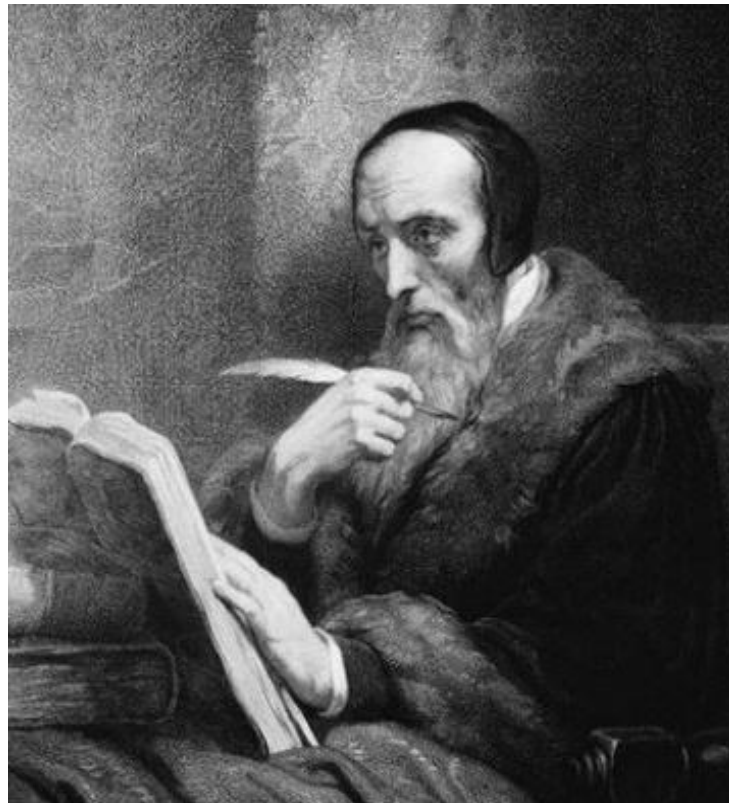


THE REFORMED SYMPHONIC PREACHING



White Young Jeon

International Theological College & Seminary

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Preface

The most Koreans have remembered the December as the month of a political crisis, but I always remember two events in my life, those are; one is the anniversary of my marriage and another the day when I was fallen down into a serious disease that has been called for a stroke. The days were a special period that God planned to train me in the suffering to glorify Him. In that morning I had reached almost to my church, Peniel Presbyterian Church in order to teach the Bible in a small group and suddenly a stroke symptom had approached to me, and by the help of 911 my hospital life was began with it for one month, just as like Jonah entered into the belly of a great fish. After the event I have passed through the valley of death for 2 ½ years until the recovery of my disease by several treatments. My lovely God had given wonderful grace in His special mercy to me. It is that God removed some complains in my heart that I may try to do my best way before Him. My good God had outpoured his abundant love on me progressively.

In 2006, I had visited to the International Theological College & Seminary in Cambodia to teach the First Timothy to the local pastors according to the demand of the school. After my duty had finished at Phnomphen I had returned to my home in the good condition. And I inclined to the desire of that ministry and I made decided to study some books of the Scripture one time every year. Now I have served my church, Peniel church and also have taught my major, Reformed Homiletic to the student of the Reformed Theological Seminary in California. What I appreciated more is to write a book that revealed my theory of Reformed Preaching. In the grace of my faithful God I have been made the work begun joyfully.

My Reformed Homiletic thought was produced by the process of long training for about 14 years (1996-2010) and the preaching ministry to my church congregation for 20 year. The *Reformed Symphonic Preaching* was made on the foundation of my project of Doctor of Ministry (*Ten Steps for Preaching*) that I had completed in 1996 in the Westminster theological Seminary in California in the United States of America and my fruit of my pulpit ministry for 26 years (1996-2010). In fourteen years after the *Ten Steps for Preaching* came out, my conviction of Biblical Preaching is summarized as *Reformed Symphonic Preaching*. I glorify my faithful God for giving me the wonderful grace as like a treasure in the breakable vessel. If this book would be helpful to my students and my coworkers a little bit to understand the Biblical Preaching, It is good enough.

“Lord, may all glory to you whom was saved me out of my suffering.(Ps. 91:15).”

Soli Dei Gloria

May 5. 2010 at my study room

White Young Jeon D. Min.

Introduction

1. The Purpose and the Motive of Researching

Symphonic Preaching is a homiletic theory that harmonizes a certain tension occurring between the interpretation that the redemptive historical preaching stresses¹ and the application that experimental preaching stresses.² Arguing an issue about the priority of the interpretation and the application in preaching³ was resulted from the ignorance of symphonic character of preaching. The relationship between two elements interrelated and interdependent on each other can product biblical preaching through the interrelation between the interpretation and the application—just like a piano produces a beautiful harmony that comes out of the tension that two hundred strings and forty thousand pounds can produce in a narrow space—because both the Alpha and Omega of biblical preaching are symphonic character. ***A symphonic preacher who receives symphonic revelations proclaims symphonic messages taken out of the symphonic text to the symphonic congregation with the symphonic power of Holy Spirit, and expects a symphonic response.***

Basically, I have loved the method of *Redemptive Historical Preaching*. I had preached the sermon texts of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy with the method of redemptive historical preaching at my church pulpit since 1990. I saw that my congregation did not content with my preaching even though I have toiled for long hours for making it. I remember that I myself had an excited heart for finding the wonderful and beautiful world of the truth in the perspective of redemptive historical streams. However, I have heard that the redemptive historical sermon is very difficult, complexable, so I had always been burdened in proclaiming it to the hearts of the congregation. One of the problems was to proclaim the sermon *telos* to their heart without touching their detailed problems as the impossible mixture happned between oil and water.

¹ Redemptive historical preaching is the main preaching style that Dutch reformed pastors have pursued against the topical preaching that is depended on the biblical theological interpretation.

² Experimental preaching have been pursued by puritan preaching that consists of exposition and application. Refer to sections of preaching in the *Theology of Puritan* by Joel beeke. 2013

³ The Arugument that have brought about between stressing interpretation and atressing application in the preaching history Always have exited. The representative preaching of the one is redemptive historical preaching and the other is the experimental preaching. Refer to the preaching philosophy of Lloyd Joes and the the preching thory of Gredanus.

Then I realized that it was not preaching but lecturing. I used to hide behind some excuses with self comfort by claiming such as, “be ever hearing, but never understanding; be ever seeing but never perceiving (Ish 6:9)”; “Preach the Word; be prepared in season and out of season (ITim.4:2).” I reached the result that I did not complete my duty as a preacher although I escaped out of my responsibility temporally. I could not rid my good conscience of the guilt as a reformed preacher.

The other day, as I had returned to the hotel with a complaining heart because I had not seen the grand view of Old Faithful’s Fountain at Yellowstone where is located on Wayoming state in United States of America, the heart of a failed preacher may have the same feeling. Completely captivated by this heavy feeling, I wanted to quit my pastoral ministry because I thought I did not provide the abundant truth to my congregation. For some duration, I considered following the words: “Why did not the redemptive historical preaching provide some significance, as the center of preaching?”

After some time, I reached the fact that the preaching style is very weak for application and that the Puritan preaching style can help them properly. While I had studied my project⁴ in my final phase classes of the Doctor of Ministry in the Westminster Theological Seminary (1996), I realized that I could get some answers to my problems. Through reading a book, called *the Arts of Propheying*⁵—written by William Perkins, the father of Puritanism—which was the foundation of Puritan preaching, I had found that a plain style is more biblical than others because the plain style emphasizes the interpretation and the application in harmony. Their sermons were filled with many applications. They have so many applicatory pages that I misundestand them into another sermon. For the applications of interpretation, the Puritan preaching followed the lines of Christology, just like the redemptive history theology and the covenant theology followed a Christ-centered preaching. They are interdependent each other in the view of their perspectives.

Like a great adventure leads to wonderful findings, I chose two books, Genesis and the Gospel of John, as my sermon texts and analyzed the words in their original language, observing them and applying them. I preached on those books constantly for two years. As a result, I found that the sermon text consists of several truths in the center of Christ. The

⁴ I had completed my project of D.Min, “*Ten Steps for Preaching(the Principles and the method of Exposorory Preaching)*” On 1996. The project is the root of Reformed Symphonic Preaching.

⁵ This book was the preaching Classic textbook of puritan preaching. Refer to *the Wiliam Perkins and the development of purtan preaching* written by Joseph Pipa, PH. Dissertation,

symphonic character of the sermon text influences on the making of the symphonic structure of the sermon. The sermon structure develops into the symphonic act of the sermon and the expected symphonic response of preaching.

What is more important is that I understand the symphonic theology of preaching because all faith (being) and all practice (doing) come out of the Scripture and the Scripture consists of various theological elements. These are the historical facts, literatural elements, and experimental elements etc. In other words, its root is biblical and theological. Therefore, if we try to do symphonic preaching, we have to take several perspectives flow in the main stream of biblical theology to observe the sermon text accurately.

Finally, I found some hints through the *symphonic theology*⁶ of Vern Poythress and the perspectivalism⁷ of John Frame and applied them to my theory of reformed preaching. Broadly Reformed Symphonic Preaching includes a theory of preaching that synthesizes strong points of several preaching styles: the redemptive historical preaching, the textual (exegetical) preaching, the experimental preaching and the topical preaching. When they accept that symphonic points of two styles; the experimental sermon and the redemptive sermon are interdependent, Biblical preaching shall be proclaimed faithfully to the people of God.

2. The Methodology of Research

In order to attain the goal of this project, I define the symphonic preaching at the chapter one, and offer some proofs through analyzing the sermon in chapter two. In chapter three, I offer the symphonic character that is expressed in many sermons that brought about the revival in the history of the church. And I talk about the methodology of symphonic preaching and show the detailed contents: the eight steps that the preacher uses to make a symphonic sermon in chapter 6. And in some elements for some important factors, the anointing of the Holy Spirit and the restoration of *imago dei*⁸ as the ultimate goal of preaching that symphonic preaching has. Finally, I will finish my demonstration through offering examples of my sermons.

⁶ Vern Poythress, *Symphonic theology*

⁷ John Frame, *the Doctrine of God*

⁸ Owen, John, work pp this is the ultimate goal of symphonic preaching.

Chapter 1

The Biblical Definition of Reformed Symphonic Preaching

“What is preaching?”; “How can a preacher preach?”; “What is the process of making a sermon?”; “How can the preacher apply his sermon to the congregation?”; “Was expository preaching applied to the congregation automatically?”; “Indeed, is the church revived by the preaching?”; “Why is only preaching effective for the growth of the church?” These questions are what the preachers discuss often. This is the same issue as the issue long time ago in the pastoral ministry so lots of homiletic scholars and preachers have tried to give answers to these questions.

The Directory of Public Worship of Westminster Confession,⁹ have been used as the standard of reformed church, offers us directions of preaching. *In the Directory of Public Worship in the Westminster Confession*, we can learn the standard of the reformed preaching. The Directory is the standard that is relevant to the principles that William Perkins explains in his book, *the Arts of Prophesying*. “Preaching of the Word, being the power of God unto salvation, and one of the greatest and most excellent works belong to the ministry of the gospel, should be so performed, that the work man need not be ashamed, but may save himself, and those that hear him. It is presupposed, (according to the rules for ordination) that the minister of the Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity; by his knowledge in the whole body of theology...”¹⁰

The contemporary preacher that works in the trends of much change should develop the methodology of preaching according to the paradime of the 21th century. Because the preaching itself relates to the present situation, the communicative method is

⁹ Westminster Confession, 1769 pp

¹⁰ Westminster Confession, 1769 pp of the preaching of the Word WCF 1976 P379

very variety. For example after the Pentecost, Peter's preaching¹¹ is an apologetics in the center of Christ. Paul preached his message of accepting the common grace in order to save the Gentiles who fall in worshipping idols at Athen, the main city of idols.¹² He seemed to admit the symphonic character of preaching. Even though the essence of preaching can not be changeable, the other things can be changeable. And also we have to learn the method of approaching the people that live in the time of technology and in postmodern time. This is the biblical preaching shown in Paul's philosophy of pastoral ministry; we have to be sensitive to the pastoral philosophy of Paul that approached by means of "Jew to Jew, Gentile to Gentile".¹³ Therefore we need the symphonic perspective in this point.

1. Proclamation or Communication?

First of all, it is good to begin with questions: what is preaching, is preaching a proclamation or communication, and is there an issue of some arguments that have happened in the homiletic world? Robinson Herold defines preaching as a communication¹⁴, but Lloyd Jones defines it as a proclamation.¹⁵ In other words, is it proclamation or communication? The preacher who loves the redemptive historical perspective claims that preaching is the same as teaching but the Puritan perspective claims that preaching is not teaching. In order to solve this issue, we will review four greek terms that are related to preaching, *euangelizomai*, *martirio*, *didasco*, and *kerryso*.

First, *euangelizomai* means to speak the gospel, of course, to the content that should be told to the congregation. (Act. 8:4-5, 15:35)

Second, *martirio* is to guarantee, witness. One who know some things explain them legally with drawing some pictures. (Rev1:2)

Third, *didasco* focuses on the purpose and contents of the message in Mt.28:19-20.

And last, generally the reformed preachers have accepted *kerryso* as the definition of preaching for four unique characters as followings: (II Tim 4:2)

¹¹ Act 2:

¹² Acts 13:

¹³ Acts

¹⁴ communication

¹⁵ proclamation

First, it is a unique style. Biblical preaching can communicate the contents to the congregation by using a verbal language that comes from the personality of a preacher. Contemporary preachers like to replace verbal methods with mass media like television and other visible projects. It is not the character of *kerruso*. Above all, the preacher has to fill his language with the life in order to be effective for their ministry.

Second, it is a unique authority. The words that the preacher proclaims as a herald are the Word of God that God was committed by God. The divine authority was committed to him by God. Therefore, the message is from the word of God. The confession of Dolt says that the message of the preacher is the word of God. And also Calvin had told us in his Commentary of Ephesians that it is so mysterious to provide the living Word of God through the mouth of the preacher. *Kerysso* includes the authority, the control and the presence in the preaching, as like perspectivalism claimers.(Frame and Poythress).

Third, it is a unique function. Preaching is most direct function and main means of the realization of God's kingdom. God pleases that the Christians enlarge the kingdom of God not by Bible study, fellowship, service and evangelism, but by preaching. Righteousness, mercy and faithfulness are the foundation of personality of God's people and the features of God's kingdom. Therefore, only the biblical preaching can reveal God's kingdom to the congregation.

The method of *kerruso* that came out of the dictionary of Kittel revealed the authority of the king. The contents of *kerruso* itself are the words of God. The reason that the Holy Spirit employed this term in the preaching is for expectations of a positive response in order to accomplish the kingdom of God. It is natural to produce the fruit of God's kingdom and realize the kingdom of God immediately. This is the character and function of *kerruso*.

Fourth, it is a unique response. Preaching reflects the tension that draws an obvious line between the salvation and the judgment. Of course even though it is an edifying preaching, it has the unique characteristic to divide between spirit and *Salks*. The message that was preached by the authority of the Holy Spirit draws the line of separation between good and evil land, heaven and hell, and the Holy Spirit and an evil spirit in order to form the kingdom of God. Therefore, when the gospel

will be proclaimed two attitudes: to believe or not believe was revealed obviously. So *kerryso* has the function of communication.

On this unique character, Pieer Marcell said the followings:

1) Only Christ gives commission to preach and promises which accompany it establishing the ministry of the word and the legitimacy of preaching. 2) This commission is one of love and grace. 3) The commission of Christ implies that the private reading of the Scripture is not sufficient enough to lead us to salvation. 4) The commission of Christ implies that every believer be incorporated in the community of the church. 5) For all those capable of understanding and speaking a language, the preaching of the word of God is an indispensable means of salvation. There is no true religion where the truths of the Holy Scriptures are unknown. 6) The preached word is not only necessary to salvation, but it also possesses a divine efficacy for the accomplishment of this salvation.

Kerryso relates to *didasco*, but should be separated from it. *Kerryso* includes all *didasco* but *didasco* does not include all *kerryso*. All *kerryso* is preaching but all *didasco* is not preaching. In this point, Lloyd Jones said, "The real function of preaching is not to give information, it is to do what Cartwright says; it is to give it more heat, to give life to it, to give power to it, to bring it home to the hearers. That is the preaching." Preaching is from a preacher who was committed by God proclaims God's message publicly, verbally to the people of God through the Holy Spirit.

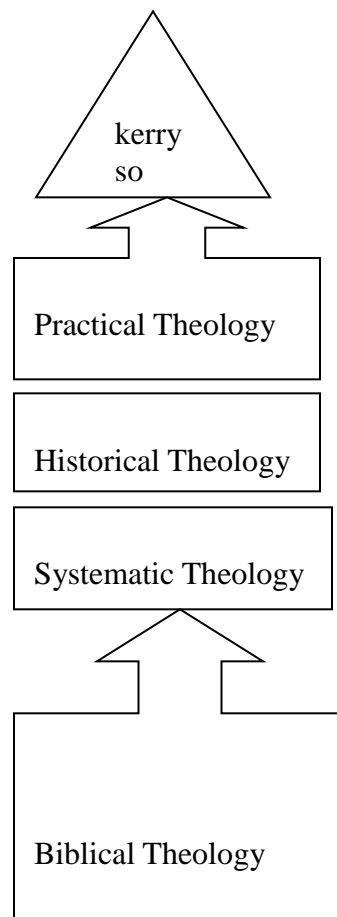
Even though we admit the meaning of *kerryso* is a unique function at first, we have to accept the preaching as a symphonic character, that is, the art of synthesis. Even though we classify as several styles, the topical preaching, the expository preaching, the feast preaching and the man-centric preaching must have a symphonic character.

2. *Telos* that the preaching focuses on.

The symphonic character of preaching reveals a more obviously in the relationship to theology. The organism that preaching relates to Biblical Theology, Systematical Theology, Exegetical Theology, Historical theology and Practical

Theology itself has the prepositional stream that flows in the center of the Scripture.

Generally, as the truth shall be revealed by the practice, preaching is the last expression of all styles of theologies. We can illustrate the relationship of several styles of theology to preaching as a diagram as follows;



First of all, Homiletic is a part of the practical theology among four parts: Biblical Theology, Systematic Theology, Historical Theology and Practical Theology. Why should Homiletic be the center among them? Because the preaching builds up the church of God through revealing the dynamic power; preaching should be located in the crown of all theological branches.

We put Biblical Theology in the main position as the basis for all preaching the Scripture to explain the sound doctrine and to expect a biblical life. Jung Am (Dr. Yoon Sun Park) who has been my respectable teacher, emphasized that true salvation should be found on the thought based on the revelation (the Scripture). It means that without possessing the biblical experimental thought, he cannot possess the sound theology, the sound life and even the sound salvation.

In contemporary trends, the evangelium that despises the biblical doctrine grows up. They think that even though they learned Bartism, or Moltism, they can have faith in right things. The dualism that separates the faith of the theology is the result that comes out of the false view of the Scripture. Moreover, it makes us accept humanistic life that does not relate to the biblical teaching. Therefore we need a homily that unites the doctrine and the life.

When the systematical Theology is formed by unbiblical interpretation, we can make the systematic theology been humanically. And also this problem is revealed in both the historical theology and the practical theology.

And the historical theology does not separate out of the biblical theology, because the theology should stand on the constant line of the redemptive history that is the main stream in the center of Scripture. For example, the man who pursues religious veracity claims that if an oriental mysticism (*kairos*) stimulates Christianity, he can get something newly. How crisis it is! Because they do not accept the Scripture as the criteria of their discernment, their philosophy shall be very destructive. All Scriptures are great benefits to every man in teaching, conviction, correction and edification of righteousness (II Tim 3:16-17). It is natural that the practical theology also has a perspective of biblical theology. The pastoral theology, counseling theology, evangelism theology and missiology have to be found in the biblical theology. Among them, preaching is the flower of practical theology and the last station of all kinds of theology, because our Lord, Jesus Christ committed us to build the church by preaching (Mt 16:16, 28:19-20).

Paul, who had been converted at Damascus, offered his whole life to build the church of Christ. His burning eagerness was revealed in the epistles of Timothy. The apostle was commanded to proclaim the Word of God to Timothy in order to build the church at any time and in any place (II Tim 2:2). Here, to proclaim means to preach. Therefore, we have to understand that this is not the creative ministry of

a preacher but the continuous ministry of Christ's ministry. The greatest command of Christ that came from Mt.28:19-20 points to keep what Christ commanded as the meaning of preaching. It means that preaching is the main method and tool, because the church should be built on a foundation of the words that God proclaimed (Eph.2:20).

Therefore, the church in which preaching is alive shall reveal the image of God, those are; righteousness, faithfulness, and mercy. The creator's image is naturally an expression of God's attributes but man has been lost by entering into sin. Only Christ reveals such true image for he is the original image of God the Father (Col1:16). The Christian is the man who *imago dei* in him is restoring gradually by the power of the Holy Spirit in Christ. The Christian life should reveal righteousness, mercy and faithfulness and also all the ecclesiastic position have to focus on this image. Actually such also all the ecclesiastic position have to focus on this image. Actually such positions mean the divided duty of ministry.

For example, the prophet proclaims the Word of God. And their ministry expects faithfulness. Just like when the Lord rebuked the storm with the Word of God reveal the unique characters of the kingdom of God at the limited place and time. And the priesthood should make mercy by serving ministry, servanthship. And the kingship ministry should build a pillar of righteousness in the church. Therefore to proclaim the Word of God realize the appearance of God's kingdom, those are; righteousness, mercy and faithfulness. Sometimes the Scripture shows us them as similar expression. Goodness, righteousness and faithfulness, at the other place as love and truth, grace and truth. Even though they are different more and less, they are the expression of the characters of Trinity God. Paul found this vision and prayed that God fill of his all fullness to Ephesian church (Eph. 3:18).

In summary Preaching is the main ministry that can product the fruit in the church. So preaching is the life of church. Therefore this preaching must has symphonic character, the preacher must be symphonic and preaching message must have symphonic character. Just like as the each parts of Orchestra served faithfully in order to hamonize and product one voice, all preaching should approach to recover the image of God. Therefore we need symphonic perspective and should emphasize its priority. In conclusion, we were forged to think of

symphonic preaching.

A proposition that “Preaching is last expression of all theologies” must be the definition of preachers that understand the importance of preaching. This is not only the theological result that had studied faithfully the theology but also experimental confession that executed sincerely the pastoral ministry that based on the sound doctrine. In the early time the historical event that their ministries hungered on the preaching proved this fact in order to purify the society of the England. So, Dr. Joseph Pipa who received Ph.D. degree through research of the development of Puritan preaching in the Westminster Theological Seminary claimed obviously that they were devoted himself to the pulpit. Today the priority of preaching is shaking because of several causes. Counseling, psychology and autonomous teachings of secular philosophy replace the pulpit. In this point John Maccathur points as following. “The failure of modern Christians to understand and appropriate the riches of Christ has opened the door to all kinds of aberrant influences. Bad doctrine, legalism, libertinism, humanism, and secularization- to name few- are eroding the foundations of the Christian faith.”

The result is confusion, emptiness and disorder. Even though we get certain answers and temporary comfort, it is dangerous method actually. As like even though a man dreamed to eat much food in the last night, as soon as he has got up, actually he eats the pods of pigs, our pastoral ministry and mission ministry are very miserable.

The priority of Scriptures goes together with the priority of preaching. Preaching is to proclaim the scriptures. Preaching interprets the Scripture rightly and proclaims it to the congregation to fill their spiritual need for their sound lives. “The commands, “feed my lamb “or” take care of my sheep” (John 21:15-16) mean preaching that the preacher interprets the Words and applied them to their lives properly.

3. What is Reformed Symphonic Preaching?

1) Terminological review

Reformed theology is an essential of Protestantism. Reformed theology means the theological structure that centrizes the scripture. The reformed movement began from Luther and blossomed in Calvin and spread into the world. So the people like to call the reformed for Calvinism. It is not one personal opinion but to be faithful to the teaching of the Scripture. Calvin did not make Calvinism but Calvinism made Calvin. At the later time 5 points of Calvinism (TULIP – total depravity, unconditional election, limited atonement, irresistible grace and perseverance of saints) against the Liberalism were consisted of apologetical elements (defense and explanation and attack) of only the issue of salvation. But it does not include the whole teaching of Calvinism. I agree the fact that the theology of Lordship that John Frame claimed is core of Calvinism. So Calvinism loves some mottos, those are; *Coram Deo, Sola Scriptura, Sola Gratia, Sola Fide, Soli Deo Gloria*.

Here I do not treat that the preaching must be reformed but limit to the fact that symphonic preaching is reformed biblical category. The sermon that is separated out of the Word of God is not the biblical preaching, but only an eloquence and an address. Biblical sermon is not the result of *eisgesis* but *exegesis* that means to interpret the Word of God primally.

And Symphony, ***simphonia*** in Latin means the harmony that combine ***syn*** (together) with ***phony*** (sound) just like as the harmony that orchestra makes. According to Baur's definition, ***summeneo*** (Mt.18:19-20) means "to fit with", "to match with", "to agree with (Acts 15:15)", "to a thing and sometimes to fit together", "to harmonize (in sound) and to a man" the term is used to be "in agreement and in harmony be of one mind, and to agree (Mt.20:2)" Therefore Reformed Symphonic Preaching is a homiletic theory that in the reformed boundary admits veracity method of preaching and their strong points and harmonize one another. Especially the theory that what we preached the contents shall be applied automatically can seem to be against the artificial act of application that exchange the primary contents into another meaning. But in fact these opinions interdepend in some relation of tension to build up the kingdom of God. This relationship is able to reveal the fruit of God's kingdom by

proclaiming the word of God. About this point Vern. Poythress had used the term, perspectivalism that is an apologetic theory in his book, *Symphonic Theology*. adopted this theory to my philosophy of preaching in sermon text, preacher, sermon *telos*, sermon structure, sermon act, sermon congregation, and sermon response. Reformed symphonic preaching admits that a preacher that takes the view of Jesus of the doctrine of the scripture and interpreters sermon text and applied them to his congregation.

2) *The Necessity of Symphonic Preaching*

(1) For Pastoral ministry

In the contemporary stream does symphonic preaching need in the preaching ministry? To what area should it be applied? First of all, symphonic preaching needs to apply it's principles to the pastoral ministry that the preachers should concentrate on the preaching and teaching for their people. When a pastor serves the Word of God for the church, he should be used to preach the Word of God faithfully, truthfully in order to take care God's people with the spiritual food(symphonic elements) that consisted of the explanation and the application.

(2) For the mission field ministry

Next, symphonic preaching has to be needed in the the mission field where should keep the spiritual tension. They need to know the powerful spiritual weapon; the Scripture that should be the main message of mission ministry in order to win the lost by it. When they recognize symphonic elements around the mission field, they must accept the meaning of symphonic character and seek to the relevant methodology that can use effectively and plainly for the continuous ministry.

(3) For the revival – the restoration of *Imago Dei*

I love that the revival means the restoration of *Imago Dei* because of the Scripture focuses on the concept. According to Paul's teaching the new creature consists of three elements: righteousness, faithfulness and holiness. (Eph 4:24) It means that the regenerated man should be changed into *Imago Dei*, that is same to the image of Christ. Actually the revival means the recovery of God's image that the first Adam lost because of his sin. In the only Christ Jesus who is second

Adam the Image of God will be recovered by the power of Holy Spirit. Symphonic preaching will be relevant to excute this ministry for recovering the corrupted character of the man. Our soverighly God shall accomplish His ultimate goal absolutely by the symphonic preaching as the main powerful instrument as the Puritan preachers achieved in the last day of 16th and the early day of 17th Century.

3) The elements of Reformed Simphonic preaching

Basically we should understand the close relationship between the symphonic preaching and the perspectivalism that both John Frame and Vern Poythress had claimed in their apologetic methodology. Perspectivalism consisted of three perspectives; nominative, situational and existential. Explenation comes out of the Nominative and Situational perspectives and the application out of Existential perspective.

In this aspect Dr. Ezra Kim claimes it more obviously in his book, *“the Biblical Preaching is Apologia”*¹⁶ that treats to the reationship between Frame’s perspevtivalism and bibical preaching excellently. In other words, Symphonic Preaching concentrates on two elements of *Apologia*; the explenation (interpretation) and the application that are based on three perspectives. Therefore I claim that Symphonic Preaching establishes on the positive elements of the perspectivalism apologia: the defense, the attack and the proof.

Crrack criticized the method of redemptive historical preaching as followings;

“We see no dichotomy between preaching that is Christocentric and preaching that is applicatory. I have insisted on the following balance: Chrstocentricity is indeed vital in the preaching of the Word of God; but Christocentricity must not be permitted to degenerate into Christomonism, the Christocentric does not and must not exclude the exemplary; the indicatives of history do not and must not exclude the imperatives of ethics. Really we have to accept that our normal center of our preaching has to admit the pattern and structure of indicative-imperative. Indeed, we regard the indicative- imperative pattern or structure of New Testament Christianity as pivotal

*in regulating preaching... Therefore the preacher, if he is to sustain a ministry that is balanced, must see to it that he preaches sermons that are balanced, must see to it that he preaches sermons that are balanced, The doctrinal must be balanced by the practical; the historical must be balanced by the ethical; historia salutis must be balanced by ordo salutis; the work of Christ must be balanced by the work of the Spirit. It is absolutely essential that the great indicatives of Christ's accomplishment of redemption be balanced by the great imperatives of the Spirit's application of redemption."*¹⁷

However I claim that biblical preaching is not balancism but perspectivealism because of the symphonic character of interdependence. The strong points of redemptive historical preaching control the weak points of the experimental preaching and the experimental preaching supplicates the redemptive historical preaching. The veracity of symphonic character revealed in the preaching. How we have to find the various symphonic characters in the preposition of reformed theology in order to form a common place to accept them in harmony.

First of all, we observe symphonic character in the text. The text that includes with teaching, conviction, correcting and edifying the righteousness, reveals as an event or, as a explanation (II Tim 3:16-17), Because the goal of the text is to get the eternal life narrowly or, the Christ-centered revelation broadly. Organically, three ministries those are; teaching, preaching and healing, Jesus works focuses on to build the kingdom of God (the symphony of three positions) and also the apostles discern the controversy that happened between to be (indicative) and to do (imperative) focus on product the fruit of God's kingdom, (Ex: justification issue of James and Paul) are evidences of symphonic character.

And *Kerruso* takes the primary meaning as proclamation and also includes the meaning of communication in it. So we have to admit symphonic character melted in the diversity congregation. Only the reason through the godliness of preacher in the work of Holy Spirit shall be very effective in preaching the Word of God.

The sermon contents must harmonize between the explanation elements

and the applicatory elements. When we accept the controversy that happened between the interpretation and the application of reformed preaching as the perspective of interdependence shall be executed. The redemptive historical preaching called as Christ-centered preaching incline to the interpretation-centered work in order to defend the artificial application. At this point Jay Adams pointed that it is departed from the features of preaching. But even though Greidanus and Clowney consider the application of preaching they actually were negative to it.

Nevertheless the puritan preaching emphasized the application in order to emphasize ascertain themes But they did not ignore the interpretation. We already discussed this point. They love to follow variety stage and variety method to applicatory objects. So puritan preaching was so faithful to both the interpretation and the application.

Actually theses two styles are interdependent. Grace-centered preaching that Chappell claimed overcomes the controversy that happened among them. We have to accept that symphonic character that sermon text includes two elements, interpretation and application together. For example if we stress the courage of David and ignore the almighty God we shall reach the result to respect a man. But we can focus on the Lordship of Christ even though we appeal the brave deed in another aspect some revelation revealed through some human being should be accepted.

And as another example a sermon text, Lk. 4:1-13 will reveal many truths for us through the process of observation and we can find many purposes of sermon. The small *telos* directed to the primary purpose. If we think of more things, first of all, when we see the sermon text at the perspective of the example, we can think of the example of Jesus who followed to Holy Spirit(1) and the example of Jesus who overcome the devil by the written words (4,8,12). We can choose every theme. But we have to admit that the purpose include the total purpose and to understand the position by drawing the relationship.

We can arrange these facts in the perspective of model as following.

Sermon telos: You can overcome every temptation in the victory of Jesus.

Introgatory Question: How can we overcome the temptation?

Sermon structure:

- I. We have to receive the fullness of Holy Spirit.(1)
- II. We have to use the recorded words. (4,8,12)
- III. We have to encounter Satan's temptation.(4,8,12)

Conclusion: We have to teach how to overcome the temptation and to apply them to their lives.

Next, in the same text we can accomplish sermon structure under the sermon telos, Whenever you meet some trials you can overcome them by the absolute obedience to the words of God.

And we can form a sermon structure to answer a format through a format of interrogatory question as followings;

- I. We have to search for the proper Words. (4, 8, 12, Deut. 8:3)
- II. We have to interpret the Words.(4, 8, 12, Deut. 6:13 Ps.91:11,12)
- III. We have to apply the Words to my situation.(Deut. 6:16)

Just like we see the text by the perspectivalism we can find lots of sermon structure. However we have to understand that two sermon teloses will be interdependent that we can not discern each other and must be the spiritual food of his own people. the reason that we can find such features among their preachings is their stress on the applications following the several congregation situation. Perkins classified the applications five kinds and the congregation as 7 kinds in his book, *the Arts of Prophecy*. It means that sermon contents and sermon structures can be changeable according to the sermon perspectives. But the important thing is that they have to subordinate to the main purpose of the text. Therefore we can not help ourselves to accept symphonic character through the verisimilitude of sermons.

In searching for sermon *telos* we have to find some thing in the symphonic observation. In order to find sermon *telos* we can see mainly in the facts that after we observe the text and interpret it and apply it to our lives. To understand more let examine the process of forming a sermon in the Luke 3:1-14 as followings;

1) *The Perspective of God*

Sermon telos: You can see God's salvation by proclaiming, repenting for all nations.

Introductory question: What is the salvation of God?

I. It is the salvation revealed through a proclaimer.

(1) John who received the Word of God (verse 2)

John who was a voice to shout in the wilderness. (verse 4)

(2) Really do you receive the message of preacher as the words of God?

II. It is the salvation through the repentance.

(1) The baptism of the repentance to get the remission (verse 3)

prepare the way of the Lord (verse 4)

be plain the way (verse 5)

(2) Have you experienced the life by the true repentance?

III. It is the salvation that opened into all nations. (6)?

(1) All flesh shall see the salvation. (verse 6)

Some lessons to the people.

Some lessons to the soldier.

Some lessons to tax collectors

(2) Let us proclaim the gospel to the people that was closed the doors by my judgement.

2) The Perspective of Sin

Sermon telos: You can escape from the fire of hell by repentance in admitting your own sins and the result of sins.

Introductory question:

I. Sin begins with leaving out of the Word of God.

1) (1-2) The Word of God came on John but his society stays in the emptiness.

2) When did your struggle sins begin in your life?

II. The result of sin is to fall into the fire of the hell.

1) v 9

2) What do you experience against influence of your sins?

III. Repentance is the only way to recover out of sin.

1) v 4-5

2) Admit your sins and confess them before God. (Ijn.1:9)

3) *The Perspective of Promise*

Sermon telos: You can get the life by admitting sins, having the conviction and making deciding to prohibit sins.

interrogatory question: How do we repent?

I. By confessing sins like as filling the valley with something.

II. By having the guilty feeling of sins like as demolishing a mountain.

III. By determining right things like repairing the bad way.

4) *The Perspective of Example*

Sermon telos: You have to proclaim Christ as like John the baptizer did.

Interrogatory question: What points was he the model of preacher?

I. In his mission

(1) He receives the words of God.

The mission comes out of God.

He knew that his mission to become a voice that shouts in the wilderness as the accomplishment of a prophesy that Isaiah said

(2) What is your mission in your life in relating to the gospel?

II. In his faithfulness

(1) He walked around and proclaimed the baptism of repentance. (3)

(Mt. 28:19) You go!

He finished his mission faithfully.

(2) Were you faithful to your mission? Do you executes it humbly?

III. In his wisdom

(1) He taught some detailed answers to the crowd, the tax collectors and the soldiers.

He had insight that penetrates into the heart of Pharisees.

(2) We have to answer the concrete things than the general things to everybody..

5) *The Perspective of Command*

Sermon telos: You have to prepare the way of the Lord by examining your heart.

Instrogatory question: How should we prepare the way of the Lord?

I. What is the way of the Lord?

(1) The day the Lord comes in the world.

The heart the Lord entered in.

(2) Let's examine the heart.

II. How do we prepare the way of the Lord?

(1) How can we prepare the heart?

1) By repenting sins

2) By believing his promise.

3) By having a humble heart.

(2) How did you accept the Lord?

6) *The perspective of Synthesis*

Text telos: The Christians have to produce up the worthy fruit of repentance.

Sermon telos: You have to reveal the worthy fruit of repentance by receiving the Word of God and by confessing your sins.

Sermon structure: What is true repentance?

