TOWARD A LIFE-CHANGING APPLICATION

PARADIGM IN EXPOSITORY PREACHING

_____

A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

_____

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

_____

by

Hyun Shin Park

May 2012

APPROVAL SHEET

TOWARD A LIFE-CHANGING APPLICATION

PARADIGM IN EXPOSITORY PREACHING

Hyun Shin Park

Read and Approved by:

_____

Hershael W. York (Chair)

_____

Robert A. Vogel

_____

James D. Chancellor

Date_____

To my mother who has always prayed for me,

to my loving wife, Eun Jin, who helped me complete this dissertation,

to my son, Ye Sung who my joy and gift from God.

TABLE OF CONTENTS

Chapter

LIST OF ABBREVIATIONS

ANQ	*Andover Newton Quarterly*
BECNT	Baker Exegetical Commentary in the NT
BI	*Biblical Interpretation*
Bib	*Biblica*
BibInt	*Biblical Interpretation*
BJRL	*Bulletin of the John Rylands University Library*
BSac	*Bibliotheca Sacra*
BT	*The Bible Translator*
BTB	*Biblical Theology Bulletin*
CBQ	*Catholic Biblical Quarterly*
CH	*Church History*
CJ	*Classical Journal*
CTJ	*Calvin Theological Journal*
CTM	*Concordia Theological Monthly*
CTQ	*Concordia Theological Quarterly*
CTR	*Criswell Theological Review*
Did	*Didaskalia*
DRev	*Downside Review*
ERT	*Evangelical Review of Theology*
EuroJT	*European Journal of Theology*

EvQ	*Evangelical Quarterly*
Exp	*Expositor*
ExpTim	*Expository Times*
FN	*Filologia Netestamentaria*
FJ	*Founders Journal*
GOTR	*Greek Orthodox Theological Review*
GTJ	*Grace Theological Journal*
HTR	*Harvard Theological Review*
Int	*Interpretation*
IBS	*Irish Biblical Studies*
JAAR	*Journal of the American Academy of Religion*
JBC	*Journal of Biblical Counseling*
JBL	*Journal of Biblical Literature*
JCR	*Journal of Communication and Religion*
JETS	*Journal of the Evangelical Theological Society*
JNSL	*Journal of Northwest Semitic Languages*
JR	*Journal of Religion*
JSNT	*Journal for the Study of the New Testament*
JSOT	*Journal for the Study of the Old Testament*
JTS	*Journal of Theological Studies*
MJT	*Mid-America Journal of Theology*
MSJ	*Master's Seminary Journal*
MQR	*Methodist Quarterly Review*
NICNT	New International Commentary on the New Testament

NIVAC	NIV Application Commentary
NovT	*Novum Testamentum*
NTS	*New Testament Studies*
OTE	*Old Testament Essays*
QR	*Quarterly Review*
RefR	*Reformed Review*
RefRev	*Reformation & Revival*
ResQ	*Restoration Quarterly*
RevExp	*Review and Expositor*
RTR	*Reformed Theological Review*
SBL	Studies Biblical Literature
SBJT	*The Southern Baptist Journal of Theology*
SBLSP	*Society of Biblical Literature Seminar Papers*
SJT	*Scottish Journal of theology*
SSJ	*Southern Speech Journal*
SVTQ	*St. Vladimir's Theological Quarterly*
SWJT	*Southwestern Journal of Theology*
TE	*Theologia Evangelica*
TJT	*Toronto Journal of Theology*
TynBul	*Tyndale Bulletin*
TJ	*Trinity Journal*
TJT	*Toronto Journal of Theology*
TS	*Theological Studies*
TToday	*Theology Today*
VE	*Vox Evangelica*

VT	*Vetus Testamentum*
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
WW	*Word & World*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

LIST OF FIGURES

PREFACE

I am thankful to the Lord for giving me the opportunity to study and to write a doctoral dissertation. As I reflect on the completion of this work, I am utterly humbled. I could not have completed this task without the assistance of many people.

I will be forever grateful to the faculty of Southern Seminary. Dr. York, my supervising professor, challenged me to focus on a life-changing application paradigm in expository preaching. He shows me a model of pastor and preacher. Professors Vogel, Cox, and Chancellor also provided in-depth insight and assistance in the areas of preaching and missiology. I thank God for Drs. Hershael York, Robert Vogel, and James Chancellor.

I also want to express my gratitude to professors of Southwestern Theological Seminary: Drs. Calvin Pearson, David Allen, and Steve Smith. A special word of thanks is due to Dr. Pearson, who is my mentor.

I am thankful for the privilege to be the pastor of Korean Presbyterian Church of St. Louis. I thank God for Rev. John Suh for his mentoring. I have been greatly blessed by the church community and young adult group. This loving fellowship of believers has provided immeasurable joy and grace. Also, I am indebted for the support of Bundang Central Presbyterian Church and Rev. Jong Chun Choi.

I cannot thank Dr. David Eung-Yul Ryoo, my external reader, enough for his mentoring. I heartfelt appreciation goes to my professors, Drs. Sang Gyu Lee, Kwang Shik Chun, and Ji Chan Kim. I am very grateful for the mentorship from Rev. Benjamin

Kim, Rev. Yong Joo Park, Rev. Jae Yul Choi, Rev. Yong Gu Kang, and Dr. Yong Min Yun. I also thank my friends, Daehyeok Kim, Daryl Pepper, Kwang H. Lee, Clark Choi, Banabas Kim, Ho Kwon, David Lim, Don Ha Lee, B. J. Jun, Jin Myung Jung, Myung Lim Oh, Joon Suk Kim, Joseph Jang, IlYong Choi, Sung M. Kim, Jae Whon, Tae Yong, In Sik Choi, Joo Wha Song, Jae Hyuk Goh, Yong Gu Kang, Yong Gun Yoo, and Yohan.

I want to express my gratefulness to my family's love and prayer. My three brothers and three sisters have always given me precious encouragement and supported me in my doctoral work with their fervent prayers. I thank God for my mother, who has fervently prayed for me with many tears, and my father-in-law, Rev. Gyu Jae Park, and mother-in-law, who have persistently prayed for me with special love. I dedicate this dissertation to my father, who was a great storyteller and preacher.

No one has supported me more to complete this work than my wife, Eun Jin. No words can adequately express my thanks for her unending support and unconditional love. Without her sacrificial commitment to my finishing this dissertation, I would not be where I am today. I thank God for my son, Eddie, who is my delight and pride.

Finally, I must acknowledge my amazement at the greatness and goodness of God the Father. This work has been completed only by God's grace and mercy. The spiritual growth that has taken place in my life from this educational journey is more than preparation for future ministry. I deeply appreciate this experience and pray that it would be a significant step for the future studies.

Hyun Shin Park

Louisville, Kentucky

May 2012

CHAPTER 1

INTRODUCTION

Statement of Problem

While pointing out that preachers often plunge into a river of heresy more in

the application process than in the exegetical process, Haddon W. Robinson avows that

unbalanced application or misapplication can be as dangerous as inappropriate exegesis.[1]

One of the central contemporary issues in expository preaching is the necessity of

application because "the secret of powerful preaching is specific application."[2] In fact,

application issues play a vital role in relation to the future of expository preaching.[3]

Robinson defines the expository sermon as "the communication of a biblical concept,

derived from and transmitted through a historical, grammatical, and literary study of a

passage in its context, which the Holy Spirit applies to the personality and experience of

the preacher, then through him to his hearers."[4] His main focus of biblical preaching is

Spirit-led application rooted in biblical hermeneutics.[5] Thus, Brian Chapell underlines

---

[1]Haddon W. Robinson, "The Heresy of Application," in *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig B. Larson (Grand Rapids: Zondervan, 2005), 306-11.

[2]Hershael W. York and Bert Decker, *Preaching with Bold Assurance* (Nashville: B&H, 2003), 145.

[3]Brian Chapell, "The Future of Expository Preaching," *Presbyterion* 30 (2004): 71-72.

[4]Haddon W. Robinson, *Biblical Preaching* (Grand Rapids: Baker, 2003), 21.

[5]Haddon W. Robinson, "Homiletics and Hermeneutics," in *Making a Difference in Preaching*, ed. Scot M. Gibson (Grand Rapids: Baker, 1999), 69.

that "without application, the preacher has no reason to preach because truth without application is useless."[6] As Hershael W. York emphasizes, expository preaching is "defined not by a style nor by a particular methodology, but by the end result of explaining and applying the meaning of the text. Expository preaching is any kind of preaching that shows people the meaning of a biblical text and leads them to apply it to their lives."[7] In this regard, Robinson affirms "expository preaching is at its core more a philosophy than a method."[8]

Preachers need to recognize the nature of application in expository preaching. While asserting application is "the master of all," John A. Broadus clarifies biblical application as down-to-earth instructions for demanding practice.[9] Jay E. Adams describes application as a relevant process with analyzing listeners and changing their lives.[10] Wayne McDill also emphasizes that application is a communicative presentation for action by appealing "to conscience, to values, to conviction, to commitment to Christ."[11] Daniel Doriani underlines the essence of application as a plan for demonstrating the relevance of Scripture by interpretive skill (authority) and the

---

[6]Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 199-200.

[7]York and Decker, *Preaching with Bold Assurance*, 33.

[8]Robinson, *Biblical Preaching*, 22. See also Sidney Greidanus, *The Modern Preacher and the Ancient Text* (Grand Rapids: Eerdmans, 1988), 15.

[9]John A. Broadus, *On the Preparation and Delivery of Sermons* (New York: Harper & Row, 1944), 211.

[10]Jay E. Adams, *Truth Applied* (Grand Rapids: Zondervan, 1990), 17; and idem, *Preaching with Purpose* (Grand Rapids: Zondervan, 1982), 52.

[11]Wayne McDill, *The Twelve Essential Skills for Great Preaching* (Nashville: B&H, 1994), 187.

interpreter's listening (credibility) to differentiate his audience's real needs from felt needs.[12] Application offers expository preaching purpose, because it is crucial to effective expository preaching.[13] Application demonstrates the relevance of the biblical text after the hermeneutic process.[14] Application is not an appendix to expository preaching but an essential component.[15] Application-focused expository preaching is purpose-aimed preaching.

In essence, application is "the mechanism to bridge the metaphorical gap" between the Word's world and audience's world.[16] Ramesh P. Richard also identifies application as the bridge between meaning and relevance. He stresses that applications deal with the continuities between the text and modern contexts and discontinuities between the two contexts.[17] As Keith Willhite emphasizes, bridging the gap between these two worlds is a matter of properly applying the message of a given passage to the preacher's audience.[18] This dissertation's main proposition is based on Richard, Willhite and York's definition of application.

---

[12]Daniel Doriani, *Putting the Truth to Work* (Phillipsburg, NJ: P&R 2001), 8.

[13]Robinson*, Biblical Preaching*, 26; idem, "What Is Expository Preaching?" *BSac* 131 (1974): 60; Broadus, *On the Preparation and Delivery of Sermon*, 165; and Adams, *Truth Applied*, 54.

[14]William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, *Introduction to Biblical Interpretation* (Dallas: Word, 1993), 18.

[15]H. David Schuringa, "The Vitality of Reformed Preaching," *CTJ* 30 (1995): 188.

[16]Hershael W. York and Scott A. Blue, "Is Application Necessary in the Expository Sermon?" *SBJT* 4 (1999): 80; and York and Decker, *Preaching with Bold Assurance*, 79.

[17]Ramesh P. Richard, "Levels of Biblical Meaning," *BSac* 142 (1986):131.

[18]Keith Willhite, "Audience Relevance in Expository Preaching," *BSac* 149 (1992): 356.

Undoubtedly, to fulfill the above nature of application, application-focused preaching demands advanced skills and a theoretical model. Ironically, biblical hermeneutics, however, has focused primarily on study of the passage, with only secondary emphasis on contemporary application.[19] Robinson points out the danger of spending "too much time on explanation and not going far enough into application."[20] Preachers, therefore, must struggle with this essential question: Is it necessary for preachers only to explain the meaning of the Scripture, or also to reveal to the listener how the passage applies to their lives? In this regard, the key question is how preachers seek a hermeneutical paradigm of application for the purpose of "steering between naïve optimism and critical skepticism."[21] In order to fulfill this goal, preachers should overcome the extremes: needlessness of application and over-application.[22]

The Absence of an Application Paradigm

Hermeneutics textbooks tend to neglect application (1950-2000) and few hermeneutic scholars pay attention to this topic despite its significance.[23]

---

[19]Daniel J. Estes, "Audience Analysis and Validity in Application," *BSac* 150 (1993): 228-29; and Doriani, *Putting the Truth to Work*, 7-9.

[20]Haddon Robinson, "Blending Bible Content and Life Application," in *Making a Difference in Preaching*, 90.

[21]Doriani, *Putting the Truth to Work*, 32.

[22]York and Blue, "Is Application Necessary in the Expository Sermon?," 77.

[23]The following works tend to merely provide brief coverage or pass over application issues: Louis Berkhof, *Principles of Biblical Interpretation* (Grand Rapids: Baker, 1950); A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids: Eerdmans, 1963); Bernard Ramm, *Protestant Biblical Interpretation* (Grand Rapids: Baker, 1970); Henry A. Virkler, *Hermeneutics* (Grand Rapids: Baker, 1981); Walter C. Kaiser Jr., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981); Gordon D. Fee, *New Testament Exegesis* (Philadelphia: Westminster, 1983); Douglas K. Stuart, *Old Testament Exegesis* (Philadelphia: Westminster, 1984); W.

A strong interest in the necessity of an application paradigm in expository preaching forced me to do more profound research regarding application theories. After the survey, I reached a similar conclusion to that of Doriani.[24] Although recent hermeneutics textbooks have acknowledged the importance of application and have attempted to suggest a guideline for it, they still have a tendency to deemphasize or oversimplify a proper hermeneutical paradigm for application.[25]

Fortunately, from the end of the 1990's, the necessity of application in preaching has been accepted by most homileticians and preachers.[26] Chapell recognizes "a healthy trickle of recent articles and books on how to do exegetically sound

---

Randolph Tate, *Biblical Interpretation* (Peabody, MA: Hendrickson, 1991); Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2nd ed. (Grand Rapids: Zondervan, 1993); Walter C. Kaiser Jr., and Moisés Silva, *An Introduction to Biblical Hermeneutics* (Grand Rapids: Zondervan, 1994), 173-90; Sydney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids: Eerdmans, 1999); Graham Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000); and J. Scott Duvall and J. Daniel Hays, *Grasping God's Word* (Grand Rapids: Zondervan, 2001), 216-23.

