 Mk 14:18-21 Lk 22:21-23 Jn 13:21-30	Jerusalem, upper room	disciples	Identification of the betrayer Prophecy	Satan entered into Judas and he left to betray Jesus	E
Jn 13:31-36 Mt 26:31-35 Mk 14:27-31 Lk 22:31-38 Jn 13:37-38	Jerusalem, upper room	disciples	Prediction of Peter's denial Prophecy Invitation Questions	Peter and the others insist they will not desert Jesus	E Q
Mt 26:26-29 Mk 14:22-25 Lk 22:17-20	Jerusalem, upper room	disciples	Lord's supper Invitation Prophecy Metaphor (break and wine)	unspecified	E S
Jn 14-17	Jerusalem, upper room	disciples	Jesus answers questions about his destination, the Father, and the Holy Spirit, concludes with Jesus' prayer for his disciples and all who believe Teaching Invitation Prophecy Metaphor (vine and branches) Questions	the disciples understand and believe at last	T E S Q
Mt 26:30-46 Mk 14:26 Lk 22:39-46 Jn 18:1	Garden of Gethsemane	disciples	Jesus' three agonizing prayers in Gethsemane Invitation Questions Prophecy	the disciples fell asleep	E Q

Scripture	Where	Who	What	Result	Code
Mt 26:47-56 Mk 14:43-52 Lk 22:47-53 Jn 18:2-12	Gethsemane	disciples, armed crowd, soldiers	Jesus betrayed, arrested, and forsaken Word of Knowledge Questions Guards fell to the ground at his voice Invitation Healing of soldier's ear	Jesus was arrested	E Q
Jn 18:28-38	Jerusalem, at the Praetorium	Pilate	First Roman phase of trial Questions Teaching	Pilate found no reason to charge him	T Q
Lk 23:26-33	journey to Golgotha	large number of people including women mourning for him	Words to the daughters of Jerusalem Invitation Prophecy Metaphor (green v. dry trees)	crucifixion immanent	E S
Mk 16:9-11	Golgotha and Jerusalem	Mary Magdalene	Appearance to Mary Magdalene Appearance of angels Questions Invitation	Mary went to the disciples and told them of the resurrection	E Q
Mt 28:9-10	Jerusalem	other women	Appearance to the other women Invitation	they clasped his feet and worshipped him, then went to tell others	E
Mk 16:12-13 Lk 24:13-22	on the road to Emmaus	two men	Appearance to the disciples traveling to Emmaus Questions Teaching Metaphor (breaking bread) They were kept from recognizing him/ their eyes were opened	their eyes were opened and they recognized him	T E S Q
Mk 16:14 Lk 24:36-43 Jn 20:19-25	Jerusalem	ten disciples	Appearance to the ten disciples Jesus somehow enters locked room Questions Image (nail scarred hands and feet) Invitation	the disciples were overjoyed	E S Q I

Scripture	Where	Who	What	Result	Code
Jn 20:26-31	Jerusalem	eleven disciples	Appearance to the eleven disciples Jesus somehow enters locked room Invitation	Thomas believes	E
Jn 21:1-25	Sea of Galilee	seven disciples	Appearance to the seven disciples while fishing & Restoration of Peter Questions Invitation Miraculous catch of fish Image (charcoal fire) Personal prophecy	Peter is restored	E S Q
Mt 28:16-20 Mk 16:15-18	Galilee	the eleven	Great Commission Teaching Invitation	spread of the gospel	T E
Lk 24:44-49	Jerusalem	the eleven	He opened their minds so they could understand the Scriptures Teaching Invitation	they stayed in the Upper Room and were baptized in the Holy Spirit	T E

*In this study I did not include Jesus brief words during his trials nor his sayings from the cross at the crucifixion event.