I. It begins with the word of God.

II. It processes in confessing sins.

III. It is accomplished by bringing up the worthy fruit of repentance.

And forming the sermon structure divisions) need symphonic character exactly. Already we knew that the structure that supports the sermon telos must come out of sermon text in Expository Preaching. And the structure must include the knowledge about the world of congregation in order to make

common place as some contact points. The reason that we try to harmonize in the sermon structure something made by logical, progressive and implicatory characters with the streams of Scripture.

For example, when we preach one text we have to pull some structures out of the text. This structure must be arranged orderly by some contents from special elements to the general element, from the weak points to the strong points and from the darkness to the light as in the styles I. II. III. The arrangement shall be made by the symphonic character.

And it is nature that the introduction and the conclusion should contain the character. In the case of the introduction, it needs the character of congregation in order to form the common place. And also the conclusion needs them in order to plant the Word of God in the heart of congregation. In the time of my seminary student I have seen that Jun Am's preaching consisted of the plain style of puritan preaching in listening to his preaching. I had felt that his last division (parts) seem to be magma that flows from the above in consisting of message melting the text truths in order to feed them easily to the hearts of congregation. We can observe that symphonic character that tried to plant the truth in the hearts of listeners in this chance with his whole power. Because the biblical preaching contains symphonic character we have to apply them to the preaching.

4. The foundation of symphonic preaching is biblical theology.

After we reviewed the definition of preaching and symphonic character, we have to think that it related to the biblical theology. Preaching is the work that the preacher interprets the passages and applies them to his congregation. Therefore we need to understand the biblical theology in order to understand the streams of the Scripture. Without understanding biblical theology we can not the wood even though we can see the tree or, we can not see the trees even though we can see the wood. It means that we can not see specific points of truths without seeing general truths.

What is the biblical Theology? According to Gerrhardus Vos¹⁸ who was one

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of great biblical reformed theologians define that it is the history of special revelation that is, it is a department that study the stream of the revelation itself. So he claimed that biblical theology is the foundation of exegetical theology and systematical theology.

Especially biblical theology explains the organism of revelation, as like growth of a tree or a plant. Because the revelation of Genesis related to the revelation of New Testament organically we can find the accomplishment of the revelation of the Old Testament for biblical revelation has progressive character. So if we do not go through understanding biblical theology, finally we can not understand the meaning of the text for we ignore the streams of the scripture. However if we can know the meaning of redemption we can know the circumstance significance of God's people. Therefore the preacher must understand the biblical theology.

As an example of Saint Augustine we find his weak points. When he interpreted six jars of John chapter 2 he explained that they were six ages in the history and one jar that include 2-3 baskets of the water means Trinity God. He misunderstood the verse because he had no biblical theological perspective. In order to overcome this problems to get the knowledge of biblical Theology I recommend four books those are, *Biblical Theology* made by Gerharrudus Vos and *the Coming of the Kingdom of God*¹⁹ made by Herman Ridderbos, and *The Image of the Glory of the Spirit*²⁰ made by M. G. Kline and *Shadow of Christ in Moses' Law*²¹ made by Vern Poythress. These books should be read concretely to understand the streams of the Scripture, in building the foundation of Symphonic Preaching Theology.

What are the relations between the biblical theology and preaching? We can think of as followings;

1) Because preaching come out of the process of biblical theology in order to proclaim the biblical message, first of all we have to understand the streams of redemptive history. The Scripture itself is not literatual, scientific and

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chronological but redemptive historical.

2) When we understand the streams of Redemption we can have the perspective that can see the tree of truth among the wood of truth. Through seeing this stream we can have a balancing perspective to observe the sermon text.

3) But the redemptive historical preaching may fall into some problems. Some preachers that used such styles of preaching meet some problems in the areas of application. Later I will treat this issue, now I am good enough to suggest some dilemma. Because the redemptive perspective is a perspective among lots of perspectives, we do not need to claim it as only the style of preaching.

One who understands truly the redemptive perspective has to be humble in seeing the harmony of the relations to other truths. Edmund Clowney followed the methodology of interpretation made by Vern Poythress, Here he stressed the significance of some truth and spent much time to find some applicatory elements in preparing some sermons. This is wisdom of Holy Spirit to handle the Word of God.

In conclusion, symphonic preaching should go through biblical theological process in order to find the kerygma of the Scripture. The preacher who was called as the herald of God enjoy to watch out the light of redemption in the scripture, and testimony the contents of that light to God's congregation and must give some influences to them and finally should bring up the fruits of the Kingdom of God.

@ 10 checking lists of symphonic preaching

- 1) Does the sermon theme come out of sermon text? (*Exegesis*)
- 2) was text telos interpreted Christologically (*Text telos- Christ-centered*)
- 3) Does sermon telos relevant to the necessity of congregation? (*The Necessity of Sermon Telos*)
- 4) Does sermon structure have progressive plain character to the sermon telos? (*Inductive and Deductive stream- Sermon Structure*)
- 5) Is sermon structure supported by enough explanation? (*Illustration- Argumentation - Explanation*)
- 6) Does sermon structure enter into the hearts of congregation by the detailed application? (*Application*)
- 7) Does the introduction form some common places for the congregation?

(Introduction)

8) Does the conclusion that applied some truths bring up any reflection to the congregation? *(Conclusion)*

9) Do the preaching acting emphasize the unction? *(Sermon response-Uncion)*

10) Does the preacher have a vitalization of his sermon telos in order to be implanted it in the heart of congregation?*(Visualization)*

Next, we are going to define the symphonic preaching and to examine some sermons that revealed in the Scripture according to 10 checking lists of symphonic preaching in order to attain to more assurance.

Chapter 2

Symphonic Preaching in the Scripture

We can find symphonic preaching in the Old and New Testaments through some sermons. Among them Moses, Joshua, Isaiah, Nathan and Ezra showed us symphonic preaching in their ministry.

I. The Preaching of the Prophets

1) Moses' preaching

Moses was a preacher who proclaimed the message of God to the people of God. He as a herald had revealed the symbolistic and typological messages. Among them the whole contents of Deuteronomy has a sermon style because it concludes the interpretation and the application.

For example, when we analyses a sermon text 31:30-32:47, what symphonic character can we observe? The text consist of the format of the covenant relationship between suzerain and vessels (the great king and the smallest king) that proved on the treay of the Hittite at the ancient time. Although it is treaty, the text reveals the preaching format for the covenant people on the OldTestament.

The Deuteronomy chapter 32 that was called for the song of Moses, a sermon that Moses had proclaimed before Joshua and his congregation.(44) The text consists of the format of the covenant relationship between suzerain and vessels (the great king ans smallest king) that was poured on the treaty of Hittite. Although it was a treaty, the text reveals the preaching format for covenant people in the Old estament. The purpose of that sermon is to offer the method to keep going to blessing life and to obey absolutely the Word of God. Moses who was a preacher began with to claim his authority. (1-2) at once He offered who the Lord is.(3-4) And he pointed that God loved mercifully them (9-12) even though they were rebellious (5-8 And Moses had finished to reveal some hope through exhorting them in order to worship God by taking away out of idols and to worship the Lord and become a blessing towards all nations. (43) We can summarize the sermon as two perspectives as followings; First, It is the salvation that begins with the love of God. It was like that a eagle trained her kids God embracered them and led them

out of Ur in Chaldea into the promised land.(11-12) “hovering (*merihaphet*)” on the kids in verse 11 means the work of Holy Spirit.(Gen.1:2) Second, It was the salvation that the Lord worked constantly in order to become the people of righteousness. However although God called them Jeshurun that means the righteous people (15) God foreknew their corruption that kick out His love with their foot and commanded to teach diligently his command to his people. (46)

In Moses’ Song sermon we can observe that symphonic preacher, Moses who has the authority of God proclaimed symphonic contents to symphonic people (the second generation) in the basis of symphonic historical events to attain to the symphonic *telos*. (The complete church and kingdom of God)

2) Joshua’s preaching

And also Joshua who was Moses’ disciple accomplished his duty that arranged the inheritance of Canaan to the people as a type of the kingdom of God realized in Christ on the earth. In this process he was a prophet and a preacher. In twenty four chapter of Joshua he gathered the people and proclaimed the Word of God. The main point of his preaching was that God saved them and protected and led them from Abraham to Jacob, to Isaac and to Moses.

In the verses 5-13 we find the term Jehovah 12 times. And he applied the words to serve the only Jehovah. And he himself offered an example that served to the only Jehovah and persuaded them to serve Him forever. As the result the congregation answered Amen. After he preached the Words of God he recorded the words on the Law and built a stone as a memorial witness. Through his preaching we can find the symphonic character obviously, because it explained the revelation of events and applied them to the contemporary congregation, Joshua as symphonic preacher proclaimed the symphonic message to the symphonic congregation and pulled the symphonic response by forcing the symphonic application positively.

3) Isaiah’s preaching

The messages of the prophets in the Old Testament themselves was the sermons that they received directly from the Lord. There we can meet lots of symphonic character. Among them Isaiah who was a evangelist of the Old Testament proclaimed some message of the servant of suffering in Isaiah 53: There he began the message, who has believed our message and to whom has the arm of the Lord been revealed? (Is 53:1) by a proclaiming style. And shouted another message, “Behold the lamb of God (10-12)” accomplishing the redemption by his death and resurrection. And then he suggested the applicatory command by messages, burst into song and shout for joy?(55:1) When we analysis the Isaiah 53:1-6 we understand the detailed description of the messiah of suffering in order

to know the symphonic character of the preacher, Isaiah.

What did he describe about the state of Messiah suffering? First, he described that the servant of suffering was despised for nothing in his appearance by the people. He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him. Nothing in his appearance that we desire him.(2) Second, he described a person who was despised extremely by his neighbor. He was a despised and rejected man, a man familiar with sorrow and suffering as one from whom men hide their faces he has despised, and we esteemed him not.(3)

And he revealed the reason of the suffering that messiah received. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. (4) He was pierced for our transgressions; he was crucified for our iniquities: the punishment that brought us peace was upon him. And by his wounds we are healed. (5)

Proclamation itself needs the applicatory response that can be answered positively. When the expository elements make be effective by harmonizing with the applicatory elements.

Moreover, Isaiah's personal training as a symphonic preacher is a good example in the preaching history. As Vos observed that Isaiah was Paul in the Old Testament, he saw the Lord on the throne through the open door of the heaven and found his miserable state in himself, "Woe!, I was destroyed!" And he received grace of preaching mission by the Lord. This is common experience among every preacher. As Calvin points in his Institute, as we know the almighty God, we know ourselves in his light. This knowledge must be equipped in symphonic preacher by God.. Symphonic preacher should be equipped by symphonic spiritual experience from himself in order to preach symphonic message to symphonic congregation.

4) Nathan's preaching

How Nathan did preach against David who committed serious sins. He interpreted the Word of God and applied them.(II Sam 12:1, 5-6) (Refer 7:12-13 as the response of David) Nathan did not finish only his interpretation of God's message, but applied in detail to repent him. The redemptive historical preaching emphasizes both the interpretation and the application as the fruit of automatic interpretation. In a word, it does not remember the applicatory elements positively. If anyone ignores the applicatory elements he can not be faithful to the ministry of *Kerruso*.

5) Ezra's preaching

What elements did Ezra who was a scholar and preacher had as symphonic preacher? His pulpit is the ground before the water gate, his sermon consisted of reading the law of Moses and interpreting them to listen to them. Then the people cried after they listened to the word of God. And they received the detailed exhortation. Here the symphonic character was revealed (Neh 8:1-8) this event made great repentance among Israel and renewed them. He preached the Word of God and applied faithfully them to the people. Until he became a biblical example, Ezra was prepared himself as a vessel through spiritual training. Ezra 7:6-10 shows us three elements of symphonic characters.

(1) He was a scholar of law (6). he understood the law of Moses deeply and mastered to handle them as a walking Law that meditated the revelation day and night. Symphonic preacher must be a man who handles the truth of the Scripture. He has to become a man of wisdom that can cook the spiritual food professionally for his people, whether the deductive method or, inductive method. The spiritual fire of revival that a preacher embraces makes the reformation by the preaching the Word of God.

(2) He had the experience of the prayer answer. (6) The understanding of the Words was born in the womb of prayer. He who had experienced the answer of God received the living words that come out of heaven directly. Symphonic preaching shall be made in the prayer room. The revival that happened on the ground before the water gate was made in this time.

(3) He devoted himself to study the Law and to obey and to teach them. (10) The Word of God was only the object of his teaching. He had experienced the character of life that the word has to obey and to teach them. NIV translated it into to observe. When we observe the Word of God the obedience will follow naturally. James 1:25 says but the man who looks intently into the perfect law that gives freedom, and continuous to do this, not forgetting what he has heard, but doing it he will be blessed in what he does. It is a principle that when we find better world we shall be attracted. Obedience and observance are not able to be a dualism.

Symphonic preacher begets symphonic preaching. The preaching of Ezra was proclaimed at the ground before the water gate like the puritan preaching style. His sermon inclines to be the Law of Jehovah, his sermon objective is to understand them and his sermon is symphonic character that harmonize between the interpretation and the application by combining the proclamation and the edification and achieve the revival as the ultimate goal of God by symphonic preaching..

Next, we meet symphonic character in the preaching of John the baptizer, Peter, Stephan and Paul in the New Testament.

2. The Preaching in New Testament

1) John Baptizer's preaching

In the New Testament we meet the preaching that had abundant symphonic character in the sermon of John the Baptizer. In Luke 3:1-14 John proclaimed the Word of God publically. And he answered in detail to their questions. It consisted of *kerrusso* and *didasco*. His preaching includes the repentance and the promise and the warning to the judgment, and the direct wisdom was expressed.

2) Jesus' preaching

All verbal words, all thoughts and all activities that the Lord executed were preaching because he himself is the original image of God that was invisual being. In them let's think of symphonic preaching elements. above of all in his first preaching we see obviously a preaching that includes the explanation and the the application. In Luke 4:16-21 we can observe that the Lord preached the Word of God in unction that means the anointing of the Holy Spirit. His preaching influenced to those lots of people gathered together in the synagogue. Then in his preaching we can observe interpretive elements and applicatory elements. And the people were surprised at his gracious words. Among them certain doubted his claim that he was the messiah but the others praised God. When any body asks some question, are you a son of Joseph". Jesus explained the issue by the words of proverb and two stories of Elijah and Elisa. They were very angry. Here we can see both interprtative elements and the applicatory elements as features of symphonic preaching. Preaching (*kerruso*) realized the kingdom of God. So the people divided in two parts that were the follower and the contrast?

Next, we meet symphonic preaching character in His teaching ministry that He had exucuted on a mountain in Judah. Even though the chapters 5-7 of Matthew was not a preaching that He proclaimed at one time and one place, Matthew who was inspired by Holy Spirit seems to arrange a preaching style because these streams of contents consisted of the preaching style that included the introduction and the applicatory conclusion. The contents of sermon harmonize the relationship between the gospel and the Law, the relationship between to be and to do and the relation of continuation and discontinuation of the revelation logically, systematically towards a theme of the kingdom of God. The Luke chapter 5 that was equipped with a preaching format revealed it more obviously. At it's reference passage, Luke 4:22-23 our Lord divided as four blessings and four woes for helping understanding of congregation and proclaimed that loving the enemy is the highest commandment and gave a chance to choose the best way by showing two kinds of life to us. Here we can meet the applicatory elements that proclaimed the truth with plain expression, the teaching elements that taught kindly them the truths about

how to be saved and how to grow up and the *euangelion* elements that taught them what the life of gospel is and the symphonic elements that included both the judgment and the salvation together.

And also the John chapters 14-16 reveal obviously to us symphonic character in them. The Lord interpreted the Word of God as well as demanded the response connected to the contemporary situation.

Symphonic preaching is revealed more obviously by the some preaching in the book of Acts. Let's examine Peter's preaching, Stephen's preaching and Paul's preaching orderly.

3) Peter's preaching

We meet eight sermons of Peter in the book of Acts.(1:16-22, 2:14-36, 3:12-26, 4:8-12, 5:29-32, 10:34-43, 11:5-17, 15:7-11) When we analysis each sermon at the perspective of symphonic preaching, we can find symphonic character in them.

(1) The first preaching (Acts 1:16-22)

Peter preached a series sermons before the outpouring of Holy Spirit in the Pentecost happened to about 120 people before the descending of Holy Spirit, Peter stood and preached a sermon in order to solve a problem that chose another disciple in replacing Iscariot Judah. His preaching began with suggesting two passages of Old Testaments and interpreted them and persuaded them providentially. Two quoted passages are Ps. 88:28, 109:8. He revealed the betray of Judah and his death and made to elect another disciple, who is Matthias replace of Judah. Though the election of Matthias does not seem to be an important event, it is very important to form the church in the biblical theological perspective. It is the will of the Spirit to build the church of the Lord on the 12 chosen Apostles that means the teaching of Apostles in the providence of God.

At first Peter who was a preacher stood naturally and preached in the guide of Holy Spirit. His heart was changed by seeing the death and the resurrection of Jesus. He had understood the Christology of the Old Testament deeply because he thought accomplishment of two passages. And his understanding of the apostleship of 12 chosen disciples proves that he can apply symphonic text, with symphonic character in symphonic situation. Though this is not a preaching that was excuted in the public worship, it is first preaching that early church could contact for solving the present problem and showing some direction to the future of the church

(2) The second preaching (Acts 2:14-36)

This preaching was apologetic sermon to the event of Pentecostal presence of the Spirit. It was the preaching that quoted two passages, Joel 2:28-32 and Ps.16:8-11 and explained them and defended them against the people who misunderstood

the event of Pentecost. Peter explained that at the last time Holy Spirit descended, and proclaimed the repentance and the faith to be saved out of the sins. Here we can see symphonic sermon character obviously. He showed that symphonic interpretation that get out of exegesis and symphonic application that suggested some detailed things. His application included hopeful promise above simple answer. In other words he applied the repentance and the faith that are the principle of God's kingdom. He used symphonic interpretation and application that connected gap between the Old Testament and the New Testament.

(3) The third preaching (Acts 3:12-26)

The third preaching of Peter consisted of the preaching of evangelism style to the congregation who were surprised at a miracle that a crippled man was stood up by the power of Holy Spirit after the event of Pentecost. Peter preached the Word of God symphonically in the various situations that included the impressive environment, the response of inspired heart and the tension of thrust to arrest them. How could he preach?

1. He preached from the sermon text of the Old Testament.
2. He explained the process of event.
3. He proclaimed that it was Jesus Christ that Moses and the prophets had proclaimed.
4. As the result of preaching five thousand people believed in Jesus as their savior and their Lord. And they became His disciples.

Peter understood the Old Testament wonderfully. He could interpret that the prophet who Moses and prophets told was exactly Jesus the Nazareth. Though his preaching did not focus on the congregation intensely, his proclaimed gospel brought up reflection of the situation immediately, as like a bomb was exploded. It is an idealistic example of redemptive historical preaching. Here we can not deny that the preaching included the applicatory elements even though it was not revealed clearly. For Holy Spirit is the spirit of interpretation as well as the spirit of application. Also this preaching was included in the category of symphonic preaching.

(4) The fourth Preaching (Acts 4:8-12)

How about the fourth preaching that Peter proclaimed in the persecution? The preacher proclaimed that the only way of salvation is Jesus in explaining the meaning of the miraculous event that was healed not by his godliness but by the name of Jesus. And also Peter proclaimed the marvelous event that was risen out of His death as the prophets had prophesied, even though they slained him on the cross. His testimony was Christ-centered preaching that proclaimed the death and the resurrection that is the core of the gospel. Symphonic preacher proclaims more clearly by the control of Holy Spirit and brings up symphonic fruit of the kingdom of

God.

(5) The Fifth Preaching (Acts 5:29-32)

His preaching that is classified as the evangelism sermon focused on the Resurrection of Christ proclaimed before the public conference of Sanhedrin. He proclaimed Christ who had come as the king of God's kingdom. He asserted that his preaching revealed the testimony of Holy Spirit. The reason that symphonic preaching stressed the unction of the Holy Spirit is to be that all preaching should be executed by the Spirit.

(6) The sixth preaching (Acts 10:34-43)

The sixth preaching of Peter was happened in the house of Cornelius. In the place a crisis that the integrity of gospel tends to exchange into Jewish national gospel because of some controversy between Judaism and Hellenism could be overcome by his preaching. At that time what preaching of Peter did God use? Holy Spirit had prepared a mood that can receive the gospel very well through the godly heart of Cornelius and the original gospel of Peter. Peter's traditional thought that the gospel of Christ must be belonged to Jewish people was destroyed by a vision and also Cornelius stubborn heart was demolished completely by another vision and a voice that the Lord invited Peter to listen to the Words of God. As soon as Peter opened his mouth the Spirit worked his people and in his preaching He gave the grace to them. Through these events they had experienced same event of Pentecost especially Peter's strong traditional block was destroyed by Holy Spirit. From this turning point the gospel should open toward the Gentile that is, all nations our Lord had commanded to the church. (Mt28:19-20)

This sermon is same contents that Peter proclaimed the first preaching of after Pentecost. The center of the sermon was the repentance and the faith. Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. (Acts2:38) Then above 3000 persons had obeyed his exhortation and were baptized and received the Holy Spirit. In one place. When in the symphonic situation symphonic preacher proclaimed the gospel with symphonic method toward symphonic congregation, the work of national personal sound salvation was happened. The universal proclamation began with this event in the early church. Here was dynamic symphonic preaching. Wales's revival in Island on 1904 and Pyung Yang revival in South Korea on 1907 and the Great Awakening movement of Jonathan Edwards on 1854 and the revival of D.L. Moody had been happened by symphonic preaching. Symphonic preaching have unique power to realize the kingdom of God now and here.

(7) The seventh preaching (Acts 11:5-17)

The seventh preaching of Peter consisted of an apologetic style for explanation

before the original apostles. He had remembered the event of Cornelius house and confessed from the story of a vision, the direction of Holy Spirit (go without doubt, verse 12) and their experience when he reached at the house. (13-14) and when the same event was happened in them (Acts 1:5) and remembered before the event of the upper room. (16) In the result they agreed that when anybody believe on the gospel he shall receive same gift of Holy Spirit. (17, Acts 2:38-39, 3:19) What was the response of the preaching? They glorified God (18) and had assurance that the Lord gave the repentance of life to the Gentile. After that the Jerusalem church sent Banaba to Antioch and Banaba introduced Saul to the Antioch church to work together. Then Antioch church was called the name of Christianity had proved that the first covenant of grace that Abraham had received by God was just the gospel of Peter and naturally it should be proclaimed towards all nations (Gen. 12:1-2) that is, it is universalistic gospel that must be destroyed all blocks of Judaism and Gentilism. Symphonic text is the stream of gospel covered with the traditions of the Old Testament and Apostolic experience and the providence of God, And Symphonic interpretation was to be revealed the hidden secret of the Old Testament by the forcing leading and teaching of Holy Spirit. Therefore when the preacher revealed the contents to the congregation it must be naturally the relevant preaching. Just this symphonic preaching and symphonic response shall be the foundation of the Apostles and Prophets that the universal church established the truth proclaimed in the world.

(8) The Eighth Preaching (Acts 5:7-11)

The eighth preaching of Peter revealed as an apologetic style before the assembly of Jerusalem in rethinking of the event that happened in the house of Cornelius. It is a preaching that solve some problems that happened for the enlargement of gospel ministry brought by the result of the devotions of Banaba and Paul in arguing with Jewish Christians for the issue of entering the Gentiles. Peter proclaimed the justification by faith that learned in his experimental event. As the influence of preaching they decided four abstained things, those are; 1) from food polluted by idols 2) from sexual immorality 3) from the meat of strangled animals and 4) from bloody the propose of James (15:20) and sent the regulations to each church. It was wisdom that we can keep both the holiness and the freedom of conscience. Preaching reveals the righteousness, the mercy and the faithfulness of God's kingdom by defending, explaining and attacking that are three method of apologetic. Finally the restoration of *imago dei* shall be accomplished as the ultimate *telos* of preaching.

Comparison Figure of Symphonic Preachings of Peter

order	Exgegesis	Text telos	Sermon telos	Sermon structure	illustration	application	Sermon response	introduction	conclusion
1	o	o	o	o		o	o	o	o
2									
3									
4									
5									
6									
7									
8									

Now, by having reviewed 8 sermons of Peter, we can find five features of his preaching as followings, those are; (Acts 2:14-40, 3:12-16, 10:34-36) 1) The accomplishment of the prophecies of the Old Testament (Acts2:16, 3:33-36), 2) stressing the Lordship (3:13), 3) Christ who completed the redemption (Act10:34-43), 4) The works of Holy Spirit(10:38, 2:38) and 5) demanding the ethical decision to redemption (Act2:40, 3:19). His preaching could not seperate from symphonic character because preaching must have the symphonic character as an organism.

4) Stephen's preaching

Stephen who was the first deacon in the early church was the evangelist who had same authority of Apostle in forming the revelation of redemption. Calvin says of Stephen as followings; the reason that we concentrate as a preacher of redemptive historical style is to that his preaching contents consisted of exegetical interpretation and the actual application obviously. And the application of his preaching made his holy martyr. Symphonic preaching had spiritual tension that had to go through the way between the life and the death. As Richard Baxter confessed, the preaching is that a dying person says to a dying person. Stephen is a sample of great reformed preachers.

The preaching that revealed in Acts 7:1-53 was a long sermon. Sermon congregation was Jewish political party. his sermon *telos* was to make them repented, his sermon contents was to proclaim Christ through the history of redemption; his sermon respose was stoned by the congregation. More important result of his preaching was the repentance of Saul. Even though Stephen was killed by the hands of enemy, his preaching message worked in the heart of Saul until returning to Jesus. We can find two features in his apologetic preaching or evangelism preaching as followings;

His preaching is to proclaim Christ by the redemptive history. He preached

Christ through the redemptive history. He had insight to see Christ Abraham Moses, David and Solomon in the Old Testament. In other words, Stephen could see Christ as the source of blessing through the life of Abraham (1-16), and could find Christ, as the prophet who accomplished the tabernacle through Moses and his teachings (17-45), and he could observe true worship in Christ through the lives of David and Solomon (46-50). When he saw the words of Old Testament, his eyes was opened to see Jesus Christ as the source of blessing, the tabernacle, the prophet, the temple. In the illumination of Holy Spirit h preached the reality in symbolism and typology. Second, He bodily applied the Word of God to present situation. He applied the word of God boldly to present situation. The applied truth comes out of the devoted preacher by the power of Holy Spirit. You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit. (Verse 51) He cased sharpen application to the congregation. (52) The man who sees the heaven can observe the actual reality of a man. The preacher found that their unbelief was very wicked sin against the source of blessing as like a man put some poison into the well that had to drink. And he observed that they was to defile the temple and light off the light of temple and their hope put on the only repentance. This is a bold positive application of preaching. Preachers must learn his conviction in preaching act. And proclaim the word of God into their conscience. Symphonic preaching looked at various congregations and various spiritual situation n orders to heal their problems.

His preaching wounded both the heart of congregation and the heart of the preacher himself in order to be healed by the sword of Holy Spirit, the word of God. It was very imperative symphonic preaching.

5) Paul's preaching

Reviewing the history of preaching in Acts, we can learn that true preaching was not made by a man but by Holy Spirit. Peter's preaching beget Stephen's preaching, Stephen's preaching begat Paul's preaching. As like a personal salvation related to personalizing, Paul had received the calling of God when he received salvation out of God at the road Damascus. This calling includes the role of Stephen's death for the gospel. After his death he had confessed that he was a worst sinner of many sinners. It proves that that emergency situation was implanted in his deep heart. As like the first purpose of apostolic calling was preaching, the priority of pastor's calling must be preach the Word of God

And in the Acts we can find nine sermons that Paul ha executed. In order to understand symphonic character of preaching broadly, let us examine them each by each as followings;

(1) The Preaching at the Pisidian Antioch (Acts 13:16-41)

The first public preaching of the converted Paul was the redemptive historical preaching style as Stephen did. The mission team of Paul who had left from Antioch for the first mission trip passes through Paphos and Pamphylia and finally reached at Pisidian Antioch. Even though desert of Mark John at Pamphylia influenced on the mission team who included Banaba and Paul, God had been with them. They proclaimed the gospel to the only the Jews at the synagogue, passing through Seleucia, Cyprus, Salami, Baphos, Pamphylia, Buca until Pisidian Antioch. The contents of the gospel that he proclaimed had revealed the features of gospel.

Christ, his gospel was accomplished progressively. He said Jesus Christ, choosing the Fathers, leading them out of Egypt, occupying Canaan, the day of Judges, the day of Israelite kingdom, the history of Saul and David in verses 17-23. (Heb1:1-2) And also he explained the accomplishment of all the prophecies of the Old Testament by the death and resurrection of Christ relating to the Baptism of John connected the Old Testament with the New Testament.(26-30) and he claimed that he was a witness of Christ's resurrection.(31-32) At this point he had the redemptive historical perspective.

Second, he stressed that his gospel was accomplished by the death and resurrection of Christ through two quotation verses; Ps. 2:7 as the death and incarnation of Christ and Ps. 16:10 as the resurrection of Christ, and he showed the truth comparing Christ with David. (36-37) Paul had assurance this plan was accomplished by the death and the resurrection of Christ. Symphonic preaching is the sermon that was depended on the Biblical Theology.

Third, he proclaimed the gospel that centered the remission. Paul stressed the remission by faith comparing the deed to keep the Law of Moses with the faith to trust the merits of Christ in verse 39 He summarized that the gospel was remission in a one word. (Ephesian1:7). His gospel was the same to Peter's gospel. Holy Spirit revealed obviously the genuine gospel through him. Therefore this application must be accompanied by *Kerruso* naturally. So Paul proclaimed that they did not believe it shall be condemned. (41) Symphonic preaching moved to the goal of the repentance and devotion

(2) The preaching at Lystra (Acts 13:42-52)

The theme of this preaching is the repentance and the faith that God called them into through common grace. the preaching feature is the grace-centered sermon as followings: Grace comes to us by believing the Word of Christ.

1. The text revealed the relationship to the word of grace.

2) They gathered to listen to the words (44) in the next Sabbath almost the whole city gathered to hear the word of the Lord.

3) They respected the words (48) When the Gentiles heard this, they were glad. And honored the word of the Lord?

4) They proclaimed the word. (46) We had to speak the Word of God to you first.

II. Grace must be kept continually.

1) Verse 43- Who talked with them and forced to continue in the grace of God.

(1) Good situation (43)- When we were spoken well of the people must remain in the grace.

(2) Suffering situation (52)- Even though the disciples were persecuted by the enemy, they were filled of joy and Holy Spirit.

(3) The Preaching at Aden (Acts 17:1-34)

The Apostolic faith is too wrestled with the Scripture. Jesus taught the fact and revealed an example. When Jesus was tempted by Satan in the wilderness three times He responded to Satan with the Word of God that were written by Moses in Deuteronomy. (Mt4:4) And also when he defended the attacks of Jewish people, he revealed that this Scripture testified him (Jn5:39). It means that the authority of the Scripture is same to the authority of God. Building on the apostles and the prophets means that the church stood up on the Scripture. (Eph2:20) In our text, the Apostle Paul stressed that he proclaimed the Scripture, the congregation received the Scripture very well and they studied the Scripture in the ministry of Thessalonica and Berea. In conclusion the early church had the sound faith that wrestled with the false teaching.

I. Paul, the Apostle devoted himself to interpret the Scripture. In verse 1-9 the company of Paul attained at Thessalonica from the city of Philippi, passing Amphipolis, Apollonia, until Thessalonica. There he taught the gospel for three Sabbath days to them. Luke wrote that we reasoned with them from the Scriptures, explaining and proving the Christ had to suffer and rise from the death? Here was a biblical preaching. The preaching ministry of Paul consisted of three elements as followings; 1) Paul Explained the meaning. It means that he interpreted the natural meaning of the Scripture. 2) Paul proved the meaning of Christ's death and resurrection out of the verses, and 3) Paul proclaimed the meaning. It means to preach the Word of God actually.

What is the preaching to the church? Preaching means to interpret and apply the Word of God by the wisdom of Holy Spirit. Really the enlargement of the early church was accomplished by the ministry of prayer and preaching. The church should support that preacher proclaimed the Word of God very well

II. Thessalonian church devoted herself to receive the Word of God. 1) Probably this event seems to happen at the last weekend. In the text we read simply that they pursued Paul for his exhortation (v 4) but in the first Thessalonica 2:13 says. And also we thank God continually because, when you received the Word of

God, which you heard from us, you accepted it not as the word of men, but as it actually is, the Word of God, which is to work in you who believe.

2) How did they receive the word of God?

(1) They followed that they proclaimed the gospel by the power of Holy Spirit.

(2) They admitted that they admitted their verbal explanation as the word of God.

(3) They received the Word of God in the joy of Holy Spirit. (1Thess.1:6)

(4) He had experienced that the Word works in them. (1Thess.2:13)

(5) This Word was brought up fruit. (1Thess.1:3)

III. Berea church devoted her to study the Scripture. More precious thing happened in meditating the Word of God excited by Berea church to understand the meaning and significance of the Word of God. 1) Accepting the Word of God with great eagerness? 2) They examined the Scriptures 3) Every day. 4) They were changed into spiritual personality who was filled of the fruit of Holy Spirit.

(4) His preaching at Miletus (Acts 20:17-38)

1) An important example of pastoral ministry

- pure service
- to proclaim the gospel- repentance and faith
- warning to false teaching that coming in the future.
- the problem of mission
- to commit then to the Word of God.

2) How did symphonic character reveal?

(5) The preaching at Jerusalem (Acts 22:1-21)

It was an evangelism preaching that Paul proclaim the gospel to the Jews who persecuted him at Jerusalem. He said that after making a commonplace to cant ant to them by his testimony that she met the resurrected Jesus. Especially he received to go the Gentiles from Jesus Christ. The response of his preaching was one of great persecution in his whole life. (22-23) Even though Paul who met the serious suffering seems to be so weak, God had prepared to send him to Rome. His claiming his right of the citizenship of Rome was a motive to receive the temporary protection by soldiers and also the way to go to Rome will be opened by it. God of wisdom worked as such a method to accomplish his economy saving His own people in all nations

Preaching needs some symphonic elements that made a common place those contacts with the congregation by a connecting chain in order to understand the gospel rightly. The response of his preaching proves the fact that his applicatory

elements were more concrete in preaching.

(6) The preaching before public meeting (Acts 23:1-6)

Paul, preaching the gospel in the public congregation in receiving the condemnation proved God who he served with his conscience and attracted the congregation to convict the legalists against the gospel to concentrate of the resurrection of Christ. Then Paul analysis the congregation and preached the relevant theme to them. Preaching is an apologetic that include three elements those are, defense, explanation and attack. Paul who had symphonic character preached the word of god with most effective method through this analysis of congregation. The response of his preaching approached to more gangrenous but God approached more closely to him with great comfort, (11) because he should preach these words in Rome.

(7) His preaching before Pelix Supervisor (Acts 24:1-8)

And Paul's preaching revealed that he preached the word of god to the governor Pelix in the state of a prisoner at Caesarea. After Paul approached politely to him as the teaching of the resurrection of Christ as main motive of his suffering. And he proclaimed message of righteousness, self control and judgmental the future.

Here we find that his evangelism preaching was so wisdom. Symphonic preaching was not a dead preaching that had stereotype but a preaching that pulled relevant applicatory elements to present situation

(8) The preaching before the king Agrippa (Acts 26:1-23)

this was the preaching of Paul's testimony about the event that happened at Damascus. He stressed that he was suffering for accomplish the prophesies of Moses and prophets and proclaimed the resurrection of Christ. The response of preaching was very clear. He used the sharp application for reveal the redemptive historical conviction and Christ- centered contents.

(9) Paul's preaching at in Roman (Acts 28:17-20)

Providence is stronger than miracle? Nobody knows that he could go to Rome as a prisoner. Paul, after he got many suffering, reached to Rome was counseled by faithful brothers (15) and preached the gospel to the high level. Paul wanted to share some gifts of Spirit to Roman Christians who had already accepted the gospel. (Rom 1:10-11) Paul's preaching was same to Jesus' preaching. At Rome, the foundation of the world mission, Paul preached the word of God every day for 2 years at his rent house. The response of his preaching that revealed the testimony of God's kingdom, exhortation of Jesus' things revealed by the words of Moses and Prophets made two parts as a unique character.

According to the character of congregation the method of preaching also should be different. In order to evangelize Rome the Apostle must understand symphonic elements enough and apply symphonic method to them. The message that he proclaimed at least may possess three elements as followings;

First, Paul proclaimed the kingdom of God. He preached “the gospel of kingdom of God 23, 31) that all apostles cried. What is the kingdom of God? 1) It means the rule of God. 2) In the future it continues eternally at one place. (Dan.7:13), 3) It will be enjoyed in the Holy Spirit.(Rom.13:14) 4) the people were only Christians. First, the Apostle understood deeply the meaning of parables of the kingdom (Mt.13 :) as followings; 1) universalism 2) eternity 3) Righteousness 4) peace. (Ish9:6) Also he knew deeply that the greatest one was the preacher who proclaimed the kingdom of God and the most important method must be a preaching.