[24]Doriani, *Putting the Truth to Work*, 8.

[25]William J. Larkin, *Culture and Biblical Hermeneutics* (Grand Rapids: Baker, 1988),104-13; Sydney Greidanus, *The Modern Preacher and the Ancient Text* (Grand Rapids: Eerdmans, 1988), 159-87; Elliott E. Johnson, *Expository Hermeneutics* (Grand Rapids: Zondervan, 1990), 224-64; Grant R. Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: InterVarsity, 1991), 341-53; Roy B. Zuck, *Basic Bible Interpretation* (Wheaton, IL: Victor, 1991); 279-92; Howard G. Hendricks and William D. Hendricks, *Living By the Book* (Chicago: Moody, 1991): 291-301; J. Robertson McQuilkin, *Understanding and Applying the Bible* (Chicago: Moody, 1992), 239-72; Millard J. Erickson, *Evangelical Interpretation* (Grand Rapids: Baker, 1993), 33-76; Dan McCartney and Charles Clayton, *Let the Reader Understand* (Grand Rapids: Baker, 1994), 250-72; Robert Stein, *A Basic Guide to Interpreting Bible* (Grand Rapids: Baker, 1994): 39-46; Daniel M. Doriani, *Getting the Message* (Phillipsburg, NJ: P&R, 1996), 122-54; Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 406-25; and Terry G. Carter, J. Scott Duvall, and J. Daniel Hays, *Preaching God's Word* (Grand Rapids: Zondervan, 2005), 116-30.

[26]York and Blue, "Is Application Necessary in the Expository Sermon?," 70-84.

application."[27] However, although expository homileticians acknowledge the necessity of application, a problem still exists in that only a few of them take into consideration a well-balanced application paradigm. While admitting a commendable effort of recent publications on how to do exegetically sound application, Chapell argues that there is still a great need to identify the principles and methods of application.[28] J. Robertson McQuilkin also points out the problem of a lack of "a clear theoretical model for application"[29] which can be an Achilles heel for expository preaching.

In order to move the focus from the necessity of application to the indispensability of a theoretical model for application, a consensus of the necessity of application is an essential prerequisite.[30] In other words, even after preachers acknowledge the requirements of communicative process, they must still fulfill the schematic application process. Despite the widespread agreement of the need for a legitimate application paradigm, most major textbooks of expository preaching have made little effort to provide it.

First of all, Robinson fully endows a framework of communicative application, but he seems to overlook a foundational hermeneutic model.[31] While just focusing on the function, components, structure, difficulty, and attitudes of application, Chapell does not

---

[27]Chapell, "The Future of Expository Preaching," 72.

[28]Ibid.

[29]McQuilkin, *Understanding and Applying the Bible*, 236.

[30]Keith Willhite, "Audience Relevance in Expository Preaching," *BSac* 149 (1992): 356; Greidanus, *The Modern Preacher and the Ancient Text*, 159; Chapell, *Christ-Centered Preaching*, 204-05; and Doriani, *Getting the Message*, 143.

[31]Robinson, *Biblical Preaching*, 21-30, 75-86.

suggest an application paradigm.[32] Richard briefly deals with locating and developing

application without any paradigm.[33] Stephen F. Olford simplistically deals with

elementary points about the preacher and application without any hermeneutical

approach.[34] Although Jerry Vines and Jim Shaddix provide a foundational guide for the

need, nature, tension, and power of application with Robinson's "abstraction ladder"

model, they did not propose a hermeneutical process to create effective application.[35]

Even foundational expository preaching books which emphasize the need for application

do not provide systematic guidance about how to apply the truth through a transparent

paradigm.[36] Therefore, I will investigate and suggest a theoretical paradigm of

application.

Thesis

The primary purpose of this dissertation is to analyze the hermeneutical

foundation, the biblical basis, the historical principle, and then to formulate specific steps

for a four-bridge, life-changing application paradigm based on four distinguished

processes—exegetical, doctrinal, homiletical, and transformational—aiming at

transforming the listener's life for the glory of God.

---

[32]Chapell, *Christ-Centered Preaching*, 199-224.

[33]Ramesh P. Richard, *Preparing Expository Sermons* (Grand Rapids: Baker, 2001), 113-21.

[34]Stephen F. Olford, *Anointed Expository Preaching* (Nashville: B&H, 1998), 251-60.

[35]Jerry Vines and Jim Shaddix, *Power in the Pulpit* (Chicago: Moody, 1999), 181-90.

[36]G. Waldemar Degner, "From Text to Context," *CTQ* 60 (1996): 259; Merrill F. Unger, *Principles of Expository Preaching* (Grand Rapids: Zondervan, 1955); Harold T. Bryson, *Expository Preaching* (Nashville: Broadman & Holman, 1995); Olford, *Anointed Expository Preaching*; and Richard, *Preparing Expository Sermons*.

Background

Application issues in expository preaching have been my continuous interest since my years at Southwestern Baptist Seminary, Fort Worth, Texas. My study concerning application of preaching was originated from three seminal books—John Stott, *Between Two Worlds* (1982), Jay E. Adams, *Truth Applied: Application in Preaching* (1990), Grant Osborne, *Hermeneutical Spiral* (1991)—and three significant articles: (1) Ramesh P. Richard, "Application Theory in Relation to the New Testament" (1986), (2) Timothy Warren, "Paradigm for Preaching" (1991), and (3) Hershael W. York and Scott A. Blue, "Is Application Necessary in Expository Preaching?" (2001).

Adams, Richard, Warren, and York lament the lack of well-balanced theories of application in expository preaching. More recently, two books of application theory—Daniel Doriani, *Putting the Truth to Work* (2001), and Michael Fabarez, *Preaching that Changes Lives* (2001)—and Scott A. Blue's dissertation, "Application in the Expository Sermon: A Case for Its Necessary Inclusion" (2001), opened my eyes to reconsider the necessity of application in expository preaching. Additionally, my Th.M. program and Ph.D. reading seminars under Professors David Allen, Calvin Pearson, and Steve Smith challenged me to broaden my viewpoint of application paradigm.

While I was studying in the Ph.D. program at The Southern Baptist Theological Seminary, Professors Hershael W. York and Robert A. Vogel provided me with the biblical, historical, hermeneutical, doctrinal, and homiletical foundations of application paradigm in expository preaching. Dr. York's seminars on "Paul's Preaching," "Expository Preaching," and "Doctrinal preaching" with Dr. Vogel's "American Preaching" seminar led me to formulate a theoretical application paradigm

biblically, hermeneutically, doctrinally, and homiletically. Through my doctoral preaching seminars and colloquia under the supervision of Drs. York and Vogel, I came to the conclusion that homileticians' bridge-building models as an application paradigm need to be reevaluated and reformulated by biblical and historical application models. Their teaching enabled me to recognize valid principles of life-changing application paradigm in expository preaching.

History of Research

My previous research noted the following ten tendencies in relation to a study of application: (1) a prejudice and misunderstanding of the nature of expository preaching and its application-focused trait,[37] (2) a tendency of two extremes: a perspective of the needlessness or over-dominance of application,[38] (3) an approach of ethical application,[39] (4) hermeneutical justification for the necessity of application in expository preaching,[40] (5) an analysis of historical and contemporary application models,[41] (6) a hermeneutical

---

[37]Robert Stephen Reid, *The Four Voices of Preaching* (Grand Rapids: Baker, 2006).

[38]Doriani, *Putting the Truth to Work*, 6-9; McDill, *The Twelve Essential Skills for Great Preaching*, 1994; and York and Blue, "Is Application Necessary in the Expository Sermon?" 77.

[39]Doriani, *Putting the Truth to Work*.

[40]Scott A. Blue, "The Hermeneutic of E. D. Hirsch, Jr. and Its Impact on Expository Preaching," *JETS* 44 (2001): 253-70.

[41]Anthony Dale Guthrie, "An Investigation into the Use of Application in the Preaching of John of Antioch (Chrysostom)" (Ph.D. diss., New Orleans Baptist Theological Seminary, 2002); John Francis Taylor, "Toward the Development of a Model of Application for Contemporary Preaching (Stuart Briscoe, Charles R. Swindoll, Richard D. Warren)" (Ph.D. diss., New Orleans Baptist Theological Seminary, 2001); and William Bland Mason Jr., "A Critical Analysis of Purpose-Driven Hermeneutic of Rick Warren" (Ph.D. diss., The Southern Baptist Theological Seminary, 2005).

debate about the theory of bridging the gap as a process of application (Stott, Greidanus, Warren, Chapell, and Willhite),[42] (7) a reconsideration of the significance of a theological bridge in the application paradigm,[43] (8) a reemphasis of the decisive role of the Holy Spirit in the life-changing application,[44] (9) a study of Paul's hermeneutical and homiletical strategy,[45] and (10) an integral study of rhetorical communication and application.[46]

**The Hermeneutical Reason
for a Valid Application Paradigm**

      With the above tendencies in mind, expositors should consider the ultimate

---

[42]Paul Scott Wilson, *Preaching and Homiletic Theory* (St. Louis: Chalice, 2004), 49-55.

[43]Keith Willhite, *Preaching with Relevance* (Grand Rapids: Kregel, 2001), 63; Adams, *Truth Applied*, 39; Greidanus, *The Modern Preacher and The Ancient Text*, 169-71; Osborne, *The Hermeneutical Spiral*, 6; Timothy Warren, "A Paradigm for Preaching," *BSac* 148 (1991): 483; and idem, "The Theological Process in Sermon Preparation," *BSac* 156 (1999): 337-38.

[44]Craig Collier Christina, "Calvin's Theology of Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 2001); Gregory W. Heisler, "A Case for a Spirit-Driven Methodology of Expository Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 2003); John MacArthur, Jr., *Rediscovering Expository Preaching* (Dallas: Word, 1992), 102-17, 300; and Kaiser, *Toward an Exegetical Theology*, 235-47.

[45]David Eung-Yul Ryoo, "Paul's Preaching in the Epistle to the Ephesians and Its Homiletical Implications" (Ph.D. diss., The Southern Baptist Theological Seminary, 2003); and Christopher Wayne King, "Expository Preaching as a Means to Fulfill Paul's Admonitions in the Pastoral Epistles to Confront and Correct False Teaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 2006).

[46]Michael C. Graves, "A Study of Kenneth Burke's Model of Persuasion by Identification and the Concept of Indirect Communication and Their Implications for Sermon Structure" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1988); Scott E. Boyd, "The Use of Transformational Speaking Techniques in Christian Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 1994); Yeong Jae Park, "Chaim Perelman's Rhetorical Theory and Its Implications for Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 1996); and Adam Brent Dooley, "Utilizing Biblical Persuasion Techniques in Preaching without Being Manipulative" (Ph.D. diss., Southern Baptist Theological Seminary, 2006).

reason of the necessity for a hermeneutical application paradigm beyond the need of application. Biblical preaching absolutely requires the hermeneutical bridge because there are gaps between the original audience's culture and the modern audience's culture resulting from historical, cultural and theological gaps.[47] Hence, to fulfill biblical contextualization of preaching through bridging the gap, preachers need a legitimate hermeneutical paradigm.

Greidanus highlights the necessity of a relevant bridge for the historical-cultural gap because preachers should recognize not only the continuity in redemptive history but also the discontinuity between the biblical era and the present.[48] Vines underlines that "much of the ineffective expository preaching of our day is due to the failure to relate Bible facts to the contemporary world."[49] Olford also notices that "so many people hear the what of our message but never hear the how of our message."[50] Thus, biblical preaching must include three aspects: (1) the connection between meaning and relevance (significance),[51] (2) the determination of cultural and supracultural elements in the text, and (3) the separation between form and content with contextualization.[52] According to Adams, applying biblical truth through rhetorical

---

[47]Kaiser and Silva, *An Introduction to Biblical Hermeneutics*, 173-90; Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 12-18; and Richard, "Application Theory in Relation to the New Testament," 206.

[48]Greidanus, *The Modern Preacher and the Ancient Text*, 159.

[49]Jerry Vines, *A Practical Guide to Sermon Preparation* (Chicago: Moody, 1986), 96.

[50]Olford, *Anointed Expository Preaching*, 256.

[51]Richard, "Levels of Biblical Meaning," 129-31.

[52]Grant R. Osborne, "Preaching the Gospels," *JETS* 27 (1984): 27-30.

analysis, grammatical studies, and systematic-biblical theology is the purpose of expository preaching.[53] Robinson avows application "gives expository preaching purpose,"[54] because application is "not incidental to effective expository preaching, it is crucial."[55] Robinson claims,

> The biblical preacher builds bridges that span the gulf between the written Word of God and the minds of men and women. He must interpret the Scripture so accurately and plainly and apply it so truthfully that the truth crosses the bridge. . . . Exposition of the Scriptures should be so simple and direct, so easily followed that it resembles a straight road.[56]

Therefore, the hermeneutical problem in contextual preaching involves not only understanding about the original Scripture but also the problem of bridging the historical time-distance between the proclaimed the Word of God and the occasional audience.[57] This distance between the context of the Bible and the contemporary setting exists in at least four areas: time, culture, geography, and linguistics.[58] One, thus, need not wonder that the key task of application is how to bridge the gap between these four spheres. The ultimate goal of preparing the expository preaching is to "demonstrate the relevance of the chosen text for the church here and now so that they apply the truth"[59] to become like Christ. Bridging the gap between the Scripture and the contemporary audience is a matter

---

[53]Adams, *Truth Applied*, 54.

[54]Robinson, *Biblical Preaching*, 26.

[55]Robinson, "What Is Expository Preaching?," 60.

[56]Robinson, "Homiletics and Hermeneutics," 815.

[57]V.C. Pfitzner, "The Hermeneutical Problem and Preaching," *CTM* 38 (1967): 348.

[58]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 13-18.

[59]Greidanus, *The Modern Preacher and the Ancient Text*, 157.

of properly applying the author-intended meaning to the expositor's congregation.[60] The

ostensible gaps between two worlds, therefore, are the first fundamental reason for the

indispensability of an application paradigm as a hermeneutical bridge.