APPENDIX 2: STUDY OF JESUS' QUESTIONS

Scripture	Where	Who	Question	Type of Question
Jn 5:1-9	Jerusalem, pool by the Sheep Gate	man at Bethsaida	"Do you want to get better?"	Personal- introspection
Mt 5-7:27 Lk 6:12-49	mountain near Sea of Galilee	multitudes, disciples	<p>But if the salt loses its saltiness, how can it be made salty again?</p> <p>46 If you love those who love you, what reward will you get? Are not even the tax collectors doing that?</p> <p>47 And if you greet only your brothers, what are you doing more than others? Do not even pagans do that?</p> <p>25 Is not life more important than food, and the body more important than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Who of you by worrying can add a single hour to his life? (6:25-27)</p> <p>28 "And why do you worry about clothes?</p> <p>3 "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?</p>	<p>What's going on?</p> <p>Personal- introspection</p>
Lk 7:36-50	Galilee in the home of Simon the Pharisee	disciples, Pharisees, woman with alabaster jar of perfume	<p>41 "Two men owed money to a certain moneylender. One owed him five hundred denarii,[d] and the other fifty. 42 Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?"</p> <p>44 Do you see this woman?</p>	What's going on?/ Story

Scripture	Where	Who	Question	Type of Question
Mt 12:22-37 Mk 3:20-30	Galilee	multitudes, Pharisees, disciples	<p>25 Jesus knew their thoughts and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. 26 If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? 27 And if I drive out demons by Beelzebub, by whom do your people drive them out? So then, they will be your judges. 28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.</p> <p>29 “Or again, how can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.</p> <p>34 You brood of vipers, how can you who are evil say anything good?</p>	What’s going on?
Mt 8:18, 23-27 Mk 4:35-41 Lk 8:22-25	Sea of Galilee	disciples	26 He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.	Personal- introspection
Mt 9:18-26 Mk 5:21-43 Lk 8:40-56	Galilee	woman with issue of blood	<p>Mark- 30 At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”</p> <p>39 He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.</p>	Personal- call forth what is there
Mt 9:27-34	Galilee	two blind men	28 When he had gone indoors, the blind men came to him, and he asked them, “Do you believe that I am able to do this?”	Personal- call forth what is there

Scripture	Where	Who	Question	Type of Question
Mt 14:15-21 Mk 6:35-44 Lk 9:12-17 Jn 6:4-13	Bethsaida	Philip	5 When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" 6 He asked this only to test him, for he already had in mind what he was going to do.	this is a key passage because it is one of the rare instances where we are given a peak behind the scenes: to test him. To call forth what was in him
Mt 14:24-33 Mk 6:47-52 Jn 6:16-21	Sea of Galilee	disciples	31 Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"	Personal- introspection
Jn 6:60-71	Capernaum	disciples	60 On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?" 61 Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you?"	Personal- introspection, call to action
Mt 15:32-38 Mk 8:1-9a	Decapolis	crowds	33 His disciples answered, "Where could we get enough bread in this remote place to feed such a crowd?" 34 "How many loaves do you have?" Jesus asked.	Personal- call to action
Mt 16:5-12 Mk 8:13-21	east side of the Sea of Galilee	disciples	bread? 9 Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? 10 Or the seven loaves for the four thousand, and how many basketfuls you gathered?	Personal- introspection
Mt 16:13-20 Mk 8:27-30 Lk 9:18-21	Caesarea Philippi	disciples	Questions ("Who do people say the son of man is?" "Who do you say I am?") Metaphor (Peter- rock, keys of the kingdom, bind and loosed) Prophecy ("You are Peter and upon this rock I will build my church...")	Personal-Introspection What's going on?

Scripture	Where	Who	Question	Type of Question
Mt 17:14-20 Mk 9:14-29 Lk 9:37-43	near Mt. of transfiguration	disciples	16 I brought him to your disciples, but they could not heal him.” 17 “O unbelieving and perverse generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you?”	What’s going on?
Mt 17:24-27	Capernaum	Peter	25 “Yes, he does,” he replied. When Peter came into the house, Jesus was the first to speak. “What do you think, Simon?” he asked. “From whom do the kings of the earth collect duty and taxes—from their own children or from others?”	Personal- call forth what is there
Jn 7:11-31	Jerusalem, in the temple	Pharisees	9 Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?”	Personal- introspection
Jn 7:53-8:11	Jerusalem, temple	woman caught in adultery	10 Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”	Personal- call forth what is there
Jn 8:31-59	Jerusalem, temple	Jews	43 Why is my language not clear to you? Because you are unable to hear what I say. 46 Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me?	Personal- introspection
Lk 10:25-37	Judea	expert of the law	25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?” 26 “What is written in the Law?” he replied. “How do you read it?” 36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”	Personal- introspection What’s going on/ Story