Second, Paul preached the gospel that received some proofs through the Law and the prophets. Our Lord who explained the gospel that was proved through Moses and the prophets to the disciples of Emmaus now made the apostle Paul revealed Christ Himself who was the reality of gospel after removing many covers of symbolisms and typologies in the Old Testament. Especially the verse 23, from morning till evening, he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the prophets? It reveals the character of his preaching very well. The apostle proclaimed that our salvation was same to be the justification by faith as Abraham and David had in Roman 4:-5:. Paul must know abundantly the truth that gets the justification by faith in seeing Christ who was superior than angel, Moses, Aaron and Joshua and followed the lined of Melchizedek, the high priest.. Therefore his preaching was so strengthen and abundantly. (Heb1:1-2)

The preacher who understands symphonic preaching can not help to have a deep impression because all things shall be united in Christ. And he has great assurance for seeing many proofs and great vision toward the entire world for *missio Dei*.

Third. Paul proclaimed some things about Jesus Christ. The gospel is Christ and His accomplished things. (ICor.15:3-4)(23, 31) What is thing about the Lord Jesus? He was summarized virgin birth, death, resurrection ascendance, outpouring Holy Spirit and Second coming. It is not superficial to evaluate that symphonic preaching evangelized the Roman, even though ten persecution of Roman emperors and opened the door to go to abroad to the all nations. Symphonic preaching is an

imperative tool that Holy Spirit had used and also uses in history in order to build up the kingdom of God.

Comparison Figure of Symphonic Preachings of Paul

order	Exgegesis	Text telos	Sermon telos	Sermon structure	illustrate	application	Sermon response	introduction	conclusion
1	o	o	o	o	o	o	o	o	o
2									
3									
4									
5									
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Until now we abstained biblical preaching was symphonic preaching through reviewing the preaching of Peter, Stephen and Paul. Also we discerned some symphonic elements in harmonizing the interpretation and the application related to the Christ-centered elements rather than stressing some special themes. So we have learned that symphonic preaching needs the humble heart that should be led by Holy Spirit.

Next, we who finished biblical reviewing should think of symphonic characters revealed in the some preaching of great preachers in history.

Chapter Three

Symphonic Preaching that brought up the Revival

The history of redemption is the history of covenant and also it is the history of revival that works by the Holy Spirit. So Gerruhadus Vos who was evaluated as a foundation of reformed theology had a redemptive historical perspective, but Jonathan Edwards who was last puritan preacher and reformed theologian has the revival historical perspective. Though their perspectives were different each other they interdependenced for the biblical goal, the recovery of imago dei. Their theology and their preaching meet in the main purpose and method each other, harmonizing with symphonic characters. So Vos stressed that if any body find the stream of redemptive history he shall be humble, in his main book, *Biblical Theology*. And Jonathan Edwards stressed that he classified the revivalism that stressed the humanistic method and the revival that come out of God Himself, and humility should be revealed in his life for it resulted from God. So true reformed theology occupies these perspectives to understand more broadly and enjoyed abundant world of the truth.

Now we have to review symphonic characters in preaching that happened marvelous revival in the church history through reviewing the sermons of Chrysostom, Augustin, Calvin, Perkins, Baxter, Edward, Vos, Whitefield, Lloyd Jones and Jun Am Yoon Sun Park.

1. The Sermon Analysis of John Chrysostom

Chrysostom who had a nickname as a golden mouth followed the exegetical style of word by word, verse by verse that made by the redemptive historical perspective. His preaching made his congregation to be captive in his the word of God and lead towards living God because of symphonic character.

What points did Chrysostom symphonic character in his preaching?

(1) Sermon Text: I Tim. 1:1

(2) The summary of contents:

1. Paul claimed his apostleship not to reveal his pride, but to teach some truth through it.
- His evidence come out of being called according to the will of God.(Icor.9:16) - (Act13:2)(Act 22:21,27:24)

- The apologetic of his apostlship made the receivers concentrated to the sender.
He made them approched to the sender.
 - What does the command mean? He is our hope.(Ps.114:5, Zch 13:7)
 - The term of “my son in the faith” encourage him.
2. Here does he say the mercy? It is the expression of his affection.
3. Myth is not the Law. The doute destroy the faith. We can get assurence by beleiving.

(4) *Symphonic Evaluation:*

1) Chrysostom’s preaching that includes the category of homily can be classified as a exegetical preaching. His sermon contents were interpreted by a verse by a verse and a word by a word. Even though this style will not be relevent to the contemporary, It was put in the high position because of character of faithul interpretation. It approved that the preacher took the right view of the doctrine of the scripture and the actual experience that tastes the spiritual honey in the Scripture. Simphonic preaching starts at exegesis that pulled some meaning out of some passages for deep experience of the world of truth through communication with the word of God

Just like Agur had learned some proverb, Chrysostom seems to have the apostolic view of the doctrine of the Scripture, those are, the character of purity, the character of authority, the character of the sufficiency and the character of life. The faithful and balanceing life is revealed by understanding the center of the gospel that comes out of the conviction of the word of God. In other word it means to begin with speculation based on the revelaton

2) When he interpreted a verse by a verse of the Scripture he expressed his thought and his emotional elements in fact that get out of the observerance of sermon text. Understanding of congregation has same common place to understading tsermon text. It is possible that the way that a preacher proclaime some truths of the sermon text will be his experience that tasted the truth. Simphonic preaching made a common place that preacher proclaims the truth to the cogregation.

3) Chrysostom interprets a verse by another verse inorder to know that meaning. He admitted the refomed principles that the Scripture shall be interpreted by another Scripture for heis experiential taste of the Scripture. Really when we observed the symbolism and typology in the exposition of the gospel of John, we are surprised at themthat reveolve the abundant meanings

of Christ

4) And he used the style of conversation to help the understanding of his congregation. For making the congregation understood a small word he gave them many cases in the scripture. Symphonic preaching pursues to use the terminology of congregation to understand them.

5) He used the method that suggests the detailed examples in order to prove a big idea. In this context his explanation is very concrete. The preacher who is not interested in the wealth and crown, but in his oxen and his sheep shall be faithful to reveal a small truth.(Proverb 27:23-24) Proclamation is not a ignorant announce, but with persuasion

6) He understands the psychological stream that makes a commonplace with the congregation by asking and answering to the question and interpret them biblically.

7) Though he did not apply the truth abundantly, he always use "we" in order to allure them by using the method that from the general to the special or, from the special to the general. Symphonic preaching is so expository and applicatory

2. The Sermon Analysis of Augustine

When we observe his sermon we find symphonic character easily.

(1) *Sermon title:* The Harvest Truly is Plenteous,"(Lk.10:2)

(2) *Summary:*

1. By the lesson of the Gospel which has just been read, we are reminded to search what that harvest is of which the Lord says, "The harvest truly is great, but the labourers are few

2. Attend then and be it your delight with me to take a view of the husbandry of God and the two harvests in it, the one already past, the other yet to come; the one already past among the people of the Jews, the one yet to come among the peoples of the Gentiles.

3. But here comes in that Paul, and he is sent to the Gentiles.

4. My place accordingly it is, whom with all my unworthiness the Lord hath appointed to be a labourer in His field, to say these things to you, to sow, to plant, to water, yea to dig round about some trees, and to apply the basket of(9) dung; belongeth it to me to do these things faithfully; to

you to receive them faithfully; to the Lord to aid me in my labour, and you in your belief, all of us labouring, but in Him overcoming the world.

5. Let us see then how we must understand what the Lord enjoined on them whom He sent to preach the Gospel, and let us consider in our mind this prepared harvest.

6. Let us give heed to our Lord, our True Example and Succour. Let us prove that He is our Succour

7. What are "the shoes"? The shoes which we use, are the skins of dead beasts, the coverings of our feet. By this then are we bidden to renounce dead works.

8. But what thinkest thou, who dost not choose to understand in what sense these words are used, and who art forced by thy(7) perverse interpretation to slander even the Lord Himself as to the "bags" and "shoes;" what thinkest thou

9. But there is another more recondite meaning in these words which it is not difficult to understand, which respects more particularly myself and all dispensers, and you too who are hearers.

10. For such as these did the Apostle suffer; yet did he not enjoin them so to be. And these do something, or something is done by them; they seek something else, yet they preach the word.

11. Let then such as these, the Apostles of Christ, the preachers of the Gospel, who "salute not by the way," that is, who do not seek or do any other thing, but who in genuine charity preach the Gospel, let them come into the house, and say, "Peace to this house."

(3) Symphonic Evaluation

Augustine sermon was more systematical style than Chrysostom's sermon. The former inclined into the interpretation but the latter into the application of his interpreted truth. The evidence were revealed by using the plurals, sin 11 divisions. Simphonic preaching love that conclusion will be made by the applied truth.

From the beginning he begins with sermon text. It seems to be the theory of Expository Preaching made by Lloyd Jones because the beginning and end of preaching always must come out of Exegesis.

We can find his allegorical interpretation.

3. The sermon Analysis of John Calvin

(1) *Sermon title:* The Mystery of Godliness (ITim.3:16)

(2) *Sermon Example:*

St. Paul exhorted Timothy to behave himself in his office; showing him to what honor God had advanced him, in that he had placed him to govern his house. He showed him also that the office itself was honorable; because the church upholdeth the truth of God in this world, and that there is nothing more precious, or more to be sought after, than to know God, and to worship and serve Him, and be certain of His truth, that we might thereby obtain salvation. All this is kept safe for us: and thus, so great a treasure is committed to our care by means of the church; according to the words of St. Paul. This truth is well worthy to be more highly esteemed than it is.

What a hidden thing is this, and how wonderful a matter; that God was manifest in the flesh, and became man! Does it not so far surpass our understanding, that when we are told of it, we are astonished? Yet not withstanding, we have a full and sufficient proof, that Jesus Christ being made man, and subject to death, is likewise the true God, who made the world, and liveth forever. Of this, His heavenly power beareth us witness. Again, we have other proofs: to wit, He was preached unto the Gentiles; who before were banished from the kingdom of God: and that faith had had its course throughout the whole world, which at that time was shut up among the Jews; and likewise Christ Jesus was lifted up on high, and entered into glory, and sitteth on the right hand of God the Father.

If men despise these things, their unthankfulness shall be condemned: for the very angels have hereby come to the knowledge of that which before they knew not of. For it pleased God to hide the means of our redemption from them, to the end that His goodness might be so much the more wonderful to all creatures: thus we see St. Paul's meaning. He calleth the church of God, the keeper of his truth: he likewise sheweth that this truth is such a treasure, as ought to be highly esteemed by us. And why so? Let us mark the contents of the gospel; God abased Himself in such a manner, that He took upon Himself our flesh; so that we have become His brethren. Who is the Lord of glory, that He should so far humble Himself as to be joined to us, and take upon Him the form of a servant, even to suffer the curse that was due to us? St. Paul comprehendeth all things whatsoever that Jesus Christ received in His person; to wit, that He was subject to all our infirmities, *sin, only excepted*.

It is true that there is no blemish in Him, but all pureness and perfection. Yet so it is, that He became weak as we are, that He might have compassion and help our feebleness; as it is set forth in the epistle to the Hebrews (4:15). He that had no sin suffered the punishment due to us; and was, as it were, accursed of God the Father,

when He offered Himself a sacrifice: that through His means we might be blessed; and that His grace which was hidden from us, might be poured upon us. When we consider these things, have we not occasion to be astonished? Do we consider what a being God is? We can in no wise reach unto His majesty, which containeth all things in itself; which even the angels worship.

What is there in us? If we cast our eyes upon God, and then enter into a comparison, alas! shall we come near this highness which surmounteth the heavens? Nay, rather can we have any acquaintance with it? For there is nothing but rottenness in us; nothing but sin and death. Then let the living God, the well-spring of life, the everlasting glory, and the infinite power, come; and not only approach to us and our miseries, our wretchedness, our frailty, and to this bottomless pit of all iniquity that is in men; let not only the majesty of God come near this, but he joined to it, and made one with it, in the person of our Lord Jesus Christ! What is Jesus Christ? God and man! But how God and man? What difference is there between God and man?

We know that there is nothing at all in our nature but wretchedness and misery; nothing but a bottomless pit of stench and infection; and yet in the person of our Lord Jesus Christ, we see the glory of God who is worshipped by angels, and likewise the weakness of man; and that He is God and man. Is not this a secret and hidden thing, worthy to be set out with words, and likewise enough to ravish our hearts! The very angels could never have thought upon it, as here observed by St. Paul. Seeing it pleased the Holy Ghost to set forth the goodness of God, and show us for how precious a jewel we ought to esteem it, let us beware on our part that we be not unthankful, and have our minds so shut up, that we will not taste of it, if we cannot thoroughly and perfectly understand it.

It is enough for us to have some little knowledge of this subject; each one ought to be content with what light is given him, considering the weakness of our judgment; and looking for the day wherein that which we now see in part, shall be wholly and perfectly revealed to us. Yet notwithstanding, we must employ our minds and studies this way. Why doth St. Paul call this a mystery of faith, that Jesus Christ, who is God everlasting, was manifest in the flesh? It is as much as if he should say, when we are gathered to God, and made one body with the Lord Jesus Christ, we shall behold the end for which we were made; to wit, that we might know that God is joined and made one with us in the person of His Son.

Thus, we must conclude that no man can be a Christian, unless he know this secret which is spoken of by St. Paul. Should we now examine, and ask both men and women whether they know what these words mean, that God was manifest in the

flesh, scarcely one in ten could make so good an answer as would be looked for from a child. And yet we need not marvel at it; for we see what negligence and contempt there is in the greatest part of mankind. We show and teach daily in our sermons, that God took upon Him our nature; but how do men hear them? Who is there that troubleth himself much to read the Scripture? There are very few that attend to these things; every man is occupied with his own business.

If there be one day in the week reserved for religious instruction, when they have spent six days in their own business, they are apt to spend the day which is set apart for worship, in play and pastime; some rove about the fields, others go to the taverns to quaff: and there are undoubtedly at this time as many at the last mentioned place, as are here assembled in the name of God. Therefore, when we see so many shun and flee from this doctrine, can we marvel that there is such a brutishness, that we know not the rudiments of Christianity? We are apt to consider it as a strange language, when men tell us that God was manifest in the flesh.

But this sentence cannot be put out of God's register. We have no faith, if we know not that our Lord Jesus Christ is joined to us, that we may become His members. It seemeth that God would stir us up to think upon this mystery, seeing we are so sleepy and drowsy. We see how the devil stirreth up these old makebates to deny the humanity of Jesus Christ, and His Godhead: and sometimes to confound them both; that we may not perceive two distinct natures in Him: or else to cause us to believe that He is not the man who fulfilled the promises in the law; and consequently descended from the stock of Abraham and David.

Is it indeed the case, that such errors and heresies as were in the church of Christ at the beginning, are set forth in these days? Let us mark well the words that are here used by St. Paul: God was manifest in the flesh. When he calleth Jesus Christ God, he admits this nature which He had before the world was made. It is true, there is but one God, but in this one essence we must comprehend the Father, and a wisdom which cannot be severed from Him, and an everlasting virtue, which always was, and shall forever be in Him.

Thus, Jesus Christ was true God! as He was the wisdom of God before the world was made, and before everlastingness. It is said, He was made manifest in the flesh. By the word *flesh*, St. Paul gives us to understand that He was true man, and took upon Him our nature. By the word *manifest*, He showeth that in Him there were two natures. But we must not think that there is one Jesus Christ which is God, and another Jesus Christ which is man! but we must know Him only as God and man. Let us so distinguish the two natures which are in Him, that we may know that the

Son of God is our brother. God suffereth the old heresies, which in times past troubled the church, to make a stir again in our days, to stir us up to diligence. The devil goeth about to destroy this article of our belief, knowing it to be the main prop and stay of our salvation.

If we have not this knowledge of which St. Paul speaketh, what will become of us? We are all in the bottomless pit of death. There is nothing but death and condemnation in us, until we know that God came down to seek and save us. Until we are thus learned, we are weak and miserable. Therefore, the devil went about doing all in his power to abolish this knowledge, to mar it, and mix it with lies, that he might utterly bring it to nought. When we see such a majesty in God, how dare we presume to come nigh Him, seeing we are full of misery! We must have recourse to this *link* of God's majesty, and the state of man's nature together.

Do what we can, we shall never have any hope, or be able to lay hold of the bounty and goodness of God, to return to Him, and call upon Him, until we know the majesty of God that is in Jesus Christ; and likewise the weakness of man's nature, which He hath received of us. We are utterly cast off from the kingdom of heaven, the gate is shut against us, so that we cannot enter therein. The devil hath bestowed all his art to pervert this doctrine; seeing that our salvation is grounded thereon. We should therefore be so much the more confirmed and strengthened in it; that we may never be shaken, but stand steadfast in the faith, which is contained in the gospel.

First of all we have this to note, that we shall never know Jesus Christ to be our Savior, until we know that He was God from everlasting. That which was written of Him by Jeremiah the prophet, must needs be fulfilled: "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord" (Jer. 9:24). St. Paul sheweth that this must be applied to the person of our Lord Jesus Christ: and thereupon he protesteth that he made no account of any doctrine or knowledge, only to know Jesus Christ.

Again, how is it possible for us to have our life in Him, unless He be our God, and we be maintained and preserved by His virtue? How can we put our trust in Him? For it is written. "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. 17:5). Again, how can we be preserved from death except by God's infinite power? Even if Scripture bore no witness to the Deity of Jesus Christ, it is impossible for us to know Him as our Savior, unless we admit that He possesses the whole majesty of God; unless we acknowledge Him to be the true God; because He is the wisdom of the Father whereby the world was made, preserved, and kept in being. Therefore let us be thoroughly resolved in this point, whenever we speak of

Jesus Christ, that we lift our thoughts on high, and worship this majesty which He had from everlasting, and this infinite essence which He enjoyed before He clothed himself in humanity.

Christ was made manifest in the flesh: that is to say, became man; like unto us in all things, sin only excepted (Heb. 4:15). Where he saith, sin only excepted, he meaneth that our Lord Jesus was without fault or blemish. Yet notwithstanding. He refused not to bear our sins: He took this burden upon Himself, that we through His grace might be disburdened. We cannot know Jesus Christ to be a mediator between God and man, unless we behold Him as man. When St. Paul would embolden us to call upon God in the name of our Lord Jesus Christ, he expressly calleth Him man.

St. Paul saith, "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Under this consideration, we may in His name, and by His means come familiarly to God, knowing that we are His brethren, and He the Son of God. Seeing there is nothing but sin in mankind, we must also find righteousness and life in our flesh. Therefore if Christ has not truly become our brother, if He has not been made man like unto us, in what condition are we? Let us now consider His life and passion.

It is said (speaking of Christ), "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself" (Heb. 9:26). And why so? St. Paul sheweth us the reason in Romans 5:18. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." If we know not this, that the sin which was committed in our nature, was repaired in the self-same nature, in what situation are we? Upon what foundation can we stay ourselves? Therefore, the death of our Lord Jesus Christ could not profit us one whit, unless He had been made man, like unto us.

Again, if Jesus Christ were only God, could we have any certainty or pledge in His resurrection, that we should one day rise again? It is true that the Son of God rose again; when we hear it said, that the Son of God took upon Him a body like unto ours, came of the stock of David, that He is risen again (seeing our nature is of itself corruptible), and is lifted up on high unto glory, in the person of our Lord Jesus Christ, "we are made to sit together in heavenly places in Christ Jesus" (Eph. 2:6). Therefore, those that went about to bring to nought man's nature, in the person of the Son of God, are to be the more detested. For the devil raised up in old times some individuals who declared that Jesus Christ appeared in the shape of man, but

had not man's true nature: thereby endeavoring to abolish God's mercy towards us, and utterly destroy our faith.

Others have imagined that He brought a body with Him from heaven; as though He partook not of our nature. It has been declared, that Jesus Christ had a body from everlasting; composed of four elements: that the Godhead was at that time in a visible shape, and that whenever the angels appeared, it was His body. What madness it is to make such an alchemy, to frame a body for the Son of God! What shall we do with that passage which saith, "He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16,17).

It is said. He took upon Him our flesh, and became our brother. Yea, and that He was made like unto us, that He might have pity upon us, and help our infirmities. He was made the seed of David, that He might be known as the Redeemer that was promised, whom the fathers looked for from all ages. Let us remember that it is written, the Son of God appeared in the flesh; that is. He became very man, and made us one with Himself; so that we may now call God our Father. And why so? Because we are of the body of His only Son. But how are we of His body? Because He was pleased to join Himself to us, that we might be partakers of His substance.

Hereby we see that it is not a vain speculation, when men tell us that Jesus Christ put on our flesh: for hither we must come, if we will have a true knowledge of faith. It is impossible for us to trust in Him aright, unless we understand His manhood: we must also know His majesty, before we can trust in Him for salvation. We must know moreover that Jesus Christ is God and *man*, and likewise that He is but one person.

Here again the devil tries to stir up the coals of strife, by perverting or disguising the doctrine which St. Paul teaches us. For there have been heretics who have endeavored to maintain that the majesty and Godhead of Jesus Christ, His heavenly essence, was forthwith changed into flesh and manhood. Thus did some say, with many other cursed blasphemies, that Jesus Christ was made man. What will follow hereupon? God must forego His nature, and His spiritual essence must be turned into flesh. They go on further and say Jesus Christ is no more man, but His flesh has become God.

These are marvelous alchemists, to make so many new natures of Jesus Christ. Thus the devil raised up such dreamers in old times to trouble the faith of the church; who are now renewed in our time. Therefore, let us mark well what St. Paul teaches

us in this place; for he giveth us good armor, that we may defend ourselves against such errors. If we would behold Jesus Christ in His true character, let us view in Him this heavenly glory, which He had from everlasting: and then let us come to His manhood, which has been described heretofore; that we may distinguish His two natures. This is necessary to nourish our faith.

If we seek life in Jesus Christ, we must understand that He hath the whole Godhead in Him; for it is written, "For with thee is the foundation of life: in thy light shall we see light" (Psa. 36:9). If we would be maintained against the devil, and withstand the temptations of our enemies, we must know that Jesus Christ is God. To be short, if we would put our whole trust and confidence in Him, we must know that He possesses all power; which He could not have, unless He were God. Who is He that hath all power? It is He that became feeble and weak; the Son of the virgin Mary; He that was subject to death; He that bore our sins: He it is, that is the wellspring of life.

We have two eyes in our head, each performing its office: but when we look steadfastly upon a thing, our sight, which is separate of itself, is joined together, and becometh one; and is wholly occupied in beholding that which is set before us: even so are there two diverse natures in Jesus Christ. Is there anything in the world more different than the body and soul of man? His soul is an invisible spirit that cannot be seen or touched; which hath none of these fleshly passions. The body is a corruptible lump, subject to rottenness; a visible thing which can be touched: the body has its properties, which are entirely different from that of the soul. And thus we ask, what is man? A creature, formed of *body* and *soul*.

If God used such a workmanship in us, when He made us of two diverse natures, why should we think it strange, that He used a far greater miracle in Jesus Christ? St. Paul uses these words, *was manifest*, that we may distinguish His Godhead from His manhood; that we may receive Him, as God manifest in the flesh; that is to say. Him, who is truly God, and yet hath made Himself one with us: therefore we are the children of God; He being our justification, we are delivered from the burden of our sins. Seeing He hath cleansed us from all our misery, we have perfect riches in Him; in short, seeing He submitted Himself to death, we are now sure of life.

St. Paul addeth, "He was justified in the spirit." The word *justified* is oftentimes used in Scripture, for *approved*. When it is said. He was justified, it is not that He became just, it is not that He was acquitted by men, as though they were His judges, and He bound to give them an account: no, no; there is no such thing; but it is when the glory is given Him which He deserveth, and we confess Him to be what indeed He really is. It is said, the gospel is justified when men receive it obediently, and

through faith submit themselves to the doctrine that God teacheth: so in this place, it is said, Jesus Christ was justified in spirit.

We must not content ourselves by looking at the bodily presence of Jesus Christ, which was visible, but we must look higher. St. John says God was made flesh; or the Word of God, which is the same. The Word of God, which was God before the creation of the world, was made flesh; that is, was united to our nature; so that the Son of the virgin Mary, is God; yea, the everlasting God! His infinite power was there manifested; which is a sure witness that He is the true God! St. Paul saith, Jesus Christ our Lord was made of the seed of David; he likewise adds, He was declared to be the Son of God (Rom. 1).

It is not enough for us to behold Him with our natural eyes; for in this case, we should rise no higher than man: but when we see, that by miracles and mighty works, He showeth Himself to be the Son of God, it is a seal and proof, that in abasing Himself, He did not leave off His heavenly majesty! Therefore, we may come to Him as our brother: and at the same time worship Him as the everlasting God; by whom we were made, and by whom we are preserved.

Were it not for this, we could have no church; were it not for this, we could have no religion; were it not for this, we could have no salvation. It would be better for us to be brute beasts, without reason and understanding, than to be destitute of this knowledge: to wit, that Jesus came and joined His Godhead with our nature; which was so wretched and miserable. St. Paul declares this to be a mystery; that we may not come to it proudly and arrogantly, as many do who wish to be thought wise; this has caused many heresies to spring up. And indeed, pride hath always been the mother of heresies.

When we hear this word, *mystery*, let us remember two things; first, that we learn to keep under our senses, and flatter not ourselves that we have sufficient knowledge and ability to comprehend so vast a matter. In the second place, let us learn to climb up beyond ourselves, and reverence that majesty which passeth our understanding. We must not be sluggish nor drowsy; but think upon this doctrine, and endeavor to become instruction therein. When we have acquired some little knowledge thereof, we should strive to profit thereby, all the days of our life.

When we become possessed of this knowledge, that the Son of God is joined to us, we should cast our eyes upon that which is so highly set forth in Him; that is, the virtue and power of the Holy Ghost. So then, Jesus Christ did not only appear as man, but showed indeed that He was Almighty God as all the fulness of the Godhead dwelt in Him. If we once know this, we may well perceive that it is not without

cause that St. Paul saith, all the treasures of wisdom are hidden in our Lord Jesus Christ.

When we have once laid hold on the promises of this Mediator, we shall know the height and depth, the length and breadth, yea, and whatsoever is necessary for our salvation: so that we may stay our faith upon Him, as upon the only true God; and likewise behold Him as our brother; who hath not only come near to us, but hath united and joined Himself to us in such a manner, that He hath become the same substance. If we have come to this, let us know that we have arrived to the perfection of wisdom, which is spoken of by St. Paul in another place; that we may fully rejoice in the goodness of God; for it hath pleased Him to lighten us with the brightness of His gospel, and to draw us into His heavenly kingdom.

(3) *Simphonic Evaluation*

THL Parker wrote his book, *Calvin's Preaching*, he offered us the foundation of qualification that a preacher was established on as followings:

- 1) The preacher has to have the preacher's own view of Scripture.
- 2) The preacher has to be one who believes in and trusts Holy Scripture.
- 3) The preacher has to be to receive without exception everything contained in Holy Scripture even what his reason tells him to reject.
- 4) The preacher has to possess the single minded, single hearted adherence to Scripture.

4. the Sermon Anarysis of William Perkins

Even though it is hard to evaluate the sermon of William Perkins who is called for the Father of Puritanism for our insight of preaching, we can observe his commentary on a verse that edited his sermon into the commentary for the dangerous situation of his time and evaluate his sermon indirectly.

(1) *Sermon title*: commentary on Matthew 5:3

(2) *Sermon contents*:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matthew 5:3

Here is Christ's first rule concerning happiness; wherein observe two points: first, the parties blessed: *the poor in spirit*; secondly, wherein this blessedness consists:

for theirs is the kingdom of heaven. Before we come to these parts severally, note in a word the form of speech here used. They that are led by human reason will rather say, *Blessed are the rich, for theirs are the kingdoms of the world.* But Christ here speaks the flat contrary; saying, *Blessed are the poor, for theirs is the kingdom of heaven,* which is infinitely better than all the kingdoms of the world. Whereby we may see that the wisdom of this world is foolishness with God; and the ordinary conceit of man, flat opposite to the saving doctrine taught by Christ.

I. Blessed are the poor in spirit.

The word translated *poor*, doth properly signify a beggar, one that hath no outward necessities but by gift from others; but here it is more largely taken, not only betokening those that want outward riches (for St Luke opposeth these poor to the rich in this world (Luke 6:20,24)), but also those that are in any way miserable, wanting inward or outward comfort; and such an one was Lazarus, that lay begging at Dives gates (Luke 16:20,21). What is meant by poor in spirit is plainly expounded (Isa. 66:2), where the Lord saith, *I will look to him that is poor, and of a contrite spirit, and that trembleth at my words.* Christ's meaning then is this: that those poor are blessed, who by means of their distress, through want of outward comforts, are brought to see their sins and their miseries thereby; so at finding no goodness in their hearts, they despair in themselves, and fly wholly to the mercy of God in Christ for grace and comfort, as Lazarus did to Dives gate for outward relief.

1. Seeing Christ doth thus set out the *person* that is truly blessed, let us see whether we be in the number of these poor ones. Indeed we have many poor amongst us; some that by excess and riot have spent their substance, and others that through idleness increase their want; as the wandering beggars, a sinful and disordered people, who join themselves to no church. But none of these can by their poverty make just claim to true felicity. The blessed poor are poor in spirit; and this poverty we must find in our hearts, if we would know ourselves to be truly happy. But after trial, this will be found much wanting; for first, if men live outwardly civil, and keep themselves from gross sins, this thought of pride takes place in their hearts: that they are righteous, and they persuade themselves, with the young man in the gospel (Matt. 19:20), that they can keep God's commandments. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieved; yea, their souls are full of sorrow; but for spiritual wants, as blindness of mind, hardness of heart, unbelief and disobedience, their hearts are never touched. Now whence comes this but from that pride of heart whereby they bless themselves in their estate, and think all is well with them in respect of their souls? So that true it is that poverty of spirit is hard to be found. We therefore must search ourselves, and labour to feel our spiritual wants; and look how Lazarus lay for his body at Dives' gates; so must we lie at God's mercy gate in Christ, for our souls; abandoning this

pride of heart, and acknowledging that there is no goodness in us of ourselves; for the strait gate of heaven cannot receive a swelling heart that is puffed up with pride. And to induce us unto this good duty, let us consider the gracious promises made to them that be poor in spirit; they are called God's poor (Psa. 72:2); He thinketh upon them (Psa. 40:17); though heaven be God's throne and the earth His footstool, yet wil He look to him that is poor and of a contrite spirit (Isa. 66:2); yea, the Lord will dwell with him that is of a contrite and broken heart (Isa. 57:15); Christ came to preach the glad tidings of the gospel to the poor (Luke 4:18); yea, the Lord filleth the hungry (that is, the poor and hungry soul) with good things, but the rich he sends empty away (Luke 1:53). Let these and many such favours with God which they enjoy, provoke us to become poor in spirit.

2. Secondly, are the blessed those that be poor in spirit? Then here all poor and wretched persons in the world may learn to make good use of their wants and distresses. They must consider them as the hand of God upon them, and thereby be led to the view of their sins; and by the consideration of their sins, be brought to see their misery in themselves, the true ground of this spiritual poverty. Now, when they are once poor in spirit, they are in a blessed state in the judgment of Christ. If a man bleed dangerously at the nose, the best way to save his life is to let him bleed elsewhere, and so turn the course of the blood another way; even so, when a man is oppressed with worldly calamities, he cannot find any comfort in them, for in themselves they are God's curses; yet if thereby he can be brought to see his spiritual poverty, then of curses they become blessings unto him; and therefore when we are in any distress, we must not only fix our eyes upon the outward cross, but by means of that, labour to see the poverty of our souls; and so will the cross lead us to happiness.

3. Thirdly, they that abound with worldly wealth, must hereby learn to become poor if they will be saved; poor, I say, not in goods, but in spirit. This indeed is hard to flesh and blood, for naturally every rich man blesseth himself in his outward estate, and persuades himself that God loves him, because He gives him wealth; but such conceits must he strive against, and learn of God to rejoice in this: *that he is made low* (James 1:10).

4. Fourthly, on this saying of Christ, that the poor are blessed, the popish teachers (observing the word translated *poor* to betoken outward poverty) go about to build their vow of voluntary poverty, whereby men renouncing their wealth and possessions of this world, do betake themselves to some monastery, there to live a poor solitary life. But their voluntary poverty will not agree with this text; for Christ's poor here pronounced blessed, are such, as by reason of their poverty, are miserable and wretched, wanting outward comforts, as we shewed out of Luke

(Luke 6:20,24), where Christ opposeth them to the rich, who abound with all worldly delights. But to undergo the popish vow of voluntary poverty, is no estate of misery or distress; for who do live in greater ease, or enjoy more freedom from the crosses and vexations of this life, than their begging friars? Again, if their vowed poverty had any ground in this text, then Christ should pronounce such poor blessed, as made themselves poor; but that He doth not, for then in the next verse he should pronounce such mourners blessed as voluntarily cause themselves to mourn; for that verse dependeth on this as a more full explanation of this first rule. But no man will say that they that mourn without a cause are there called blessed; and therefore popish vowed poverty hath no ground on this place. And thus much of the persons.

II. Wherein the blessedness of these poor consists: namely, in having a right to the kingdom of heaven: *for theirs is the kingdom of heaven*. By *kingdom of heaven* (for the better conceiving of this blessedness) we must understand a state or condition of man, whereby he is in God's favour, and hath fellowship with God. The truth of this description is evident by the tenor of the New Testament. Now the estate of man is called a *kingdom*, because herein God rules as king, and man obeys as God's subject; for no man can be in God's favour, nor enjoy His fellowship unless God be his King, ruling in his heart by His Word and Spirit, and he God's subject resigning himself to be ruled by Him; for this happy estate consists in God's gracious ruling of man, and man's holy subjection unto God. Indeed few do see any great happiness in this estate; but the truth is, man's whole felicity stands herein; *The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost* (Rom. 14:17). Here the apostle teacheth us three things: namely, that when God's Spirit rules in a man's heart, then first, he is justified, there is righteousness; secondly, he hath peace with God, even that peace of conscience which passeth all understanding; thirdly, the joy of the Holy Ghost, which is an unspeakable comfort, passing all worldly joy whatsoever. And these three do notably set out the state of a happy man; which will yet more plainly appear by their contraries in Judas, who being a wretched sinner, unrighteously betrayed his master, and thereupon fell into the misery of a guilty accusing conscience, which was the cause of his desperate death, and also that his body burst asunder and his bowels gushed out. Now if an evil conscience be so fearful, then how blessed an estate is the peace and joy of a good conscience, which a man then hath when God by His Word and Spirit ruleth in his heart? Again, this estate is called the *kingdom of heaven* because that man in whom Christ ruleth by His Word and Spirit, is already himself in heaven, though in body he be yet on earth; for heaven is like a city with two gates, through both which a man must pass before he can obtain the full joys thereof. Now as soon as God by His Word and Spirit rules in any man's heart, he is already entered the state of

grace, which is the first gate; the other remains to be passed through at the time of death, which is the gate of glory, and then he is in full possession.

1. Doth true happiness consist in this estate where Christ ruleth and man obeys? Then here behold the error of all philosophers and wise men of this world touching happiness; for some have placed it in pleasure, some in wealth, and others in civil virtues, and some in all of these. But the truth is, it stands in none of these. A natural man may have all of these and yet be condemned; for the civil virtues of the heathen were in them but glorious sins. Our Saviour Christ hath here revealed more unto us than all the wise men of the world did ever know; and hereby we have just occasion to magnify the books of Scripture far above all human writings, because they do fully set out unto us the nature and estate of true felicity, which no human work could ever do. We must therefore account of them, not as the word of man, but of the ever-living God; yea, this must persuade us to maintain the books of Scripture against all devilish atheists that deny the same to be the Word of God.

2. Secondly, hereby we are taught, from the bottom of our hearts, to make that petition for ourselves, which Christ teacheth in His holy prayer: namely, that He would *let His kingdom come* (Matt. 6:10), that is, not suffer sin, Satan or the world to reign in us, but by His Word and Spirit to rule in our hearts, giving us grace to be guided thereby in all our ways. We affect nothing more than happiness, and therefore we must oftentimes most seriously make this request to God, preferring this estate with God before all pleasures and happiness in this world, and use all good means to feel in our hearts the power of Christ's kingdom.

3. Thirdly, this should move us to hear God's Word with all fear and reverence; for by this means the kingdom of Christ is erected in us; when the Word of Christ takes place in our hearts by faith, and brings forth in our lives the fruits of righteousness and true repentance, then we may truly say, the kingdom of heaven is in us.