Biblical contextualization and application. Eventually, refocusing the

necessity of an application paradigm to bridge the gap should launch from rediscovering

the correlation between biblical contextualization and relevance. The ultimate target of

expository preaching has always been to present "the supracultural message of the gospel

in culturally relevant terms"[61] to avoid syncretism and to engage with the cultural

worldview.[62] In view of contextual application, the Old and New Testaments are full of

vivid examples of contextualization.[63] Harvie Conn highlights that preachers need to take

into account Paul's model of contextualization,[64] consisting of methods by the abstracting

principle for applying the applied truth (Phil 1:27-2:13).[65] In the patristic age,

---

[60]York and Blue, "Is Application Necessary in the Expository Sermon?," 78; and Willhite, "Audience Relevance in Expository Preaching," 356.

[61]David Hesselgrave and Edwards Rommen, *Contextualization* (Grand Rapids: Baker, 1989), 1. For more considerations on the relation between hermeneutics and contextualization, see Bruce J. Nicholls, *Contextualization* (Downers Grove, IL: InterVarsity, 1979), 37-52; Daniel R. Sanchez, "Contextualization in the Hermeneutical Process," in *Biblical Hermeneutics*, ed. B. Corley, S. Lemke, and G. Lovejoy (Nashville: B&H, 1996), 293-306; and T. E. van Spanje, "Contextualization," *BJRL* 80 (1998): 197-217.

[62]Larkin, *Culture and Biblical Hermeneutics*, 319-21.

[63]John R. Davies, "Biblical Precedence for Contextualization," *ERT* 21 (1997): 197-211.

[64]Harvie M. Conn, "Contextual Theology," *WTJ* 52 (1990): 62; and Dean Flemming, "Contextualizing the Gospel in Athens," *Missiology* 30 (2002): 199-214.

[65]Adams, *Truth Applied*, 47-48; and James W. Thomson, *Preaching Like Paul* (Louisville: Westminster John Knox, 2001), 21-36.

Augustine's preaching can be summarized as contextual synthesis with biblical truth and classical rhetoric.[66] John Chrysostom's homiletic was famous for a kingdom-centered ethical and social relevance and application section.[67] John Calvin employed a distinct application theory for the specific situation of Geneva with homiletical methods related to the demand of contextualization in a congregation's context.[68] These contextual application paradigms influence Edwards's preaching style composed of explication, doctrine, and application.[69] According to Osborne, contextualized application "occurs as this process of fusion reaches out in another and broader hermeneutical circle to encompass the interpreter's life and situation."[70] William W. Klein, Craig L. Bloomberg, and Robert L. Hubbard (hereafter, KBH) point out that relevance for the listeners is the goal of hermeneutics.[71] Therefore, an application paradigm as the aim of preaching should be built on its biblical foundations and historical prototypes of contextualization.

---

[66]George A. Kennedy, *Classical Rhetoric & Its Christian and Secular Tradition* (Chapel Hill and London: The University of North Carolina Press, 1999), 170-82; and Scot A. Wenig, "Biblical Preaching that Adapts and Contextualizes," in *The Big idea of Biblical Preaching* (Grand Rapids: Baker, 1998), 29-31.

[67]Kennedy, *Classical Rhetoric & Its Christian and Secular Tradition*, 165-67.

[68]John H. Leith, "Calvin's Doctrine of the Proclamation of the Word," *RevExp* 86 (1989): 34-41; and John Piper, "The Man and His Preaching," *SBJT* 3 (1999): 4-15.

[69]Kenneth P. Minkema and Richard A. Bailey, "Reason, Revelation, and Preaching," *SBJT* 3 (1999): 18-19.

[70]Osborne, "Preaching the Gospels," 35.

[71]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 18.

The Necessity of Redrawing the
Relationship between Hermeneutics
and Application

To fulfill the reconstruction of unwavering applicational building, foundation

work regarding the relationship between hermeneutics and application has ultimate

importance because it determines the result of the application process. In fact, a few

hermeneutics scholars have emphasized the inseparable relations as well as the different

characteristics between hermeneutics and application with the clear conception of biblical

contextualization.

Robert L. Thomas points out the serious dangers in recent hermeneutical

inclinations.[72] Especially, Shealy meaningfully criticizes these hermeneutical dispositions

by suggesting four confusions between application with hermeneutics. If a relationship

between hermeneutics and application is foggy and impertinent, preachers' perspectives

on application cannot help but be obfuscated with hermeneutics, exegesis, meaning, and

interpretation.[73] What is the main reason for neglecting application? Doriani observes

that "in an era of specialization, application falls through a crack separating exegesis,

ethics, and homiletics."[74] In essence, problems of application result from the

disorganization of hermeneutical paradigms. In the case of the Fee and Stuart model, the

hermeneutical task after exegesis is confused with application just as the KBH model.

However, Osborne's "hermeneutical spiral" model can be regarded as a more

---

[72]Robert L. Thomas, "Current Hermeneutical Trends," *JETS* 39 (1996): 241-42.

[73]Brian A. Shealy, "Redrawing the Line between Hermeneutics and Application,"
MSJ 8 (1997): 89-93.

[74]Doriani, *Putting the Truth to Work*, 8.

appropriate model because hermeneutical process has application as its goal.[75] In fact,

application can easily be confused with exegesis in the KBH and Walter C. Kaiser and

Moisés Silva models. Undoubtedly, application is not only inseparable from the

exegetical process but also distinguishable from the exegetical horizon, as confirmed by

the Osborne model.[76]

What, then, are the root causes of these confusions? If preachers as interpreters

fail to organize the hermeneutic process for controlling application, critical dangers are

inevitable. For instance, according to Shealy, "human-centered" interpretation is the first

problem. In other words, confusion between hermeneutics and application yields a "need-

dominant" fusion model rather than an author (intention)-centered[77] model with real

need-oriented application. Osborne warns us that "the most important part of our task is

to base application on the intended meaning of the text,"[78] for the purpose of homiletical

contextualization with applied authority. Thus, the ideal methodology for biblical

preaching should be that of expository preaching.[79] Adams avows that it is time to pursue

"the original intent, the *telos* of passage and abstract a principle."[80] Concentration on the

---

[75]Shealy, "Redrawing the Line between Hermeneutics and Application," 90-91. At this point Shealy's view is also confused because the nature of hermeneutics is naturally to include application. He insists on a sharp dichotomy by avowing application must be separated from hermeneutics.

[76]Ibid. Shealy also fails to maintain the balance between inseparableness and distinctiveness in the relationship between exegesis and application.

[77]Robert H. Stein, "The Benefits of an Author Oriented Approach to Hermeneutic," *JETS* 44 (2001): 451-66.

[78]Osborne, *The Hermeneutical Spiral*, 8.

[79]David L. Allen, "A Tale of Two Roads," *JETS* 43 (2000): 515.

[80]Greidanus, *The Modern Preacher and The Ancient Text*, 166.

original message is the sole method toward axiomatic application bridging. It is focusing

on the ultimate message and the contemporary application rather than adhere to the

unceasing discussions of meaning and significance of Hirsh.[81] Relatedly, the new

hermeneutic with postculturalism contributes to the pervasive confusion by focusing on

reader response criticism in intermingling relevance with the hermeneutical process.[82] In

order to avoid a storm of subjectivity,[83] rebuilding an application paradigm should be

totally controlled by a biblical hermeneutical spiral[84] that consists of exegetical,

theological, homiletical and transformational horizons for bridging the gap procedures.

The Need of a Multi-Dimensional Model
for an Application Paradigm

If preachers fail to govern application by well-rounded hermeneutical

principles, it results in inappropriate ways of bridging the gap by allegorizing,

spiritualizing, moralizing, and merely imitating biblical character.[85] Instead of these

approaches, Osborne discloses three steps as a model of biblical application:

> First, we must recapitulate the steps to contextualization and apply them to sermonic
> application. . . . The second stage in moving from text to context is to delineate the

---

[81]Adams, *Truth Applied*, 49-50. Also see, Blue, "The Hermeneutic of E. D. Hirsh, Jr. and Its Impact on Expository Preaching," 253-69.

[82]Shealy, "Redrawing the Line between Hermeneutics and Application," 94-97.

[83]David L. Allen, "Preaching & Postmodernism," *SBJT* 5 (2001): 62-78.

[84]Shealy, "Redrawing the Line between Hermeneutics and Application," 105. In conclusion, Shealy returns a traditional hermeneutic like Bernard Ramm's grammatical-historical method to shun the dangers of confused new hermeneutic theories. Although his analysis is valuable for identifying the relation of hermeneutics and application, he fails to suggest the clear alternative for an application model.

[85]Greidanus, *The Modern Preacher and The Ancient Text*, 159-66; and Degner, "From Text to Context," 274.

underlying theological principle (the "deep structure") beneath the surface message of the text. . . . The third stage entails a search for parallel situation in the current life of the congregation.[86]

Hence, an appropriate hermeneutic is at the foundation of application. In a similar way, Chapell regards the preacher's obligation as to discern "the biblical principles reflected in the text that were directed to the people of that time and apply the same principle to the people of this time."[87]

Theoretically, the hermeneutical spiral for contextual application must include "detecting how the Scriptures can impact readers today."[88] The task of the preacher to relate the exegetical relevance of the truth and a listener's life is the crucial requirement to change life. Hence, the definitive necessity of a transformational paradigm for contextual application is significant. The hermeneutical model's function is to avoid the hazard in relation to a contextual application process. Paul Windor proclaims that "preaching is multi-dimensional. While exegesis begins with the text, it must extend to the preacher, the listener, and the world. All four must be exegeted."[89] Warren claims,

> The goal of the theological process is to bridge the gap between the world of the ancient text through the exegetical process and the world of the immediate listeners through the homiletical process with a universally applicable statement of truth.[90]

Based on the clear relation between hermeneutics and application, how can a preacher create a multi-dimensional application model? The root idea is not of the necessity of the

---

[86]Osborne, *The Hermeneutical Spiral*, 345-46.

[87]Chapell, *Christ-Centered Preaching*, 204-05.

[88]Klein, Blomberg and Hubbard, *Introduction to Biblical Interpretation*, 403.

[89]Paul Windor, "Four Horizons in Preaching," *ERT* 21 (1997): 225-27.

[90]Warren, "The Theological Process in Sermon Preparation," 337; and idem, "A Paradigm for Preaching," 468.

bridge but of how to bridge the gap between the original audience and the present audience.[91]

Re-evaluation of the Two Bridges Model

The second reason of the necessity of an application paradigm results from some limitations of current bridge paradigms. Although recent hermeneutical studies have clarified the issue of bridging the gap (contextualization), these studies' conclusive statements still leave some problems. For instance, Anthony C. Thiselton's two horizons model did not fully suggest how to accomplish this fusion of horizons.[92] Stott claims the bridge-building model is more appropriate than Thiselton's fusion model, which "seems to merge the two worlds rather than connect them."[93] Stott, in *Between Two Worlds*, suggests "the metaphor of preaching as bridge-building."[94] For Stott, expository preaching should involve the communication of a "God-given message to living people who need to hear it."[95] Surely, his epoch-making model contributes to overcoming two extremes: the needlessness of application and the over-application heresy.[96]

In relation to this concept, Greidanus notes, "the historical-cultural gap we

---

[91]Doriani, *Getting the Message*, 143.

[92]Anthony C. Thiselton, *The Two Horizons* (Grand Rapids: Eerdmans, 1980), 445; and Craig G. Bartholomew, "Three Horizons," *EuroJTh* 5 (1996): 121-35.

[93]Warren, "A Paradigm for Preaching," 471.

[94]John W. Stott, *Between Two Worlds* (Grand Rapids: Eerdmans, 1982), 135-78.

[95]Ibid., 138; and idem, "Creating the Bridge," in *Communicate with Power*, ed. Michael Duduit (Grand Rapids: Baker, 1996), 187. The task of preaching, then, is to enable God's revealed truth to flow out of the Scriptures into the lives of the men and women of today.

[96]York and Blue, "Is Application Necessary in the Expository Sermon?," 77.

perceive from our vantage point is accounted for by the fact that the word of God indeed entered history in a relevant way."[97] Additionally, while highlighting the relationship between the relevant nature of the Bible and the task of application, Vines states, "to fail to make practical application of the Word of God is to do injustice to the Bible's purpose. God's truth is timeless. God was thinking of us when he wrote the Bible."[98] Kaiser highlights that "the relevancy and adequacy of the Bible to meet the needs of a modern age are easily demonstrable."[99]

Stott concludes that "the principal features of a preaching ministry which is conceived as an activity of bridge-building between the revealed Word and the contemporary world."[100] Even though Stott's bridge model for application undoubtedly contains merits, it fails to connect several vital factors. In this sense, Michael J. Quicke criticizes this model:

> The bridge model of 180 degrees seems woefully inadequate to describe what actually happens in effective preaching. . . . Therefore, we must move to toward a more adequate model, that of 360 degree preaching.[101]

According to Warren, Stott's model has a limitation because "the process that enabled preachers to bridge that gap with authority and relevancy has not been delineated. And too often the 'blinks' have brought forth ineffective results."[102] As a result, Stott fails to

---

[97]Greidanus, *The Modern Preacher and the Ancient Text*, 159.

[98]Vines, *A Practical Guide to Sermon Preparation*, 96.

[99]Walter C. Kaiser, Jr., "The Crisis in Expository Preaching Today," *Preaching* 11 (1995): 4.

[100]Stott, *Between Two Worlds*, 137-38.

[101]Michael J. Quicke, *360 Degree Preaching* (Grand Rapids: Baker, 2003), 48.

[102]Warren, "A Paradigm for Preaching," 472.

clarify the detailed process of how to connect two worlds. Adams's "Mr. Facing Two-Ways" model is also an imperfect model.[103] Hence, the two-bridge model (Stott) and two-way model (Adams) cannot be an ideal model to bridge the existing gap.

Therefore, a proper application paradigm as a blueprint for bridge-building should lead "sermon-preparers to understand the preaching process in greater detail and isolate the variety of skills necessary for both authoritative and relevant preaching."[104] Kaiser, Roy Zuck, and Henry A. Virkler identify this process as the "principlizing bridge,"[105] and James S. Farris suggests "a hermeneutical arc" to describe the hermeneutical process that traverses the gap between exegesis and homiletics.[106] In this regard, Doriani asserts that the massive theoretical challenge to the application paradigm is to bridge the gap between the cultures of the Bible and current cultures.[107] Simply stated, the inappropriateness of recent bridge models is the second reason of a sound application paradigm.

Objections to Applicational Bridge

Homileticians who were influenced by the Biblical theology movement and the neo-orthodoxy movement have argued against the indispensability of a bridge-building paradigm. First, the major objection to an applicational bridge is related not only with

---

[103]Adams, *Truth Applied*, 131-32.

[104]Warren, "A Paradigm for Preaching," 472.