Scripture	Where	Who	Question	Type of Question
Lk 12:13-34	Judea	multitudes	<p>14 Jesus replied, “Man, who appointed me a judge or an arbiter between you?”</p> <p>20 “But God said to him, ‘You fool!(O) This very night your life will be demanded from you.(P) Then who will get what you have prepared for yourself?’</p>	<p>Personal- introspection</p> <p>Personal- introspection</p>
Lk 12:35-48	Judea	multitudes	42 The Lord answered, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?”	What’s going on?/ Story
Lk 12:49-53	Judea	multitudes	51 Do you think I came to bring peace on earth? No, I tell you, but division.	What’s going on?
Lk 12:54-59	Judea	multitudes	56 Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?	Personal- introspection
Lk 13:1-9	Judea	multitudes	<p>“Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? 3 I tell you, no! But unless you repent, you too will all perish. 4 Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? 5 I tell you, no! But unless you repent, you too will all perish.”</p> <p>7 So he said to the man who took care of the vineyard, ‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’</p>	<p>Personal- introspection</p> <p>What’s going on?/ Story</p>

Scripture	Where	Who	Question	Type of Question
Lk 13:10-21	Judea	multitudes	<p>15 The Lord answered him, “You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water?</p> <p>16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”</p>	<p>Personal- introspection</p> <p>What’s going on?</p>
Jn 10:22-39	Jerusalem	Jews	<p>31 Again his Jewish opponents picked up stones to stone him, 32 but Jesus said to them, “I have shown you many good works from the Father. For which of these do you stone me?”</p> <p>Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?</p>	<p>Personal- introspection</p> <p>Personal- introspection</p>
Lk 14:1-24	Perea	Pharisees and experts in the law	<p>2 There in front of him was a man suffering from abnormal swelling of his body. 3 Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?”</p> <p>5 Then he asked them, “If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?” 6 And they had nothing to say.</p>	<p>Personal- introspection</p> <p>Personal- introspection</p>

Scripture	Where	Who	Question	Type of Question
Lk 14:25-35	Perea	multitudes	<p>28 “Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it?</p> <p>31 “Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand?</p> <p>34 “Salt is good, but if it loses its saltiness, how can it be made salty again?</p>	<p>Personal- introspection</p> <p>Personal- introspection</p> <p>What’s going on?</p>
Lk 16:1-13	Perea	Pharisees	12 And if you have not been trustworthy with someone else’s property, who will give you property of your own?	Personal- introspection
Lk 17:1-10	Perea	disciples	<p>7 “Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, ‘Come along now and sit down to eat’?</p> <p>8 Won’t he rather say, ‘Prepare my supper, get yourself ready and wait on me(L) while I eat and drink; after that you may eat and drink’? 9 Will he thank the servant because he did what he was told to do?</p>	Personal- introspection

Scripture	Where	Who	Question	Type of Question
Jn 11:1-44	Perea to Bethany	disciples, Mary, Martha, crowd	<p>9 Jesus answered, “Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world’s light.(I) 10 It is when a person walks at night that they stumble, for they have no light.”</p> <p>25 Jesus said to her, “I am(V) the resurrection and the life.(W) The one who believes(X) in me will live, even though they die; 26 and whoever lives by believing(Y) in me will never die.(Z) Do you believe this?”</p> <p>27 “Yes, Lord,” she replied, “I believe that you are the Messiah,(AA) the Son of God,(AB) who is to come into the world.”(AC)</p>	<p>What’s going on?</p> <p>Personal- call forth what is within</p>
Lk 17:11-21	Samaria and Galilee	ten lepers	<p>17 Jesus asked, “Were not all ten cleansed? Where are the other nine? 18 Has no one returned to give praise to God except this foreigner?”</p>	What’s going on?
Lk 18:1-14	towards Jerusalem	disciples	<p>6 And the Lord said, “Listen to what the unjust judge says. 7 And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? 8 I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?”</p>	What’s going on?/ Story
Mt 19:1-12 Mk 10:1-12	Perea	Pharisees	<p>4 “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ 5 and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”</p> <p>7 “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”</p>	What’s going on?