4. Lastly, Christ ascribing this happy title of His heavenly kingdom to them that be poor and of a contrite heart, doth herein minister a sovereign remedy against all temptations, from outward poverty and distress. Doubtless poverty is a grievous cross, not only in regards of the want of bodily comforts; but especially because of that contempt and reproach which in this world doth hang upon it; whereupon many do esteem their poverty as a sign of God's wrath against them, and thereby take occasion to despair, thinking the kingdom of darkness belongeth unto them. But here consider you poor, this sentence of Christ, where He plainly teacheth that if a man in outward distress can be brought to feel his spiritual poverty, and the wretchedness of his soul, by reason of his sins; then he is so far from having just cause to despair of God's favour by reason of his poverty, that on the contrary, he

may gather to his soul a most comfortable assurance, from the mouth of Him that cannot lie, that the kingdom of heaven belongs unto him.

(2) Symphonic Evaluation

1) The theory of Perkin's preaching was written in his book, *The Arts of Prophesying*. Dr. Joseph Pipa who had served as a director of the program of the Doctor of Ministry in Westminster Theological Seminary and now as the president of Greenville Theological Seminary claimed that *the Arts of Prophesying* is the first philosophy of Puritan preaching and the foundation of new reformed homiletic in his dissertation of PH D. "*Wiliam Perkins and The development of puritan preaching*"

The principle of Perkins reveals his thory of preaching as followings;

- 1) To read the text distinctly out of the canonical scriptures.
- 2) To give the sense and understanding of it being read, by the scripture itself.
- 3) To collect a few and profitable points of doctrine out of the natural sense.
- 4) To apply, if have the gift, the doctrines rightly collected to the life and manners of men in simple and plain speech.

Reviewing the above treatise and his book, we can find symphonic characters as followings;

- 1) it is systematical. His logic of the sermon theme was very systematical. And his preaching moves from the general to the specific progsrively.
- 2) It is to proclaim the truth out of speculation based on the Scripture. To believe ths scripture as the highest authority is proved by his conviction put on last authority. He preached the word of God that comes not by eisgesis but by exegesis.
- 3) His explanation is very clear. Symphonic preaching admits various elements and reveals the Christ-centered preaching that was based on the scripture.

2) Furthumore the direction for preaching that was rooted on the Westminster Confession reveals symphonic character hymonized any tension between interpretation andapplication as followings;

[1] Preaching of the word is one of the greatest, and most excellent works belong to the ministry of the gospel. I may have himself, and those that hear him.

[2] Preaching is the ministry that the ordained pastor executes. He is in some good measure gifted for so weighty a service, by his skill in the original language, and in such arts and science as are handmaids unto divinity; by his knowledge in

the whole body of thelogy, but most of all in the holy scripture, having his senses and heart exercised in them above the common sort of believers. And he by the illustration of God's Spirit, and other gifts of edification, which (together with reading and studying of the word, he ought to seek by prayer and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him.

[3] General styles of preaching

- (1) The subject of his sermon is to be some text of Scripture.
- (2) Let the introduction to the text be brief and perspicuous, drawn from the text itself. Or context or some parallel place, or general sentence of scripture.
- (3) If the text be long, let him give a brief sum of it, if short, a paraphrase thereof, if need be; in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrines which he is to raise from it.
- (4) In analysing and dividing his text, he is to regard more the order of matter than of words; neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art.
- (5) In raising doctrines from the text, his care ought to be
 - 1) That the matter be the truth of God.
 - 2) It be a truth contained in or grounded on that text.
 - 3) He chiefly insists upon those doctrines which are principally intended, and make most for the edification of hearers.
- (6) The doctrine is to be expressed in plain terms.
- (7) The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations of what kind soever, ought to be full of light, and such as many convey the truth into the hearer's heart with spiritual delight.
- (8) If any doubt obvious from scripture reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it.
- (9) He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers.
- (10) In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrines, he may confirm it by a few firm arguments from the text in hand, and other places of scripture, or from the nature of that common place in divinity, whereof that truth is a branch.
- (11) In confutation of false doctrines, he is neither to raise an old heresy from the past, nor mention a blasphemous opinion unnecessarily.
- (12) In exhorting to duties, he is, as he seeth cause, to teach also means that help to the performance of them.
- (13) In dehortation, reprehension, and public admonition, let him, as there shall

be cause, not only discover the nature and greatness of the sin, with the misery attending.

(14) In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

(15) It is also sometimes requisite to give some note of trial, whereby the hearers may be able to examine themselves whether they have attained those graces, and performed those duties.

(16) The attitudes of preaching.

1) Painfully

2) Plainly

3) Faithfully

4) Wisely

5) Gravely

6) With living affection

7) As taught of God, and persuaded in his own heart, that all that he teaches is the truth of Christ.

As we examine the standards of puritan preaching, preaching has strong symphonic character harmonizing with applicatory elements flowing from biblical interpretation naturally.

5. Sermon Analysis of Richard Baxter

After Calvin the reformed theology and thought had been blossomed by the England puritans and spread to the all the world. Puritanism was the flower and fruit of the reformation that the reformed preachers had escaped to the academy of Geneva for the hand of the persecution of the blooded Mary and learned and transplanted the reformed thought taught by John Calvin. In the another reformed preachers escaped to the Dutch and build the second reformation movement in there. William Perkins, John Owen, Thomas Goodwin, Richard Sibbs and Richard Baxter had worked in that time. So a certain likes to compare John Owen's theological thought to the Fall Niagara and Richard Baxter to Grand Canyon because of their grand and deep understanding the biblical truths. Among them Baxter who was called for the apostle of puritans wanted to serve only one church in his life and to go in the Kidderminster until his final ministry. After he went to that village that was filled of the unbeliefs they all were changed by his reformed truth. His works that consisted of four volumes published by Soli Deo Gloria proves his sincerity ministry executed before God

Reviewing one of his sermons, we can find easily that his preaching has lots of

symphonic characters. Let's examine the contents and let's evaluate it.

(1) Theme: It is a part of application of his sermon that consisted of "the proving marks of life to pleasing God" the sermon that consisted of interpretation, application, argumentation and answer was made by the plain style of puritan.

Only the application was allotted by many pages in a book. Here I will treat only the part of application

(2) Sermon Example: The following contents are the summary of his sermon of *Directions for a Peaceful Death*

Intoduction: Comfort is not desirable only as it pleases us, but also as it strengthens us, and helps us in our greatest duties. And when is it more needful than in sickness, and the approach of death? I shall therefore add such directions as are necessary to make our departure comfortable or peaceful at the least, as well as safe.

Direct. I. Because I would make this treatise no longer than I must; in order to overcome the fears of death, and get a cheerful willingness to die, I desire the sick to read over those twenty considerations, and the following directions, which I have laid down in my book of "Self-Denial." And when the fears of death are overcome, the great impediment of their comfort is removed.

Direct. II. Misunderstand not sickness, as if it were a greater evil than it is; but observe how great a mercy it is, that death has so suitable a harbinger or forerunner: that God should do so much before he takes us hence, to wean us from the world, and make us willing to be gone; that the unwilling flesh has the help of pain; and that the senses and appetite languish and decay, which did draw the mind to earthly things: and that we have so loud a call, and so great a help to true repentance and serious preparation!

Direct. III. Remember whose messenger sickness is, and who it is that calls you to die.

Direct. IV. Look by faith to your dying, buried, risen, ascended, glorified Lord. Nothing will more powerfully overcome both the poison and the fears of death, than the believing thoughts of him that has triumphed over it.

Direct. V. Choose out some promises most suitable to your condition, and roll them over and over in your mind, and feed and live on them by faith.

Direct. VI. Look up to God, who is the glory of heaven, and the light, and life, and joy of souls, and believe that you are going to see his face, and to live in the perfect, everlasting fruition of his fullest love among the glorified.

Direct. VII. Look up to the blessed society of angels and saints with Christ, and remember their blessedness and joy, and that you also belong to the same society, and are going to be numbered with them.

Direct. VIII. That sickness and death may be comfortable to you, as your passage to eternity, take notice of the seal and earnest of God, even the Spirit of grace which he has put into your heart.

Direct. IX. Look also to the testimony of a holy life, since grace has employed you in seeking after the heavenly inheritance.

Direct. X. When you see any of this evidence of your interest in Christ appeal to him to acquit you from all the sin that can be charged on you; for all that believe in him are justified from all things, from which they could not be justified by the law of Moses

Direct. XI. Look back upon all the mercies of your lives, and think whence they came and what they signify. Love tokens are to draw your hearts to him that sent them; these are dropped from heaven, to entice you thither!

Direct. XII. Remember (if you have attained to a declining age) what a competent time you have had already in the world. If you are grieved that you are mortal, you might on that account have grieved all your days; but if it be only that you die so soon, if you have lived well, you have lived long

Direct. XIII. Remember that all mankind are mortal, and you are to go no other way than all that ever came into the world have gone before you (except Enoch and Elias).

Direct. XIV. Remember both how vile your body is, and how great an enemy it has proved to your soul; and then you will the more patiently bear its dissolution.

Direct. XV. Remember what a world it is that you are to leave, and compare it with that which you are going to; and compare the life which is near an end, with that which you are next to enter upon.

Direct. XVI. Settle your estates early, that worldly matters may not distract or discompose you. And if God has endowed you with riches, dispose of a due proportion to such pious or charitable uses, in which they may be most serviceable to him that gave them you.

Direct. XVII. If it may be, get some able, faithful guide and comforter to be with you in your sickness, to counsel you, and resolve your doubts, and pray with you, and discourse of heavenly things, when you are disabled by weakness for such exercises yourselves

Direct. XVIII. Be fortified against all the temptations of Satan by which he uses to assault men in their extremity: stand it out in the last conflict, and the crown is yours.

(3) Symphonic Evaluation

His preaching has three features as followings;

(1) Because Baxter understood very deeply both the meaning of sermon text and the need of his congregation he can afford the symphonic preaching that hamonized of the interpreted elements and the applicatory elements with detailed directions. It is impossible to improve from the thought to the theory and from the theory to the doctrine without posessing some insight in the Holy Spirit. Baxter can afford the detaied directions for the life for he knew the symphonic characters melted in the text and in his congregation.

(2) He began with chooing a verse out of sermon text and explaining it and apppling them to his congregation. It is the preaching that the relevence of truth is so strong. He did not fall down the seat of unappriciate application, as a person blessed with the loud voice in the early morning. This insight came out of much meditation of the text.

(3) The preaching that possessed the symphonic character that includes the verisity is able to incline to be so complexable and philosophical, but his preaching has simplicity that made the congregation followed the directions heartedly. And he was dilligsant to respect a verse and to interprete it so much. The symphonic preaching come out of the heart loving the revelation in order to explaine a verse biblically.

6. The Sermon Analysis of Jonathan Edward

(1) *Sermon Title: Sinners in the Hands of an Angry God*

(2) *Sermon Text: Deuteronomy 32:35*

(3) *Sermon Example: Enfield, Connecticut July 8, 1741*

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them, remained (as vers 28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses next preceding the text. -- The expression I have chosen for my text, **their foot shall slide in due time**, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to **destruction**; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is

expressed, Psalm 72:18. *"Surely thou didst set them in slippery places; thou castedst them down into destruction."*

2. It implies, that they were always exposed to **sudden unexpected** destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning: Which is also expressed in Psalm 73:18,19. *"Surely thou didst set them in slippery places; thou castedst them down into destruction: How are they brought into desolation as in a moment!"*

3. Another thing implied is, that they are liable to fall **of themselves**, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.

4. That the reason why they are not fallen already and do not fall now is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, **their foot shall slide**. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this. -- "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God." -- By the **mere** pleasure of God, I mean his **sovereign** pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment. -- The truth of this observation may appear by the following considerations.

1. There is no want of **power** in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands. -- He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defence from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we

should think to stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They **deserve** to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "*Cut it down, why cumbereth it the ground?*" Luke 13:7. The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

3. They are already under a sentence of **condemnation** to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18. "*He that believeth not is condemned already.*" So that every unconverted man properly belongs to hell; that is his place; from thence he is, John 8:23. "*Ye are from beneath:*" And thither he is bound; it is the place that justice, and God's word, and the sentence of his unchangeable law assign to him.

4. They are now the objects of that very same **anger** and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God bums against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the fumace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them.

5. The **devil** stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The scripture represents them as his goods, Luke 11:12. The devils watch them; they are ever by them at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The

old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish **principles** reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in scripture compared to the troubled sea, Isa. 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "*Hitherto shalt thou come, but no further;*" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so if sin was not restrained, it would immediately turn the soul into fiery oven, or a furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows this is no evidence, that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear, that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to his power and determination, that it does not depend at all the less on the mere will of God,

whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liableness to early and unexpected death: but how is it in fact? Eccles. 2:16. "*How dieth the wise man? even as the fool.*"

9. All wicked men's pains and **contrivande** which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of misery: we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself -- I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief -- Death outwitted me: God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, Peace and safety, then sudden destruction came upon me."

10. God has laid himself under no **obligation**, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal

life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

Application

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. -- That world of misery, that take of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere

pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never bom again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety: now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great fumace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that

you ever have done, nothing that you can do, to induce God to spare you one moment. -- And consider here more particularly,

1. **Whose** wrath it is: it is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Prov. 20:2. "*The fear of a king is as the roaring of a lion: Whoso provoketh him to anger, sinneth against his own soul.*" The subject that very much enrages an arbitrary prince, is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble, despicable worms of the dust, in comparison of the great and almighty Creator and King of heaven and earth. It is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater. Luke 12:4,5. "*And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him.*"
2. It is the **fierceness** of his wrath that you are exposed to. We often read of the fury of God; as in Isa. 59:18. "*According to their deeds, accordingly he will repay fury to his adversaries.*" So Isa. 66:15. "*For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*" And in many other places. So, Rev. 19:15, we read of "*the wine press of the fierceness and wrath of Almighty God.*" The words are exceeding terrible. If it had only been said, "*the wrath of God,*" the words would have implied that which is infinitely dreadful: but it is "*the fierceness and wrath of God.*" The fury of God! the fierceness of Jehovah! Oh, how dreadful that must be! Who can utter or conceive what such expressions carry in them! But it is also "*the fierceness and wrath of **almighty** God.*" As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh! then, what will be the consequence! What will become of the poor worms that shall suffer it! Whose hands can be strong? And whose heart can endure? To what a dreadful, inexpressible,

inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies, that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so fastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the executions of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall **not suffer beyond what strict justice requires**. Nothing shall be withheld, because it is so hard for you to bear. Ezek. 8:18. *"Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet I will not hear them."* Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But when once the day of mercy is past, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but to be filled full of wrath. God will be so far from pitying you when you cry to him, that it is said he will only *"laugh and mock,"* Prov. 1:25,26,&c.

How awful are those words, Isa. 63:3, which are the words of the great God. *"I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."* It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz. contempt, and hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favour, that instead of that, he will only tread you under foot. And though he will know that you cannot bear the weight of omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt: no place shall be thought fit for you, but under his feet to be trodden down as the mire of the streets.

3. The **misery** you are exposed to is that which God will inflict to that end, that he might show what that wrath of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that would provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshach, and Abednego; and accordingly gave orders that the burning fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it. But the great God is also willing to show his wrath, and magnify his awful majesty and mighty power in the extreme sufferings of his enemies. Rom. 9:22. *"What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"* And seeing this is his design, and what he has determined, even to show how terrible the unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. Isa. 33:12-14. *"And the people shall be as the burnings of lime, as thorns cut up shall they be burnt in the fire. Hear ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites,"* &c.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness of the omnipotent God shall be magnified upon you, in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. Isa. 66:23,24. *"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."*

4. It is **everlasting** wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward, you shall see a long for ever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: For "*who knows the power of God's anger?*"

How dreadful is the state of those that are daily and hourly in the danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been bom again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell? And it would be a wonder, if some that are now present should not be in hell in a very short time, even before this year is out. And it would be no wonder if some persons, that now sit here, in some seats of this meeting-house, in health, quiet and secure, should be there before tomorrow morning. Those of you that finally continue in a natural condition, that shall keep out of hell longest will be there in a little time! your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living and in the house of God, and have an opportunity to obtain

salvation. What would not those poor damned hopeless souls give for one day's opportunity such as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are now in a happy state, with their hearts filled with love to him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Suffield, where they are flocking from day to day to Christ?

Are there not many here who have lived long in the world, and are not to this day born again? and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? Oh, sirs, your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart is extremely great. Do you not see how generaity persons of your years are passed over and left, in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves, and awake thoroughly out of sleep. You cannot bear the fierceness and wrath of the infinite God. -- And you, young men, and young women, will you neglect this precious season which you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness. -- And you, children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many other children in the land are converted, and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of such great favour to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases

apace at such a day as this, if they neglect their souls; and never was there so great danger of such persons being given up to hardness of heart and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the greater part of adult persons that ever shall be saved, will be brought in now in a little time, and that it will be as it was on the great out-pouring of the Spirit upon the Jews in the apostles' days; the election will obtain, and the rest will be blinded. If this should be the case with you, you will eternally curse this day, and will curse the day that ever you was born, to see such a season of the pouring out of God's Spirit, and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is, as it was in the days of John the Baptist, the axe is in an extraordinary manner laid at the root of the trees, that every tree which brings not forth good fruit, may be hewn down and cast into the fire.

Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let every one fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

3. Symphonic Evaluation

(1) He followed the traditional puritan preaching orders, with doctrine, application and argument.

(2) His sermon consists of the literary style that has detailed composition that can express concrete truth.

(3) Its framework is progressive in order to reach to the climax.

(4) The contents focus on the sermon *telos*.

(5) The preaching expresses the harmony of the studying and the godliness.

(6) The preaching lifts up the authority of God and makes the position of people to be humble as the unique element of reformed theology

(7) The preaching explains very impressively the mysterious description of the truth.

7. The Sermon Analysis of George Whitefield

(1) Sermon title: The Woman's Seed and the Serpent's Seed (Gen.3:15)

(2) Sermon Example:

On reading to you these words, I may address you in the language of the holy angels to the shepherds, that were watching their flocks by night: "Behold, I bring you glad tidings of great joy." For this is the first promise that was made of a Savior to the apostate race of Adam. We generally look for Christ only in the New Testament; but Christianity, in one sense, is very near as old as the creation. It is

wonderful to observe how gradually God revealed his Son to mankind. He began with the promise in the text, and this the elect lived upon, till the time of Abraham. To him, God made further discoveries of his eternal council concerning man's redemption. Afterwards, at sundry times, and in divers manners, God spoke to the fathers by the prophets, till at length the Lord Jesus himself was manifested in flesh, and came and tabernacled amongst us.

This first promise must certainly be but dark to our first parents, in comparison of that great light which we enjoy: And yet, dark as it was, we may assure ourselves they built upon it their hopes of everlasting salvation, and by that faith were saved.

How they came to stand in need of this promise, and what is the extent and meaning of it, I intend, God willing, to make the subject-matter of your present meditation.

The fall of man is written in too legible characters not to be understood: Those that deny it, by their denying, prove it. The very heathens confessed, and bewailed it: They could see the streams of corruption running through the whole race of mankind, but could not trace them to the fountain-head. Before God gave a revelation of his Son, man was a riddle to himself. And Moses unfolds more, in this one chapter (out of which the text is taken) than all mankind could have been capable of finding out of themselves, though they had studied to all eternity.

In the preceding chapter he had given us a full account, how God spoke the world into being; and especially how he formed man of the dust of the earth, and breathed into him the breath of life, so that he became a living soul. A council of the Trinity was called concerning the formation of this lovely creature. The result of that council was, "Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him." Moses remarkably repeats these words, that we might take particular notice of our divine Original. Never was so much expressed in so few words: None but a man inspired could have done so. But it is remarkable, that though Moses mentions our being made in the image of God, yet he mentions it but twice, and that in a transient manner; as though he would have said, "man was made in honor, God make him upright, 'in the image of God, male and female created he them.' But man so soon fell, and became like the beasts that perish, nay, like the devil himself, that it is scarce worth mentioning."

How soon man fell after he was created, is not told us; and therefore, to fix any time, is to be wise above what is written. And, I think, they who suppose that man fell the same day in which he was made, have no sufficient ground for their opinion. The many things which are crowded together in the former chapter, such as the formation of Adam's wife, his giving names to the beasts, and his being put into the garden which God had planted, I think require a longer space of time than a day to be transacted in. However, all agree in this, "man stood not long." How long, or how

short a while, I will not take upon me to determine. It more concerns us to inquire, how he came to fall from his steadfastness, and what was the rise and progress of the temptation which prevailed over him. The account given us in this chapter concerning it, is very full; and it may do us much service, under God, to make some remarks upon it.

“Now the serpent (says the sacred historian) was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yes, hath God said, ye shall not eat of every tree of the garden?”

Though this was a real serpent, yet he that spoke was no other than the devil; from hence, perhaps, called the old serpent, because he took possession of the serpent when he came to beguile our first parents. The devil envied the happiness of man, who was made, as some think, to supply the place of the fallen angels. God made man upright, and with full power to stand if he would: He was just, therefore, in suffering him to be tempted. If he fell, he had no one to blame except himself. But how must Satan effect his fall? He cannot do it by his power, he attempts it therefore by policy: he takes possession of a serpent, which was more subtle than all the beasts of the field, which the Lord God had made; so that men who are full of subtlety, but have no piety, are only machines for the devil to work upon, just as he pleases.

“And he said unto the woman.” Here is an instance of his subtlety. He says unto the woman, the weaker vessel, and when she was alone from her husband, and therefore was more liable to be overcome; “Yes, hath God said, ye shall not eat of every tree of the garden?” These words are certainly spoken in answer to something which the devil either saw or heard. In all probability, the woman was now near the tree of knowledge of good and evil; (for we shall find her, by and by, plucking an apple from it) perhaps she might be looking at, and wondering what there was in that tree more than the others, that she and her husband should be forbidden to take of it. Satan seeing this, and coveting to draw her into a parley with him, (for if the devil can persuade us not to resist, but to commune with him, he hath gained a great point) he says, “Yea, hath God said, ye shall not eat of every tree in the garden?” The first thing he does is to persuade her, if possible to entertain hard thoughts of God; this is his general way of dealing with God's children: “Yea, hath God said, ye shall not eat of every tree of the garden? What! Hath God planted a garden, and placed you in the midst of it, only to tease and perplex you? Hath he planted a garden, and yet forbid you making use of any of the fruits of it at all?” It was impossible for him to ask a more ensnaring question, in order to gain his end: For Eve was here seemingly obliged to answer, and vindicate God's goodness. And therefore, —

Verses [2](#) & [3](#). The woman said unto the serpent, “We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.”

The former part of the answer was good, "We may eat of the fruit of the trees of the garden, God has not forbid us eating of every tree of the garden. No; we may eat of the fruit of the trees in the garden (and, it should seem, even of the tree of life, which was as a sacrament to man in the state of innocence) there is only one tree in the midst of the garden, of which God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Here she begins to warp, and sin begins to conceive I her heart. Already she has contracted some of the serpent's poison, by talking with him, which she ought not to have done at all. For she might easily suppose, that it could be no good being that could put such a question unto her, and insinuate such dishonorable thoughts of God. She should therefore have fled from him, and not stood to have parleyed with him at all. Immediately the ill effects of it appear, she begins to soften the divine threatening. God had said, "the day thou eatest thereof, thou shalt surely die;" or, dying thou shalt die. But Eve says, "Ye shall not eat of it, neither shall ye touch it, lest ye die." We may be assured we are fallen into, and begin to fall by temptations, when we begin to think God will not be as good as his word, in respect to the execution of his threatenings denounced against sin. Satan knew this, and therefore artfully

"Said unto the woman, (ver. 4) Ye shall not surely die," in an insinuating manner, "Ye shall not surely die. Surely; God will not be so cruel as to damn you only for eating an apple, it cannot be." Alas! How many does Satan lead captive at his will, by flattering them, that they shall not surely die; that hell torments will not be eternal; that God is all mercy; that he therefore will not punish a few years sin with an eternity of misery? But Eve found God as good as his word; and so will all they who go on in sin, under a false hope that they shall not surely die.

We may also understand the words spoken positively, and this is agreeable to what follows; You shall not surely die; "It is all a delusion, a mere bugbear, to keep you in a servile subjection."

For (ver. 5) "God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as gods, knowing good and evil."

What child of God can expect to escape slander, when God himself was thus slandered even in paradise? Surely the understanding of Eve must have been, in some measure, blinded, or she would not have suffered the tempter to speak such perverse things. In what odious colors is God here represented! "God doth know, that in the day ye eat thereof, ye shall be as gods," (equal with God.) So that the grand temptation was, that they should be hereafter under no control, equal, if not superior, to God that made them, knowing good and evil. Eve could not tell what Satan meant by this; but, to be sure, she understood it of some great privilege which they were to enjoy. And thus Satan now points out a way which seems right to sinners, but does not tell them the end of that way is death.

To give strength and force to this temptation, in all probability, Satan, or the serpent, at this time plucked an apple from the tree, and ate it before Eve; by which

Eve might be induced to think, that the sagacity and power of speech, which the serpent had above the other beasts, must be owing, in a great measure, to his eating that fruit; and, therefore, if he received so much improvement, she might also expect a like benefit from it. All this, I think, is clear; for, otherwise, I do not see with what propriety it could be said, "When the woman saw that it was good for food." How could she know it was good for food, unless she had seen the serpent feed upon it?

Satan now begins to get ground space. Lust had conceived in Eve's heart; shortly it will bring forth sin. Sin being conceived, brings forth death. Verse 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, and he did eat."

Our senses are the landing ports of our spiritual enemies. How needful is that resolution of holy Job, "I have made a covenant with mine eyes!" When Eve began to gaze on the forbidden fruit with her eyes, she soon began to long after it with her heart. When she saw that it was good for food, and pleasant to the eyes, (here was the lust of the flesh, and lust of the eye) but, above all, a tree to be desired to make one wise, wiser than God would have her be, nay, as wise as God himself; she took of the fruit thereof, and gave also unto her husband with her, and he did eat. As soon as ever she sinned herself, she turned tempter to her husband. It is dreadful, when those, who should be help-meets for each other in the great work of their salvation, are only promoters of each other's damnation: but thus it is. If we ourselves are good, we shall excite others to goodness; if we do evil, we shall entice others to do evil also. There is a close connection between doing and teaching. How needful then is it for us all to take heed that we do not sin any way ourselves, lest we should become factors for the devil, and ensnare, perhaps, our nearest and dearest relatives? "she gave also unto her husband with her, and he did eat."

Alas! What a complication of crimes was there in this one single act of sin! Here is an utter disbelief of God's threatening; the utmost ingratitude to their Maker, who had so lately planted this garden, and placed them in it, with such a glorious and comprehensive charter. And, the utmost neglect of their posterity, who they knew were to stand or fall with them. Here was the utmost pride of heart: they wanted to be equal with God. Here's the utmost contempt put upon his threatening and his law: the devil is credited and obeyed before him, and all this only to satisfy their sensual appetite. Never was a crime of such a complicated nature committed by any here below: Nothing but the devil's apostasy and rebellion could equal it.

And what are the consequences of their disobedience? Are their eyes opened? Yes, their eyes are opened; but, alas! It is only to see their own nakedness. For we are told (ver. 7) "That the eyes of them both were opened; and they knew that they were naked." Naked of God, naked of every thing that was holy and good, and destitute of the divine image, which they before enjoyed. They might rightly now be

termed Ichabod; for the glory of the Lord departed from them. O how low did these sons of the morning then fall! Out of God, into themselves; from being partakers of the divine nature, into the nature of the devil and the beast. Well, therefore, might they know that they were naked, not only in body, but in soul.

And how do they behave now they are naked? Do they flee to God for pardon? Do they seek to God for a robe to cover their nakedness? No, they were now dead to God, and became earthly, sensual, devilish: therefore, instead of applying to God for mercy, “they sewed or platted fig-leaves together, and made themselves aprons, “or things to gird about them. This is a lively representation of all natural man: we see that we are naked: we, in some measure, confess it; but, instead of looking up to God for succor, we patch up a righteousness of our own (as our first parents platted fig-leaves together) hoping to cover our nakedness by that. But our righteousness will not stand the severity of God's judgment: it will do us no more service than the fig-leaves did Adam and Eve, that is, none at all.

For (ver. 8) “They heard the voice of the Lord God walking in the trees of the garden, in the cool of the day; and Adam and his wife (notwithstanding their fig-leaves) hid themselves from the presence of the Lord God, among the trees of the garden.”

They heard the voice of the Lord God, or the Word of the Lord God, even the Lord Jesus Christ, who is “the word that was with God, and the word that was God.” They heard him walking in the trees of the garden, in the cool of the day. A season, perhaps, when Adam and Eve used to go, in an especial manner, and offer up an evening sacrifice of praise and thanksgiving. The cool of the day. Perhaps the sin was committed early in the morning, or at noon; but God would not come upon them immediately, he staid till the cool of the day. And if we would effectually reprove others, we should not do it when they are warmed with passion, but wait till the cool of the day.

But what an alteration is here! Instead of rejoicing at the voice of their beloved, instead of meeting him with open arms and enlarged hearts, as before, they now hide themselves in the trees of the garden. Alas, what a foolish attempt was this? Surely they must be naked, otherwise how could they think of hiding themselves from God? Whither could they flee from his presence? But, by their fall, they had contracted an enmity against God: they now hated, and were afraid to converse with God their Maker. And is not this our case by nature? Assuredly it is. We labor to cover our nakedness with the fig-leaves of our own righteousness: We hide ourselves from God as long as we can, and will not come, and never should come, did not the Father prevent, draw, and sweetly constrain us by his grace, as he here prevented Adam.

Verse 9. “And the Lord God called unto Adam, and said unto him, Adam, where art thou?”

“The Lord God called unto Adam.” (for otherwise Adam would never have called

unto the Lord God) and said, "Adam, where art thou? How is it that thou comest not to pay thy devotions as usual?" Christians, remember the Lord keeps an account when you fail coming to worship. Whenever therefore you are tempted to withhold your attendance, let each of you fancy you heard the Lord calling unto you, and saying, "O man, O woman, where art thou? It may be understood in another and better sense; "Adam, where art thou?" What a condition is thy poor soul in? This is the first thing the Lord asks and convinces a sinner of; when he prevents and calls him effectually by his grace; he also calls him by name; for unless God speaks to us in particular, and we know where we are, how poor, how miserable, how blind, how naked, we shall never value the redemption wrought out for us by the death and obedience of the dear Lord Jesus. "Adam, where art thou?"

Verse [10](#). "And he said, I heard thy voice in the garden, and I was afraid." See what cowards sin makes us. If we knew no sin, we should know no fear. "Because I was naked, and I hid myself." Ver. [11](#), "And he said, who told thee that thou was naked? Hast thou eaten of the tree, whereof I (thy Maker and Law-giver) commanded thee, that thou shouldest not eat?"

God knew very well that Adam was naked, and that he had eaten of the forbidden fruit, But God would know it from Adam's own mouth. Thus God knows all our necessities before we ask, but yet insists upon our asking for his grace, and confessing our sins. For, by such acts, we acknowledge our dependence upon God, take shame to ourselves, and thereby give glory to his great name.

Verse [12](#). "And the man said, the woman which thou gavest to be with me, she gave me of the tree, and I did eat."

Never was nature more lively delineated. See what pride Adam contracted by the fall! How unwilling he is to lay the blame upon, or take shame to himself. This answer is full of insolence towards God, enmity against his wife, and disingenuity in respect to himself. For herein he tacitly reflects upon God. "The woman that thou gavest to be with me." As much as to say, if thou hadst not given me that woman, I had not eaten the forbidden fruit. Thus, when men sin, they lay the fault upon their passions; then blame and reflect upon God for giving them those passions. Their language is, "the appetites that thou gavest us, they deceived us; and therefore we sinned against thee." But, as God, notwithstanding, punished Adam for hearkening to the voice of his wife, so he will punish those who hearken to the dictates of their corrupt inclinations. For God compels no man to sin. Adam might have withstood the solicitations of his wife, if he would. And so, if we look up to God, we should find grace to help in the time of need. The devil and our own hearts tempt, but they cannot force us to consent, without the concurrence of our own wills. So that our damnation is of ourselves, as it will evidently appear at the great day, notwithstanding all men's present impudent replies against God. As Adam speaks insolently in respect to God, so he speaks with enmity against his wife; the woman, or this woman, she gave me. He lays all the fault upon her, and speaks of her with

much contempt. He does not say, my wife, my dear wife; but, *this woman*. Sin disunites the most united hearts: It is, the bane of holy fellowship. Those who have been companions in sin here, if they die without repentance, will both hate and condemn one another hereafter. All damned souls are accusers of their brethren. Thus it is, in some degree, on this side of the grave. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." What a disingenuous [deceitful] speech was here! He makes use of no less than fifteen words to excuse himself, and but one or two (in the original) to confess his fault, if it may be called a confession at all. "The woman which thou gavest to be with me, she gave me of the tree;" here are fifteen words; "and I did eat." With what reluctance do these last words come out? How soon are they uttered are they uttered? "And I did eat." But thus it is with an unhumbled, unregenerate heart; It will be laying the fault upon the dearest friend in the world, nay, upon God himself, rather than take shame to itself. This pride we are all subject to by the fall; and, till our hearts are broken, and made contrite by the spirit of our Lord Jesus Christ, we shall be always charging God foolishly. "Against thee, and thee only, have I sinned, that thou mightest be justified in thy saying, and clear when thou art judged," is the language of none but those, who, like David, are willing to confess their faults, and are truly sorry for their sins. This was not the case of Adam; his heart was not broken; and therefore he lays the fault of his disobedience upon his wife and God, and not upon himself; "The woman which thou gavest to be with me, she gave me of the tree, and I did eat."

Verse **13**. "And the Lord God said, What is this that thou hast done?" What a wonderful concern does God express in this expostulation! "What a deluge of misery hast thou brought upon thyself, thy husband, and thy posterity? What is this that thou has done? Disobeyed thy God, obeyed the devil, and ruined thy husband, for whom I made thee to be an help-meet! What is this that thou hast done?" God would here awaken her to a sense of her crime and danger, and therefore, as it were, thunders in her ears: for the law must be preached to self-righteous sinners. We must take care of healing before we see sinners wounded, lest we should say, Peace, peace, where there is no peace. Secure sinners must hear the thunderings of mount Sinai, before we bring them to mount Zion. They who never preach up the law, it is to be feared, are unskillful in delivering the glad tidings of the gospel. Every minister should be a Boanerges, a son of thunder, as well as a Barnabus, a son of consolation. There was an earthquake and a whirlwind, before the small still voice came to Elijah: We must first show people they are condemned, and then show them how they must be saved. But how and when to preach the law, and when to apply the promises of the gospel, wisdom is profitable to direct. "And the Lord God said unto the woman, What is this that thou has done?"

"And the woman said, The serpent beguiled me, and I did eat." She does not make use of so many words to excuse herself, as her husband; but her heart is as unhumbled as his. What is this, says God, that thou hast done? God here charges her

with doing it. She dares not deny the fact, or say, I have not done it; but she takes all the blame off herself, and lays it upon the serpent; "The serpent beguiled me, and I did eat." She does not say, "Lord, I was to blame for talking with the serpent; Lord, I did wrong, in not hastening to my husband, when he put the first question to me; Lord, I plead guilty, I only am to blame, O let not my poor husband suffer for my wickedness!" This would have been the language of her heart had she now been a true penitent. But both were now alike proud; therefore neither will lay the blame upon themselves; "The serpent beguiled me, and I did eat. The woman which thou gavest to be with me, she gave me of the tree, and I did eat."

I have been the more particular in remarking this part of their behavior, because it tends so much to the magnifying of Free-grace, and plainly shows us, that salvation cometh only from the Lord. Let us take a short view of the miserable circumstances our first parents were now in: They were legally and spiritually dead, children of wrath, and heirs of hell. They had eaten the fruit, of which God had commanded them, that they should not eat; and when arraigned before God, notwithstanding their crime was so complicated, they could not be brought to confess it. What reason can be given, why sentence of death should not be pronounced against the prisoners at the bar? All must own they are worthy to die. Nay, how can God, consistently with his justice, possibly forgive them? He had threatened, that the day wherein they eat of the forbidden fruit, they should "surely die;" and, if he did not execute this threatening, the devil might then slander the Almighty indeed. And yet mercy cries, spare these sinners, spare the work of thine own hands. Behold, then, wisdom contrives a scheme how God may be just, and yet be merciful; be faithful to his threatening, punish the offense, and at the same time spare the offender. An amazing scene of divine love here opens to our view, which had been from all eternity hid in the heart of God! Notwithstanding Adam and Eve were thus unhumbled, and did not so much as put up one single petition for pardon, God immediately passes sentence upon the serpent, and reveals to them a Savior.