[105]Kaiser, *Exegetical Theology*, 198; Roy Zuck, "The Role of the Holy Spirit in Hermeneutics," *BSac* 141 (1984): 127-28; and Henry A. Virkler, "A Proposal for the Transcultural Problem," in *Rightly Divided*, ed. Roy Zuck (Grand Rapids: Kregel, 1996), 231-44.

[106]James S. Farris, "The Hermeneutical Arc," *TJT* 4 (1988): 86-100.

[107]Doriani, *Getting the Message*, 143-44.

Karl Barth and neo-orthodox theologians, but also with Charles G. Dennison and Gary F. Findely as successors of Gerhard Vos. Findley and Dennison in line with Vos assert a ladder model rather than an application bridge model. Findley's critique of the bridge model begins with a presupposition: there is no gap between the biblical world and now. Especially, Findley and Dennison pay attention to the different bridge model of neo-orthodox theologians such as Barth, Rudolf Bultmann, and Paul Tillich who are preoccupied by bridging the gap across the modern era.[108] Findley emphasizes that "the subway gap is imaginary, and the cultural divide is likewise imaginary. The problem with Bultmann, Barth, and Tillich is that they imagined a gap that does not exist."[109] Findely, following Dennison, identifies the bridge model of some homiliticians—Greidanus, Stott, and Chapell—as friends with neo-orthodox theologians.[110] Findley, therefore, suggests an application ladder model as the only alternative to the application bridge model. His model's essence can be summarized as follows:

> Therefore, legitimate sermonic application must cause people to identify with biblical history (must join them to it) and must connect them with God's visitations to earth throughout its history. Such application preserves the integrity of Scripture, so that each and every passage carries us to Christ, the ladder on which we are carried heavenward to God.[111]

Findley encourages choosing "*Sitz-im-Christus*" rather than "*Sitz-im-Leben*" with

---

[108]Gary F. Findley, "Bridges or Ladders?," *Kerux* 17 (2002): 5-7; and Donald K. McKim, *The Bible in Theology & Preaching* (Nashville: Abingdon, 1994), 1-198.

[109]Findley, "Bridges or Ladders?," 15.

[110]Charles G. Dennison, "Preaching and Application," *Kerux* 4 (1989): 48-49. However, the way of neo-orthodoxy and expository preaching is actually two different roads. See Allen, "A Tale of Two Roads," 489-515.

[111]Findley, "Bridges or Ladders?," 17.

"spiritual relevancy over cultural relevancy."[112] For Findley, his alternative model is "a vertical ladder" to be able to focus on Christ as the bridge to God. He argues that Chapell's Christ-centered bridge model, ironically, dilutes Christ-centeredness.[113] However, Dennison makes a fatal error by identifying the "gap theory" of Greidanus as that of Bultmann or Tillich. Findley also makes a mistake by recognizing the "two bridge" gap model of Chapell as the bridge theory of neo-orthodox demythologizing.[114] Theologically speaking, these two bridge models are totally different. Ultimately, the major objection to application by bridging the gap is firmly rooted not only in Barth and neo-orthodox theologians, but also in Dennison and Findely as successors of Vos. Therefore, a vertical ladder model along with a neo-orthodox model cannot be an application model for expository preaching.

Second, in claiming "a paradigm shift from bridge to swing" based on four vital rules,[115] Nancy L. Gross emphasizes that "conversational swing between understanding and explanation will result in a dynamic hermeneutical process where the world of the text and the contemporary world of the preacher are engaged in a rigorous dialogue."[116] Although Gross's diagnosis itself is valuable, her "swing model" and the hermeneutical critique about hermeneutical bridge are critically limited. Hence, "the

---

[112]Ibid., 20.

[113]Gary Findley, "Review of Christ-Centered Preaching," *Kerux* 11 (1996): 37-41.

[114]York and Blue, "Is Application Necessary in the Expository Sermon?," 70-71.

[115]Nancy L. Gross, *If You Cannot Preach like Paul* (Grand Rapids: Eerdmans, 2002), 71-105.

[116]Ibid., 104.

hermeneutical journey as swing" is unnecessary unless preachers forsake a legitimate hermeneutical bridge paradigm. Thus, these objections to bridge-building are the third reason of the need of a well-rounded hermeneutical bridge model.

Toward the Application Paradigm
of Four Bridges

As mentioned above, bridging the gap between two worlds needs a more multi-dimensional process than Stott's model consisting of two horizons. Characteristically, a few expository homiliticians propose more advanced application models. First, Robinson's "Abstraction Ladder" model is a good example. His main idea is to identify the theological method for reaching from the biblical world to the modern world. In order to climb toward the peak of principle, preachers should raise two questions: "What does this teach about God? What does this teach about human nature?"[117]

Second, Richard suggests his application theory based on methodological proposals for Scripture relevance by focusing on schematic relations in interpretive procedure. His model consists of "the distinction between applicatory interpretation and interpreted application as the two foci of the applicational bridge" with general principles for bridge building.[118]

Third, Doriani's simple model for application is composed of three horizons: Text, Interpreter, and Audience. His oversimplified model can be summarized as bridge

---

[117]Robinson, "The Heresy of Application," 25.

[118]Richard, "Levels of Biblical Meaning," 129-31; and idem, "Application Theory in Relation to the Old Testament," *BSac* 144 (1986): 311.

building between text and audience through seven biblical sources and four questions.[119]

Fourth, Jim Shaddix expands traditional application categories by suggesting his "funnel model" which consists of six steps for more specific application: theological, universal, generational, cultural, communal, and individual application.[120] These application models have some valuable components as pioneering works. However, for the paradigm of application to be effective with exposition and relevance, the expositors need a more advanced hermeneutical paradigm/bridge beyond Robinson, Shaddix, and Doriani's models.

My preliminary research suggests that one of the most well-balanced and multi-dimensional application paradigms is built by Osborne, York, Quicke, and Warren. According to their paradigm, the transforming paradigm for effective application must be based on four distinguished horizons: the revelational, the exegetical, theological and homiletical bridges.[121]

According to Quicke, preachers need to bring "the reader/preacher/listener full circle back to revelation, to obedience, to conformity to God's revealed will."[122] This 360 degree cycle consists of four processes: exegetical, theological, homiletical, and transformational horizons. Each different process[123] should connect with these four

---

[119]Doriani, *Putting the Truth to Work*, 98.

[120]Shaddix, *The Passion-Driven Preaching*, 109-11.

[121]Warren, "A Paradigm for Preaching," 474-80.

[122]Timothy Warren, "Mind the Gap," *Preaching* 13 (1997): 21.

[123]Willhite, *Preaching with Relevance*, 65. Willhite provides a chart of distinctions between exegetical, theological, and homiletical bridges.

bridges with a view to three purposes: textual purpose, transcendent purpose, and timely purpose. This holistic dimension did not separate the three distinct audiences: original audience, universal audience, and occasional audience.[124]

The first bridge-building process demands a thoroughly exegetical process. Application-focused exegetical process follows the grammatical-syntactical, historical-contextual, literary-rhetorical, literal, and theological/covenantal approach to discovering the author-intended message.[125]

In order to guard the integrity of author-intended meaning,[126] preachers need to recognize that the Word of God is written as an applied form and should be reapplied to the contemporary audience.[127] For discerning author-intended application, preachers need to identify application as the bridge between meaning and relevance because applicatory interpretation and interpreted application deal with the continuities between the Bible and contemporary contexts.[128]

According to Millard J. Erickson, preachers need to use the terms "signification" (originally intended application) and "significance" (contemporary application) rather than meaning (then) and significance (meaning now). Concerning

---

[124]Warren, "A Paradigm for Preaching," 482.

[125]W. Edward Glenny, "The Divine Meaning of Scripture," *JETS* 38 (1995): 481-500; and Sunukijian, "Paradigm for Preaching" (Ph.D. diss., Dallas Theological Seminary, 1972), 474.

[126]Osborne, *The Hermeneutical Spiral*, 368-69; Erickson, *Evangelical Interpretation*, 11-32; and Stein, "The Benefits of an Author-Oriented Approach to Hermeneutic," 451-66.

[127]Adams, *Truth Applied*, 39.

[128]Ramesh P. Richard, "Application Theory in Relation to the New Testament," *BSac* 143 (1986): 311; idem, "Levels of Biblical Meaning," 129-31; and Osborne, *The Hermeneutical Spiral*, 328-36.

author-intended application, Robert Stein sharply distinguishes between signification (implication) and significance.[129] A strict separation followed by Hirsch's theory between meaning and significance results in "a loss of normativeness for the message of the Bible."[130] In this regard, hereafter, this dissertation will follow Erickson and Stein's definitions and terms.[131] The aim of this exegetical process is, therefore, to discern appropriate author-intended application with the original audience[132] and to determine the doctrine-based criteria for transferring original application by identifying the level of specificity and applicability.[133]

The second bridge-building phase is the doctrinal process. As Osborne indicates, for a doctrinal bridge, preachers need biblical theology as well as systematic theology and historical theology.[134] With the implementation of doctrine and expository

---

[129]Stein, "The Benefits of an Author-Oriented Approach to Hermeneutic," 451-66.

[130]D. A. Oss, "Canon as Context," *GTJ* 9 (1988): 125.

[131]Erickson, *Evangelical Interpretation*, 11-32; Klein, Blomberg and Hubbard, *Introduction Biblical Interpretation*, 483-503; and Duval and Hays, *Grasping God's Word*, 204-12.

[132]York and Decker, *Bold Assurance*, 77-79; and Roy Zuck, "Application in Biblical Hermeneutics and Exposition," in *Rightly Divided*, ed. Roy Zuck (Grand Rapids: Kregel, 1996), 289-92.

[133]Osborne, *The Hermeneutical Spiral*, 326-28, 344-47; Doriani, *Getting the Message*, 144-47; Klein, Blomberg and Hubbard*, Introduction to Biblical Interpretation*, 486-98; Erickson, *Evangelical Interpretation*, 65-72; Larkin, *Culture and Biblical Hermeneutics*, 314-18; Zuck, *Basic Bible Interpretation*, 284-86; Walter L. Liefeld, *New Testament Exposition* (Grand Rapids: Zondervan, 1984), 98-104; J. Goldingay, *Approaches to Old Testament Interpretation* (Downers Grove, IL: InterVarsity, 1981) 54; Charles H. Kraft, "Interpreting in Cultural Context," in *Rightly Divided* (Grand Rapids: Kregel, 1996), 245-66; Duvall, and Hays, *Grasping God's Word*, 204-12; J. Robertson McQuilkin, "Problems of Normativeness in Scripture," in *Hermeneutics*, ed. E. Radmacher and R. D. Preus (Grand Rapids: Zondervan, 1984), 222-27; Estes, "Audience Analysis and Validity in Application," 219-29; and Terry Tiessen, "Toward a Hermeneutic for Discerning Universal Moral Absolutes," *JETS* 36 (1993): 189-207.

[134]Osborne, *Hermeneutical Spiral*, 13.

preaching in mind, preachers need to recognize the necessity of the doctrine-rooted

application paradigm because "genuine expository preaching communicates theological

meaning and significance."[135] The theological process is connected with the conception

of relevance that is one of the spans between the theological and homiletical process.[136]

To represent systematic theology, the theological product should prove a theological

thesis and structure to identify the timeless message.[137]

Of the four bridges, the doctrinal bridge has crucial importance because this

process is "critical in moving up the ladder of abstraction and crossing the theological

bridge from the ancient world to the modern world."[138] Nevertheless, foundational

expository preaching books which emphasize the need of application tend to overlook the

necessity of a transparent doctrinal bridge or make little effort to provide doctrinal master

keys for unlocking the application paradigm.[139] Although Robinson's ladder of

application model rightly indicates that the possibility of identifying universal principles

(absolutes) depends on two major doctrinal elements, preachers need to consider other

doctrinal keys to unlock ethical and pastoral application.

The third bridge-building process is the homiletical focus, "leading to the

---

[135]Warren, "The Theological Process in Sermon Preparation," 337.

[136]Osborne, *The Hermeneutical Spiral*, 318-65; and Keith Willhite, "Connecting with
Your Congregation," in *Preaching to a Shifting Culture* (Grand Rapids: Baker, 2004), 100-09.

[137]Warren, "A Paradigm for Preaching," 476-78.

[138]Willhite, *Preaching with Relevance*, 63.

[139]Robinson*, Biblical Preaching,* 21-30, 75-86; Chapell, *Christ-Centered Preaching*,
199-224; Ramesh P. Richard, *Scripture Sculpture* (Grand Rapids: Baker, 1995), 117-25; Vines
and Shaddix, *Power in the Pulpit*, 181-90; and Degner, "From Text to Context," 259.

sermon as it is delivered."[140] In light of the purpose of expository preaching, the

homiletical process should aim at the listener's transformed lives. In the work of the

Holy Spirit, the consequences of the homiletical process are its own unique purpose,

proposition, structure, and support material for transformational bridge.[141] This bridge

concentrates on the specific audience because of the principle that the necessity for a

given idea will vary with the audience and the need of a given listener will vary with the

subject matter.[142] Expositors have a validation of audience analysis,[143] because

expository preaching, by definition, has two foci: passage-centered and listener-focused

sermon.[144]

The last bridge-building is the transformational process connected with the

revelational stage to motivate the listener's specific action or response.[145] The eventual

goal of contextual application is, after all, the listener's transformed life by the

transformational application paradigm integrating all these capacities. Rather than this

rhetorical approach simply being attached to the homiletical process, a transformational

bridge separated from the homiletical horizon is more reasonable for the preachers'

contemporary audience. If a preacher stops his bridge building at the homiletical process,

---

[140]Warren, "Paradigm for Preaching," 478.

[141]Ibid., 481.

[142]Duane Litfin, *Public Speaking* (Grand Rapids: Baker, 1982), 118-23.

[143]Estes, "Audience Analysis and Validity in Application," 222.

[144]Keith Willhite, "Bullet versus Buckshot," in *The Big Idea of Biblical Preaching* (Grand Rapids: Baker Books, 1998), 18.

[145]Zuck, "Application in Biblical Hermeneutics and Exposition," 292-95; McQuilkin, *Understand and Applying the Bible*, 246-47; and Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 477.

application becomes "a homiletical or communicational sham identified as a modern scholasticism without a transformational goal."[146] The fourth bridge's final goal is not just communication but transformation.