Scripture	Where	Who	Question	Type of Question
Mt 19:16-30 Mk 10:17-31 Lk 18:18-30	Perea	rich man	17 “Why do you ask me about what is good?”	Personal- introspection
Mt 20:20-28 Mk 10:35-45	on the road up to Jerusalem	John and James and their mother	21 “What is it you want?” he asked. She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.” 22 “You don’t know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?”	Personal- introspection
Mt 20:29-34 Mk 10:46-52 Lk 18:35-43	Jericho	disciples, large crowd	31 The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!” 32 Jesus stopped and called them. “What do you want me to do for you?” he asked.	Personal- call forth what is there
Mt 21:23-22:14 Mk 11:27-12:12 Lk 20:1-19	Jerusalem, temple	crowds, chief priests, teachers, elders	24 Jesus replied, “I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. 25 John’s baptism—where did it come from? Was it from heaven, or of human origin?” 28 “What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ 40 “Therefore, when the owner of the vineyard comes, what will he do to those tenants?” 11 “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. 12 He asked, ‘How did you get in here without wedding clothes, friend?’	Personal- introspection What’s going on/ Story What’s going on/ Story What’s going on/ Story

Scripture	Where	Who	Question	Type of Question
Mt 22:15-22 Mk 12:13-17 Lk 20:20-26	Jerusalem, probably in the temple	Pharisees and Herodians	18 But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? 19 Show me the coin used for paying the tax.” They brought him a denarius, 20 and he asked them, “Whose image is this? And whose inscription?”	Personal- introspection
Mt 22:23-33 Mk 12:18-27 Lk 20:27-40	Jerusalem, probably in the temple	Sadducees	24 Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God? (Mark 12:24)	Personal- introspection
Mt 22:41-46 Mk 12:35-37 Lk 20:41-44	Jerusalem, in the temple	Pharisees, crowd	41 While the Pharisees were gathered together, Jesus asked them, 42 “What do you think about the Messiah? Whose son is he?” “The son of David,”(B) they replied. 43 He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, 44 “‘The Lord said to my Lord: “‘Sit at my right hand until I put your enemies under your feet.’”[a](C) 45 If then David calls him ‘Lord,’ how can he be his son?”	What’s going on?
Mt 26:6-13 Mk 14:3-9 Jn 12:2-8	Bethany, home of Simon the leper	Simon, Mary, Martha, Lazarus, others	10 Aware of this, Jesus said to them, “Why are you bothering this woman?”	Personal- introspection
Mt 26:20 Mk 14:17 Lk 22:14-16, 24-30	Jerusalem, upper room	disciples	27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. (Luke)	What’s going on? Personal- introspection

Scripture	Where	Who	Question	Type of Question
Jn 13:1-20	Jerusalem, upper room	disciples	12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?"	What's going on? Personal- introspection Connection to semiotic act
Jn 13:31-38 Mt 26:31-35 Mk 14:27-31 Lk 22:31-38	Jerusalem, upper room	disciples	38 Then Jesus answered, "Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!	Personal- introspection
Jn 14- 17	Jerusalem, upper room	disciples	9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Don't you believe that I am in the Father, and that the Father is in me? (14) 19 Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'? (16) 31 "Do you now believe?" Jesus replied. (16)	Personal- introspection
Mt 26:30-46 Mk 14:26 Lk 22:39-46 Jn 18:1	Garden of Gethsemane	disciples	40 Then he returned to his disciples and found them sleeping. "Couldn't you men keep watch with me(N) for one hour?" 45 Then he returned to the disciples and said to them, "Are you still sleeping and resting?"	Personal- introspection

Scripture	Where	Who	Question	Type of Question
Mt 26:47-56 Mk 14:43-52 Lk 22:47-53 Jn 18:2-12	Gethsemane	disciples, armed crowd, soldiers	53 Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?(H) 54 But how then would the Scriptures be fulfilled(I) that say it must happen in this way?" 55 In that hour Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me?"	What's going on? Personal- introspection
Jn 18:28-38	Jerusalem, at the Praetorium	Pilate	34 "Is that your own idea," Jesus asked, "or did others talk to you about me?"	Personal- introspection
Mk 16:12-13 Lk 24:13-22	on the road to Emmaus	two men	17 He asked them, "What are you discussing together as you walk along?" 19 "What things?" he asked.	Personal- call forth what is there
Mk 16:14 Lk 24:36-43 Jn 20:19-25	Jerusalem	ten disciples	37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, "Why are you troubled, and why do doubts rise in your minds?" 41 And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?"	Personal- introspection

Scripture	Where	Who	Question	Type of Question
Jn 21:1-25	Sea of Galilee	seven disciples	<p>5 He called out to them, “Friends, haven’t you any fish?”</p> <p>15 When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?”</p> <p>16 Again Jesus said, “Simon son of John, do you love me?”</p> <p>17 The third time he said to him, “Simon son of John, do you love me?”</p>	Personal- call forth what is there

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