Verse [14](#). "And the Lord God said unto the serpent, because thou hast done this, thou art accursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;" i.e. he should be in subjection, and his power should always be limited and restrained. "His enemies shall lick the very dust," says the Psalmist. (Verse [15](#).) "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

Before I proceed to the explanation of this verse, I cannot but take notice of one great mistake which the author of the *whole duty of man* is guilty of, in making this verse contain a covenant between God and Adam, as though God now personally treated with Adam, as before the fall. For, talking of the second covenant in his preface, concerning caring for the soul, says he, "This second covenant was made with Adam, and us in him, presently after the fall, and is briefly contained in these

words, [Gen. 3:15](#) where God declares, "The seed of the woman shall break the serpent's head; and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us." This is exceeding false divinity: for those words are not spoken to Adam; they are directed only to the serpent. Adam and Eve stood by as criminals, and God could not treat with them, because they had broken his covenant. And it is so far from being a covenant wherein "some mercies are to be afforded by God, and some duties to be performed by us," that here is not a word looking that way; it is only a declaration of a free gift of salvation through Jesus Christ our Lord. God the Father and God the Son had entered into a covenant concerning the salvation of the elect from all eternity, wherein God the Father promised, That, if the Son would offer his soul a sacrifice for sin, he should see his seed. Now this is an open revelation of this secret covenant, and therefore God speaks in the most positive terms, "It shall bruise thy head, and thou shalt bruise his heel." The first Adam, God had treated with before; he proved false: God therefore, to secure the second covenant from being broken, puts it into the hands of the second Adam, the Lord from heaven. Adam, after the fall, stood no longer as our representative; he and Eve were only private persons, as we are, and were only to lay hold on the declaration of mercy contained in this promise by faith, (as they really did) and by that they were saved. I do not say but we are to believe and obey, if we are everlastingly saved. Faith and obedience are conditions, if we only mean that they in order go before our salvation, but I deny that these are proposed by God to Adam, or that God treats with him in this promise, as he did before the fall under the covenant of works. For how could that be, when Adam and Eve were now prisoners at the bar, without strength to perform any conditions at all? The truth is this: God, as a reward of Christ's sufferings, promised to give the elect faith and repentance, in order to bring them to eternal life; and both these, and every thing else necessary for their everlasting happiness, and infallibly secured to them in this promise; as Mr. Rastan, an excellent Scots divine, clearly shows, in a book entitled, "A View of the Covenant of Grace."

This is by no means an unnecessary distinction; it is a matter of great importance: for want of knowing this, people have been so long misled, They have been taught that they must do so and so, and though they were under a covenant of works, and then for *doing* this, they should be saved. Whereas, on the contrary, people should be taught, That the Lord Jesus was the second Adam, with whom the Father entered into covenant for fallen man; That they can now do nothing of or for themselves, and should therefore come to God, beseeching him to give them faith, by which they shall be enabled to lay hold on the righteousness of Christ; and that faith they will then show forth by their works, out of love and gratitude to the ever blessed Jesus, their most glorious Redeemer, for what he has done for their souls. This is a consistent scriptural scheme; without holding this, we must run into one of those two bad extremes; I mean Antinomianism on the one hand, or Arminianism

on the other: from both which may the good Lord deliver us!

But to proceed: By the seed of the woman, we are here to understand the Lord Jesus Christ, who, though very God of very God, was, for us men and our salvation, to have a body prepared for him by the Holy Ghost, and to be born of a woman who never knew man, and by his obedience and death make an atonement for man's transgression, and bring in an everlasting righteousness, work in them a new nature, and thereby bruise the serpent's head, i.e. destroy his power and dominion over them. By the serpent's seed, we are to understand the devil and all his children, who are permitted by God to tempt and sift his children. But, blessed be God, he can reach no further than our heel.

It is to be doubted but Adam and Eve understood this promise in this sense; for it is plain, in the latter part of the chapter, sacrifices were instituted. From whence should those skins come, but from beasts slain for sacrifice, of which God made them coats? We find Abel, as well as Cain, offering sacrifice in the next chapter: and the Apostle tells us, he did it by faith, no doubt in this promise. And Eve, when Cain was born, said, "I have gotten a man from the Lord," or, (as Mr. Henry observes, it may be rendered) "I have gotten a man, — the Lord, — the promised Messiah." Some further suppose, that Eve was the first believer; and therefore they translate it thus, "The seed, (not of the, but) of this woman:" which magnifies the grace of God so much the more, that she, who was first in the transgression, should be the first partaker of redemption. Adam believed also, and was saved: for unto Adam and his wife did the Lord God make coats of skins, and clothed them: which was a remarkable type of their being clothed with the righteousness of our Lord Jesus Christ.

This promise was literally fulfilled in the person of our Lord Jesus Christ. Satan bruised his heel, when he tempted him for forty days together in the wilderness: he bruised his heel, when he raised up strong persecution against him during the time of his public ministry: he in an especial manner bruised his heel, when our Lord complained, that his soul was exceeding sorrowful, even unto death, and he sweat great drops of blood falling upon the ground, in the garden; He bruised his heel, when he put it into the heart of Judas to betray him: and he bruised him yet most of all, when his emissaries nailed him to an accursed tree, and our Lord cried out, "My God, my God, why hast thou forsaken me?" Yet, in all this, the blessed Jesus, the seed of the woman, bruised Satan's accursed head; for, in that he was tempted, he was able to succor those that are tempted. By his stripes we are healed. The chastisement of our peace was upon him. By dying, he destroyed him that had the power of death, that is, the devil. He thereby spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross.

This promise has been fulfilled in the elect of God, considered collectively, as well before, as since the coming of our Lord in the flesh: for they may be called, the seed of the woman. Marvel not, that all who will live godly in Christ Jesus, must

suffer persecution. In this promise, there is an eternal enmity put between the seed of the woman, and the seed of the serpent; so that those that are born after the flesh, cannot but persecute those that are born after the spirit. This enmity showed itself, soon after this promise was revealed, in Cain's bruising the heel of Abel: it continued in the church through all ages before Christ came in the flesh, as the history of the Bible, and the 11th chapter of the Hebrews, plainly show. It raged exceedingly after our Lord's ascension; witness the Acts of the Apostles, and the History of the Primitive Christians. It now rages, and will continue to rage and show itself, in a greater or less degree, to the end of time. But let not this dismay us; for in all this, the seed of the woman is more than conqueror, and bruises the serpent's head. Thus the Israelites, the more they were oppressed, the more they increased. Thus it was with the Apostles; thus it was with their immediate followers. So that Tertullian compares the church in his time to a mowed field; the more frequently it is cut, the more it grows. The blood of the martyrs was always the seed of the church. And I have often sat down with wonder and delight, and admired how God has made the very schemes which his enemies contrived, in order to hinder, become the most effectual means to propagate his gospel. The devil has had so little success in persecution, that if I did not know that he and his children, according to this verse, could not but persecute, I should think he would count it his strength to sit still. What did he get by persecuting the martyrs in Queen Mary's time? Was not the grace of God exceedingly glorified in their support? What did he get by persecuting the good old Puritans? Did it not prove the peopling of New-England? Or, to come nearer our own times, what has he got by putting us out of the synagogues? Hath not the word of God, since that, mightily prevailed? My dear hearers, you must excuse me for enlarging on this head; God fills my soul generally, when I come to this topic. I can say with Luther, "If it were not for persecution, I should not understand the scripture." If Satan should be yet suffered to bruise my heel further, and his servants should thrust me into prison, I doubt not, but even that would only tend to the more effectual bruising of his head. I remember a saying the then Lord Chancellor to the pious Bradford: "Thou hast done more hurt, said he, by thy exhortations in private in prison, than thou didst in preaching before thou was put in," or words to this effect. The promise of the text is my daily support: "I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Further: this promise is also fulfilled, not only in the church in general, but in every individual believer in particular. In every believer there are two seeds, the seed of the woman, and the seed of the serpent; the flesh lusting against the spirit, and the spirit against the flesh. It is with the believer, when quickened with grace in his heart, as it was with Rebekah, when she had conceived Esau and Jacob in her womb; she felt a struggling, and began to be uneasy; "If it be so says she, why am I thus?" ([Gen. 25:22](#)) Thus grace and nature struggle (if I may so speak) in the womb

of a believers heart: but, as it was there said, "The elder shall serve the younger;" so it is here, — grace in the end shall get the better of nature; the seed of the woman shall bruise the serpent's head. Many of you that have believed in Christ, perhaps may find some particular corruption yet strong, so strong, that you are sometimes ready to cry out with David, "I shall fall one day by the hand of Saul." But, fear not, the promise in the text insures the perseverance and victory of believers over sin, Satan, death, and hell. What if indwelling corruption does yet remain, and the seed of the serpent bruise your heel, in vexing and disturbing your righteous souls? Fear not, though faint, yet pursue: you shall yet bruise the serpent's head. Christ hath died for you, and yet a little while, and he will send death to destroy the very being of sin in you. Which brings me to show the most extensive manner in which the promise of the text shall be fulfilled, viz. at the final judgment, when the Lord Jesus shall present the elect to his Father, without spot or wrinkle, or any such thing, glorified both in body and soul.

Then shall the seed of the woman give the last and fatal blow, in bruising the serpent's head. Satan, the accuser of the brethren, and all his accursed seed, shall then be cast out, and never suffered to disturb the seed of the woman any more. Then shall the righteous shine as the sun in the kingdom of their Father, and sit with Christ on thrones in majesty on high.

Let us, therefore, not be weary of well-doing; for we shall reap an eternal harvest of comfort, if we faint not. Dare, dare, my dear brethren in Christ, to follow the Captain of your salvation, who was made perfect through sufferings. The seed of the woman shall bruise the serpent's head. Fear not men. Be not too much cast down at the deceitfulness of your hearts. Fear not devils; you shall get the victory even over them. The Lord Jesus has engaged to make you more than conquerors over all. Plead with your Savior, plead: plead the promise in the text. Wrestle, wrestle with God in prayer. If it has been given you to believe, fear not if it should also be given you to suffer. Be not any wise terrified by your adversaries; the king of the church has them all in a chain: be kind to them, pray for them; but fear them not. The Lord will yet bring back his ark; though at present driven into the wilderness; and Satan like lightening shall fall from heaven.

Are there any enemies of God here? The promise of the text encourages me to bid you defiance: the seed of the woman, the ever-blessed Jesus, shall bruise the serpent's head. What signifies all your malice? You are only raging waves of the sea, foaming out your own shame. For you, without repentance, is reserved the blackness of darkness for ever. The Lord Jesus sits in heaven, ruling over all, and causing all things to work for his children's good: he laughs you to scorn: he hath you in the utmost derision, and therefore so will I. Who are you that persecute the children of the ever blessed God? Though a poor stripling, the Lord Jesus, the seed of the woman, will enable me to bruise your heads.

My brethren in Christ, I think I do not speak thus in my own strength, but in the

strength of my Redeemer. I know in whom I have believed; I am persuaded he will keep that safe, which I have committed unto him. He is faithful who hath promised, that the seed of the woman shall bruise the serpent's head. May we all experience a daily completion of this promise, both in the church and in our hearts, till we come to the church of the first-born, the spirits of just men made perfect, in the presence and actual fruition of the great God our heavenly Father!

To whom, with the Son, and the Holy Ghost, be ascribed all honor, power, might, majesty, and dominion, now and for evermore. Amen.

(3) Symphonic Evaluation:

8. The Sermon Analysis of Geerhardus Vos

Vos who was one of greatest reformed theologian of biblical theology preached this sermon of ICor.5:7 at the chapel of the Princeton Theological Seminary October 1 on 1902. First of all, let's think of the contents

(1) Sermon text: ICor. 5:7

(2) Sermon Example:

The Old Testament feasts had, among other important features, this one peculiarity that they brought to the remembrance of Israel the great underlying facts and principles of their covenant-relation to Jehovah. They invited the pious Israelite at stated seasons to collect his thoughts and fix them upon those things which were fundamental in his religious life. Thus the feast of tabernacles reminded them of their dwelling in tents in the wilderness, and of the wonderful guidance and deliverance through which they had been enabled to overcome the perils of their journey and enter upon the possession of the promised land. In a similar manner, the feast of weeks, by requiring them to bring the first loaves of bread prepared from the new harvest to the sanctuary of Jehovah, reminded them that all the fruits of the land, all the blessings of their life, were on the one hand the free gift of God, on the other hand designed to be consecrated to God.

The Backward Glance of Passover

But it was especially in connection with the Passover that this peculiarity in the purpose which the feasts were intended to serve became most apparent. The Passover was preeminently a historical feast. It pointed back to the deliverance of the people from Egypt, a deliverance through sacrifice, a deliverance from the slaying angel, a deliverance in which manifestly the grace of God alone had made a

distinction between them and their persecutors. Each time this feast was celebrated in the families of Israel, it proclaimed anew that redemption through blood and by grace and by sovereign choice was the great fact which lay at the basis of their historic existence; the source from which everything that Israel was and had or could ever hope to be and have ultimately flowed. And how significant it was that to this great feast there was immediately joined the feast of unleavened bread which marked the beginning of the harvest, and therefore gave a religious consecration to the tillage of the soil, on which the prosperity of Israel so largely depended.

All the gifts of God, which under the blessing of heaven were poured into the people's lap, were thus each year by a conjunction of these two feasts represented afresh as the fruit of a blood-bought redemption [and] the whole covenant-life was placed on the basis of the saving grace of God. Of course in a dispensation like that of the old covenant (in which there was a large and complex system of religious duties and ceremonies through which the mind of the believer might so easily be distracted and led to lose sight of the central facts and the central truths), there was more than ordinary need for such outstanding observances which compelled the church to center her mind on the one great provision of God and the one great need of her own life, the realization of which was absolutely necessary, if she was to fulfill her calling in the world.

The Backward Glance of the Lord's Supper

Now brethren it occurred to me, that on a day like this, a day on which we have sat at the Lord's table to commemorate his death, it might be well for us to observe how the Lord (knowing our weakness, our forgetfulness, our tendency to look away from that which is most vital and essential in our religion, and to let ourselves be absorbed and distracted by a multitude of surface-duties and surface-experiences); how the Lord, I say, knowing this weakness, has made gracious provision in the institution of the Supper for recalling us ever again to a sense of what is the center and core of our relation to him, in order that we might not lose our contact with the heart of the gospel in which lie the issues of all true Christian life and activity. What the feasts were to Israel, that the sacraments are to us [and] that the Lord's Supper especially ought to be to us. Our Passover also has been sacrificed and each time that we repeat its observance, the Lord himself invites us that we shall call our thoughts home to the contemplation of that one thing on which our very life as believers depends, his atoning death.

But not only does the sacrament point us to the most fundamental fact of our religion, it is like unto the Passover also in this other respect that it places before

our minds in a condensed form the whole compass of what we have and are in Christ, the entire range of the salvation he has purchased for us, in its length and breadth and depth and height. Precisely because what it commemorates is so fundamental, it cannot help being comprehensive, for in the root of our redemption lies everything that this redemption can possibly embrace.

We may well, therefore, adore the wisdom of our Lord who has given us this ordinance. First of all, for the reason that it comes to meet our human weakness, that it brings his own person and grace within the reach of our senses, so that symbolically our eyes can see, our hands can handle, our mouth can taste the word of life. Secondly it leads us, as I have already said, to seize upon the center of the gospel. And thirdly because it has served through the ages, wherever the ordinance has been observed in obedience to our Lord's command, a perpetual proclamation of the great, comprehensive principle of salvation through Christ. It was certainly more than an appeal inspired by personal sentiment when he implored them in the night of his betrayal: "Do this in remembrance of me." He knew how often occasion would arise in the subsequent history of the church for his followers to forget if not his person, yet to forget the true purport of his work and of that final act in which it was about to reach its climax. In many a period when the spirit of the gospel was obscured, has the table of the Lord continued to be an eloquent witness on its behalf ^북 sometimes perhaps the sole witness proclaiming to men the truth of salvation (and who shall say how many souls may have been saved through its ministry). And similarly the apostle's words "As often as ye eat of this bread and drink of this cup, ye proclaim the Lord's death until He come" to obtain a new significance to us when we regard the sacrament in this light as an epitome of the gospel of redemption.

Present Witness of the Sacrament

Nor can we say, brethren, that at the present time there is no need for such a witness of the sacrament because the ministry of the word always and everywhere proclaims the central truth of the gospel with sufficient clearness and emphasis. It is true that there ought to be no need of this, for the church of the Reformation is preeminently a church of the word, just as the Catholic Church is preeminently a church of the sacrament (for the very reason that in it, the ministry of the word is kept in the background). But I am sure there are churches in the land in which a great many other things can be heard, yet where one could listen in vain for the plain preaching of the cross as the God-appointed means for the salvation of sinners. It may happen to a man to attend a church where not the preacher's word and the preacher's prayer, but only the hymns that are sung embody the elements of the gospel of grace and breathe the spirit of true evangelical piety; where the

tradition of the past must fulfil the functions which the ministry of the present fails to perform, and where in consequence a powerful contrast is felt between the voice of the singing and that of the pulpit. And so it is possible to have a kind of preaching and an atmosphere of church-life and a type of ministry which enter as discordant elements into the true observance of the Lord's Supper simply because they are not keyed to the high spiritual and evangelical note that is struck in this sacrament of the Savior's dying love.

Now I do not mean to affirm that in all such cases there need be the preaching of false doctrine such as involves an open and direct denial of the evangelical truth. It is quite possible that both to the intention and the actual performance of the preacher any departure from the historical faith of the church may be entirely foreign. And yet there may be such a failure in the intelligent presentation of the gospel with the proper emphasis upon that which is primary and fundamental as to bring about a result well-high equally deplorable is in a case where the principles of the gospel are openly contradicted or denied. There can be a betrayal of the gospel of grace, brethren, by silence. There can be disloyalty to Christ by omission as well as by positive offense against the message that he has entrusted to our keeping. It is possible Sabbath after Sabbath and year after year to preach things of which none can say that they are untrue and none can deny that in their proper place and time they may be important, and yet to forego telling people plainly and [to forego] giving them the distinct impression that they need forgiveness and salvation from sin through the cross of Christ.

Christ the Center

I sometimes feel as if what we need most is a sense of proportion in our presentation of the truth; a new sense of where the center of gravity in the gospel lies; a return to the ideal of Paul who determined not to know anything among the Corinthians save Jesus Christ and him crucified. This does not mean that every sermon which we preach must necessarily be what is technically called an evangelistic sermon. There may be frequent occasions when to do that would be out of place and when a discourse on some ethical or apologetic or social topic is distinctly called for. But whatever topic you preach on and whatever text you choose, there ought not to be in your whole repertoire a single sermon in which from beginning to end you do not convey to your hearers the impression that what you want to impart to them, you do not think it possible to impart to them in any other way than as a correlate and consequence of the eternal salvation of their souls through the blood of Christ, because in your own conviction that alone is the remedy which you can honestly offer to a sinful world.

And in order to assure yourselves whether or not you are doing this, whether your preaching meets this requirement or not, a good test to apply is the frequent comparison of the purport of your sermon with the purport of the sacrament. The word and the sacrament as means of grace belong together: they are but two sides of the same divinely instituted instrumentality. While addressing themselves to different organs of perception, they are intended to bear the one identical message of the grace of God interpret and mutually enforce one another. If in the individual spiritual life of a Christian, the Lord's Supper comes as something for which he is unprepared, something which requires a spiritual state of mind which he feels he cannot bring to it, something from which he shrinks because he realizes that it is so sadly unrelated to the usual tone and temper of his religious experience when we would not hesitate to say that there is something wrong in the relation of that Christian to his God and his Savior. And yet I think we shall be all willing to confess that such has been frequently the case with ourselves. Is it not likely that a similar experience may be in store for us not as common believers but as preachers of the gospel? Let us therefore be careful to key our preaching to such a note that when we stand as ministrants behind the table of our Lord to distribute the bread of life, our congregation shall feel that what we are doing then is but the sum and culmination of what we have been doing every Sabbath from the pulpit.

Symbolism of the Lord's Table

It surely would be unnecessary, even if there were time for it, to do more than enumerate the great guiding principles which stand out prominently in the symbolism of the Lord's table and which ought to be constantly in the preacher's mind that he may secure the result indicated. They are four in number. In the first place, there is the plain, emphatic recognition of the fact of sin; not of any special, occasional form of sin, but of sin in its broad general sense as an ingredient of all human life in this world. Though the people entrusted to your pastoral care may be all professing Christians, remember that you are to deal with them as sinners and that you ought to have no false delicacy about that because the Lord himself does not receive them on any other footing at his own table. In the second place, there is the positive and clear affirmation that the vicarious suffering and death of the Son of God, his body broken, his blood poured out [and] appropriated by faith are the only and all-sufficient means of obtaining the remission of sin, peace of conscience and the title to eternal life. It will be impossible for us to hold out any other hope to man so long as we have clearly before our minds the picture of the Savior himself who pointed his disciples to this and this alone as the great saving factor in his ministry. In the third place, there is the eloquent reminder that there can be no true participation in the merits which flow from Christ's atoning death except through such a faith as effects a personal union with him; a faith consisting not merely in

the mental acceptance of his sacrifice as a historic fact, but a faith which mystically feeds upon him, the living sacrifice, as he now exists in heaven. If we were to hold up Christ as a mere example to be followed by us in our own strength to the exclusion of the supernatural work of the Holy Spirit in the heart, would we not be silently corrected by our Lord's own voice speaking to us at his table: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in yourselves"? And lastly we have here impressed upon us the solemn obligation of everyone who receives Christ as his sacrifice and enters upon the communion of his sanctified life, to abandon sin and walk in holiness. You will observe it is specifically this fourth principle which Paul has in mind when he says to the Corinthians. "For our Passover also has been sacrificed, Christ". And derives from this the injunction: "Therefore let us keep the feast not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Thus we see that the Lord's Supper spans the whole breadth of our Christian religion. Besides being what it must always primarily be, the means for strengthening our faith, it may also render us the additional service of becoming to us an occasion for self-examination, a spiritual ideal by which we measure ourselves and ascertain in which respects, either as personal believers or as ministers of God, we may have failed perhaps to reach the normal standard prescribed for us by Christ himself.

(3) *Simphonic Evaluation*

1) The biblical theological perspective that reveals the redemptive revelation of Christ by the the stream of redemption deprived out of the plain text is the marrow of the reformed theology. It is understandable to claim a excellent and asolute way as the a perspective of synthesis in order to make the Christcentric preaching. Jun Am Yoon Sun Park had stated that the biblical Theology seem to be that a bee pick up some honey in a flower and feed them in comparing to a ox's eating on the grass without being any coughtion. Clowney emphasied the importance of christ- centered preaching that made by the biblical theological perspective, as he lectureed that consisted of relationship to the Chrst centric preachings, those are, Pentetuch, Literary books, common gospel, John, Hebrew, and Peters ect's at every semester. He stayed the boundary of Vos's influence. However, this is not absolute perspective but one perspective in symphonic preaching. If they keep his view of absolut chareacter, he can not the beauty of simphonic preaching. For example, Clowney claimed that the primary purpose of the Holy Spirit is not the eloguence of David but the soverighty God, I his book, the biblical theology and preaching.

Even though he tried to be faithful to the stream of the text, he seems to take the negative attitude to the special revelation that God revealed some revelation out of the man of God. In other words I mean that he should not ignore symphonic character of the revelation through the human being by his ethic and his whole life that harmonized with the revelation of redemption. We have to recon the ethical elements as the part of revelation of redemption. Nevertheless even though the preaching of Vos was faithful to warn the dangerous falling down in the humanistic ethic and losing the center of Christ in preaching. Actually as we treat the diligence or the honest in the preaching, we can overcome the danger that the preaching will be harmful to this redemptive truth moreover; we can give more abundant teachings and significance melted in the symphonic character to the congregation

(2) The weak points of his preaching is the negative application of the symphonic congregation. His preaching will be able to easily incline extremely to the theoretical attitude of preaching as when the bomb was cast in a place automatically it will be explored and spread to all sides. But he seemed to keep the negative attitude that could not forget their detailed controversy.

As we reviewed the redemptive historical preaching overcome that the puritan experimental preaching will take the tendency to incline to humanistic applicatory aspects happened by analyzing the congregation, even though it pay attention on the danger of theoretical tendency of the redemptive historical preaching. The priority of Kerryso must be a proclamation. And the persuasion is the next step in order to understand the truth for the congregation. Kerryso expects the unique response by proclaiming the message of God as a herald.

The reformed preachers of the 21st Century should preach the relevant message to the people of God by understanding sufficiently both the interpretation and the application in order to realize the kingdom of God in the world. This is our contemporary demand

8. The Sermon Analysis of Martin Lloyd Jones

(1) Lloyd Jones's preaching that based on the puritan theory of preaching hadve influenced on most effectively to the Korean preachers. At the other day he was invited to execute the lecture of the preaching from Westminster Theological Seminary in Philadelphia. The Preaching and Preacher is the contents that he took lecture. We can learn the philosophy of his preaching that executed in view of symphonic preaching as followings. Let's think of symphonic character in a example in his sermons.

(2) *Sermon Title:* The gospel of God (Rom1:)

(3) *Sermon Example:*

Paul was a man who could stand without any fear and without any apology in Athens on Mars' Hill. There he is confronted by a congregation of Stoics and Epicureans, and he can speak to them with authority. Ah, but when the same man visits Galatia, where they belonged to a rather primitive type of culture and lacked this knowledge of philosophy and various other things, he is equally ready to preach the gospel; he is equally effective as a preacher, and his ministry is equally used. Paul would do as well in the slums of the great cities as he would do in centres of learning - the wise and the unwise. It does not matter where you put him. As long as he is preaching to men and women he not only has a message, he is able to impart it. You notice how he puts it: '... to them that are under the law, as under the law ... To them that are without law, as without law. ... To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some' [*1 Corinthians* 9: 20-22]. What a wonderful thing this is!

There are times when I begin to wonder whether we are equally clear about this at the present time. We tend to divide even in this matter of the preaching of the gospel, do we not, just as the world tends to do in a secular manner, and it is quite wrong. If a preacher cannot preach his gospel to everybody I take leave to doubt whether he can preach it to anybody. If a preacher must have a certain type of congregation, to that extent he is unlike the Apostle Paul. He is probably a philosopher. He is probably a purveyor of natural human learning which is using Christian terminology. A preacher does not need to presuppose anything in his congregation except their need of God and of Christ. I am raising this point and emphasizing it because you will hear a good deal today along these lines. We are told that students and others who are training for the ministry should be compelled to spend part of their time working in factories or similar places. You see the argument? It is said, 'How can a preacher preach to factory workers unless he knows their conditions and circumstances. He must go and spend three months, and perhaps more, working in a factory, and get to understand them and their outlook and their mentality, and then he will be able to preach to them!' Now that theory is not only being seriously advocated, it is even being put into practice. The argument is that unless we know the exact position and circumstances and make-up of people and their way of thinking, we cannot preach to them.

Such an argument is not only unscriptural; it is, I think, the moment you seriously begin to consider it, quite foolish. If I am told that I cannot effectively preach to factory workers unless I have been a factory worker, surely I am equally entitled to argue that I cannot preach to drunkards unless I go and spend three months in public houses. I cannot preach to farmers unless I become a farmer. I cannot preach to people in the theatrical profession unless I become an actor for three months. How utterly monstrous the suggestion is! But that is being said today, and being said sometimes even by evangelical Christians, and it indicates that we have misunderstood the fact that the preacher needs to know nothing about his congregation in that way, because he knows already the one thing that needs to be known; he knows that they, like himself, are sinners, and that apart from the grace of God they are lost and damned. Oh no, preaching does not need all those other things. Of course, it needs to consider whether the actual form and presentation might vary very slightly, but that is more or less immaterial, because this one man, without having had these varied experiences, under the power and the influence and the guidance of the Holy Spirit, is able to preach to all.

Let me put it to you in another way. Quite recently I was present at a very interesting discussion in which the question was raised - and it is a very important question - 'Why is it that as Christian people, and especially as evangelical people, we only seem to be able to appeal to a certain type? Why is it', the questioner said, 'that in our churches it is true to say that the vast majority of the people present are women, and that there is such a scarcity of men? And why is it that the church today seems to be failing to touch the working classes (so-called) almost entirely? Why is it that we only seem to be appealing to the people who live in the suburbs (that was his term)? Why is it that Christians today seem to be little more than nice and kind and respectable people?' Now he was granting, of course, that they had experienced true conversion. His question was, Why are we not touching the others? Why are men not being attracted? A very good question. It is something that we all, as Christians, ought to face very seriously and very urgently. And to me the answer to that question is provided by this verse that we are now considering. The Apostle's claim was that his appeal went to all men and women, all ranks and classes, all kinds of abilities, indeed, to any kind of soul. Here was a man who could preach as well to the slaves in Caesar's household as he could to the Stoics and Epicureans. You see the range of his ministry?

What, then, is the explanation? It is this - and I commend it to you for careful, prayerful consideration - that if we preach the gospel in all its fulness, and if we apply it to the whole man, to the mind as well as to the heart and the will - if we preach the 'whole counsel of God' to the whole individual personality, relying upon the Holy Spirit, we shall find that the gospel today will produce its results in all types and kinds and classes, even as it did at the beginning, even as it has always done in every period of revival and reawakening. Surely the Apostle's words are a condemnation of our own methods! There is something wrong in our presentation. If our preaching and our gospel only appeal to a certain type, then I suggest that we are preaching in a way that only appeals to such a type. We are leaving out something. We are either leaving out something belonging to the message, or else we are not appealing to the whole man. Are we perhaps only appealing to a certain sentimental type? Is there not enough intellect in our message? Are we failing to make them think? Is there nothing offensive to the natural man about our message? It is an interesting thing that there are men, especially, who prefer a message when it does hit them and hurt them, and the one thing they cannot abide is sentimentality. Give them something strong, even severe, and, though it hurts, they know it is right, and they will listen to it. But if you once give them the idea that you are getting at them, and trying to influence them by certain methods and a certain psychological approach, they will not even come and put themselves under the possibility of being affected.

Surely it is a problem for all of us in the whole Christian church. Why is it that the masses of the people are untouched, right outside? Have we given them the impression, I wonder, that the gospel of Jesus Christ is only for a certain type, and a certain class? Have we somehow given them the impression that this gospel of ours is against them? If we have, God have mercy upon us! Let us, therefore, I say, be clear in our minds. Let us be careful to present 'the whole counsel of God' as Paul did, without fear, without favour, without any respect of persons. Let us give it in its grand content with all the intellect that is in these epistles, for he was writing this, you remember, to people, many of whom were slaves and serfs in Caesar's household. Not like many modern people, who say, 'We cannot listen for more than twenty minutes, and it must not be too intellectual; do not give us too much doctrine!' That is what is being said by many evangelical people today. Is it surprising that we are guilty of a kind of inbreeding, and only producing the same type always? Let us go back to the Scriptures, and let us preach the whole gospel for

men's minds and hearts and wills. Not one at the expense of the others, but always the whole. A whole gospel for a whole man! And then the Holy Spirit will apply it, and we shall see again what used to take place in London two hundred years ago when a man like George Whitefield was preaching. He could preach to miners, and they were converted - yes! The Countess of Huntingdon used to pack her drawing-room in the West End of London, and Lord Chesterfield and all sorts of other members of the aristocracy used to come together and listen, and several of them were converted. The same preacher! He preached the same gospel to them all, and the Holy Spirit honoured it and made it efficacious.

The Apostle as a debtor tells us that he has got something to give, and that all need it. He can give it to all and you and I must be able to give it to an intellectual kind of person as well as to the person who is not intellectual, and vice versa. There are no specialists in this matter. If I cannot preach, I say again, to everybody, well then, for myself I say I cannot preach to anybody. Let me illustrate that statement. I remember a challenge that came to me once, and I think it puts my point very neatly. I had preached here on a certain Sunday, after which I went off on my holidays to the country. I had not intended preaching that first Sunday away, but there was an oldish minister in the place where I was staying, and he was due to preach three times. It was a very hot day, and I felt I could not let him do this, so I volunteered to take his afternoon service for him. That meant going up to a little place halfway up a mountain, and my wife and I went there. I went into the pulpit and looked at my congregation. Including my wife, the congregation consisted of five people! Let me admit it quite frankly and honestly, the devil came to me and tempted me, and he did so in this way. 'Well, of course, with only five people - just give them a little talk!' Quite apart from the fact that I am not good at that kind of thing, I recovered myself, and this is what I said to myself: If you cannot preach to these five people in exactly the same way as you preached last Sunday in Westminster Chapel, the sooner you get out of the pulpit the better! By the grace of God I was enabled to do so, and I have never enjoyed a service more in the whole of my life! The preacher who is dependent upon his congregation is unfit to enter the pulpit.

The last thing the Apostle tells us here is not only that he can give this message, but that he feels he *must* give it. 'I am a debtor . . .' Why did he feel this constraint? There are many answers. One is his 'call', his 'commission'. 'We must all appear before the judgment seat of Christ, that every one may receive the things done in

the body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we persuade men' [2 *Corinthians* 5: 10-11]. That is the first reason. The Lord had commissioned him on the road to Damascus. He had sent him out to preach. Paul will have to render up an account of his ministry and of his stewardship. Do you notice the term he uses? 'Knowing. . . the *terror* of the Lord we persuade men...' Notice also how he puts it in I Corinthians 9. Do not praise me for this, says Paul. I cannot help myself. 'Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!' [v.16]. I must. I am a man under a commission. There is an obligation.

Then another thing that comes in here is surely this - the appalling need of men and women. That is the thing that brings in the urge. If you and I only realized fully the state and the condition of men and women by the thousand round and about us, I think we would sometimes be unable to sleep. Do you really believe and know that the unbeliever, the person who dies an unbeliever and in his sin, goes to *hell*? Well, if we really believe that, there will be a sense of constraint in our lives. You will not care what people will think of you. You will not be so punctilious about these matters; you will say, Whoever they are and whatever they are, they are dying in sin; they are wretched as they are - there is worse to come! *I must*. I must speak. The need of others as Paul knew it and as he realized it! Then again, there was his consciousness of what this glorious gospel had done for him. As he experienced the joy and the peace and the happiness that it had brought him, he was anxious that all others should enjoy the same benefits. 'I am a debtor', says Paul.

Then, finally, it was this - the gospel itself! Do you know what I mean by that? Whenever you come across anything in any realm of life which pleases you and gives you great satisfaction, you feel you are bound to tell people about it, and you do. If you read a book that gives you something unusual, you say, 'I must tell so and so. I must tell everybody'. The thing itself is so wonderful. If you see a wonderful bit of scenery you feel, 'I must tell others about this. They must go and look at it'. Whatever it is, we always feel we cannot keep it to ourselves; we always want to share our blessings. Our Lord has put it once and for ever in the story of the woman and the lost coin. When she found it after considerable effort, she went to tell her neighbours, Come and rejoice with me, I have found it. The shepherd who has lost the sheep does the same thing, and the father who has lost the son, and who finds him, does the same. Here, then is this glorious gospel. You notice how Paul puts it in

2 Corinthians 5: 'For the love of Christ constraineth us' [v.14]. He is like a man in a vice, and the vice is being screwed up and tightened up, until life is almost pressed out of him. What is pressing the Apostle? The love of Christ! This amazing thing! This gospel of reconciliation! This love of God! This love of God that sends His only Son, and even makes Him to be sin for us! Paul has seen it, and he wants everybody else to see it and to rejoice in it, and to glory in it, and to participate in it. The wonderful, glorious character of the gospel itself had made him a 'debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise'.

Dr. Martyn Lloyd-Jones, *Romans, Exposition of Chapter 1. 'The Gospel of God'*, Banner of Truth, Edinburgh, 1985, (pp. 249-255)

(4) *Symphonic Evaluation:*

1) Frankly I was debted by the theory of his preaching called for puritan preaching philosophy. Especially he stressed the preaching act by expecting the unction and expected 10 checking points as followings;

- (1) I have preached God's message through my whole personality.
- (2) I have preached a sense of authority and control over the congregation and the proceedings
- (3) I have driven something from his congregation while speaking.
- (4) I have felt the spiritual freedom while preaching
- (5) I have had the seriousness while preaching
- (6) I have had the zeal, or a sense of concern, or warmth
- (7) I have had urgency while preaching.
- (8) I have had persuasiveness.
- (9) I have had pathos
- (10) I have had the power of the word

2) This point proves that he revealed his symphonic elements very much in his preaching act. Symphonic preaching includes the positive elements that were used by his intellectual, emotional, volitional and spiritual activities, those are; The authority, spiritual burden, spiritual freedom, Sincerity, passion And concern and

warmth and emotional heart. As men devoted themselves to rescue a man deopped in the deep water, symphonic preacher devoted himself to preach the word of god as a living sacrifice.(Rom12:1-2)

We reviewed that the above preachers had executed symphonic character in some parts. Next we are going to think of Jung Am's preaching as the representative of Korean reformed preachers because I beleve that his preaching had influenced on the Korean Preachers to pursue the biblical preaching and the biblical revival.

9. The Sermon Analysis of Jung Am, Yun Sun Park

(1) Jung Am's Theology and his theological Features

1) He was a man of speculation who depended upon the revelation.

In the time of my seminary studentI I had listened his lecture of the sythesis of gospels in front of him and had been impressed that he was filled of abundant truths. And he had challenged to us that he took one big volume, which was one of John Foxes' Martyrs History among 8 volums learn this streams of blood that happened in the Eglan for the Lord. And find traslators this book into Korean. His challenge revealed his assurance of the speculation that based upon the revelation in his theological thought. After that while I was studying Puritanismin in the process of my projrct. Preparation, I found that lots puritan ministers followed to the line. He was a man who involved deeply in the Puritan godliness.