By refocusing Robinson's definition of expository preaching, expositors need to recognize that transformed lives must start from the preacher's personal life.[147] Preachers as shepherds should apply the message to themselves before applying it to their audience for ethical change.[148]

In addition, Paul's hermeneutical bridge for application should be an ideal model and his rhetorical strategies for transforming application must be recovered. Although several models discussed above have various contributions and benefits, they explicitly need to be fortified by taking into consideration biblical and historical models' application paradigm such as Moses, the Minor Prophets (Amos, Hosea, Micah, Zephaniah, Joel, and Malachi), Paul, Chrysostom, Calvin, Broadus, and Edwards. In sum, the last reason of the necessity of a theoretical application paradigm is centered on the fact several homileticans'—York, Robinson, Richard, Doriani, Shaddix, Quicke, and Warren—application theories need to be strengthened by Paul's application paradigm and historical models' application paradigm.

Related to the four reasons of the necessity of an application paradigm mentioned above, several issues, thus far, have arisen in my previous study as follows:

---

[146]Fabarez, *Preaching that Changes Lives*, 57-58.

[147]Robinson, *Biblical Preaching*, 25-27.

[148]Shaddix, *The Passion-Driven Sermon*, 113-14; and Craig A. Loscalzo, *Preaching Sermons that Connect* (Downers Grove, IL: InterVarsity, 1992), 104-22.

(1) hermeneutical foundations, (2) biblical models, (3) historical prototypes, (4) doctrinal principles, and (5) a four-bridge application paradigm. This dissertation will attempt to address these issues.

My preliminary research suggests that homileticians' theories are often unclear and they seldom indicate the hermeneutical and historical principles for a life-changing application paradigm beyond necessity of application. This study presents my research into the hermeneutical, historical, rhetorical strategies for a transformation application paradigm. On the basis of biblical, historical, and hermeneutical basis of application paradigm, the last chapter will formulate a twelve-step application paradigm.

Limitations

This dissertation admits several limitations. First, this work does not focus on hermeneutical and historical justifications for the necessity of application in biblical preaching. Second, this study is not primarily an address of comprehensive hermeneutical perspectives but rather be an analysis of the relationship between hermeneutical bridges and application. Third, this work limits the study to a few application models. Fourth, this dissertation does not discuss in-depth doctrinal issues but focus on seven doctrinal keys to unlock universal principles of application. Fifth, this study addresses the rhetorical theories only related to the rhetorical strategy for a transformational application paradigm.

Methodology

This study will attempt to suggest a thorough examination of a transformational application paradigm developing out of expository preaching and its application-focused heritage. These suggestions will include (1) the hermeneutical

models as a relevance bridge, (2) the biblical preacher's application paradigms, (3) the historical models' relevance paradigms, and (4) a twelve-step process as a legitimate application paradigm based on four bridge-building.

The first chapter identifies the indispensability of a clear hermeneutical model for contextual application by rediscovering the relationship between hermeneutics and application, by reevaluating various application models and the four bridges model, and by reformulating the four bridge paradigm for transforming the audience's lives. Specifically, I seek to identify the hermeneutical foundation for a transformation application paradigm by analyzing evangelical hermeneutic books and articles and providing well-balanced views for redefining a hermeneutical application paradigm as a bridge-building model. While reevaluating various bridge-building models, dissertation proposes the four reasons of the necessity of an applicational paradigm and the criteria to discover transferable principles of application.

Chapter 2 examines biblical authors in their roles as expositors of God's Word and their application paradigms such as Moses, Ezra, the Minor Prophets, and Paul. Especially, I explore Paul's sermons in his epistles and his preaching in Acts, and his four bridge-building paradigm. This part contributes to suggest an alternative application paradigm for transforming the listener's life with Paul's exegetical bridge, doctrine-based application paradigm, his homiletical bridge with rhetorical strategies, and a Spirit-led transformational bridge.

Chapter 3 discusses some inescapable principles of historical models based on first references and materials of their sermons. I investigate each of four expositors' view of application based on his preaching. The chapter examines Chrysostom's application

32

paradigm, Calvin's variety of relevance categories in his expository preaching, and Edwards and Broadus' application paradigms. I attempt not only to discover the strengths and limitations in terms of their view of application but also to propose supplementary suggestions for the purpose of categorizing, implementing and contemporizing their fortes creatively. The key question is how preachers objectively evaluate the application paradigms in Chrysostom, Calvin, Edwards and Broadus and contemporize their application fortes. The ultimate purpose is to maximize their strengths and minimize their limitations through supplement and advancement. I apply these historical aspects to formulate the four bridge paradigm in chapter 4.

A final chapter proposes a twelve-step application process based on biblical, hermeneutical, historical appropriateness while maintaining the hermeneutical four-bridge paradigm on application. The primary task of this chapter, therefore, is to seek the application-focused paradigm for changing the listener's life by discerning an application-focused exegetical bridge, formulating an application-focused theological bridge, and analyzing an application-focused homiletical and transformational bridge.

First, this part discusses the application-focused exegetical process for discerning the purpose of author-intended meaning, applicatory exegesis for author-intended relevance, the criteria for transferring author-intended application, and an exegetical outline.

Second, this chapter examines the theological process to formulate a transcendent purpose with the overarching bridge between exegetical process and homiletical process. Based on biblical models and Paul's preaching, I provide a doctrine-based application paradigm for changing listeners' lives (1) by recognizing the necessity

of an appropriate doctrine-rooted application formulation, (2) identifying criteria for universal principles of application and (3) formulating an application-focused doctrinal bridge with theological products. The assumption of this work is that doctrines function as the master key to unlock application principles in biblical preaching. While recognizing the need of a doctrine-based application paradigm, I seek a doctrine-based application paradigm to avoid improper application paradigms, to bridge the ostensible gaps via universal principles of application and to seek a methodology for identifying doctrine-rooted criteria of universal normativity of ethical application. Based on this analysis, this chapter proposes seven doctrinal master keys—theology proper, hamartiology, Christology, soteriology, ecclesiology, pneumatology, and eschatology—to unlock application and specific doctrine-based ethical application grid.

Third, this process analyzes application categories, audience exegesis and adaptation, the legitimate degree of transfer, a homiletical structure, and a transformational step and categorizes a variety of relevance realms such as personal, communal, pastoral, social, political, cultural, and ethical application. Based on this assumption that rhetorical adaptation has a key role to fulfill life-changing application, I investigate some methodologies of application-focused audience analysis, considering the peril of need-dominant application. In order to determine an appropriate application, I elaborate on discerning the criteria that limit the transfer of application. Fourth, this section focuses on a Spirit-led transformational bridge. I consider the decisive role of the Holy Spirit in the life-changing paradigm because I believe the Holy Spirit totally controls and guides the whole process. Such a transformational bridge separated from the homiletical bridge is necessary to change the lives of listeners for the glory of God.

34

CHAPTER 2

BIBLICAL MODELS FOR A LIFE-CHANGING
APPLICATION PARADIGM

Introduction

With a hermeneutical foundation for a life-changing application paradigm in mind, the preacher must first focus on the application paradigm of biblical sermons. In a high view of Scripture that is "the *sine qua non* of exposition,"[1] expository preaching should rely on theological foundations: the certainty of the God who has spoken, the Scripture as the written Word of God, and preaching as God's commission.[2] In fact, much of the content of the Scripture is itself a certain form of preaching and expository preaching originates from sermons in the Bible.[3] James F. Stitzinger states, "All post-biblical preaching has the backdrop of inspired preaching in the Old Testament and the

---

[1]Hershael W. York and Bert Decker, *Preaching with Bold Assuran*ce (Nashville: B&H, 2003), 19.

[2]Peter Adam, *Speaking God's Word* (Vancouver: Inter-Varsity, 1996), 15-56; and John W. Stott, *Between Two Worlds* (Grand Rapids: Eerdmans, 1982), 16-17.

[3]Adam, *Speaking God's Word*, 37-56; C. Richard Wells and A. Boyd Luter, *Inspired Preaching* (Nashville: B&H, 2002), 29-160; John A. Broadus, *Lectures on the History of Preaching* (New York: Sheldon, 1886), 5-43; Hughes Oliphant Old, *The Reading and Preaching of the Scriptures* (Grand Rapids: Eerdmans, 1998), 1:19-249; David L. Larsen, *The Company of the Preachers* (Grand Rapids: Kregel, 1998), 1:22-62; James W. Thompson, *Preaching Like Paul* (Louisville: Westminster John Knox, 2011), 21-36; Dennis M. Cahill, *The Shape of Preaching* (Grand Rapids: Baker, 2007), 63-65; and James F. Stitzinger, "History of Expository Preaching," *TMSJ* 3 (1992): 8-12.

New Testament and must trace its roots to this source."[4] Biblical preaching demonstrates

not only a root of expository preaching but also a prototype of an application paradigm to

transform the lives of listeners.

With this prototype in mind, I investigate the characteristics of exemplary

models of application in Scripture—Ezra, Moses, the Minor Prophets, and Paul—in order

that I may discover a life-changing application paradigm. This, however, is not an

exhaustive analysis but an illustrative examination. In pursuit of a legitimate

transformational application paradigm, this chapter examines expositors of God's Word

and their application paradigms. In particular, I explore closely Paul's selected sermons

in his epistles, his preaching in Acts, and his four bridge-building paradigm model.

Ezra's Application-aimed Expository Preaching

Bryan Chapell underscores that the best textual example of expository

preaching is found in Nehemiah 8:7-8. He states,

> The exposition of the Word involved three elements: presentation of the Word (it
> was read), explanation of the Word (making it clear and giving its meaning), and
> exhortation based on the Word (the priests caused the people to understand). These
> three elements in this OT proclamation consistently reappear in NT practice.[5]

H. G. M. Williamson affirms that Ezra was an "expositor of the word of God for the

community of the faithful."[6] Ezra, who is an excellent expositor of the Mosaic Torah,

presents a paradigmatic expository preaching to the people of Judah at the outset of the

---

[4]Stitzinger, "History of Expository Preaching," 8; and Wells and Luter, *Inspired Preaching*, 3-17, 171-86.

[5]Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 88.

[6]H. G. M. Williamson, *Ezra and Nehemiah* (Sheffield: JSOT, 1987), 70.

postexilic period, providing a timeless pattern for preachers today.[7]

Nehemiah 8:1-8, which records one of the greatest revivals in Scripture, reveals Ezra's application-aimed expository preaching pattern: (1) proclaiming or reading the Word, (2) exposing or explaining the Word, and (3) applying the Word. One can define Ezra's application-focused preaching as solid exegesis of Scripture (an exegetical bridge), clear exposition of it, faithful doctrine out of it (a doctrinal bridge), and life-changing application of it to his hearers (a homiletical and a transformational bridge).[8] Significantly, Ezra's application paradigm is based on his building a bridge between two worlds. Ezra's bridge-building aims at reapplying of the original law given at Sinai to the new situation of his post-exilic congregation.[9]

Moses's Application Paradigm

David L. Larson points out that "Moses must be seen as the model for the whole line of prophetic succession which includes Jesus Christ."[10] Peter Adams further asserts that Moses gives his hearers a covenant-rooted sermon consisting of exposition, exhortation, and application so that they may return to God's covenant.[11]

Moses exhorts his audience to renew their covenantal relationship with Yahweh in Deuteronomy 29-30. His sermon challenges Israel to ratify the covenant that

---

[7]David C. Deuel, "An Old Testament Pattern for Expository Preaching," *MSJ* 2 (1991): 125; and Steven J. Lawson, "The Pattern of Biblical Preaching," *BSac* 158 (2001): 453.

[8]Deuel, "An Old Testament Pattern for Expository Preaching," 125.

[9]Ibid., 136-37.

[10]Larson, *The Company of the Preachers*, 1:23.

[11]Adam, *Speaking God's Word*, 39-40.

had just been presented in chapters 5-28.[12] Eugene Merrill highlights that Moses's sermon focuses on covenant-rooted application by addressing the options of covenant disobedience and obedience and exhorting his congregation to commit to a covenant relationship.[13]

Moses's sermon (29:1-30:20) can be categorized as a covenantal solemn oath ceremony, including the actions of the partners or the words associated with the actual oath.[14] Moses's expository preaching in Deuteronomy 29-30 consists of three parts. The first section (29:2-29) explains the call to covenant renewal. Moses's exhortation from history in 29:2-9 includes the following applicational imperatives: *remember* what God has done (29:2-3, 5, 6b-7), *know* what this implies (29:3, 5), and *apply* the oath by keeping Yahweh's covenantal requirements (v. 8).[15]

Second, his exhortation (30:1-13) focuses on new covenant-based hope. Moses's exhortation is the climax of his covenantal preaching in Deuteronomy. Deuteronomy 30:1-10 and 11-14 function as detailed prophecies of the eschatological or new covenant restoration of Israel.[16] John H. Sailhamer regards Deuteronomy 30:11-14

---

[12]Michael A. Grisanti, "Was Israel Unable to Respond to God?" *BSac* 163 (2006): 177.

[13]Eugene Merrill, *Deuteronomy*, NAC, vol. 4 (Nashville: Broadman & Holman, 1994), 375.

[14]George E. Mendenhall, "Covenant," in *The Interpreter's Dictionary of the Bible*, ed. George A. Buttrick (Nashville: Abingdon, 1962), 715; Meredith G. Kline, "Dynastic Covenant," *WTJ* 23 (1960):1–15; and O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, NJ: P&R, 1981), 3-16.

[15]Richard D. Nelson, *Deuteronomy*, OTL (Louisville: Westminster John Knox, 2002), 339.

[16]Steven R. Coxhead, "Deuteronomy 30:11-14 as a Prophecy of the New Covenant in

as a prophecy of the new covenant, suggesting that it "should be taken as conjoint with the new covenant prophecy of Deuteronomy 30:1-10 and that Deuteronomy 30:11-14 explains the nature of the new covenant by comparing it with the Sinaitic covenant." [17] The last section contains a covenant-based application of Moab (30:11-20). Moses's applicatory command in verse 19, וּבָחַרְתָּ, ("choose") emphasizes the "careful planning and selection that is taken in selecting someone or something for a special purpose.[18]

The following are examples of Moses's covenant-rooted application: (1) social: fair trial (Deut 1:17), law (Deut 17:18-20), false accusation (Deut 19:15-21:20), payment (Deut 24:14), punishment (Deut 25:1-5), and rest and social order (Deut 5:15-16), (2) economical: inheritance (Deut 15:12-18), property (Deut 5:19), and wealth/possessions (Deut 26:1-11), (3) political: human rights (Deut 17:14), and divine involvement (Deut 17:19-20), (4) familial: marriage (Deut 5:18), divorce (Deut 24:1-4), and parenting (Deut 6:6-9), and (5) personal: motive and heart (Deut 22:8; 5:14-15), and liability (Deut 24:16).[19] Thus, Moses's preaching provides a model of the covenant-rooted ethical application paradigm.