2) He stressed that balance between studying and godliness.

And he overcame the humanistic snare that the reformers was elasable to fallen down by much prayer. He was learned some balance between learning and godliness as like the habitual speaking, John Calvin always needed George Whitefied? He was a puritan of 20th century. So he practised that the biblical truths applied to his preaching by exegesis that refused against eisgesis. Jung Am seem to choose this line. the reason is that he had some proofs to believe the Scriptures ucondiionally following the principles of biblical interpretation that Calvin had followed And He often pointed the sinful corruption of carnal flesh(sarks) seriously in order to examine his deprivaty character. Whenever we had some problems in our lives, we like to point to the devil without the repentence of consicience, even though we had the enemy of our carnal selves in us. James1:15, When tempted, no one should say, God is tempting me. for God can not be tempted by evil , nor does he tempt anyone... teaches that first of all we have to attack yourself for our sinful evil. So his commentary of the revelation of John seems to follow the perspective of historical premilenium for this finding.

And also he accepted the books of Gerrhardus Vos and Herman Ridderbos but sometime he critisised at some parts biblicall. this is the expression that he tried

to overcome the humanistic dangerous perspective. I had struggled against such a things I had found the same struggle in the Frame's book, the doctrine of knowledge of God. Long time ago had joined in the lecture of the work of Holy Spirit by Richard Gaffinat the Westminster theological Seminary in California and had had some questions on my heart of biblical Pneumatology and finally I get joyfully the answer in the *Symphonic Theology* by made by Poythress. Jung Am was a great theologian who chose the balance both puritanism and the redemptive historical theology in his thought to overcome against the humanistic and hyper intellectualism

He had Calvin's passion in his preaching.

Sometimes he did not eat his daily meals until he get some sermon texts to be relevant to his themes as like MacChen who was one of great puritan preachers. He was a preacher who stressed some preaching that focused on the relevance of present situation of congregation. He tried to get the fresh word for present congregation in his prayer time even though he had completed to write his commentaries of all the Scriptures in his whole life.

Futhermore he was not a theoretical theologian, but a practical theologian just like the puritan preachers had lived before living God in the spiritual tension. He had lived faithfully in front of God as he said some truths and to tried to attain to glorify God after he passed away in the world So. he offered his financial benefits that come out of the sales of his commentaries in the Korean churches. And he was a divine who the Korean church begot in the time of lots of suffering as a great puritan reformed Christian revealed a remarkable example of the recovery of Imago Dei.

3. Sermon example

Text: Ps116:1-19

Title: The death of the saint

Introduction: In what meaning is the death of saint so precious?

1. It is precious for us to confess a complete faith before the death.

The poet confessed "I said I am greatly afflicted." (v10) with the trustful faith to God with his heart. Every man is decept but God is true. (Rom3:4) Our Christian confess our faith when we were baptized in the name of Jesus Christ. In this thing "when we ask to himself, "Did I commit my life absolutely to God?" actually it is not true

However the Christian confesses his faith by committing his life to God before his death. Just this chance will be the moment when he imitate the Lord. When Jesus shouted out before his death "I commit my soul to the hand of my Father!(Lk23:46)", It is the last, unique and devoted decision that he took.

2. It is precious for the death is the door of salvation.

The poet praised the deliverance that was saved out of the worldly distress and told the issue of his death as a conclusion. He assured that God shall deliver himself out of them because he tasted God's deliverance in his past. He who stands before his death assured the deliverance of God in confessing "I will lift up the cup of salvation and call on the name of the Lord. "(13)

The death of saints is so precious or it is the door of salvation. Paul, the apostle tells according to this experience " He had delivered us from such a deadly peril. And he will deliver us. On him we have set our hope that he will continue to deliver us, (II Cor.1:10)" In the text the words of salvation were revealed several time. The death of a saint is very precious for it means the door that we have to pass. According to is experience he claimed that "10 He has delivered us from such a deadly peril, and he will deliver us again. On him we have set our hope that he will continue to deliver us," (IICor.1:10) The text reveals several time of the words of "deliverance." " he saved me", "O my soul for the Lord had has been good to you." "For you, o Lord, have deliverd my soul from death, (6, 7, 8)"

The physical death of saints is the corrupted the main seed for the resurrection of the life.(ICor.5:8) It is that the soul goes to the heaven, in departing out of the corrupted tent. Therefore Paul the apostle said "We are confidence I say , and would prefer to be away from the body or away from it. (IICor.5:8)"and "For to me to live is Christ will be exalted in my body.(Phil. 1:21)". "For he pleased only Jesus and loved him, he can despise every wordly things as a dung.(Phil3:7-9)"

4. *Symphonic Evaluation*

(1) He left about 1277 sermons and 140 preachings. I want to evaluate a sermon that he preached that come out of the text of Luke 12:13-20(How can we live?) at the chape of Hapdong theolgical Seminary where he had finished his final ministry

(2) Evaluation

1) The theory of his preaching belongs to the experimental preaching that the puritan preachers pursued than the redemptive historical preaching, because his preaching inclined to the stress a hamony happened that the interpretation elements and the application elements. We can observe that his preaching consisted of the applicatory introduction, the applicatory structure, the applicatory terms and the applicatory conclusion with the plain style of puritan

2) His introduction was paid attention by the congregation by connenting to

their present situation. Using a turning point made between the introduction and the main subject was very natural. And he proves that the main division comes out of the text in detail

1] The repeated statement of the rich man, "I" means that the silly man is an egoist. And he explained the meaning of an egoist. He answered to a question plainly.

2] As he admitted that egoism is wrong in the perspective of common place, he tried to allure his congregation to his preaching and he made sure their agreement.

3] And in order to prove that the heart of a man is very deceivable he used the method of asking and answering for himself through the exegesis of Jeremiah 17:9.

4] His structure developed to this progressive style that reveals the development of thought. At the second division he proved that the man is very ignorant returning to the text. Reading the verses 19-21 he criticised the words of the silly rich man. He answered biblically his question by himself, just like that "the silly man did not know his existence of soul, why didn't he know?" "because his soul died and did not feel its activity in Ephesians 2:1" he always followed that principle that interprets the Scripture with the Scripture. And he offered two examples for his explanation. One is to explain the living soul actually by using comparing the appendix to the heart. Another is Calvin's statement that the soul was resurrected by the word of God comparing the illusion to the words.

5] Again he returned to the text he pointed the silly spiritual ignorance of the man. And he summarized above contents of the sermon.

6] In the last division, he also explained that the richness toward God by exegesis out of verse 21. His thought is the Scripture-centered life view just like that the puritans pursued to them.

7] And his third division reached to the climax of his preaching by the applicatory explanation to be relevant to the congregation. He defied what the spiritual wealth means obviously. And he made them known the reformed thought. He criticised sternly that the modern inclined into the materialism that pursues the worldly prosperity. Then he showed the method to overcome this problem to the congregation. It was then when we are poor in spirit we can become a spiritual rich person", using James 2:5

8] And he warned anti culture and anti sociality and claimed the Lordship of Christ by using the applicatory explanation. And he climbed that sermon telos by stressing the paradoxical faith, Again he added two passages those are the Psalm 23: and Hebrew 11: and proved his telos as the faith of Moses. He emphasised the assurance and experimental, and he exhorted to live such living and again he made sure what true reformation of the church is to them. He concluded that the blessing and glory of God-centered thought, small thing-centered trained person.

For the long time we have reviewed the evidences of symphonic preachings

through analysing the sermons of the great preachers. Next we have to think of the symphonic characters of preachers who will beget symphonic preaching

Chapter Four

Symphonic Preacher

On the summer of 1996, in the class of my Final Phase of Doctor of ministry in Westminster Theological seminary in California I had a privilege to meet Dr. Martin. At the other day I had asked that who is a sample of expository preacher. Dr. Pipa pointed Dr. A.N. Martin. He who is a senior pastor at a Baptist church of New Jersey followed to the line of Calvinism. His booklet, *What's Wrong With Preaching Today?* gives us some insights of symphonic preacher's calling and duty.

1. Symphonic Character of Calling

(1) Understanding the Calling

Calvin classified the calling as two parts, those are; outer calling and inner calling in his *Religious Institute* 4: 11-12. The outer calling related to public calling of the churches holy outer calling and the inner calling must reveal that not by the motives of covet, vanity desire and another egoism but by the faithful fear of God in order to build the church as a good evidence of heart. And he should prepare his calling through studying some curriculum and abstaining his calling for that period. Also the pastor should possess two aspects, those are; sound doctrine and godly life. (ITim 3:2-3, Titus 1:7-8)

Traditionally reformed churches classified outer calling and the inner calling according to these criteria. The inner calling revealed as strong need and willingly answer that he want devoted him to preach the word of God and to teach it. And the outer calling means the warranty of the inner calling expressed through calling of local church.

(2) The Meaning of Ordination Calvin says that this calling will be accomplished by the ceremony of ordination (Institute 4: 3. 16). The Apostles was called and were appointed by Christ and Paul also was called not by man but by calling of Son God and Father God directly. (Gal1:1) No one could surely perform this ministry unless he had been called by God. In the case of Paul, this calling was his pride and his badge.

About the ordination, Both the Old Testament and the New Testament means appointment. The ordination of the Old Testament means that a man is appointed by the Lord in order to execute the position the Lord committed to him.(Exodus 29:9, 29, 35, Lev. 16:32, Num.3:3) In other word, it means that the appointment of God for the work. Paul was appointed by the Lord for the work (ITim2:7 Act20:28)

and Jesus appointed the apostles (Jan 15:16, Mk3: 14), and also the Apostles appointed pastors (seers or elders) in every local church. (Act. 6:6, 14:23, Tit.1:5))

Reformed church that followed in above line can permit to give ordination to the man who was examined the process of theological education and his calling and called him for a pastor. In such a meaning the ordination means the evidence of eternal position

The ordination is regulated by five meanings as followings;(Richard L. Mayhue, *Rediscovering to Pastoral Ministry*-Ordination to Pastoral Ministry pp138,1995) “(1) identify and certify men truly called and equipped by God for fulltime pastoral ministry. (2) Eliminate men seeking minister credentials who are not called by God. (3) Give a congregation great confidence that their leaders are genuinely appointed by God. (4) Finish a standard of accountability for the church concerning a man’s ministry. (5) Commend a man publicly to the ministry whatever God’s will tested him.”

Therefore the ordination pastor has a duty and a privilege that he should execute his calling and his ordination. He has to walk from calling to ordination, from ordination to ministry. If he has no any work, his calling must disappear.

(3) The Arrange of Ministry

When we understand the category of pastoral ministry made by the process through the calling and the ordination, we can know obviously the relation between the one and the other. Pastoral ministry includes the work of teaching and preaching and the work of ruling ministry as Psalm chapter 23 says. There are four perspectives as followings;

1) the perspective of calling (ITim.3:14-15) – The pastor’s duty is to build up the church that was the pillar of truth and the foundation of the truth.

2) The perspective of preparation (ITim. 3:1-7) - The pastor must has the calling of God obviously and receive the ordination in the process of theological training, taking the godly talent and virtue, and the public examination

3) the perspective of person (Heb. 3:7-8, 17-21 ITim.6:11-14)- The pastor shall be an example of the family life, the prayer life, the research life and the merciful ministry for the church to get some benefits according to personal godly standard.

4) The perspective of pastoral ministry – The pastor has used to take the biblical conviction and method in order to become the specialist in the areas of worship, preaching, Model, leadership, evangelism, discipleship, conviction and warning and leady g the sacrament.

According to above 4 things for the ministry the goal of pastoral ministry is to

recover the image of God. (Eph 4:11-16) and the motive of the pastoral ministry must be the love to the Lord (Jn.21:15-17) and also the method of successful pastoral ministry must be not the secular means but the godliness and devotion of the pastor.

Therefore because the center of pastoral ministry's preaching the preacher he has symphonic character that harmonizes in relationship to all things. For preaching is the will of God who called him, the man without calling can not preach the Word of God. So Westminster Confession teaches that preaching limits to only the pastor who receives the ordination.

2. The Symphonic Character of Preacher

The soil that powerful preaching can grow is the preacher himself. Martin says, "a pastor life itself is his ministry." MacCheyne and Whitefield were anointed by Holy Spirit could work his ministry. In one word, the symphonic character that a preacher has influences to symphonic preaching. So, symphonic preacher should be stresses in four aspects as followings;

(1) the life of personal devotion- It is nature that a born again Christian go to the personal devotional life for the beginning of his surrender. "offer your whole body to living God as living sacrifice(Rom12:1-2)" mean that we have to offer our whole life to God, as the priest of the Old Testament offers a living animal for burnt offering. The fire was ascended on the offering. Without offering his whole body to God he can not preach the Word of God. As a wheat passed away three stages: 1) the isolated stage (a single seed), 2) the humble stage (falling on the ground) and 3) the cross-death stage (it must be destroyed to bring many fruit) (Jn12:21-27) Stephen was killed for preaching the word of God as a wheat did. No body can help him in his situation. But he could see the spiritual world. So he can look at the son of man standing by the throne and can proclaim the word of God in order to return the necked stick people to God at the place that watched the both worlds, the hell and the heaven. He saw both the strong carnal response and the spiritual desire that controled the carnal desire. So he could have the face of angel before his enemy.

Next Stephen went to the place that bore on his cross that asked the pardon of their sins. We can read his two payers revealed in Acts chapter 7. The first prayer was to commit his soul to the Lord and the second prayer was to commit the salvation of his enemy to the Lord intendedly. "Lord, do not return this sin against them."(60) He stressed the second prayer because he tasted the power of the cross. How was his prayer answered? No miracles weres happened immediately. As one seed was spread around by browing of wind and fallen down on the soil and made a great forest, his prayer was offered in heaven. As the result of his payer Saul was

repented from his unbelief and he becomes one of greatest apostles to proclaim the word of God to the minor Asia as well as Rome where is the capital of world in that time? The truth, “unless kernel of wheat falls to the ground and dies, it could not produce many seeds (Jn.12:24)” was proved through the life of Stephen. Through the devotion of a preacher like a kernel wheat, the church reveals the image of God.

(2) The life of secret prayer

Naturally the devotion leads to the secret prayer room. Preacher has to love the secret prayer who shall be answered by sovereignty God. (Mt.6:6) As God promised to Jeremiah who put in prison, if he cried out some thing to God he can see secret marvelous thing he does not know. (Jer.33:3). Elijah’s secret prayer that was excited at the mountain Carmel overcome against the wicked authority and his secret prayer of a cave influenced on the future of several nation. Rise and fall that a country can meet, and up and down that a person can meet, must be depended on the prayer of secret room the preacher executed. The blooded Mary of England was more afraid of the prayer of John Knox than many thousands of soldiers in Scotland on the 16th century.

(3) The real godly life

The preacher who devoted himself to prayer and godliness has actual power in his life. So he is a preacher who knows the real power of godly life. the power of godliness is the fruit that brought up through training in his personality, those are; 1) righteousness and godliness 2) faith and love 3) patience and gentleness (ITim6:11) Paul’s ministry at Ephesus revealed real power of godliness before God and the men. (Act20:18-20) Preacher who is a man of devotion has the power of godliness that resembles to God. Just these elements are the channel and tool of effective preaching. Even though he prepared many things for message if the vessel of preacher is dirty the Spirit cannot work.

(4) The pure character of motive

The preacher should be filled of good heart that execute his duty faithfully the In order to examine the unfaithful motives of Balaam as following three aspects; 1) the fear of God - The fear of God makes us been freedom out of the temptation of God. The preacher needs such proper fear always. The revival of the Acts happened among this fear. (Act 2:43, Cor. 2:12) 2) the love of truth - The truth is Christ (Jn.14:6) and his Words (Jn.17:17). As like two disciples of Emmaus when their heart were opened by Holy Spirit they could have the experience that felt burnt hearts the Lord explained the Scripture that is the word of God, the preacher find sermon telos and want to proclaim them to the his people. 3) The love to people - Preaching should be completed in the heart that fears of God and the souls in love and truth. As like a healed blind of Siloam should said that It’s

a strange thing (Jan 9:30) against the unbelieving persons, the preacher should have a burnt heart to proclaim the word of God. So the preacher warns and convicts loving the souls very much. MacCheyne's confession, "The man who loves himself most will say the truth most" must be a true preacher who had some assurance of truth.

3. The Preparation of a Symphonic Preacher

The preacher cannot experience everything. But he should be equipped with symphonic power to know the Lord personally and to understand his neighbor for he abides in Christ who are hidden all the treasures of wisdom and knowledge. (Col2:3) So the preacher should become specialists of three aspects as follows;

1) The Primary Character of Prayer

the faithful preaching of the words, faithful discipline and the faithful sacrament are three marks of the church. It means that the church should have these things but among them the preaching must be the primary mark because the other two marks are the application to understand the word of God. In other words the criteria of disciplines the words of God and the sacrament (communion) can be effective within the understanding of the word of God.

So Paul taught that the church should be based upon the words of God primarily, and then he continually commanded that the church should pray first. (1Tim 2:1) Here he taught us of the truths of prayer these are; (1) the purpose of prayer is the simple life, the still life and the peaceful life. (2) the method of prayer is request, intercession, thanksgiving (3) the essence of prayer is surrender, forgiveness and God-centered state.

Paul, the apostle learned the prayer first deeply in the situation of revival and evangelism of the early church. In Acts 6:1-7 we can read the preacher should pray first. When the vitalized church met the problem that some complaints happened. The apostles settled a certain criteria in the ministry of church. That is the apostles devote themselves to pray and to preach the word of God and the deacons should serve the problems. Here the order of praying and preaching is very important. (4) It means that he stressed the importance of prayer in his ministry.

When we reviewed the ministry of the prayer, we can get some insights of the importance of prayer. While they prayed constantly the Holy Spirit descended on them (Act 2:), When two persons climbed up the temple to pray, a miracle was happened (Act 3:) in their prayers the problems are solved and proclaimed the gospel. (Act 3 :) The Cornelius's family that was praying always received the grace

of Holy Spirit. (Act 10:) And the simple prayer that Stephen offered to God should repent Saul who will be a great apostle for the Gentiles. (Act 7 :)

Historically the puritan preachers who worked in the end of 16th century and the early of 17th century devoted themselves to the ministry of prayer. They prayed sincerely above one hour in the public prayer. Perkins thought that prophesying includes the public prayer, according to his book, *the Arts of Prophesying*.

2) *The Relevance of the Word of God*

It is important that the preacher should keep the sound view of the doctrine of the Scripture for the preaching and his complete salvation. The preaching that was not based on the Scripture and the sound view of the scriptures not preaching, because the preaching is the works that the Scripture should be interpreted by the scripture and apply them to the life. The assurance that believes biblical doctrine of the scripture as the word of God follows to Jesus' view and the apostles' view of the Scripture. As like Herman Bavinck said, we have to accept the words of Scripture like God says directly to us, now

The view of doctrine of the scripture that the reformed preachers keep makes them to go to the experimental event that tastes the nature of the scripture. The Biblical Experimentalism means that we read the scripture verses and meditates and understand them deeply in His heart. These things are the experience of Emmaus two disciples and the experience of Ezra. Psalms chapter 119 is filled with the lots of biblical experimentalism. The psalmist confesses that the source of blessing(1-2), the power to overcome the sin(9), the source of wisdom(98-100), the refuge of tribulation(49, 67) and when he had the word of God as the food of soul (140, 151), he can experienced the taste of prayer(145-147), the taste of the words(143, 153), the taste of suffering(71), the taste of praising(175), the taste of waiting on(130-141) and the taste of knowing God actually. If the psalmist experienced the wonderful grace in the Law, we who live in the brighter day should taste lots of grace of scripture whenever we contact to the verses.

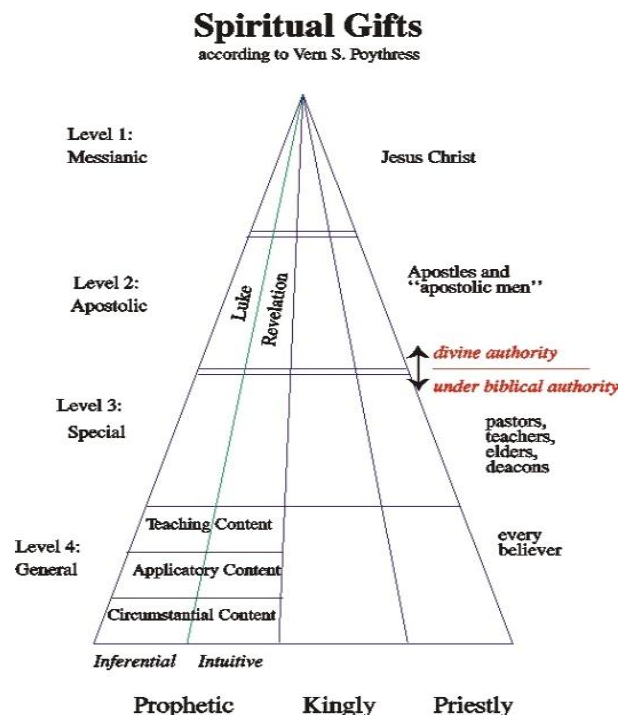
Cavin had preached the Psalm 119, that was called for an alphabet Psalm and left sermons and Thomas Manton had preached each verse of Psalm 119 and left sermons. This proves that they did not have the abstract assurance but the real assurance of the Scripture as the living words of God.

And also Jung Am, Yoon Sun Park claimed that preaching is based on the praying. It means that the preacher can work in the capacity of the biblical experimentalism. When he preached the word of God, he confessed that whenever he meets some problems he used to return to the Scripture and he attach himself

to the relevant verses. And when he introduced the lots of contents of Herman Bavinck's *Gerrformatic Dogmatik* in his commentaries and stressed that we should go through Bavinck in order to learn systematic Theology. It means that he loved the view of the doctrine of this Scripture that Bavinck had kept on. The man who believed that the Scripture is the word of God experienced the event to meet God and to connect to pray and to preach naturally, because of the organic character of revelation. The preacher should be relevant to the Scripture. This relevance will be made in the experimental event of the Scripture.

3) *The Outpouring of Holy Spirit*

The experience of Words begins with the work of the Spirit. Without the Lordship of the Spirit we cannot expect the event of salvation that the preaching gives. So the preacher has to experience the regeneration of Holy Spirit and has to experience the unction of Holy Spirit. And also he should believe both the discontinuation and the continuation of the Pentecost because of the many evidence that the event of the Acts reveal. After the event of Pentecost was happened at the upper room, the outpouring of Holy Spirit continually had been happened at the place where the apostles who were persecuted prayed, at the family church of Cornelius, at the church of Samaria and at the church of Ephesus. The church history proved that puritan preachers believed such things. The article of Poythress, *"Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit within Cessations Theology"* shows the awakening to the preachers that took the negative attitude to the imperative work of Holy Spirit



In his diagram he explained as followings; “First and foremost, there is Messianic giftedness (level 1). Christ alone has a fullness of the Spirit to equip him as final prophet, king, and priest in a definitive way. Second, there is apostolic or foundational giftedness (level 2). Christ appointed the apostles as witnesses (Acts 1:21-22). On the basis of what they had directly seen and heard, and on the basis of the work of the Holy Spirit inspiring them, they could testify authoritatively for all time concerning what Christ accomplished. In their verbal witness they had an unrepeatable prophetic role. The apostles and closely associated “apostolic men” like Mark, Luke, and Jude produced the canon of the New Testament. Similarly, the apostles made foundational decisions concerning the ruling or shepherding of the New Testament church. They led it through its first crises (Acts 6; 8; 10-11; 15; 20). Thus they had an unrepeatable kingly role. The apostles appointed the first deacons and so stabilized the ministry of service and mercy (Acts 6:1-7). In all these areas the role of the apostles is *unrepeatable*. Third, we have the level of prominent, *repeatable* gifts (level 3). People may be officially recognized by the church when they have strong gifts in teaching, ruling, and giving mercy. Traditionally, Reformed ecclesiology has designated this level “special office.” It includes the teachers, elders, and deacons in the church. Finally, we have the level of involvement of every believer whatsoever (level 4). As the Scripture shows, every believer united to Christ is made a prophet, a king, and a priest in a broad sense.”

In conclusion, he suggested that all Christians can welcome the gifts of Holy Spirit. It means that the accomplishment of redemption should not limit the free works of the Spirit but should be the foundation of the outpouring of Holy Spirit to glorify God. Therefore the preacher should hunger the unction as storm, fire and oil in the preaching act, for he received the glorious promise.

We have abstained that symphonic preaching will be accomplished naturally by the calling and the godly life. In the chapter five we should discuss the symphonic characters that were hidden in the several styles of preaching.

Chapter Five

Symphonic Character revealed in Several Sermons

Through analyzing sermons we can examine the symphonic character of biblical preachers, and now we will focused on the various styles of biblical preaching to make sure the symphonic evidence more obviously. I will limit the category of examination as following five popular preaching styles that have given to some influence to cotemporary pulpit.

1. The Topical sermon

First of all, let's know the symphonic character of the topical preaching. Topical preaching is the sermon that the text supports the sermon theme. The history of preaching reveals that the topical sermons controlled most pulpits. The preaching inclines into the artificial method that the sermon text must pursue to the theme. The feature of the history of preaching in Korea stressed the topical preaching. The preaching of Lee Yong Do who was one of preachers in 1930 inclined into the emotions of Schleimacher and fill down into the myteriousism.

Because they devote themselves to some topics they may take care what the Scripture says or what the text tell us. Some teachings that separated from what the Scripture says incline to the unbiblical interpretation. Even the topic that are not based on the Bible verses can make to distort the original meaning of the Scripture and to build on the other lessons and fall down into false assurance.

Nevertheless the topical preaching have influenced much on the churches in the history.(Spurgeon) The reason should be the symphonic character of the topical preaching that based on the verses. Even though the text does not tell the theme to us, for they were rooted into the other verses, the theme can be relevant to sermon *telos* giving the new light to congregation. However if the topic is not to fit the contents of the sermon text, the sermon can incline to the interpretation of a selfish view. But the symphonic character of the sermon is able to influence marvelously to the congregation that have the opened heart. It means that a clear *telos* of sermon works in the heart by focusing on the necessity of congregation through sharpening the application.

Then how are the symphonic characters reveal in the topical sermon?

1) It shall be very easy to decide sermon *telos* that the congregation need. As Adams states, the topical sermon takes easier than others in order to make sermon *telos*. For the sermon *telos* will be accomplished by meeting between the text *telos* and the congregation *telos*, in the process of changing the need of text into the need of hearers by the symphonic character that Holy Spirit makes

2) And we can meet the symphonic character in the application of preaching, for the topical preaching inclines to more the aspect of application than the aspects of the interpretation, it will be take the tendency to preach some contents that separated of the original root of truth. But for it is what the hearers need its application is very concrete and its effective will seem be so strong temporarily.

For example, the preaching of Cho Young Ki is a good example of the topical preaching. He tried to focus to the application by his topic. He stressed that a preacher first of all search for spiritual problems in the environment and go to the Scripture with a topic in order to meet a relevant passage. Moreover he devoted himself to the application that he wanted to relate to his philosophy, his vision and his assurance in his actual preaching intensely. Even though the sermon contents do not related to the text, it will be very effective for his consistent application

Here we can find the symphonic application. In other words, because his preaching go to the detailed answer that related to his philosophy, his pastoral direction, the relevant preaching will be made.

However we have to remember that the example preaching in the category of topical preaching have some weak points as following; 1) men will be stood in the center of the Scripture. 2) In order to reveal the example of a man he can depart from the historical grammatical interpretation. 3) He can ignore the *telos* of purpose of the author. It can exchange the redemptive event into the ethical event. 4) Sometimes the example can give some hard time in application some detailed contents

2. The Textual preaching

The second style of preaching is the symphonic preaching of the textual sermon. The textual sermon is the preaching that follow to the verse by verse ad word by word. The different point to the topical sermon is to be the preaching that inclines to the interpretation of the text. Augustine and Chrysostom follow to such preaching style.

Its strong point is to be the fact that protect from the danger of *eisgesis* because of *exegesis* that is faithful to the text. But it is too easy that it will be tempted by ignoring the application because of the automatic application of interpretation. So

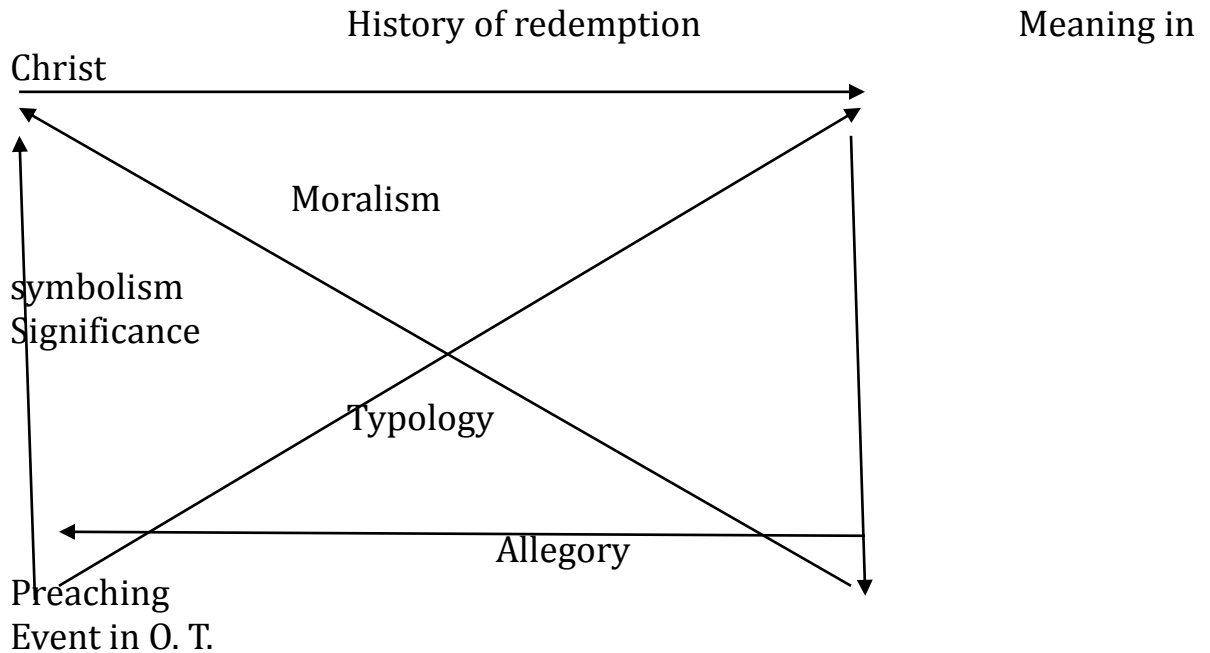
according to preaching theory of Lloyd Jones, in the strict meaning, the preaching without the application can not be a preaching, but a lecture. It is very dangerous to have no applicatory elements and negative attitude to the application in the textual preaching. But they have symphonic character in the points that are faithful to interpret the text. Also for the textual sermon try to interpret the text *telos* he can preach the word of God biblically because of its symphonic character.

3. The Redemptive- historical Preaching

The third style is the redemptive historical preaching. It is the preaching style that based on the biblical theology and has been supported by the Dutch reformed preachers. The redemptive historical preaching was produced by the controversy against the topical preaching. That Style that happened in 1930-1940 was called for *heilsgeschiede* in the Germany scholars and biblical theology in American Scholars, and *heilsgeschiedenis* in Dutch scholars. That convicted that the biblical preaching continues through the redemptive historical preaching. Also I have applied this as the first perspective in my preaching. Through the results I have found that it will have tendency to incline into the lecture style and to ignore the application and the biblical preaching include more category than the styles. The reason that the reformed preachers love that style is to be faithful biblical character. In other words, it has symphonic character that centered Christ; reformed preachers want to follow it.

The redemptive historical preaching tries to make the congregation understood the stream of the Scripture, the history of redemption, They who believes that the redemptive historical preaching continues the redemptive history and when the word of God was proclaimed the application will be made automatically to the congregation for the power of the Scripture itself, just like two disciples of Emmaus had experienced.(Lk24:) When Jesus explained the biblical events from Moses and prophets to His death and resurrection, their hearts were burned by the works of Holy Spirit

The strong points of the redemptive historical preaching shall be the relevance of present situation by understanding the meaning that they found out of symbolism and typology of the texts. If we ignore the meaning of symbolisms and types, they shall be incline to the tendency of the legalism and ritualism. For example the event of Exodus as the revelation of picture points to the salvation in Christ (ICor.10:1-4) and The Jacob's ladder means the son of man, the tabernacle Christ. If we can not know that reality, we can fall down the humanistic sermon Clowney revealed that fact very well as following diagram.



We can explain the above diagram as followings:

1. The Scripture reveals the stream of redemptive history that has consisted of the progressive revelation of salvation. So we have to observe the meaning in Christ.
2. Symbolism and Typology that revealed in the history of redemption should be interpreted in Christ. First, we observe them in the stream of redemptive history and settle their reality that is depended on the apostolic interpretation.
3. If the preacher sees the events of the Old Testament without understanding the redemptive historical stream, he shall fall down into the moralism, the ritualism and the allegory.
4. Finally after the preacher apply the meaning to present situation (significance) he can preach the meaning to the present congregation.
5. Unless he Event in OT without understanding the meaning in Christ, his interpretation will be fallen into allegory.
6. For examples, according to our Lord's interpretation, Jonah is the type of Christ. Te typology points Christ, and also the temple, the tabernacle , the Ladder of Jacob and the Manna are the types of Christ.
7. And also according to the interpretation of the Apostle Paul, the crossing the Red Sea amd rescuing Israel out of Egypt are symbolism s that were drawn the salvation of the church.(I Corin. 10:1-3)

Even though the redemptive historical preaching has such strong points, when he interpret the meaning of the text it is able to incline artificial interpretation,

because even the preacher has struggle to make the congregation understood the meaning of type and symbolism, it shall be very hard for the congregation to understand them. Sometime if we retune to the text and ask what the text says by ourselves we can find different meaning and significance.

The redemptive historical preaching has some weak points as followings;

- (1) When the preacher observes the relation between the text and the historical progressive character it is able to incline to be extremely. In other words, he can over think the literary, historical dimension
- (2) Pursuing the progressive character in the redemptive history, he is able to incline philosophically.
- (3) Rooting in the past facts, he can not be a relevant preaching.
- (4) He can ignore the revelation that God appears through the godly men in the Scripture. So the redemptive historical preachers should understand the progressive character of redemption and find the significance of the meaning in the present situation.

Greidanus who supports the theory of redemptive historical preaching seems to overcome the problem by 5 steps included the application as followings;

- (1) the preaching text should be selected with an eye to the needs of the congregation being addressed.
- (2) Once we have selected our preaching text, our questions ought to be specifically, why did the author write this passage to these people? What needs did he address? What Responses did he seek?
- (3) We need to ask, what is the special theme of the text? What is the author's message to his original audience? We should formulate those themes in a simple sentence.
- (5) With the goal and theme of the text clearly in mind, we are now ready to formulate the theme of the sermon.
- (6) With the goal and theme of the sermon clearly in mind, we are ready to start writing our sermon.

Because the redemptive preaching concentrates on the spiritual growth of the congregation in the Word of God, the symphonic action exists. There are stronger points than the other preaching styles to understand the redemptive historical stream by being faithful to the text, to interpret biblically the text itself in order to understand the meaning of the text, to make the listener overcome the humanlike attitude of the congregation.

4. The Grace-centered Preaching

This is the homiletic theory of Chappel who is the professor of homiletics in the

covenant Theological Seminary.

He observes the fallen situation of the man (FCF). He claimed by searching for the situation can find some grace of God. The priority of the observation as the bridge to search for Christ means that the purpose must receive the grace of God. In the approach of the perspectivalism it belongs to the question, "What sins does the text say?" For the observation includes sermon text, the redemptive historical perspective and applicatory concern it is related to symphonic character. How will the grace-centered preaching be made?

(1) The preaching method of Grace-centered preaching

Grace is the present without price and the grace of graces is Jesus Christ. When we know Christ in the passages we can taste the grace naturally. The puritans love to use the metaphor of a ship that the affection is the controller, the intellectual it is action to control and the revelation is the map. When the preacher understands Christ through the Scripture, the experience of grace happened absolutely.

The grace-centered preaching has some strong points as followings

1) It is useful to preach Christ centric sermon as the sermon *telos*. 2) It can overcome the tendency of ethical direction of preaching. 3) It is useful that redemptive historical preaching of the text. 4) It can proclaim the message of Christ abundantly. (Pp263-311)

Chapple, first of all, reviews Fallen Condition Focus in the text. FCF is the personal relation happened between the writer who need the grace out of the text and contemporary Christian because every sermon is based on FCF, FCF shall be the target of preaching and lead to the relevance of the application of the text. Our hope put on the fact that every text has FCF.(Rom15:4) and the purpose of the Scripture shall be the recovery of broken condition.(II Tim3:16) So we can begin with searching for What the text says, What concern the text reveal , What is common benefits between the congregation and the reporter.

The grace-centric preaching style is accomplished by a perspective. Because the preacher observes the text by the perspective of man's corruption and pulled the redemptive truth. But I follow to the broader perspectivalism. He separated the redemptive elements of the non- redemptive elements, actually the every text of the scripture must be redemptive message that include the histories the ethic, the example ects, because the Scripture has symphonic character that harmonize the revelation of picture and the revelation of explanation as an organism. Therefore the grace-centered preaching has some weak points as followings; 1) when it stressed balancing, the applicatory parts incline to be ignored. 2) The preaching is able to go to the lecture style. 3) The preaching is able to fall into allegorical tendency 4) it is able to lose the relevance of preaching without losing spiritual tension.

5. The Experimental Sermon

Last, let's review the symphonic characters in the experimental preaching. Charles Bridge identified that "Our statements may be full and simple, connected and unfettered; but without an application of the didactic system to the sympathies of the heart, they will impart only cold and uninfluential knowledge." (pp. 259-260). And Joel Beeke explained that the experimental preaching style that was the foundation of Puritan preaching brought up the Second Dutch Reformation Movement. In the period, though the British puritan's books almost were burned by the persecution of the blooded Mary, Dutch puritan's books were sustained to keep the reformed purity. Their preaching revealed the experimental style. So he claimed that the father of the experimental preaching was William Perkins and Rogers, Sibbs, Preston, Westminster divines, Goodwin and Bynyon connected to his ministry as followings;

1) Puritan experimental preaching

The puritan experimental preaching was expressed through following preachers.

(1) William Perkins (1558-1602) – Perkins who was called for the father of Puritanism and Calvin of England had preached the word of God since his conversion in experimental style and wrote a classical homiletic book, the Arts of Prophesying. In that book we can find what the experimental preaching is. Fergusson comments that this book influenced to the cotemporary preachers very much. He emphasized that 1) *exegesis* 2) application of the doctrines 3) analysis of congregation 4) practical delivery of preaching. Actually 95% of puritan preachers served the pastoral counseling in his ministry..

(2) Richard Rogers (1550?-1618)- His preaching stressed personal godliness, self control, meditation, spiritual weapons, prayer, reading, thanks, fasting and gave personal helps of every day, and tried to harmonized between reality and experience.

(3) Richard Sibbes (1577-1635) – He was one of the most influential figures in the Puritan movement during the earlier years of the seventeenth century, was renowned for the rich quality of his ministry. Also he was evaluated by Lloyd Jones as followings; "I shall never cease to be grateful to ... Richard Sibbes who was balm to my soul at a period in my life when I was overworked and badly overtired." When he preached the sermon title "The Fountain Opened" with three divisions these are 1) What it is to preach 2) What it is to preach Christ 3) What it is to preach Christ to the Gentiles. He stressed on the experimental elements progressively.

(4) John Preston (1587-1628)

- 1) The qualification of saints
- 2) The example of complete language

(5) Westminster Assembly (1643-1649)

(6) Thomas Goodwin (1600-1680)

- peaceable
- independent
- mystic

(7) John Bunyan (1628-1688)

- 1) his sermon moved the hearts
- 2) his sermon is to the heart
- 3) his sermon is about the heart
 - 1) The beginning of journey
 - 2) The process of journey
 - 3) The last of journey

(8) The America planting of puritan experimental preaching

Thomas Shepard(1605-1649) separated the covert of the devotional Christians and preached the same text, the metaphor of ten virgins for 4 years

2) The Second Reformed Experimental Preaching in Dutch.

The second reformed experimental preaching in Dutch was begun with moving of persecuted reformed Christians who came out of England. After they were settled at the land they buildt the reformed churches in order to pland the puritan theology and it's faith at the land. Then the puritan preachers as William Teellinck (1579-1629) , Thomas Goodwin, served their churches with passion.

Then as one of reformed Confessions, Dort Confession (1618-1619) defined preaching as followings: 1. the urgency- the serious miserable state 2. the character- the spreaching as the means of grace 3. the contents- Peace towards God by God's power 4. the approach- the sermon as the faithful calling 5. the purpose- the glory of God for the salvation of sinner.

And also Jadocus Van Lodensteyn (162-1677) stressed improving the experimental power and improving the experimental repentence. Especially Wilhelmus a Brakel (1635-1711) explained the Resposibility of Christian's service, the comfort and teaching of the regenerated and the calling to the repentence of the unregenerated in hissystematic volumns. And Alexander Comrie (1706-1774)

revealed emphasising the habits of faith and activities at his book, ABC of faith.

Of the relevant application of experimental preaching Joel Beeky suggested some direction as followings; (1) It need balance. 2) It needs both the objective sermon and subjective sermon 3) It need that the Lordship of God and responsibility of man.

Therefore for the relevant preaching to effective application the preacher should try to do as followings; 1) he must approach nearby the Lord. 2) he must continue studying 3) he must know the human character deeply 4) he must know the information of his ministry environment. 5) He should say naturally but sincerely. 6) he should pray constantly by depending the Holy Spirit. 7) He must develop the pure motives.

We reviewed that the experimental preaching stressed the symphonic characters. We have to overcome the dangers that the artificial application happened. I observed that the dilemma of the experimental preaching will be solved by the redemptive historical preaching as followings

(1) Because of stressing the experience the preaching is able to be easiable to fall into the eisegesis. It needs the interpretation to understand the text by the redemptive historical view.

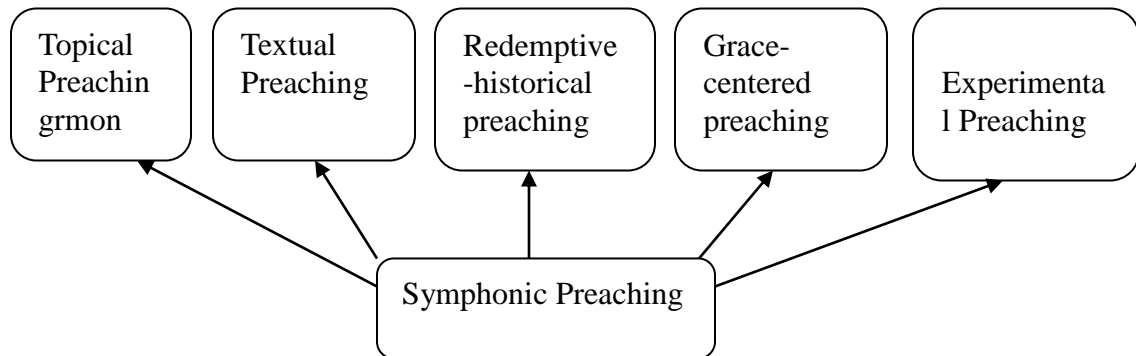
(2) Because of stressing the application It is able to be easiable to incline to artificial application, that is the unbiblical ethic or, the humanistic deed, that do not based on the Scripture.

(3) Because of claiming the experimental salvation, It needs sufficient interpretation of sermon text biblically.

For the experimental preaching stressed the balance, it should overcome some danger that may be resulted by setting up a standard of balance and falling down into the same danger of the redemptive historical preaching. Rather, Biblical preaching will be accomplished by the character of interdependence that can take the unique points each other. Though both Peter's sermon and Paul's sermon were based on the same text their perspectives were very different because the method of approach, the application to the congregation and their gifts were different. It means that even though Jesus and the apostles proclaimed same message, the kingdom of God, the influence was different. We who reviewed symphonic character of preachings should admit that biblical preaching interdepend on the elements happened between the interpretation and the application with the sermon text, the sermon *telos*, the text *telos*, the preacher and the congregation, under the role of the Spirit

Next we review that how can the perspectivalism of symphonic preaching apply by treating the methodology of symphonic preaching.

A comparison figure of preaching styles



Chapter Six

The Methodology of Symphonic Preaching

As I have pointed before, we can not claim the priority among some auguring issues happned between the redemptive historical preaching and the experimental preaching because they interdepend each other and their approaching methods had different perspectives for preaching. Neverthress, the idealsitic method of symphonic preaching has to inteprete sermon text biblically and to apply these truths to the congregation relevently. So I arrange the priciples as 8 steps as followings;

- Step 1 Study the sermon text.
- Step 2 Find the sermon *telos*
- Step 3 Make the sermon structure
- Step 4 Strenthen the sermon structure.
- Step 5 Add the conclusion and the introduction
- Step 6 Sharpen the application
- Step 7 Attach the illustration
- Step 8 Arrange sermon outline

1. Step One. Study the sermon text

Studying sermon text is the starting point of preaching. Even though a preacher preaches the Word of God with some inspiration in the Holy Spirit, In the past time even though a peacher preached without sermon text, generally all preacher has preached from sermon text. So preachers must study sermon text that is the Scripture, the word of God.

At least two reasons exist. One reason is that the text is the words that God gives to him ar that time. The main duty of preacher is not to inform new ideas but is to interpret and applicate the text. He have to be humble for he is a herald who proclaims the words of God. The other reason is to touch the whole nerve of the revelation for the text relates to the all revelations of the Scripture organistically. Therefore the preaching without studying text means that he uses the Scripture as a

tool for inform his thought. to the congregation. Even though the Bartian preachers love such method, the preachers who follows the view of doctrine of the Scripture love to become a faithful servant to the text. We are not servants of the Words of God but we are not a servant of inventive idea or a servant of mometary situation. A preacher must become a servant of the text.

(1) Importance of studying the text

Let's think of what the text is! John Broadus says, The word text is deprived from the Latin texere(to weave), which figuratively came to signify to put together, to construct, and hence to compose, to express thought in continuous speech or writing. Let's think of relationship between the text and context! The text consists of the word, the sentence, and the context. In other words, the thought united both the part of subject and the part of verb informs the obvious thought. We who believe the inspiration of the word by the word has to hanger to the text of the Scripture for it is a faithful confession.

Then why does studying the text so important? Hereare some reasons as followings;

1) The text is the best expression that a preacher must inform something to the congregation. Even though the preacher read the text itself but the duty of a preacher is dpriving some truth out of the source of preaching. Sermon telos can not form some truth without respecting the text.

The text has the character that must be studied. What inform some urgent ideas is not preaching. So we can know the fact when we ask what the revelation says. The people of God was called in order to go that place. These commands, feed my sheep and "take care of my sheep" are some metsphors means to make his people understood the Word of God and to make his people done it.

2) Our Lord demands processes of studying the textin order to get new idea and spiritual insight.

(2)The purpose to studing the text

Why do we study the text? Through studying the text where must we go? In making a sermon studying the text pursues to form a text-telos and sermon-telos.

1) Text- telos means that the primary intent of Holy Spirit revealed in the text. Whenever we observe every text we have to know obviously the intent of Holy Spirit. Through each passage focuses on the sub-telos finally we can find Christ as the ultimate goal. So we have to understand the primary will of the Holy Spirit. When we observe each sermon text, sometimes we can find the telos in reading, praying, meditating, obeying and applying the truth to the preacher according to

GSPEC principle. Through this process we can make sermon *telos* concretely. And we can develop the text *telos* as the outline of lecture for teaching ministry.

2) We search for sermon *telos* from the text *telos*. Sometimes Sermon *telos* can be taken out of text *telos*. Sermon *telos* come out of text *telos* generally but must include the situation of congregation in order to get the creative *telos*.

According to my experience, when sermon *telos* is made by the text, above 50% of my sermon was completed. Generally to settle sermon *telos* out of nothing in his heart or logical thoughts easily tends to flow the lecture style. So the preacher should be able to summarize as one sentence what the Lord gives him.

This shall be found obviously out of the process of studying the text in prayer. When the preacher can know what he should do feel some freedom to go ahead. The preacher who wants to make the redemptive historical sermon will be very weak to get the relevant reponse of the congregation.

(3) the method of studying text

Having the sermon text determined through the careful thought, the next step is to study the text. First of all, the preacher has to take a absolute motto that he begins with studying the sermon text. The preaching should be the fruit of studying the Scripture, the sermon text. How the Scripture itself does proves about this point? Before Ezra taught the Scripture to His people, he studied and obeyed them (Ezra 7:10) Before two disciples of Emmaus preached the Lord of resurrection to their neighbor, they learned the Scripture from Jesus Christ (Lk. 24:24). Conversely, if the preacher preaches the text without studying the text, he may be preached the messages that were eisegesesed and departed from the text. As the results, his preaching can lose true meaning of the text.

1) Observance

Therefore, we have to observe the sermon text carefully, systematically, and persistently. When we observe the Scripture, we can move from Korean text to the original text, or from the original text to the Korean text. It is very important that the preacher has to master the language of the original text and the language of the congregation in preaching. Chrysotom, Augustine, and Calvin had started their preparation from an observing original text. Korean pastors need to understand that our Korean version is not the only faithful translation of original text. We can refer the King James Version and New American Standard Version because they are very faithful translations. According to my experience, the work of observation is a very hard job in our busy pastoral ministry. However, the more I observe my sermon text, the more I get much grace and find the wonderful truths. So, I always enjoy the observation of the original text.

We can begin with reviewing how the structure of the text. At this point, we have to observe absolutely each sentence, the stream of thought flowing under the sentence. In other words, the preacher has to study the structure of the written words in order to know the living word, Christ.

In Expository Preaching, the interpretation is very important. Because the biblical preaching begins with, as the biblical interpretation exists. Also the application must rely on the interpretation. When Jesus opened the Scripture and explained it, it made their hearts burn (Lk. 24:24,32).

2) Interpretation

(1) The Illumination of Interpretation

In fact, as we faithfully observe the text, we sometimes shall find that the meaning of text is automatically understood by the illumination of Holy Spirit. But we need to try to know that the interpretation is biblical. John MacArthur says, “powerful preaching occurs only when a Spirit-illuminated man of God expounds Clearly and compellingly God’s Spirit-inspired revelation in Scripture to a Spirit-illuminated congregation.”

And also Calvin claimed illumination as necessary for a proper understanding of the Scripture: “ The testimony of the Spirit is superior to reason. For as God alone can properly bear witness to his own words, so these word will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit... For though (Scripture) in its own majesty has enough to command reverence, nevertheless, it then begins truly to touch us when it is sealed in our hearts by the Holy Spirit.”

In this way the highest authority to interpret the Scripture have to attribute to the Holy Spirit. So, Holy Spirit opens our spiritual eyes and enlightens the meaning of the text. For this thing, Lloyd Jones says that the preaching is a great mystery and one of the most mysterious things of all.

(2) The Principles of Interpretation

We shall meet many problems as interpreting the text, so we need some standards or principles of Hermeneutic. In the reformed theology, the greatest principles of interpretation are to interpret the Scripture by the other Scripture, and to interpret the Scripture by the redemptive historical method. Furnish suggests the principles of biblical interpretation for textual sermon as follows:

- 1) Formulate the main points of the passage.
- 2) Either note what is problematical in the passage or compare various translation to see if there is any major disagreement.
- 3) Identify key words or concepts.
- 4) List all other historical, literary, and theological problems in the text.
- 5) Prepare a tentative outline for the passage in keeping with overall context.
- 6) Refer to biblical passages or related literature where ideas similar to those found in this text appear.
- 7) Record in a set of notes.

Among them, it is the first step that the preacher observes the terms, the historical, literary, theological issues in a passage for biblical interpretation.

The following questions are the tranforming interpretative principles depended upon the principles of Vern S. Poythress.

Section	Questions
1. Unit of meaning	1. What is the contrast verse of the meaning? 2. What is the emphasized points of the meaning? 3. Where does the same meaning of the verse come out of ?
2. Hierarchy of meaning	4. What are the contents of the verse? (<i>rhetorical</i>) 5. What are the main points of the verse? (<i>rhetorical</i>) 6. What is the function of the verse? (<i>rhetorical</i>) 7. Does the verse have the chronological elements? (<i>topical</i>) 8. Does the verse have symbolic and typological elements? (<i>anological</i>)
3. Context	9. Which is the context discussing the verse? 10. Which locutionary is the verse used? 11. Which language is the verse stated?
4.The process of communication	12. Does the verse have the emotional elements? 13. Does the verse have any formative elements concerning discourse? 14. Who is the original audience of the verse?
5. Significance	15. What is the cultural background of the verse? 16. What is the setting in the history of redemption do the verse? 17. What is the setting in relation to contemporary life?

2. Step Two, Find the Sermon *Telos*

In order to understand the sermon *telos*, let us arrange the terminology related to sermon objective.

(1) Text: In Expository Preaching, the text points to the source of sermon that the contents of sermon come out of.

(2) Subject: In Expository Preaching, the subject points to the category of the sermon contents. The sermon subject is a aspect formed the essence of sermon. The subject of the sermon is the one broad area that forms the basis for the sermon?

1. What is text telos?

1) After finishing observing, interpreting and applying the sermon text, the Expositor must discover the sermon objectives that naturally come out of the text. The sermon-objective may be called the big idea, the main idea, and the proposition. In the Expository Preaching, the sermon objective must absolutely be the primary purpose of Holy Spirit that had been revealed in our sermon text.

It is very important that we find the primary objective of Holy Spirit in the sermon text. If the pastor stands on the pulpit without knowing the direction of Holy Spirit under the present situation, it is just like when a guard cannot know how to send the signs to his fellows. When he distinctly sounds his horn, the company will prepare to fight their enemy. When the preacher understand his goal of preaching, He is clearly able to proclaim the Word of Holy Spirit, as like that a dying man shouts to a dying man for salvation, which is defined of preaching by Richard Baxter.

Let us think some process to find the sermon objective.

(1) John MacArthur has explained the process to find the main idea for Expository preaching in his book, the Recovering Expository Preaching. Followings is summarized them as three elements

- 1) Concentrate on the main verb to connect with main idea.
- 2) Ask some questions as follows:
 - I. "What is the primary message of this passage?,
 - II. "What is the central truth?"
 - III. "What is the main exposition idea?"
- 3) Write it out in a complete sentence.

(2) Look for the text says about Christ. And Edmund Clowney says that whenever he treats the sermon portion, he cast a question, Where is the position of

Christ at this text? Also he says as follows; most important of all, biblical theology serves to center preaching on its essential message: Jesus Christ. Preaching must be theological. Salvation is of the Lord, and the message of the gospel is the theocentric message of the unfolding of the plan of God for our salvation in Jesus Christ. He who would preach the Word must preach Christ.

In case of the style of redemptive historical sermon, such a attitude is very dangerous. According to my experience, I have felt some paradoxical attitudes of one who know Christ through the redemptive historical view point. So, in our pastoral situation, we have to caution the temptation of lust to desire to sit down the absolute seat. Therefore, the reformed preachers to accept the redemptive historical viewpoint as a absolute standard, need to watch out for the temptation that indulge in scholastic arrogance in the preaching ministry. We have to take some caution not to control some temptation of pride, It is the only absolute way? John Frame warns about it as follows: This view can be able to become a source of pride among those on the knowledge leading them to an attitude of complete for these outside the factored group.

(2) Sermon telos

The sermon objective may be called the aim of the sermon or the goal of the sermon, it does not have its form and contents and it is related to the result of sermon.

In order to understand more clearly the meaning of the sermon objective, you need to know some difference of following terms. 1) Purpose: it means generally the only ultimate goal. 2) Objective: It means a smaller goal to arrive a complete purpose. 3) Goal: It means the most special goal to arrive a complete the objective and the purpose.

The objective sentence is the first sentence of the conclusion. It is formulated by adding a purpose to the proposition. The proposition and purpose will be combine within a declarative sentence. In some cases, this objective sentence will be similar in form to the proposition. This is especially true when a proposition of Obligation is used. The objective sentence will always begin with therefore and always include should? Examples: 1) Therefore, every Christian should... 2) Therefore, every unbeliever should... 3) Therefore, every individual should...

In fact the most important thing in making a sermon is to settle the sermon telos, because it must be Word God give to his people. Even though the preacher say much, the spiritual answer to what they need should be summarized in one telos. When this telos will be set up, we can know the sermon title and can make the sermon structure.

According to my experience to set up the sermon telos needed much time. As soon as the sermon telos will be settled next, making the sermon structure and

sermon sub division will be made naturally as like the water flow. Sometimes OI after I set up sermon telos I tried to rewrite it for congregation's special need. Any way , When the preacher has obvious sermon telos he can be free and preach the Word of God relevantly to his congregation.

(3) Step Three. Make the Sermon Structure

After we found the sermon objective in the sermon text, we have to move to the next step to organize the sermon structure. The sermon structure means the division of the sermon. The structure of sermon seems to be a bridge to connect the expository contents of the text with the telos of sermon. So, this step aims to make a good division to support effectively the telos of sermon.

1) Purpose of Sermon Structure

If we compare the sermon to human body, the structure is the skeleton of sermon. This structure depends upon the sermon objective. In Expository Preaching, the structure must come out of the sermon text and support the sermon objective.

John Stott said "The purpose of this stage is not to produce a literary masterpiece, but rather to enable the text's main thrust to make its maximum impact." The purpose of making of structure is to unite the sermon text with sermon telos. Therefore he preacher needs the power to observe and to interpret the text biblically and the skill to relate them to the telos of sermon.

2) Function of Structure

So John Stott said about subordinating our material to our theme in such a way as to illumine and enforce it. In order to do so, we need the help of a structure, words and illustrations". 2

And Greidanus provides us six functions of form (structure) as follows:

- 1) The sermon form reshapes the form of text.
- 2) Form co-determines the hearers' response
- 3) Form shapes the hearers' expectations.
- 4) Form gains and holds interest.
- 5) Form determines the degree of participation demanded of the hearers.
- 6) Form shapes the hearers' attitude.

3) Conditions of Good Structure

First of all, in order to make the best structure, we have to understand deeply both the text and the audience. In the history of preaching, note that strong

sermons tend to follow certain laws about structure, the same four laws that govern products of imagination in all of its upper reaches.

1) **Unity:** It might seem quite unnecessary to urge the importance of unity in a discourse, but it is often neglected in practice, particularly made up of two or three little sermons in succession. Unity is a sense of oneness. The sermon presents one subject, one major idea. If the structure has no the consistent stream, the preaching will be establish the vague preaching.

2) **Orderly:** Good order requires first of all that the various ideas comprising the unit of consideration be carefully distinguished from one another; secondly, they follow one another in sequence, making for continuity; and, thirdly, that the order of thought shall move toward a climax. If the structure has no the orderly contents, the preaching may lose the strengthen structure, and is able to make the heart of audience to be perplexed.

3) **Symmetry:** "This involve two things. The several parts of the discourse, whether they are distinctly indicated or not, must be so treated as to make up a symmetrical whole. They are not be all discussed at the same length, but at a length proportioned to their relations to each other and to the entire discourse. And besides this proportion of natural symmetry, there is that on specific design. One may treat substantially the same topic in essentially the same manner and yet greatly vary the length of particular parts and the stress laid upon them, according to the object".⁶ In Expository Preaching, the balance of a sermon is very important because it make the whole body of sermon not to scatter to several themes.

4) **Progress:** Progress refers to movement, usually to forward movement. The sermon is to move toward a climax. Some sermons have been called "ferris wheel" sermons. They move "round and round," but they do not move forward to a climax. This climax will be determined by the objective of the sermon". Generally, in Expository Preaching, the structure develops to the style of inductive, progressive elements.

Moreover it is true that sermon division must come out of the text naturally.

"The important thing about these 'heads' is that they must be there in your text, and that they must arise naturally out of it". "I hasten to add something equally important: Do not be too clever in your divisions, do not be too smart. This has been a real snare to many preachers. It may not be quite as true today, but certainly in the earlier part of this century there was probably nothing that did greater harm to preaching than this very thing".

4) Principles to Make a Sermon Structure

John MacArthur introduces the method finding the divisions of sermon as follows: 1) Look for the subordinate points that support main thought. They will often be connected with the subordinate verbs, participles, or infinitive. 2) Rework it, if the main thought you have determined for passage is not broad enough to include all the other thoughts or is not fully supported by them.

(4) Step Four, Strengthen the sermon structure

To strengthen the sermon structure means to find the subdivisions from the text for supporting main divisions.

1) Purpose

The sub-division means the small division that supports the structure of sermon. It may control the stream of contents in the sermon form. It often consists of explanation, argument, and application elements. In Expository Preaching, the structure must be built by expository portions which are based on Bible passages. And it has the purpose of persuasion.

2) Method

Generally, we can strengthen sermon structure by three elements, the Explanation, the Augment, and the Application.

[1] **The Explanation**-As what Calvin had said, the purpose of preaching is to proclaim God's glory and to receive God's instruction. Therefore every preacher has to explain sufficiently the contents in the sermon text.

The explanation is to interpret the words, or the verses to support the main points of the sermon. This explanation consists of the results of interpretation that we have done at the step one.

Therefore, the structure consists of the results of observation and interpretation. In other words, the expository elements must control the applicatory elements. But as the preacher explains the contents of the text, he must be careful to tell but just to explain. He must apply as well all expository elements of the sermon text. Remember that this is not teaching ministry, but preaching ministry! Know that this is not the lecture, but the preaching!

[2] **The Argument** - So the preacher needs to relate preaching to the present situation by argument and application. The argument means the biblical answers to the objections of the congregation against the truth. This process should be necessary implicating biblical contents into the audience, because the audience might be influenced by the secular philosophy and carnal thought. Most puritan

preachers thought of the biblical answers of the objections in their sermons. This is a good example of sermon argument.

[3] **The Application** - Preaching is a concrete application. Without application, preaching is not called preaching because every sermon must include application. So Spurgeon said, "Where the application begins, there is the sermon," And also Bauman said, "Application is personal, application is also present tense, application is also dynamic."

The Method of Application are as followings;

- 1] The application has to be proper.
- 2] The application has to possess practical suggestive elements.
- 3] The application has to be persuasive in the sense of moral and spiritual appeal for right response. In other words, the message must focus the claims of truth. The message must point the practical way. And the message must mark the audience persuade to vital response.

We conclude that to strengthen the structure means to unite the expository factors to applicatory factors. If we fail to unite them, the sermon may tend to go the lecture style because the congregation cannot understand sufficiently the meaning of the structure.

And when we strengthen the structure, we have to get a expository Preaching consisted of expository explanation, expository argument, and expository application. By this structure, we shall proclaim Christ, the telos of the text and the sermon.

(6) Step Five Add the conclusion and the introduction

After we have made the sermon outline, we have to add the introduction and the conclusion. "The relationship of seasonings and sauces to gourmet cooking parallels to role of introductions, illustrations, and conclusions in preaching. The main meal, or the message, should never be eclipsed by secondary features; nonetheless, these garnishing can dramatically enhance the flavor/interest level of a meal/ message well prepared in other respects

Baumann says, generally, the conclusion is prepared before the introduction. The sermon should be nearly completed before the introduction can be properly developed in its final form. The logic is obvious. The introduction, if it is truly to introduce, must be built upon what follows. It should be clear that a lucid, interesting introduction and a forceful final note sounded in asuccinct, challenging conclusion are imperative in a good sermon."

- 1) In conclusion the sermon telos should be completed.*

Why is the conclusion important? It is very important because the part of conclusion is the moment to transforming the expository elements into the applicatory elements. Just the hour of conclusion is the last chance to require the response and persuasion of congregation.

Thus, Morgan says, the conclusion must conclude. And in order to conclude well it must include. In order to conclude perfectly, it must also preclude. When we are concluding we are concluding. We are bringing everything to an end. A conclusion must include the things which have been said, as to their spiritual and moral impact and appeal; and it must preclude the possibility that those who listen may escape from the message so far as is possible.

In Expository Preaching, what are the elements of good conclusion? And how do you form the conclusion?

Generally, the good conclusion has to include following features.

- (1) It has to be natural and appropriate.
- (2) It has to unite the telos with the audience personally.
- (3) It has to have the climax of the sermon.
- (4) It has to be simple.

2. Forms of Conclusion

(1) Purpose

- 1) Review or summarize the message content.
- 2) Explain the sermon's application.
- 3) Exhort the audience to obey the sermon's appeal.
- 4) Call for some sort of decision to mark the beginning of the required Obedience (this should be a part of all messages)
- 5) Encourage, comfort, or in some other way build up the flock with the message.
- 6) Give help on how to implement.

Here, I suggest to add two things as follows:

1) *Visualize the whole sermon body to leave in the audience's remembrance.*

Visualization means the work to substitute the whole contents to a thing, or a example with the abundant imagination that the audience may be felt and understand the contents as a picture in their hearts. At this time we are able to show a biblical story, or a illustrations that includes all things of sermon structure in order to remember them.

2) Make the conclusion be Christological.

It is a basic principle to focus Christ in the telos of sermon and in the structure, because the Scripture consists of Christ centered thought and all preaching have to be depended on Christ and His cross. So, absolutely the preacher has to prepare Christ centered sermon because the preaching without Christ centered message is not preaching although it may be a address.

Furthermore, if the preacher thinks of what the sermon relate to Christ and apply Christ to this message, at the conclusion of sermon, legalism that most preachers can inclined to easily.

Here are a few careful things. We have to caution not to apply artificially Christ to the message. As we make the message that the text never tell, Christologically, our preaching may be incline to a allegorical message.

2) In introduction the commonplace shall be accomplished.

Generally the introduction is consisted of five goals as follows:

- (1) To secure attention and arouse interest.
- (2) To establish the direction of thought
- (3) To Make the transition from the natural to the spiritual
- (4) To Suggest the contents of the message
- (5) To make the foundation of sermon structure directly, indirectly.

Mayhue says, of the purpose of introduction, as follows:

- (1) Capture and redirect the audience 's attention to focus on the preacher and his message.
- (2) Enhance the audience's goodwill toward the preacher.
- (3) Create audience interest in and anticipation of the body of s message.
- (4) Demonstrate the biblical importance of a message.
- (5) Answer every listener's unspoken question, "Why should I listen to this message?"
- (6) Orient listeners to the preacher's wavelength.
- (7) Make the preacher's intended course of discussion clear to his audience so that they can follow along and not get lost on the preaching journey. 7

2. Elements of Good Introduction

The good introduction includes five elements as follows:

- (1) The element of breivity, or simplicity - Do not make it complex.
- (2) The element of relevance - Do not pretend it. Make it to be proper.

(3) The element of modesty - Make it for the present needs of the audience. Do not approach to it by arrogance, exaggeration.

(4) The element of Interest - The desire to know the truth remains always in the deep heart of human existence, but it is wrapped by the cover of environment, customs, and habitual attitudes. So, the preachers have to search for interesting things as the contact points in their congregation.

(5) The element of suggestion - The preacher is able to tell to his audience the suggestive things rather than clear contents of messages.

Use following check lists to evaluate the appropriateness and effectiveness of your introduction:

(1) Does it fit the occasion? For example, the introduction of a message at a ceremony would be different than one in a public worship.

(2) Does it connect with the objective of your message?

(3) Do you deliver in the message what you promise in the introduction?

(4) Is it short, like an appetizer in relation to the main course (generally no more than five minutes)?

(5) Do you use humor just not for humor's sake, but for attention of congregation?

(6) Do you created the best possible level of interest to capture audience's attention?

(7) Does the introduction a fresh impact to the audience?

(8) Sometimes, do you use a question form at the last sentence of introduction?

(7) Step Six Sharpen the Application

Any body does not agree with a proposition that the preaching does not need the application but many perspectives of the application in preaching exist in the world of preaching. It is called for the redemptive historical preacher hesitates to use even term application for the secular humanistic character, but likes to replace it to participation with words. When the word of God will be interpreted the word of God by Holy Spirit, the application will happen automatically in the hearts of congregation. Explaining the Word of God God himself apply them to the congregation and the congregation themselves have to apply the truths to them. This stress is resulted from the perspective to keep the purity of The Words out of humanistic infection, that is, the tendency of Eisgenesis.

Furthermore the hyper-redemptive-historical preachers are very sensitive to using the term of the application. Recently Greidanus who has been a theoretical

support of the redemptive historical preaching allotted many applicatory parts among his 10 steps that make a redemptive historical sermon, in his book, *Preaching Christ in the Old Testament*." Nevertheless a certain applauded only the streams of biblical theology but criticised the parts of application. And Even though the book of Chapell, *Christ-Centered Preaching*" stands on the line of balance and tried to stress the application, his view of the application also seems to incline to the negative direction. They like to criticise that issue in the light of Biblical Theology claimed by Vos

Even Though the biblical Theology of Vos has to serve obviously as a servant to interpret the Scripture, the negative applicatory attitude shall be very unbiblical, thinking of the issue in the light of the Scripture. The reformed preacher who was influenced directly or, indirectly by redemptive historical method with negative attitude to the application struggled in their preaching ministries for the ignorance in using the application. Really does not the reformed preacher need the application in preaching?

1. What is the application?

Is it possible to preach without application? Never. The application must need absolutely in the preaching.

The sermon that begin with sermon text and consisted of the applicatory interpretations (telos, introduction , structure and conclusion) and applicatory action is the biblical preaching. Therefore the preaching that begin with the applicatory interpretation has to finish the applicatory climax to congregation.

The idea of applying flows from the Latin words that, through the French, are combined into one word. The words are *ap(ad)*=to and *plico*=to knit. Thus they came to mean to knit? or join? something (or oneself) 'to' something else. In time developed into the thought of knitting or joining in such a way as to change or effect that to which something is joined."

When Nathan convicted the sins of David (II Sam. 12:1-12), how could he apply his message that come out of sovereign God. After he began with a story and made a commonplace, he fingerpointed to his sin. "the man is you"(5). David was repented by an applied truth. The concrete application influenced directly to the listener of God's words. It includes that the primary role of Holy Spirit

And also when our Lord was invited by a youthful lawyer, and was asked to know that who his neighbor is, He did not answer directly to him but said a story (Lk. 10:25-36) in order for him to pull to understand a relevant meaning. Then Jesus cast a question, "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"(36) to him in order to know for himself the truth. This is a detailed application

Again, Haggai the prophet of the Old Testament received the words of God and

convicted their sins, those are; idle(2) and covet(9) and led their repentance. Through his application they repented and started again to build the work of the temple with revived spirit.(Hak1:1-15) Anything else lots of examples proves the necessity of the application. Especially Peter's preaching (Act.2:38-39) as well as Stephen's preaching (Act.7:52-53) must belong to this category.

Even though many examples of the Scripture prove the importance of application, what the reformed preachers ignored the facts is very dangerous problem in preaching. Proverb 19:24 and 26:13-15 suggest the lessons to be cautious to the negative attitude of the application

Actually a preacher who has served the church constantly for 10 years might have a theory of their areas of each department among the Biblical Theology, Systematic Theology, Historical Theology, and Practical Theology, because of their specialistic character. So a reformed preacher derived some doctrines out of sermon text very well but they were very weak to personal application. The useful preacher applied the doctrines to their present situation very effectively

Why does the reformed preachers stress the problem of application? Because of their artificial application that the human skill and wisdom initiates on the message than the truth, they hate that. If we can interpret the Scripture biblically, we can solve this problem. For example, as Augustine interpreted allegorically the six jars of the wedding festival of Cana, his application inclined to the unbiblical direction for understanding them as six ages of history. If the text telos is not found by observing sermon texts, it is nature to make an artificial application. If they interpreted the event, compared it to the Moses's event that changed the water of the river Nile into the blood, it is possible to interpret that Jesus is the second Moses who make the work of life, the meaning of the wine. So we have to focus on Jesus not Moses or, to reveal the glory of God and the true belief of disciples, not the miracle of wedding. Therefore we have to apply biblical doctrines to the congregation of several levels in variety situation in detail, running over the negative attitude. If the preaching is the word of God as like the assembly of Dordrecht decided it, we have to apply the truths to relevant situation. It is the essence of the Scripture and the nature of preaching. We have to devote ourselves to interpretation as well as the application

2. The Effectiveness of the Application

Dr. Clowney was an important man of redemptive historical preaching. He seems not to take the perspective of the negative application, but to stress the necessity of application in comparison to the interpretation. In his lecture of "Preaching Christ in the Epistles of Peter" he followed humbly to the theory of interpretation of Poythress. He treated that the redemptive perspective in the section of application (significance) as a model of reformed preaching. He stressed that the Symbolism

and Typology of the Old Testament should be interpreted in Christ. And then the meaning should be applied in the significance of present situation. It does not mean that the application does not need but biblical application. Even though he revealed lots of interpretation out of sermon text his short application in the conclusion was very effective.

We have to learn the application out of the experimental preaching. The puritan preachers who took the experimental perspective was practical preacher who revealed Calvinism in their lives practically, applicatorily and experimentally and overcome to incline to the tendency of terically, scholartically, and habitually. They understood fully the pastoral preaching in their ministry. Accordig to my observation they need the perspective of redemptive historical preaching in order to know the truth more deeply and more abundantly. When they have the view they can find the primary intend of the Holy Spirit through understanding the original position in the stream of redemption. After that findings as they preached the word of God in the attitude of experimental perspective they will taste the situation of the kingdom of God in their ministries. It is the unique character of kerryso

3. the Method of application

Through the preaching history, we can find out that the Puritans had emphasized the application of sermon very much. William Perkins said about the application section in his homiletic as follows: To apply, if have the gift, the doctrines rightly collected to the life and manners of men in simple and plain speech. And Puritan Preachers often divided their sermons into two large section (sometimes more):

1. The Doctrines (or teachings) that they gathered culled and abstracted) from the passage, and
 2. The Uses (or applications) that these teaching might have in every living.
- Sometimes the uses in a sermon were numbered in the twenties (or higher!).