Christ," *WTJ* 68 (2006): 305, 310-11.

[17]John H. Sailhamer, *The Pentateuch as Narrative* (Grand Rapids: Zondervan, 1992), 473.

[18]Paul L. Schrieber, "Choose Life and Not Death," *CJ* 24 (1998): 350.

[19]Christopher Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004), 103-383; idem, *An Eye for An Eye* (Downers Grove, IL: InterVarsity, 1983), 67-212; and Walter C. Kaiser, *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), 139-246.

The Minor Prophets' Application Paradigm

With this in mind, I examine remarkable characteristics of an application

paradigm in Amos, Hosea, Micah, Zephaniah, Nahum, Joel, and Malachi.

Amos

Amos's application paradigm can be summarized as follows: (1) covenant-

rooted social justice application, (2) theology-based application, and (3) relevance

category. Amos's social application is based on the elements of Israel's ancient

confession and their covenant relationship with Yahweh.[20]

Amos views God as the basis of his social application.[21] In this sense, Amos's

social justice application is derived from God's justice.[22] Nolan P. Howington states,

"essentially, the ethic of Amos is deontological—an ethic of obligation. It is rooted in the

fact of God's graciousness and redemptive history, and it is an integral part of the

covenant relationship (Amos 2:10; 3:1-2)."[23]

The following are examples of Amos's theology-based application

---

[20]John D. W. Watts, "Amos-the Man and His Message," *SWJT* 9 (1966): 22; Walter Brueggemann, "Amos 4:4-13 and Israel's Covenant Worship," *VT* 15 (1965): 1-15; M. O. Boyle, "The Covenant Lawsuit of the Prophet Amos 3:1-4:13," *VT* 21 (1971): 338-62; George Snyder, "The Law and Covenant in Amos," *RQ* 25 (1982): 158-66; and F. H. Seilhamer, "The Role of Covenant in the Mission and Message of Amos," in *A Light unto My Path* (Philadelphia: Temple University, 1974), 435-51.

[21]D. E. Thomas, "The Experience Underlying the Social Philosophy of Amos," *JR* 7 (1927): 136.

[22]Donoso S. Escobar, "Social Justice in the Book of Amos," *RevExp* 92 (1995): 171.

[23]Nolan P. Howinton, "Toward an Ethical Understanding of Amos," *RevExp* 63 (1966): 405-12.

paradigms:[24] (1) God's sovereignty-based (2:9, 11) economical application (2:6-8), (2)

God's sovereignty-grounded (2:9, 11) ethical (sexual) application (2:7), (3) God's

sovereignty-based (3:1-2) political (violence) application (3:10), (4) God's sovereignty-

rooted (4:2-3) religious application (4:4-5), (5) God's power-based (4:2-3) women's

moral application (4:11), (6) God's power-grounded (5:8-9) religious application (5:4-7),

and (7) God's power-based (5:8-9) political application (5:10-15).

Hosea

First, Hosea's sermon shows an application-focused expository preaching

pattern: explanation (5:8-9), exhortation (5:13-15), and application (6:1-3).[25] Second,

Hosea's application paradigm is characterized by covenant-based ethical relevance.

Hosea's sermon is connected with God's declaration of a covenantal lawsuit (4:1-3)

against his own people.[26] The placement of Hosea's application to repentance in the

highlighted central position emphasizes this plea. The prophet's call to repentance (6:1-3)

is closely related with the covenant-based ethical application.[27] God wants Israel's

consistent commitment to covenant faithfulness, to be illustrated by genuine

---

[24]Stephen J. Bramer, "Analysis of the Structure of Amos," *BSac* 156 (1999): 160-74; Duane A. Garrett, "The Structure of Amos As A Testimony to Its Integrity," *JETS* 27 (1984): 275-76; A. van der Wal, "The Structure of Amos," *JSOT* 26 (1983): 107-13; Paul L. Noble, "The Literary Structure of Amos," *JBL* 114 (1995): 209-26; William A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids: Baker, 1990), 131-32; Gary Smith, *The Prophets as Preachers* (Nashville: B&H Academic, 1998), 56-58; and David A. Dorsey, *The Literacy Structure of the Old Testament* (Grand Rapids: Baker, 1999), 281.

[25]Millard C. Lind, "Hosea 5:8-6:6," *Int* 38 (1984): 398-403.

[26]J. H. Hofmeyer, "Covenant and Creation," *RevExp* 102 (2005): 143-51; H. B. Huffmon, "The Covenant Lawsuit in the Prophets," *JBL* 78 (1959): 285-95; and Smith, *The Prophets as Preachers*, 78.

[27]John O. Strange, "The Broken Covenant," *RevExp* 72 (1975): 437-48.

repentance.[28]

Third, Hosea's application paradigm is grounded in right doctrine:[29] (1) God's justice-based application paradigm (5:8-6:11a); Structurally, in order to condemn Israel for corruption and injustice, Hosea's social application is based on God's justice and judgment, (2) God's power-based (12:9-14; 13:4-9) application (14:1-8); Hosea makes a theology-based moral application, and (3) hamartiology-based (11:12-12:8; 13:10-16) application (14:1-8).[30] Hosea's theology of sin (4:12-14: guilt of Israel's prostitution) functions as a root of application toward judgment or war and religious leaders (5:1-14).[31]

Fourth, Hosea's application paradigm shows its relevance category. Hosea's doctrine-based application paradigm is inseparably related to his relevance categories as follows: social injustice (5:10-11; 6:7-9), moral corruption—debauchery and drunkenness (7:3-7, 13-14), religious syncretism (7:8-9, 13-14), political faithlessness and corruption (8:1-9:7b), and spiritual prostitution (9:7c-10:15).[32]

Fifth, Hosea's application highlights חֶסֶד (God's covenantal love)-based

---

[28]Thomas G. Smothers, "Preaching and Praying Repentance in Hosea," *RevExp* 90 (1993): 241-44.

[29]David B. Wyrtzen, "The Theological Center of the Book of Hosea," *BSac* 141 (1984): 315-29; VanGemeren, *Interpreting the Prophetic Word*, 109-18; and Dorsey, *The Literacy Structure of the Old Testament*, 268.

[30]Page H. Kelley, "The Holy One in the Midst of Israel," *RevExp* 72 (1975): 464-72.

[31]Phil McMillion, "An Exegesis of Hosea 4:1-5:7," *RestQ* 17 (1974): 236-48.

[32]Dorsey, *The Literacy Structure of the Old Testament*, 269-70; Stephen G. Burnett, "Exegetical Notes: Hosea 9:10-17," *TJ* 6 (1985): 211-14; R. E Clements, "Understanding the Book of Hosea," *RevExp* 72 (1975): 405-23; and E. O. Nwaoru, "The Role of Images in the Literary Structure of Hosea 7:9-8:14," *VT* 54 (2004): 216-22.

repentance application. Based on marriage metaphors (2:2-23), parenthood metaphors (11:1-11), and agricultural metaphors (13:5-8), Hosea preaches a personal God of love and grace as a portrayal of a new covenant and shows God's covenantal love-rooted application: שׁוּבָה יִשְׂרָאֵל עַד יְהוָה (14:1-2, "Israel, return to the Lord").[33]

Micah, Zephaniah, and Nahum

Micah does not maintain the present social or religious structures; instead, he transforms the popular beliefs of his audience.[34] One can illustrate Micah's application paradigm as follows: (1) sovereign God-based (1:2-4) social-political application (3:1-12): שִׁמְעוּ (3:1, "listen") and שִׁמְעוּ (3:9, "hear"),[35] (2) eschatology/soteriology-based (4:1-8) application: קוּמִי וָדוֹשִׁי (4:13, "rise and thresh")[36] and (3) covenant-based (6:3-5) application (6:8) as Yahweh's central requirement: to do justice, to love kindness, and to walk humbly with your God.[37] Micah's sermon was a covenant lawsuit for not coming to God in God's way (6:1-16).[38]

---

[33]Gary W. Light, "The New Covenant in the Book of Hosea," *RevExp* 90 (1993): 219-38; and F. C. Fensham, "The Marriage Metaphor in Hosea," *JNSL* 12 (1984): 71-78.

[34]Smith, *The Prophets as Preachers*, 104; and R. R. Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress, 1980), 83-86.

[35]J. MacLean, "Micah 3:5-12," *Int* 56 (2002): 413-16; Carol J. Dempsey, "Micah 2-3," *JSOT* 85 (1999): 117-28; and Leslie Allen, "Micah's Social Concern," *VE* 8 (1973): 22-32.

[36]Rogers Jensen, "Micah 4:1-5," *Int* 52 (1998): 417-20.

[37]Dorsey, *The Literacy Structure of the Old Testament*, 298; Stephen B. Dawes, "Walking Humbly," *SJT* 41 (1988): 331-39; and W. J. Wessels, "Meeting Yahweh's Requirements," *OTE* 15 (2002): 539-50.

[38]Ralph L. Smith, *Micah-Malachi*, WBC, vol. 32 (Waco, TX: Word Books, 1985), 5. For more about the structure and use of the prophetic covenant lawsuit, see G. W. Ramsey, "Speech Forms in Hebrew Law and Prophetic Oracles," *JBL* 96 (1977): 45-58; and Huffmon,

In Zephaniah's sermon one recognizes eschatology-based (1:14-18) application (2:1-3): וְקוֹשׁוּ (2:1, "gather together"), and בַּקְּשׁוּ (2:3, "seek"). Based on Theology proper (3:9-13), Zephaniah makes an application (3:14): רָנִּי ("sing"), הָרִיעוּ ("shout aloud"), and שִׂמְחִי ("be glad").[39]

The main aim of Nahum's preaching is to encourage Josiah and his followers so that they could continue their reform.[40] The most striking paradigm is his theology-based (1:1-8) application חָגִּי (1:15, "celebrate"), שַׁלְּמִי (1:15, "pay"), צַפֵּה (2:1, "watch"), חַזֵּק (2:1, "strengthen"), and אַמֵּץ (2:1, "fortify").[41] The conception of reality that shaped this song centers on God's character and power.[42]

Joel and Malachi

Joel's sermon exhibits an eschatology-based (explanation) (2:1-11) exhortation (2:12-14) and moral (repent) application (2:15-17): "blow, declare, call, gather, consecrate, bring together, and gather."[43] Joel laments in his second sermon because of

---

"The Covenant Lawsuit in the Prophets," 288-95.

[39]Smith, *The Prophets as Preachers*, 173; and VanGemeren, *Interpreting the Prophetic Word*, 174-77, 214-25.

[40]Smith, *The Prophets as Preachers*, 161; and M. A. Sweeney, "Concerning the Structure and Generic Character of the Book of Nahum," *ZAW* 104 (1992): 364-77.

[41]VanGemeren, *Interpreting the Prophetic Word*, 166-67.

[42]Smith, *The Prophets as Preachers*, 161-62; and A. Van Selms, "The Alphabetic Hymn in Nahum," *Biblical Essays OTWSA* (1969): 35-45; and J. L. Milelic, 'The Concept of God in the Book of Nahum," *Int* 2 (1948): 199-208.

[43]D. Fleer, "Exegesis of Joel 2:1-11," *ResQ* 26 (1983): 149-60; F. E. Deist, "Parallels and Reinterpretation in the Book of Joel," in *Text and Context* (Sheffield: JSOT, 1988), 63-79;

the future enemy (2:1-17). The second sermon's structure is similar to the first (1:1-20). Joel describes the devastating army (2:1-11) and calls God's people to lament to avoid the destruction on the day of the Lord (2:12-17).[44]

Next, Joel's prophetic preaching also shows a Soteriology-based (2:18-20) application (גִּילוּ וְשִׂמְחוּ, "be glad and rejoice," 2:23) and a God's sovereignty-based (2:1-11; 3:1-21; 4:1-21) moral (repentance) application (2:12-17).[45] This application (2:15-16a) has exhortations to repentance that open with a series of seven ethical applications in the masculine imperative plural: תִּקְעוּ ("blow"), קַדְּשׁוּ ("consecrate"), אִסְפוּ ("gather") and קִבְצוּ ("assemble").

While describing a secularizing trend, Malachi makes a covenantal application to challenge a group of people who married non-Jewish spouses (2:10-12) and some who divorced their Jewish wives (2:13-16).[46] Malachi's sermon suggests two kinds of application paradigms: (1) covenant-based family or divorce application (2:10-16): וְנִשְׁמַרְתֶּם (2:15, "take heed") and תִבְגֹּדוּ (2:16, "do not deal");[47] and (2) theology-

---

and VanGemeren, *Interpreting the Prophetic Word*, 122.

[44]D. A. Garrett, "The Structure of Joel," *JETS* 28 (1985): 289-97; and Smith, *The Prophets as Preachers*, 236.

[45]Dorsey, *The Literacy Structure of the Old Testament*, 274; and Garrett, "The Structure of Joel," 295.

[46]Smith, *The Prophets as Preachers*, 332-33; and C. R. Wells, "The Subtle Crisis of Secularization," *CTR* 2 (1987): 39-62.

[47]S. L. McKenzie and H. Wallace, "Covenant Themes in Malachi," *CBQ* 45 (1983): 549-63; Markus Zehnder, "A Fresh Look at Malachi 2:13-16," *VT* 53 (2003): 224-59; and George Klein, "An Introduction to Malachi," *CTR* 2 (1987): 31-35.

based (3:6) financial application (3:7-12): הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר (3:10, "bring the whole tithe") and וּבְחָנוּנִי (3:10, "test me").[48] In sum, Ezra, Moses, and the Minor Prophets' application paradigms provide a biblical foundation for a life-transforming application paradigm.

Paul's Life-Changing Application Paradigm

One of the most debated issues in the realm of homily is the scarcity of Paul's preaching. The reason for this debate is twofold: the myths promulgated by traditional expositors about Paul's preaching[49] and the myopia of the New Homiletic.[50] Fortunately, several homileticians attempt to expand the horizon of understanding that surrounds Paul's preaching.[51] In rediscovering Paul's preaching for a post-Christian age, James W. Thompson insists that a legitimate model for shaping communities in the "Exile" is

---

[48]D. C. Polaski, "Malachi 3:1-12," *Int* 54 (2000): 416-18; and VanGemeren, *Interpreting the Prophetic Word*, 204-08.