It proves that Puritans understood rightly what Expository Preaching was. They knew that Expository Preaching need absolutely the applicatory elements and that Expository Preaching have to include the applicatory background in preaching. It is able to compare with a bird without oneside wing. Strictly speaking, the preaching to emphasize the expository element without applicatory element is not a preaching. On the contrary the preaching to emphasize the applicatory element without expository element seem to be a tree cut from roots. Also it is not a biblical preaching.

Especially the modern conservative pastors of the reformed theological background have to emphasize this aspect of application in Expository Preaching in order to proclaim the biblical preaching .

Among them William Bradshaw, who wrote a book on Puritanism in the early

years of the 17th century, says, They (puritans) hold that the highest and supreme office and authority of the pastor is to preach the gospel solemnly and publicly to the congregation by interpreting the written word of God, and applying the same by exhortations and reproof unto them?

And also Lloyd Jones had implicated at all time this applicatory element in his preaching. And Edmund Clowney, a preacher of redemptive historical Expository preaching, says, The significance of the text for your heares flows from the meaning of the text as fulfilled in Christ. The application of the sermon needs research no less than the exposition.?

4. Three perspectives in preaching

At this point, Jay dams gives to the preachers much helpful suggestion in his book. He requires that the preacher has to make the applicatory introduction, the applicatory format, the applicatory language, the applicatory knowledge, and the applicatory conclusion.

1) Applicatory Introduction

1) Preach out of a event.

2) Create an event. The preacher must not begin with the text , but the congregation, and the preacher takes enough time to create the mental event, and he needs to learn how to describe the events. Jay Adams says, some sermons start slowly amble along, and begin to pick up momentum only when it is time to close. I propose, instead, that you begin strongly, continue vigorously, and end aggressively.?

3) Make the introduction about something contemporary to help them in their situation.

At this point Adams sums up applicatory introduction as four essential elements as follows:

(1) An event that grabs and tightly holds the listeners attention, making them want to hear more. Usually the event will be ental, created by the preacher.

(2) Involvement of the congregation in the event. If the introduction is direct, the event itself, when effective, involves. In such cases, point 2 is superfluous; nothing more must be one. If it is indirect, the preacher must show his listeners how the event is important to them.

(3) A personalized introduction, using the second person, you? Try to use you?in the first sentence if possible.

(4) A promise, explicitly or implicitly made, that the sermon will be from God's Word

About the congregation and their relationship to Him. Then keep the promise!

2) Applicatory structure

Also the expositor needs the applicatory structure. In order to make them, we have to transform the lecture outline into the preaching outline. Although the structure form is transformed, the contents never be change. It is only to change into the applicatory structure that the audience can occupy very well the message. In Expository Preaching, as the preacher wants to talk to the audience the whole truths often sermon text, he will be eligible to make the structure to be perplexed. However as he tries to transform into the applicatory structure, he will overcome this problem.

Jay Adams suggests of this points as follows:

- 1) Set out at the top of the outline (after the title, and before the introduction) the telos or purpose of the sermon;
- 2) When composing an outline, use complete sentences.
- 3) Translate to move from a lecture format to a preaching format is to include the words of and you in every main head.

3) Applicatory language and knowledge

A theory is formed by a lot of words, and sentences. In a sense, the preaching is to communicate the words to the other. It is very important that the preaching to communicate some theories (messages) has to consist of the language and knowledge of a congregation.

A communicative language related between the preacher and the audience. And applicatory knowledge is a communicative knowledge formed common place between the preacher and the audience.

How can we use the applicatory language in our preaching?

- 1) Avoid nonapplicatory language and learn to replace it with applicatory language. In this point Luther set to work following things: [1] He worked hard on laundering his preaching to wash out starchy academic and technical terms. [2] He collected German proverbs and country sayings, listened like those around him. [3] He used children for his standard of intelligibility: to preach to little Hans and Elisabeth? [4] He refused to play up to the educated in his congregation by the use of erudite language.
- 2) Use clear languages. Good language is clear, simple, direct, personal, active, and concrete.
- 3) Learn the language of congregation.

- 4) Use upto date language. Preach in the newscaster language of the day. This is the modern “Koine”.
- 5) Train to master two kinds of information, both the knowledge of the Scripture and the knowledge of the audience.
- 6) Understand the culture and the people of your day. Jay Adams shows us the necessity as following diagram:

4) Applicatory coclusion

And also conclusion needs application. Adams suggests the followings: Preachers who have not carefully thought through their conclusions tend to fall into one of the traps: (1) They fizzle out at the end, rather than ending strongly. They often rely on stock cliché like and may God bless this message to each and every one of you?or, in lieu of anything better, the men!?(2) They drag the message on beyond its natural concluding point, adding material when everyone sensed it was time to stop. Sometimes this results in two or even three conclusion? none of which is actually a conclusion at all? 17

Conclusion is a part that the telos of sermon must be expressed to the audience, as a applicatory form. How can we make this form? Remember followings:

- (1) Use direct application.
- (2) Use rhetorical questions.
- (3) Suggest specific directions.
- (4) Give helpful, actual answers.
- (5) Make it become Christological.

4) the detailed dierction for application

In conclusion, Application is the highway from the head to the heart. If truth is the nail, application is the hammer by which the truth is fastened in the hearts of your hearers? So, we will have many benefits, as we sharpen our sermon by using applicatory elements. Whenever we prepare Expository Preaching, we may make two forms, the lecture form and the preaching form. The one can be used in the teaching ministry, the other in the preaching ministry. For example, we can use the preaching form at the pulpit on the Lord’s day and use the teaching form at the Bible study on the evening of Lord’s day or the week days. In our pastoral situation, how can we sharpen the application of our preaching? I suggest four following directions:

- (1) Practice by applying what you learn at the personal Bible study.
- (2) Follow the principles of GSPEC at the personal quiet time.
 - 1) G(God) - Are there new thoughts about God?

- 2) S (Sin)- Are there sins to forsake?
- 3) P (Promise)- Are there promises to claim?
- 4) E(Example) - Are there examples to follow?
- 5) C(Command) - Are there command to obey?
- (3) Translate the lecture form into the preaching form intendedly
- (4) Think of what the purpose of Holy Spirit to give us this sermon portion is, and ask prayerfully Why? to God.

(7) Srep Seven Add the illustration

The illustration is not the application , but probably may be called it to the application of applications. Because the illustration is the applied contents, it may have the strong power of persuasion and strengthen the sermon points.

The mark which most often distinguishes average preaching from excellent preaching is the use of illustration. There are three basic reasons for using illustration: the logical, the psychological, and the emotional.

1) Definition of Illustration

To illustrate, according to etymology of the word, is to throw light upon a subject which is a very necessary function of preaching. Jay Adams says, “the word illustration too shows the very same narrow tendency to confine sense appeal in storytelling to sight (to ‘illustrate,’ of course, is to ‘light up’ or ‘make bright’).” Alan H. Monroe defined illustration in this manner: “ A detailed example of an idea to be supported is called an illustration.”

2) Three Basic Reasons for Using Illustration

[1] Logical reason - Illustrations serve as bridges. An appropriate illustration spans the chasm between the biblical period and the twentieth century. And the chasm between the world of the spirit and the world of the flesh may also be spanned by the use of illustrations.

Grady Davis says, “An illustration to be effective must be an example clarifying or supporting some definite point that is being made. Illustration is a transitive verb. We do not simply illustrate; we illustrate something.”

[2] Psychological reason- Much good preaching can be graphed. It has climaxes throughout the sermon, usually concluding on a high note or peak. Preaching with sustained intensity overtakes a congregation. Mental breathing spells, periodic mental rests, or humor will satisfy a psychological need.

[3] Emotional reason- We need to identify with truth to understand that it is faith is not only known, but felt; it is properly experienced at the “gut level.”

D.L. Moody, in spite of his limited education and his some times naive theology, knew how to touch the heart of his listeners through illustrations.

3) Using illustration material

According to John Broadus , if the preacher is to fulfill the functions of illustration in sermon after sermon, he will need to choose various kinds of illustrations. He offers us four kinds of illustrations as follows:

1) one word, 2) the combination of words, 3) quotation, and 4) detailed example.

And Baumann provides eight types of illustration material as follows.

1) Ejaculatory examples: These are short, undeveloped examples, shared generally in multiples.

2) Figures of speech: Word pictures- similes. Philips Brooks, in a sermon titled "The fire and the Calf," uses a striking simile: "Every name's personality ... is like a tree in a open field from which every bird carries away some fruit."

3) Analogy: Josep Parker enlisted this form of illustration with regularity. On one occasion he said , "Without enthusiasm, what is the church ? It is Vesuvius without fire, it is Niagara without water, it is the firmament without sun!"

4) Allegory A biblical example is found in John 15 with its reference to the vine and the branches.

5) Fable: The best known are by Aesop.

6) Parable: Stories that enshrine spiritual truth and revealed relations of God to man.

7) Historical allusion: This draws from the barbarian world, the Greek world, the Roman world, the Renaissance, the Reformation, the medieval period in a historical fashion.

8) Anecdotes: Anecdotes are generally autobiographical, biographical, or drawn from current events.

(8) Step Eight Complete Sermon Outline

We came at the step to complete the outline of the sermon through the steps to make the sermons, to find the telos, and to organize structure. The outline means that the preacher make to relate the structure to the cogregation for communicable understanding. Generally, this should consist of the elements to relate to the grammatical perallelism and the second person. Let's consider this thing concretely.

1) What is Sermon Outline ?

The sermon outline means sermon survey. Greidanus said "The sermon outline should honor the outline of the text, that is, it should seek to retain the focus,

emphases, and order of the text. Frequently, however, the sermon outline will need to be quite different from the outline of the text, for the sermon outline seeks to structure the text's message in the context of the whole Bible as it applies to the church today. In other words, the composing of the sermon outline is guided not only by the outline of the text but also by the theme and purpose of the sermon. Moreover, contemporary sermons cannot simply copy ancient chiasmic structures, for example, but ought to use structures that can communicate in this day and age." Therefore the sermon outline means a completed sermon the messenger can preach. It may be made of the sermon structure and the sermon proposition or sermon objective.

In this point MacArther says as follows:

"As the final step in the study process, I put together a preliminary outline. This is not the outline for the sermon. It is not alliterated, and I may write down several different ways of stating each point. I have purposely placed the step toward the end of the study process. Doing even preliminary outline before the detailed study of the passage increase the danger of reading into a passage something that is not there. We must draw the outline from the passage, not end the passage to fit some free conceived outline. We do not want to be like the preacher who said, "I've got a great sermon and I'm looking for a passage to put it in." Making the outline follow the other steps in the study progress avoids this tendency."

2) Method to Complete Sermon Outline

So, in order to know whether it is a good outline of sermon or not, I recommend to review following checklists.

- (1) Does it explain the sermon proposition very well?
- (2) Is it faithful to the sermon text ?
- (3) Does it have the balanced forms ?
- (4) Is the application proper ?
- (5) Can you preach fully with only the sermon outline ?
- (6) Is it consisted of the form of a picture ?

3) How Can Make Better Sermon Outline?

MacAurther suggested to get better outline as follows:

"I prefer to keep my outlines simple. I do not like complicated ones with a lot of subpoints. Outline points are hooks to hang thoughts on. They are lights along the pathway to enable listeners to stay on the path. They help retain listener attention and facilitate comprehension. An imbalance, confusing, or complicated outline is self-defeating". He adds, "Outline points must be parallel in structure, i.e., all built

around the same part of speech, such as all nouns, all verbs, or all adjectives. They should all be either questions or declarative statements”.

After we make a symphonic sermon has to be proclaimed to the symphonic congregation by symphonic preaching action. It is a tool that Holy Spirit use for recovering imago dei. Sometimes even we are very weak of the process of making a sermon, the preaching that used by Holy Spirit can happen momentarily to His people.

Chapter Seven

The Act of Symphonic Preaching

The sermon that made by seven steps is not a preaching in the true meaning for before proclaiming. Kerruso should include exactly proclaiming act through the ic symphonic spirituality to simphonic congregation who have simphonic characters. As like love is not love before giving it to the neibour, preaching is not preaching before proclaiming the sermon. So all preaching act has to have simphonic characters , those are: the spirituality of preacher, unction, preparation of before preaching action, checking the results after preaching, traning for preacher and the growth of preaching action ests. As Poythress's observation the langage has to include three elements meaning control and presence, Preacing act make three works to know meaning obeying the authority and enjoying the presence of the Holy spirit.

1. the Spirtuality of Preacher

Today When modrn pulpit misunserstood the biblical spirituality simphonic preacher need really understanding of biblical spirituality. In one word biblical spirituality means goldliness. I points to the heart that filled of the fear of God. (Proverb 1:7) In the religious institute John Calvin explained that godliness means a concept united fear with love. As ps2: is revealed the state of union that conneted the trambling heart and the kissing affection to the son. This state will be made not by us but by Holy Spirit. Kerruso means the ministry of herald who proclaim the revelation of God to His people, preacher will become absolutely a tool If the tool was out of order also the message may be hurted. So ideal preaching brought up the fruit of the kingdom of God by a preacher who has personality chatched in unction proclaimed to congregation prepared by Holy spirit. In that meaning alpha and omega of praching must be Holy Spirit. So the preacher has to underrstand deeply the roel of Holy Spirit. Whe we learned the experience of pionnerwe can get present insight wecan can get many helps from the spirituality of Puritan preachers who understood simphonic character

Understanding pneumatology revealed in Westminster Confession

Westminster Confession 5:3 states that verisity of works of Holy Spirit followed the will and the pleasure of God. God in his ordinary providence maketh use of means yet is free to work without, abovem, and against them, at his

pleasure.?when the section was applied by the traditionally reformed theological pneumatology that baptism of Holy Spirit means regeneration, it is true that the reformed church stay in the negative state or fall down into weak pastoral ministry. This is a view of some cessationists but the original view of Westminster Confession does not relate. We have to recover the meaning of W.C. that was based on the theology of Puritan divines of solving the tension. Warfield also called Calvin for a theologian of Holy Spirit. And Bavinck classified his dogmatics all section titles in vol. IV as related to Holy Spirit. It means that the words centered theology should be based on the spirit centered theology. Really Calvin thought that Spirit works in the Word, with it and through it. So in order to understand the dynamic view of Calvin of Spirit's work we need to return the thought of Puritan theologians.

In conclusion the preacher should seek the power of Holy Spirit for five reasons as followings;

- 1) It can overcome our pride that follow to the knowledge and means than grace
- 2) It makes our ministry of prayer been dynamic
- 3) It can control the carnal desire that fall down into hypocrisy.
- 4) It make us to expect the powerful grace.
- 5) It may be operated power in our preaching ministry.

When we admit the unction in preaching action our ministry moves from the theory to reality, from spiritual depression to dynamic ministry and from the speculated godliness to actual godliness.

2. The Unction of Holy Spirit in the preaching Act

God outpours the Holy Spirit on the preacher who proclaimed the word of God that depended on the life and the death of church. The fundamental philosophy that Westminster Confession was rooted on is the godliness and spirituality of Puritanism. More important thing is reality than terminology. Therefore preacher has to seek the reality of the power of Holy spirit, the fullness of Holy Spirit, and Refullness of the Spirit in order to cover the renewal of Holy Spirit

The Korean Presbyterian church had lost the heritage of the reformed pneumatology that was dynamical theory and made theoretically and speculatively. They exchanged the living godliness into negative crisis hypocrisy streams. The way that recovery from such miserable depression is to be hungry the grace of the Spirit. The double portion of Elisha's spirit is what the preachers must seek to the Lord. I suggest followings in order to get the unction.?

- 1) Arrange what you prepared in your heart in prayer.
- 2) Hold that the telos of preaching is what the Lord gave to that church as the

spirit and the life

3) Be to one telos faithful.

4) After you finish your preparation read the diary of great godly persons

3. Self-Checking before preaching act

The most important moment that preacher as a herald has will be a contact point between a preacher and a congregation for communication. Even though he prepared many things if he fail to contact to the his congregation the preaching may be ineffective. Because when the listener prepared in his heart the preaching action will be work. The time that a preacher climb to the pulpit will be controlled by the most tention and the best asurance of sermon telos. Then What should the preacher execute? According to my experience whenever I reminded four models in the Bible, I could get many helps.

1) *Elijah's prayer* - When Eliah contrasted against the 850 false prophets on the mount of Calmel, what did ask to God? As like he cried, ?Lord, God of Abraham, Issaac and Israel; let it be known todaythat you are god in Israel and that I am your servant and have done all these things and your command Answer me, O Lord. Answer me so these people will know that you , O Lord, are God, and that you are turning their hearts back again.?Iking18:36-37) I prayed the applied contents of Elish's prayer, that is ?Outpour with holy fire of Holy Spirit in my congregation in order to know that I am your servant and you are my livuing God and my preaching is your will.

2) *Samson's prayer* - Also I think Samson's last prayer he offered to God when he turned the mill stone before the Phlestine, in this time Even though a preacher prepared everything before od always he felt his very weakness to preach the word of God. More he felt great burdens in his heart. Then we need spiritual tension to hangr to the living god with existential consiousness.

3) *Esther's prayer* -Another model is Esther's prayer bedore God. I want to die if you need my life.?The preacher need spiritual tension with concieiousness of a servant that he serve the Word of God right now as like a fighter against Satan. When we have this tension generally I have felt the unction of Holy Spirit. Richard Baxter confessed , he preached as like I will not preach again.

4) *The Apostles' prayer* - Lord , consider their threasts and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.(Acts 4:29-30)?I applied these contents to me as ?use me and my preaching at this time and place that God planned before the creation.?After Apostles's prayer the Holy Spirit outpoure on themand prached the word of god boldely. To the congrestion and the result of their works was rullness of Holy

Spirit. When we followed this model I was helped by God in order to preach the word of God effectively.

4. Checking points after preaching act- Acts2:42-47, 1Tim.6: the man of God

As like the preacher's checking before his preaching is important also checking after preaching is so important for his growth, because he had felt that the congregation response as Amen. What shall he observe? The preacher has to check up as the features that revealed in Acts 2:42-47

As followings;

- 1) The teaching of Apostles
- 2) Fellowship
- 3) Prayer
- 4) Fear
- 5) Daily life in pure and joy
- 6) Neighbors admitts
- 7) Growth of Christian number

When we ask seven questions in our hearts we can evaluate them.

(2) Proofs of the Recovery of *Imago Dei*

- 1) Righteousness - Church administration built the righteousness.
- 2) Mercy - the merciful heart accepted a little one
- 3) Faithfulness - The eagerness that meditates the word of God and teach them.

5. Evaluation of preaching

Preaching grows with preacher. So we need some evaluation of our preaching. Some times we can evaluate my preaching by listening to my record according to my check lists with our elders, our coworkers and pastor's wife. When we use three kinds those are; check lists before preaching act, check list of making a sermon and the check lists of preaching.

6. Self management for preacher

1) Management of spirituality

Through our quiet time, personal prayer time, and our regular public prayer meeting we can manage our spirituality.

2) Management of health

Preachers need physical health. We believe that the Lord works in the supernatural power than natural health. Even though we believe that, the preacher takes care of his physical health regularly to glorify God for his constant ministry. It is so stupid and idle to despise his own health in the area of common grace. Tertullian who was one of the early church Fathers said that common grace is the main place that the special grace works. So also Paul exhorted Timothy who worked at Ephesus, *let him only drink water, and use a little wine because of his stomach and his frequent illnesses.* (1 Tim 5:23) Paul intendedly suggest managing his physical health for ministry through foods, exercise, and rest etc. Most preachers struggle against chronic sickness in his ministry.

I have struggled in the influences of stroke met because of high blood pressure since 2004. Though much recovery I got, I had stayed in some suffering to my ministry. Then I learned that even though I don't accept the priority of physical health, preacher has to check up diligently his management of health for God's glory. Because it is very real problem in his ministry. John Wesley had read the medical dictionary on the back of a horse for his mission trip in his life. If we despise natural life in our ministry it must be a very silly thought because we stressed supernatural power. We have to try to take care of our body to glorify God and to be used in great works in the Spirit.

3) Management of relationship - We have to try to get good relationship to our neighbours. In a certain meaning, Preaching is very effective through the personality of preacher. Holy Spirit is the spirit of relationship. The preacher has to remove all stumbling blocks to proclaim the Word of God for the effective proclamation.

7. The method for development of effective preaching

1) The preacher, first of all, has to be able receive the word of God very well and to enter into the inspired seat.

The preacher has to feel the taste of the truth through meditating and studying and obeying it. Really most preaching gets by the above process must be a spiritual atom to explore the heart of congregation and a spiritual food to renew his people. So true preacher has to enter into the truth and taste them and has an inspired soul before he proclaims them to his people. Macchein who was a great puritan preacher in Scotland and Jung Am Park Yoon Sun who was the great Calvinistic commentator and puritan preacher had received sermon message through much prayer before preaching. And we can read his diary that Whitefield never preached before he did not become inspired of a certain truth by Holy Spirit. When the preacher waiting the impression come by Holy Spirit, he finally will become to preach the Word of God to his people. So Paul

had requested some prayer to the Philiphian Christians that God may give some word in his mouth and proclaim boldly them word to the people.(Phil.6) I also had received much stress to find sermon text or sermon telos. But Whenever I had tried to get some truth in my text in much struggles, God gave me wonderful truth in his grace. After the thing I had experienced the impression of the truth. I had seen that the founded idea will be a main theme in my sermon. When ever the preacher meet some problem he expects for finding marverous truth.

2) Exchange the quiet time into sermon -born time.

The Preacher need some proper spiritual food for provide some food to his congregation just as like a cooker need to prepare some food with his whole skill the kitchen. So the preacher has to exercise to get some important truth in the secret room. In other word his job will be to find text telos and sermon telos from sermon text. According to my experience finding preaching telos need much time. After I found some telos it is very easy to make sermon structure. I suggest that he can use some format in order to master until a degree. More he can struggle of a word one verse, one passage. And we use the principles of GSPEC. When we are faithful to small word. He can meet marverous truth for his congregation. In the time Holy Spirit help him wonderfully. So true preaching does not be made by skill but be begotten by the Holy Spirit through using faithfully some tools

3) Use the information of computer for understanding congregation.

Preacher has to keep the biblical theological proposition that the salvation must be depended by the speculation. It means that the revelation is only the scripture and the speculation is the whole life that include all the thoughts, activities and relationships. If the preacher has no some conviction of the biblical view of doctrine of the Scripture, he will not become a tool of Holy Spirit. And also he need understanding the congregation because he can apply the truth that interpreted the word of God and proclaim them relevantly. The preacher has to know the word of God as the source of trust as well as the situation that congregation contacted to in the world. For the first ministry he can understand the Scripture very well those are systematic theology biblical theology, historical theology and practical theology and for the later he has to know some detailed information through many tools those are; books, newspaper, magazine, and computer internets. Of course when he examines this information in the light of truth they will be powerful tools he can use usefully in preaching. Even though some preacher claimed that his preaching act is only his duty without understanding any contemporary information actually he will meet the necessities of much wisdom to apply to his truth to his congregation. Really we can find that a little thing can help their healings and can solve their big

problems by using small application.

4) Employ your web site and put your all sermons in the air.

The preacher don't think that his preaching has finished at that time and has to examine his result of his preaching to know some positive and negative points as soon as he finished his preaching, in order to develop his constant preaching. Sometime he does not hesitate to give his check lists for his preaching to his elders and to permit receiving some examination by them. And he can employ his own web site and through the broadcasting he can challenge against the all thought of contemporary theories and philosophy to get more growth of his preaching.

5) Enter into the world of Puritan sermons.

The common vision all preachers have may become a faithful servant of the Word of God. They had the unmeasurable pleasure in his life when he watches that a soul changed into new life through his preaching. So the preacher needs sound growth through godliness and studying in order to flame the fire of revival. It means that the preacher can have motives of self-growth when he listened to another preaching from other preachers, or examined the comparison of other preachings. The a proverb may apply to this reflection of the preacher. So the preacher needs to listen to contemporary preachings, Furthermore they need to enter into the world of puritan preaching. Even though their preaching have remained in writings in his works. When we examine them we can get much insight from them. The reason that I exhort to read their sermons get some wisdom to handle the word of God and some wisdoms of contemporary ministry from their interpretation and application, principle of preaching, understanding the person and spiritual concrete need for contemporary ministry. When symphonic preacher know the world of puritan preaching they will get much things from them.

Conclusion

Reformed Symphonic Preaching is a theory of preaching that harmonizes some tension happened between interpretation and application. The *telos* of Symphonic Preaching is the recovery of *imago dei*. We have reviewed that symphonic preaching has growled up in several styles to come and to go a bridge between the interpretative world and the applicatory world. For such two parts has the interdependent, when theses harmonized each other, we could observe to reach to biblical preaching. Especially symphonic perching based on the theory of preaching revealed in the directory of public worship in Westminster Confession is interdependent So It is my conviction of biblical preaching that symphonic preaching will be very effective to build the kingdom of God in harmonize the strong points of redemptive historical preaching and the strong points of the experimental preaching each other. Therefore we have to admit five reasons that we have to respect symphonic characters of preaching as followings;

First, a sermon text that is the source of message is symphonic.

Second, a preacher who communicates with God has symphonic character.

Third, a sermon itself that made by interpretation and application according to flowing the contents is symphonic

Fourth, Preaching act that executed by the unique power of Holy Spirit is symphonic.

Fifth, we have to expect symphonic response after preaching act.

If the church exists to recovery *imago dei* in the world, a preacher has to understand a tension happened between the interpretation and the application and has to reveal the righteousness, mercy and faithfulness. In the corrupted world when we understand the principles of symphonic preaching and follow on the line we can lift the mission of church on the original position. The church of the Lord must be based on the faithful proclamation of the Word of God even though the world is changeable rapidly.

Soli Dei Gloria.

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Appendix# 1 An example of Symphonic Sermon (Old Testament)

* Sermon title: Let us seek the blessing of Sabbath day!

* Sermon Text: Ish. 58:13-14

* Sermon telos: You must live the life that enjoys the blessing of the sabbath day.

* Introduction:

(1) The Christian take caution to evaluation of God for he are faithful to the his good conscience without depending on the evaluation of the man. So he love to keep his faith in the suffering condition.

the issue of the sabbath day and the offering that we can relates to our practical life is one of the important things. Sometimes I appreciate our church members for his devotional attitude that executed such things before God. By faith even though they saw lots of temptation in their situation. They revealed some evidences of true saints.

(2) However we meet to many temptation that simple attitude of the worship and the postpone of the life as living sacrifice to God for personal business

Ish. Chapter 58 reveals obviously to us about the truth to keep the Sabbath day. When we understand this passage we can know the right way and the right purpose of life. In this time we are going to talk about the purpose to make the system of sabbath day and to method to keep that day very well before God

I. The purpose that God made the Sabbath day

(1) As soon as God created the heaven and the earth He gave us the law of the sabbath day. According to Genesis 3:1 the seventh day is the day that God gave them his blessing graciously. It means this day of blessing as like Eden was the place of blessing. Why did God demand it? Its purpose is to enjoy true blessing by keeping that day. After sin came into the world God gave to us the law that if they commit to that day, they shall be killed as his punishment. For 6 days the man works eagerly but only one day takes the rest because they need rest of his body and his soul. So Calvi defined that the Sabbath day is a day that we offer some chance to the Holy Spirit in order to work freely in us who indulge in the secular influence. In other words it is true mark of the saint to keep the Sabbath day as the day that when they experienced the heavenly blessing. If we refuse to keep that day for personal business, it means that he rejects the rest grace God prepared and gave to him

In other words If the church goes to easy going to keep the Sabbath day according to secular method, It shall be make our Lord to be angry, because they incline to the humanistic attitude to his life. So, the Scripture teaches the law detailly to us in order to fight to the wicked desire to happen in us against the desire of Holy Spirit. Also the law warns that we have to take caution to the Pharisee's view and

secular view of the Sabbath day

The text says that we can receive three blessing from God, when we keep rightly the the law of the Sabbath day. What are they?

First, we shall get rejoice in Jehovah. In other words, it means to experience the grave of the Holy Spirit. It means that the secular desire shall be killed by the power of Holy Spirit. This is grorios experience in our lives. Just as like the church of wildness of the Old estament we can enjoy the unspeakable joy in our heats. (I Peter1:8). Even though we fall down into tried situation, this grace is prepared by God for us

Second, He shall be lifted on the height of the earth. It means that God shall endow grolious honor. This is the accomplishment of promise that God endow to the Abraham. Historically Puritans of 16th and 17th century enjoyed the blessing even though mordern people consider them as uncivilized persons. Actually we can meet many problems before us we can follow the command of wonderful blessing. Then our Father shall exactly keep his promise in our lives of enjoying his grace of eternal rest in Holy Spirit

Third, He shall nuture us as Jacob's inheritage. It means that we receive God's blessings spiritually and physically in our real lives. In the case of Jacob, God rescued him out of triblation and his children received the blessing of Jacob and his dead bed was very glorius for he could bless the covenant of God to his children in the faith. Finally he could become the model of the wiferness church and the new church.

Even though we feel that the shift of our time has been changed, we have remember that this pomise was disappeared by the influence of securality. When we keep this command God shall bless us and our family and our detailed lives faithfully according to his covenant. We have to review our lives and expect his promise in keeping our Sabbath day.

II. How can we keep the Sabbath day? Here are two elements.

1. Negative elements

(1) We have to prohibit our walking in the day. It means the working, secular pleasure, physical exersice. We have to exchage our disobedience into unconditional obedience in keeping the day in Christ Jesus

(2) We have to prohibit the recreation in the day. Rather we have to serve our weak neighbour and execute evangelism to our nonchistians. Especially we have toparticipate into ths public worship and shaould receive the grace from thew asseblly accordig toMt28:19-20)

(3) We have to prohibit personal talking. The Word of God ruled over us in that day by meditating them and praying in it and studying it to grow up in the measur of the murture position of Chrst Jesus.

2. Positive elements

More we have to follow the positive elements faithfully as followings.

(1) We have to consider most honorable day by separating from the other days. All day long we have to think the something of worship. Just it is our work in the sabbath day. Actually even though we have evil condition in our lives we can keep this day because it is very honorable day and very blessing day in present and the future. If we keep the command before people hypocritely, how harmful thing it is!

(2) We don't believe the teaching of legalistic view of the Sabbath day. We admit the case of any specialists as medical doctor, firefighter etc. However they should keep this law in his unique situation with his conscience for keeping the fourth command. All Christians have to try to meditate the words of God. Every organ in the church should caution the law of Sabbath day even though they have heavy burden on their shoulders. In order to glorify our God all church should choose keeping the Sabbath day sincerely.

* Conclusion:

(1) The contemporary church transformed the vineyard of his owner into strange forms in many areas. One of them is the law of Sabbath day. If they would not return it to the original position, the Lord shall ask the responsibility to them. (Pipa)

(2) Keeping sabbath day is not our burden but our wonderful blessing. It is the day of freedom, blessing and grace in our lives. In this day we can experience the spiritual blessing actually and in the physical blessing because it is the day of blessing. Therefore we have to honor the day we have to consider our assembly in our church at that day and should concentrate on the worship. May the wonderful blessing of our creator, the provider and the deliverer be with you by obeying his promise faithfully.

Appendix # 2 An Example of Symphonic Sermon (New Testament)

* Sermon Title: The faith that the Lord pleases

* Sermon Text: Lk.7:1-10

* Sermon Telos: You can become faithful saint admitted by the Lord by accepting the authority of the Words, honoring Him and by obeying his words consistently.

Introduction:

(1) The seven churches that are revealed in the Revelation of John received the promise that the Lord shall give some rewards to the overcomer, the overcomer of James 1:12 is "one who are admitted by the Lord". It means that are admitted by the Lord in verse 9. It is the faith that the Cannite woman holded as like "your faith is very great."

(2) Today we are going to think of the great faith that is admitted by the Lord.

1. It is the faith that knows the divine authority of the Word of God.

(1) Verses 1-5 reveals that the centurion has some problems to believe Jesus as the son of God.

1) because his social position.

- The centurion may have hard heart that can believe unconditionally, because his occupation is the chief of the stage society according to the order

- He built a synagogue for the Jew and loved them. If he falls into some pride, It will be hard that he have true faith in his heart because he may incline to the consciousness of merit. He overruled a high block by his praying life as like Cornelius did

2) because he knew after listening to of some rumors.

- After he listened to the rumor of Jesus Christ He believed that Jesus was his Lord. (verse 3) How is it hard thing?

He invited Jesus as the healer to cure the dying disease of his servant. Even though he did not look at that thing with his eyes directly, he can believe him as his God. Just as like Rahab admitted that Jehovah was her God by hearing some rumor

3) because he believe that his word that come out of the Lord's mouth is same to his authority.

It is very hard to believe that the authority of the Word of God is the authority of God. It does not come out of any people but by living God by the power of the Holy Spirit who produce true faith in him

Ex: The faith of Thessalonian saints is to believe that the preaching of Paul is the word of God.

The centurion had the faith that admit the authority of the words in the bad conditions.

(2) Do you have the faith that accepts the Scripture as the authority of God? Do you have Paul's assurance that committed them to the Lord and the word of grace of God?(Act20:23) I want that you have the most important faith that accept the authority of the words as the authority of God.

II. It is the faith that was filled of the spiritual fear of The Lord.

(1) His faith includes the honoring the Lord.

1) The elders requested that the Lord has to answer his demand.(4)

2) When the centurion sent friends to say to him "Lord, don't trouble yourself, for I do not deserve to have you come under my roof."(6)

3) "That is why I did not even consider myself worthy to come to you But say the word, and my servant will be healed."(7)

- Here we can find that his heart will be filled of the fear of God that overcome the the pride of his merits.

Ex: The hypocrite of Pharises means that he lost the fear of God. Holy Spirit works in the heart of the man that accepts unconditionally the word of God.

Ex: The judgement of God presents on the heart that has no the fear of God. (Rom.1:18-19) Unrighteousness and ungodliness make us to be pride, to depart from the grace of God and to replace God as some idols

(2) We have to review this fear in our heart.

When we admits the authority of the word, the heart of fear will be recovered and the word of god will be opened by God. However if we follow the sinful desire, we will lose the the heart of fear.

The covet is the demolished behavior that overrun from the criterion of God. The heart lost the fear of God shall be dead

= May be the fear of love of God will be filled of! Among fear kiss the hand of the Lord. (Ps 2:)

III. It the faith that consists in obedience.

(1) Great faith is the acting obedience and reveals the faithful trust with whole heart to the Lord and his word.

The evidence that believe the authority of the word will be revealed in obedience.

- The centurion learned living authority in every life. It is nature that the Christians have to obey the command of the Lord. When he confessed that Christ

is my Lord, it means that he is a slave of the Lord just as like Paul admits Jesus as his Lord. As like Paul admits Jesus as his Lord. The man who is saved out of the miserable situation should be a servant that serves in his life. When they obey the command of God the wonderful things will be happened(Mt8:)(9-10)

(2) In order to solve the present trouble let's go with obedience. When we obey consistently the word of God we will taste wonderful event in our ministry.

* Conclusion:

(1) Don't do up and down according the praising words of the people for it make us slip down on the bottom. Just as like the centurion we have to admit the authority of the word and to have the fear of God and to obey the word of God consistently.

(2) To people who have the great faith in his heart he can solve it. May be the grace of God to possess the faith of the centurion!

Appendix #3 Checking Lists for symphonic preaching

- 1) Does the sermon theme come out of sermon text? (*Exgesis*)
- 2) Was text telos interpreted Christologically(*text telos- Christ-centered*)
- 3) Does sermon *telos* relevant to the neccesity of congregation?(*the necessity of congregation Sermon Telos*)
- 4) Does sermon structure have progressive plain character to the sermon *telos*?
(inductive and deductive stream- *Sermon Structure*)
- 5) Does sermon structure recievesupport by enough explenation?(*illustration- argumentation - Explanation*)
- 6) Does sermon structure enter into the hearts of congregationby the detail application? (*Application*)
- 7) Does the introduction form some common places for the congregation?
(*Introduction*)
- 8) Does the conclusion that applied truth happen any reflection to the heart of congregation? (*Conclusion*)
- 9) Do the preaching acting emphasise the unction ?(sermon response) (*Unction*)
- 10) Do the heart of preacher have vidulization of his sermon telos in order to impress in the congregation?(*Visualization*)

Appendix#4 Checking Points after Simphonic Preaching

(1) Do I get the motive of preaching from my devotional time?

(2) Do I taste the grace of unction in preaching?

(3) Did I check up my spiritual situation before preaching action?

(4) Did I check up the changing points of congregation after preaching?

(5) Did I check up the management for the growth of my preaching?

(6) Did I check up applying the metod to develop my preaching ?

Appendix #5. Eight Steps for Symphonic Preaching