[49]Nancy Lammers Groos, *If You Cannot Preach like Paul* (Grand Rapids: Eerdmans, 2002), 6-17; and Daniel Patte, *Preaching Paul* (Philadelphia: Fortress, 1984), 13.

[50]Mark A. Howell, "Hermeneutical Bridges and Homiletical Methods" (Ph.D. diss., The Southern Baptist Theological Seminary, 1999), 81-99.

[51]First, Jay E. Adams affirms Paul's rhetorical adaptation as a preaching principle. See Jay E. Adams, *Audience Adaptations in the Sermons and Speeches of Paul* (Grand Rapids: Baker, 1956). Second, Chamberlin examines Paul's preaching in light of Acts and Paul's Corinthian letters as a biblical preaching model. See Charles A. Chamberlin, "The Preaching of the Apostle Paul, Based on a Study of Acts of the Apostles and Paul's Letters" (Ph.D diss., Temple University, 1959). Third, Murphy-O'Connor tackles Paul on preaching. See Jerome Murphy-O'Connor, *Paul on Preaching* (New York: Sheed and Ward, 1964). Fourth, Patte claims the urgent necessity of Paul's Gospel-oriented preaching paradigm by confirming fifteen theses based on charismatic, typological, and eschatological paradigms. See Patte, *Preaching Paul*. Fifth, Beaudean focuses on the theological and central themes in Paul's Preaching. See John William Beaudean, Jr., *Paul's Theology of Preaching* (Macon, GA: Mercer University Press, 1988). Sixth, Bailey tackles Paul's homiletical horizon by regarding Paul as the preacher who secularizes and urbanizes the Gospel. See Raymond Bailey, *Paul the Preacher* (Nashville: Broadman, 1991).

Paul's sermons. In other words, Paul's preaching model is suitable for new wineskins in the twenty-first century.[52] It comes with an authority and relevance that is missing in the New Homiletic.[53] Those who preach with authority and relevance need to identify the indispensability of a multi-dimensional hermeneutical bridge paradigm for contextualized applications so that they transform the lives of listeners for the glory of God.

**The Necessity of Paul's
Application Paradigm**

In addition, the necessity of Paul's application paradigm for today's hearers is threefold: (1) a post-Christian culture, (2) the limitation of the traditional bridge paradigm and of the New Homiletic hermeneutical bridge,[54] and (3) the lack of an applicational bridge paradigm in light of an exegetical process, a theological process, a homiletical process, and transformational process.

**A Paradigmatic Analysis
of Selected Paul's Preaching**

With the need of Paul's application paradigm in mind, the purpose of this part is to examine Paul's illustrative sermons to identify his essential principles of Paul's

---

[52]Thompson, *Preaching like Paul*, 1-8.

[53]Ibid., 10-14.

[54]Whereas the New Homiletic, seeker sensitive, and the Emerging Church movements seek to reconstruct their different hermeneutical bridge model to achieve their goals, their model cannot be an alternative for a post-Christian generation due to their hermeneutical and theological limitations. See Robert Stephen Reid, "Postmodernism and the Function of the New Homiletic in Post-Christendom Congregations," *Homiletics* 20 (1995): 1-13; David Allen, "Preaching & Postmodernism," *SBJT* 5 (2001): 62-78; Howell, "Hermeneutical Bridges and Homiletical Methods," 81-99; William Bland Mason Jr., "A Critical Analysis of Purpose-Driven Hermeneutic of Rick Warren" (Ph.D. diss., The Southern Baptist Theological Seminary, 2005); and D. A. Carson, *Becoming Conversant with the Emerging Church* (Grand Rapids: Zondervan, 2005), 25-41.

application paradigm.

1 Corinthians 10. In Corinth, Paul focuses on several doctrines,[55] including ecclesiology (1 Cor 11:17-34), worship (14:26-40), pneumatology (2:10-16), spiritual gifts (12:1-31; 14:1-25), eschatology (15:1-58), and ministry (2 Cor 2:14-6:10).[56] In analyzing 1 Corinthians 10, one undoubtedly finds a doctrinal-application paradigm: doctrine—principles of application—ethical application. Based on hamartiology (v. 6), Paul emphasizes four doctrine-based applications (vv.7-10: μηδὲ εἰδωλολάτραι, μηδὲ πορνεύωμεν, μηδὲ ἐκπειράζωμεν, μηδὲ γογγύζετε).[57] While separating a people for himself, God judges Israel's sin (theological principle), and he continues to judge their sin (doctrinal application).[58]

Concluding the section on idolatry, Paul argues that the Israelite's history proves that "God is faithful, and he will not let you be tempted beyond your ability" (v.13). By concluding in this way, he shows a doctrine-grounded application paradigm:[59] (1) theology proper-based (v.13) application to bridge the gap between Israel and the

---

[55]Thompson, *Preaching Like Paul*, 111-23.

[56]Joel Randall Breidenbaugh, "Integrating Doctrine and Expository Preaching" (Ph.D. diss., Southern Baptist Theological Seminary, 2003), 99.

[57]David E. Garland, *1 Corinthians* (Grand Rapids: Baker Academic, 2003), 460-64; Anthony C. Thiselton, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2000), 734-43; and Andrew J. Bandstra, "Interpretation in 1 Corinthians 10:1-11," *CTJ* 6 (1971): 5-21.

[58]Elliot Johnson, *Expository Hermeneutics* (Grand Rapids: Zondervan, 1990), 246-49. Johnson comments, theology affirms that "the textual message and the principles of application must be understood in the canonical context of the theological purpose then and now, and applied according to God's theological administration now in comparison with then" (245).

[59]Daniel Doriani, *Putting the Truth to Work* (Phillipsburg, NJ: P&R, 2001), 86; and Sydney Greidanus, *The Modern Preacher and the Ancient Text* (Grand Rapids: Eerdmans, 1988), 157-87.

Corinthians (φεύγετε ἀπὸ τῆς εἰδωλολατρία, v.14), and (3) doctrine-based ethical application (vv.15-22).[60] In light of Paul's preaching in 1 Corinthians 10, thus, the nature of God, the nature of man and ecclesiology function as master keys to unlock ethical application.[61]

1 Corinthians 15. Based on the underpinning doctrine of the inevitability of the resurrection of believers from the dead (1 Cor 15:29-34), Paul emphasizes the inevitable threefold eschatological-based ethical applications or commands (vv. 33-34) as the central part of 1 Corinthians 15:[62]

A The Resurrection (15:1-32): Eschatology
  B Quit sinning (15:33-34): Ethical Application
A' The Resurrection (15:35-58): Eschatology

(1) μὴ πλανᾶσθε (v. 33, "stop deceiving yourselves"), (2) ἐκνήψατε (v. 34, "wake up"), and (3) μὴ ἁμαρτάνετε (v. 34, "do not go on sinning").[63]

Next, in 1 Corinthians 15:45-58, Paul highlights his eschatology-based ethical application. His main idea is that a believer's eschatological assurance is based on the certainty of the indispensability of a transformed body at the *parousia*. This knowledge, in turn, leads them to live triumphant lives.[64] Structurally, Paul's doctrine is followed by

---

[60]Jeffrey A. Gibbs, "An Exegetical Case for Close(d) Communion," *CJ* 21 (1995): 150-53; Joop F. M. Smit, "Do Not Be Idolaters," *NovT* 39 (1997): 50-53; and Bruce W. Winter, "Theological and Ethical Responses to Religious Pluralism," *TynBul* 41 (1990): 222-25.

[61]Ramesh P. Richard, "Application Theory in Relation to the Old Testament," *BSac* 144 (1986): 308.

[62]Ralph B. Terry, *A Discourse Analysis of First Corinthians* (Dallas: University of Texas at Arlington, 1995), 43-45; and Brendan Byrne, "Eschatologies of Resurrection and Destruction," *DRev* 104 (1986): 280-98.

[63]Garland, *1 Corinthians*, 722-23; and Thiselton, *The First Epistle to the Corinthians*, 1253-57.

[64]H.W. Boers, "Apocalyptic Eschatology in 1 Corinthians 15," *Int* 21 (1967): 50-65;

ethical application. His threefold ethical application is based on soteriology (Christ's final

victory: 15:20-28, 45-49, 54-57),[65] the doctrine of the two Adams,[66] and eschatology (v.

58):[67] (1) ἑδραῖοι γίνεσθε ("being steadfast"), (2) ἀμετακίνητοι ("being immovable"), and (3)

περισσεύοντες ("work enthusiastically": imperatival participle).[68] In this regard, Paul's

soteriology and eschatology function as a master key to unlock his ethical application for

Corinthians.

Ephesians 4-5. First, based on God's salvation and new creation, Paul urges

the Ephesians to "live a life worthy of the calling you have received" (4:1).[69] Paul's

exhortation is a comprehensive application related to various community and household

relationships (4:17-6:20).

Paul's application paradigm is a soteriology-based (God's redemptive work in

Ephesians 1-3) ethical imperative (4:1):[70] (1) ἀποθέμενοι (4:25, "put off") and λαλεῖτε

(4:25, "speak"), (2) ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (4:26, "be angry, and yet do not sin"), (3)

---

and Anthony C. Thiselton, "Realized Eschatology at Corinth," *NTS* 24 (1978): 510-26.

[65]Andy Johnson, "First Fruits and Death's Defeat," *WW* 16 (1996): 456-64.

[66]Stephen Hultgren, "The Origin of Paul's Doctrine of the Two Adams in 1 Corinthians 15:45-49," *JSNT* 25 (2003): 343-70.

[67]Clark H. Pinnock, "The Structure of Pauline Eschatology," *EvQ* 37 (1965): 9-20; and Baird William, "Pauline Eschatology in Hermeneutical Perspective," *NTS* 17 (1971): 314-27.

[68]Daniel B. Wallace, *Greek Grammar* (Grand Rapids: Zondervan, 1997), 650-52.

[69]Peter O'Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 273-74; and Gordon Fee, *God's Empowering Presence* (Peabody, MA: Hendrickson, 1994), 698.

[70]Mary Breeze, "Hortatory Discourse in Ephesians," *JTT* 5 (1992): 313-47.

μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεου (4:30, "do not grieve the Holy Spirit of God"),[71] (4) Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ (5:1, "be imitators of God"), and (5) περιπατεῖτε ὡς τέκνα φωτὸς (5:8, "walk as the children of light").

Second, in 5:18, Paul demonstrates again a soteriology-based application paradigm. Since he exhorts for the Ephesian believers to live by the Holy Spirit, Paul makes an ethical application: "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."[72]

Using a pneumatological basis (5:18), Paul makes a communal application (5:19-21, λαλοῦντες, ᾄδοντες and ψάλλοντες).[73] The following is Paul's pneumatology-based family and social application:[74] (1) Wives and Husbands: ὑποτάσσεσθε (5:22, "submit"), (2) Children and Parents: ὑπακούετε (6:1, "obey") and μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτα (6:4, "do not exasperate, bring them up"), and (3) Slaves and Masters: ὑπακούετε (6:5, "obey").

Third, Christ's death on the cross and its effect is the central message of Paul in Ephesians (1:7-8; 2:13-22). Paul's Christology is the basis for applying his communal

---

[71]O'Brien, *Letter to the Ephesians*, 348-49; Fee, *God's Empowering Presence*, 714. Paul's exhortation illustrates a soteriology-based—The Holy Spirit who is the agent of reconciliation and unity in the body of Christ (2:18, 22; 4:3-4)—communal application (4:19).

[72]Cleon L. Rogers Jr., "The Dionysian Background of Ephesians 5:18," *BSac* 136 (1979): 245-57; Andreas J. Kostenberger, "What Does It Mean to be Filled with the Spirit?" *JETS* 40 (1997): 233; and Fee, *God's Empowering Presence*, 720-22.

[73]O'Brien, *Letter to the Ephesians*, 400-04.

[74]Klyne Snodgrass, *Ephesians*, NIVAC (Grand Rapids: Zondervan, 1996), 297-324; Harold Hoehner, *Ephesians* (Grand Rapids: Baker, 2002), 720-87; Andrew T. Lincoln, *Ephesians*, WBC, vol. 42 (Nashville: Thomas Nelson, 1990), 301-405; and O'Brien, *Letter to the Ephesians*, 408-50.

application:[75] (1) Christology (5:2), and (2) Christology-based family application (5:2, περιπατεῖτε ἐν ἀγάπῃ, "walk in love").

Christ's sacrificial love is the model and ground for husbands to love their wives (5:25-32): Christology (v. 25, "Just as Christ loved the church and gave himself up for her"), and Christology-based family application (v. 28, ἀγαπᾶν τὰς ἑαυτῶν, "love your wives").[76]

Romans 6 and 12. In Romans 6, Paul's doctrine-based imperative functions to clarify the aim and the implications of the indicative.[77] First, the following are examples of christology-based application paradigms:[78] (1) Christology (6:4, "Christ was raised from the dead": doctrinal indicative) and Christology-based moral application (6:4, "we also might walk in newness of life": ethical imperative). Romans 6:1-23 is logically connected with the christological propositions in Romans 5:20-21.[79] (2) Christology (6:5-10, death and resurrection of Christ: doctrinal indicative) and Christology-based ethical application: λογίζεσθε (6:11, "consider"), Μὴ οὖν βασιλευέτω (6:12, "do not let sin reign"), μηδὲ παριστάνετε (6:13, "do not offer"), and παραστήσατε (6:13, "offer"). These imperatives result from previous doctrinal indicatives (Rom 6:6).

---

[75]Hoehner, *Ephesians*, 750; and Lincoln, *Ephesians*, 374.

[76]F. F. Bruce, *Epistle to the Colossians, to Philemon, and to the Ephesians*, NICNT (Grand Rapids: Eerdmans, 1984), 368.

[77]J. Scott Duvall, "A Synchronic Analysis of the Indicative-Imperative Structure of Pauline Exhortation" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1991), 121-35.

[78]Douglas J. Moo, *Romans*, NIVAC (Grand Rapids: Zondervan, 2000), 195-200; and Thomas Schreiner, *New Testament Theology* (Grand Rapids: Baker Academic, 2008), 305-38.

[79]Bruce Norman Kaye, *The Thought Structure of Romans* (Austin, TX: Schola Press, 1979), 14-23.

Second, Romans 6 illustrates a soteriology-based application paradigm:[80] (1) soteriology (6:6-13, participation in Christ's death and resurrected life: doctrinal indicative), and (2) soteriology-based ethical application (6:16-19, prohibition and exhortation). Paul's use of ἵνα in Romans 6:6 signifies the ultimate aim of Christians being united with Christ as the life-changing application of walking in newness of life. By utilizing some logical connectors such as οὕτως (Rom 6:11) and γὰρ (Rom 6:7, 12), Paul makes an ethical application so that the believers participate in Christ's work.[81]

In addition, Romans 12 also shows a soteriology-based application paradigm: (1) μὴ συσχηματίζεσθε (v. 2, "do not be conformed"), (2) μεταμορφοῦσθε (v. 2, "be transformed"), and (3) "be devoted to one another," "honor," "share," "practice" (vv. 9-21).[82]

This ethical exhortation proves the main thesis of Romans, and clearly being connected with the earlier doctrinal indicative of the book.[83] Grammatically, much scholarly discussion has focused on the connection between Romans 12 and the previous indicative statements (v. 1, οὖν).[84] Robert Jewett comments that "the rhetorical analysis of

---

[80]Schreiner, *New Testament Theology*, 339-79.

[81]Duvall, "A Synchronic Analysis of the Indicative-Imperative Structure of Pauline Exhortation," 139-42; and Thomas Schreiner, *Romans*, BECNT (Grand Rapids: Baker, 1998), 315-27.

[82]Schreiner, *Romans*, 642-48; and David A. Black, "The Pauline Love Command," *FN* 2 (1989): 1-21.

[83]Robert Jewett, "Following the Argument of Romans," in *The Romans Debate* (Peabody, MA: Hendrickson, 1991), 265-77; and Victor P. Furnish, *Theology and Ethics* (Nashville: Abingdon, 1968), 98-106.

[84]J. D. G. Dunn, *Romans 9-16*, WBC, vol. 38 (Waco, TX: Word, 1988), 709; and Furnish, *Theology and Ethics in Paul*, 101-02.

Romans allows us to understand that salvation is inextricably joined with cosmic transformation."[85]

In light of Romans 12:1-2 being rooted in the preceding chapters, Paul makes various applications. Paul's preaching, first, shows a soteriology-based ethical application by linking the renewing of the mind with the concept of legitimate worship being restored through the redemptive work of Christ (Rom 12:1-2; 1:28; 2:18; 3:24-25; 5:8-9; 6:1-10).[86]

Galatians 5-6. In Galatians 5-6, Paul emphasizes the ethical application following the covenant-based Christian gospel set forth in chapters 3-4.[87] In addition, the christology-based and pneumatology-based imperatives provide a rich variety of application for the situation in the Galatians churches. The striking pattern in this unit is a combination of doctrinal indicative and ethical imperative. The two modes should never be reversed or separated. The relational link is based on the person and work of the Holy Spirit.

First, in Galatians 5-6, Paul's sermon signifies a freedom-based (soteriology) application paradigm as follows:[88] (1) Freedom (5:1a, Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν: doctrinal indicative) and freedom-based application (5:1b, στήκετε: ethical

[85]Jewett, "Following the Argument of Romans," 277.

[86]David Peterson, "Worship and Ethics in Romans 12," *TynBul* 44 (1993): 276; and M. Thompson, *Clothed with Christ* (Sheffield: JSOT, 1991), 80-83.

[87]Gordon Fee, "Galatians 5:1-6:18," *RevExp* 91 (1994): 201-17; and John M. G. Barclay, *Obeying the Truth* (Edinburgh: T&T Clark, 1988), 224-27.

[88]Scot McKnight, *Galatians,* NIVAC (Grand Rapids: Zondervan, 1995), 242-62.

imperative), (2) Freedom (5:13a, ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε: doctrinal indicative) and freedom-based communal application (5:13b, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις: communal imperative), and (3) Freedom-based ethical application: walk by the Spirit (5:16a, πνεύματι περιπατεῖτε). In chapter 5:1-6, Paul's applicatory imperative (5:1, στήκετε) is logically based on Christ's fulfilled salvation (Τῇ ἐλευθερίᾳ οὖν ᾗ χριστὸς ἡμᾶς ἠλευθέρωσεν). In this regard, his pastoral preaching shows a soteriological or liberty-based application paradigm.

Second, Galatians 5-6 illustrates a pneumatology-based application paradigm. In particular, Paul's preaching unfolds a pneumatology-grounded communal application. The following are four examples of a pneumatology-based communal application in Galatians: (1) μὴ γινώμεθα κενόδοξοι (5:26, "let us not become conceited": corporate exhortation), (2) καταρτίζετε and βαστάζετε (6:1-2, "restore and bear": corporate restoration and burden bearing"), (3) Κοινωνείτω (6:6, "share": corporate support for Christian teachers), and (4) ἐργαζώμεθα (6:9-10, "work": corporate responsibility to persevere in doing good).

The following are three examples of a pneumatology-based (5:25a) personal application in Galatians: (1) πνεύματι καὶ στοιχῶμεν (5:25b, "walk by the Spirit": individual Spirit-led life), (2) δοκιμαζέτω (6:4, "prove": individual responsibility for testing one's own actions, and (3) Μὴ πλανᾶσθε (6:7, "do not be deceived": individual choice of obeying or disobeying).[89] Hence, soteriology (freedom), pneumatology, and

---

[89]Duvall, "A Synchronic Analysis," 117-19.

covenant motifs function as Paul's doctrinal bases for an ethical application.[90]

Philippians 2. Philippians 2:1-11 is described as an exhortation to unity through Christ-like humility and 2:12-18 is an exhortation to work out what God works in.[91] The example of Christ in 2:6-11 functions as an example of the attitude of humility called for in Philippians 2:1-4 and 2:12-18.[92] In order to refute the threat of internal division that threatened the Philippian believers, Paul makes a Christology-based communal application by using present tense second person imperatives.[93]

Christ's exemplary attitude of humility is the key to a communal application paradigm.[94] This passage signifies Paul's Christology-based application paradigm as follows:[95] (1) Christology (2:1, doctrinal indicative) and Christology-based application: πληρώσατέ μου τὴν χαρὰν (2:2, "fulfill my joy") and Τοῦτο φρονεῖτε ἐν ὑμῖν (2:5, "have this mind"), (2) Christology (2:5-10, Christ as the supreme example of humility) and Christology-based personal application: κατεργάζεσθε (2:12, "work out your salvation"),

---

[90]Barclay, *Obeying the Truth*, 224; and Furnish, *Theology and Ethics*, 212-24.

[91]A. Boyd Luter and Michelle V. Lee, "Philippians as Chiasmus," *NTS 41* (1995): 92-95.

[92]Duane F. Watson, "A Rhetorical Analysis of Philippians and Its Implications," *NovT* 30 (1988): 61-79.

[93]David A. Black, "Paul and Christian Unity," *JETS* 28 (1985): 299-308.

[94]L. Michael White, "Morality between Two Worlds," in *Greeks, Romans, and Christians*, ed. D. L. Balch, W. A. Meeks, and E. Ferguson (Minneapolis: Augsburg Fortress, 1990) 212-14; and J. Paul Sampley, *Pauline Partnership in Christ* (Philadelphia: Fortress, 1980), 51-77.

[95]Robert A. Wortham, "Christology as Community Identity in the Philippians Hymn," *PRS* 23 (1996): 281-87; Emil Pretorius, "Role Models for a Model Church," *Neotestamentica* 32 (1998): 547-71; Duvall, "A Synchronic Analysis," 142-52; and Steven W. Smith, "Christology of Preaching," *SWJT* 50 (2008): 141-42.

(3) Christology (2:5-10) and Christology-based communal application: ποιεῖτε (2:14, "do all things"), and (4) Christology-based pastoral application: χαίρετε καὶ συγχαίρετέ (2:18, "rejoice and rejoice with me"). By adopting a unity-producing attitude of humility, these communal or pastoral applications help to make Paul's joy complete.[96]

Colossians 3:1-7. Here, Paul emphasizes a new eschatological reality of the resurrected being to motivate the new Christ-like paradigm by using a unique style for transition from the doctrinal principle to the ethical application (Col 3:1),[97] reflecting the logical sequence of positional sanctification.[98] In view of Paul's realized eschatology, the resulting logic of the resurrected life has a clear reasoning. The Colossians died with Christ in his death (2:20, ἀπεθάνετε) and were raised from the dead with him (2:12, συνηγέρθητε). This doctrine (soteriology) becomes the firm foundation for the Paul's ethical applications.[99]

In unfolding his eschatological logic through a chiasmus structure (2:16-3:17),[100] Paul emphasizes the first imperative of this passage ζητεῖτε (3:1, "seek") as a

---

[96]York and Decker, *Preaching with Bold Assurance*, 46-50.

[97]Murray J. Harris, *Colossians and Philemon* (Grand Rapids: Eerdmans, 1991), 136; and Hartman Lars, "Code and Context," in *Understanding Paul's Ethics*, ed. Brian S. Rosner (Grand Rapids: Eermans, 1995), 181.

[98]C. F. D. Moule, "The New Life in Colossian 3:1-17," *RevExp* 70 (1973): 483.

[99]L. J. Kreitzer, "Eschatology," in *The Dictionary of Pauline Letters*, ed. Hawthorne Gerald F. and Ralph P. Martin (Downers Grove, IL: InterVarsity, 1993), 265-66; and Peter T. O'Brien, *Colossians and Philemon*, WBC, vol. 44 (Waco, TX: Word, 1982), 159-60.

[100]Gregory T. Christopher, "A Discourse Analysis of Colossians 2:16-3:17," *GTJ* (1990): 212-15. According to Christopher, 3:1-7 is related with not only Paul's doctrinal exposition but also his ethical application to reveal the consequential logic of the resurrected life.

consequence of the already-resurrected life.[101] This first imperative is motivated by the previous chapter's foundations but also for two indicative reasons: resurrection with Christ (v. 1a) and position in Christ (v. 1b).

The main purpose of this passage is to indicate the consequential logic of the resurrected life in the structure of the indicative (already) and the imperative (not yet). In the context of this main idea, Paul highlights the second imperative φρονεῖτε (3:2, "set").[102] Whoever dies with Christ cannot help but pursue and fix thoughts on "the things above, where Christ is, seated at the right hand of God" (3:1).

What then is the eschatological motivation for this imperative? The first doctrinal motivation is to identify with Christ in his death (v. 3a). The second is to identify with Christ's in life (vv. 3b, 4a) and glorification (v. 4b). If verse 1 reflects the realized eschatological view's emphasis on the first imperative, verse 4 then mirrors the consummative eschatological view's emphasis on the second imperative.[103] Thus, this imperative is the opposite side of the doctrinal indicative ("you died," 2:20; 3:3).[104] In sum, if the past tense can be connected with realized eschatology (indicative), the present tense would be linked with eschatological tension (imperative) and the future tense can be identified as an eschatological consummation (indicative).[105]

---

[101]O'Brien, *Colossian and Philemon*, 160-61.

[102]Martin, *Colossian and Philemon*, 101; and Murray J. Harris, *Colossians and Philemon* (Grand Rapids: Eerdmans, 1991), 138.

[103]David Garland, *Colossian and Philemon* (Grand Rapids: Zondervan, 1998), 201.

[104]Ernest D. Martin, *Colossian and Philemon* (Scottdale, PA: Herald, 1993), 102.

[105]Duvall, "A Synchronic Analysis," 228.

In light of this passage, Christ is the unquestionable ground for Paul's dynamic eschatological logic of the resurrected life.[106] Christ appears five times in 3:1-4 to underscore the idea of being united with Christ (v. 3b, σὺν τῷ Χριστῷ; σὺν αὐτῷ), in his death (v. 3a), resurrection (v. 1a), life (vv. 3b, 4a), and glorification (v. 4b).[107] Colossians 3:1-4, therefore, uncovers the logic of the resurrected life in Christ.[108] Paul's doctrinal indicative is interwoven with his ethical imperative (e.g., συνηγέρθητε and ζητεῖτε, v. 1).[109] In Christ's new covenant, the Colossians must seek freedom toward heavenly things because they have already obtained freedom from earthly things (2:20-23). Freedom in Christ is the "paradox of new life"[110] and is connected to the thought of Christ-centered[111] newness in the Pauline letters and the New Testament.[112]

Using two decisive imperatives, Paul makes an application with the third aorist imperative as new starting action (νεκρώσατε, v. 5).[113] Similar to his previous construction, Paul uses consequential logic to shift from a doctrinal indicative to an

---

[106]William D. Dennison, "Indicative and Imperative," *CTJ* 14 (1979): 78; and Eduard Schweitzer, "Christ in the Letter to the Colossians," *RevExp* 70 (1973): 467.

[107]Harris, *Colossians and Philemon*, 136-40; and Martin, *Colossian and Philemon*, 101.

[108]O'Brien, *Colossian and Philemon*, 184-85; and Lars, "Code and Context," 182.

[109]Dennison, "Indicative and Imperative," 72.

[110]Moule, "The New Life in Colossian 3:1-17," 482.

[111]Henry M. Shires, *The Eschatology of Paul* (Philadelphia: Westminster, 1966), 51.

[112]Roy A. Harrisville, "The Concept of Newness in the New Testament," *JBL* 74 (1955): 79.

[113]Harris, *Colossians and Philemon,* 143; Garland, *Colossian and Philemon*, 203; and Bruce, *The Epistle to the Colossians and Philemon, and to the Ephesus*, 142.

ethical imperative. In addition, the following verses reveal two eschatology-based motivations. The third imperative demonstrates God's wrath-based application (v. 6).[114]

The second reason is the doctrinal indicative to mirror the characteristic of earthly sins (hamartiology) (ποτε, v. 7).[115] Indeed, the key to understanding this passage lies in the relationship between the realized eschatological view (indicative)[116] and the consummative eschatological perspective (imperative). In God's redemptive progression, "what we are logically precedes what we become."[117]

In sum, Paul emphasizes the already-resurrected status (indicative) because the new creation paradigm for the Colossians has already started through union with Christ, and will continue in the age to come.[118] His main idea is rooted in the consequential logic of the saint's already-resurrected life in Christ and stresses the realized eschatological motivation by using three crucial imperatives. These applicatory imperatives—ζητεῖτε, φρονεῖτε, and νεκρώσατε—are logically generated by the doctrinal principles or indicatives—soteriology-based application, eschatology-based application, and hamartiology-based application. Paul's central point in this passage is that the Colossian's already-resurrected reality determines their ethical applications.

---

[114] G. H. C. Macgregor, "The Concept of the Wrath of God," *NTS* 7 (1960/1961): 103-05.

[115] Ralph P. Martin, *Colossians and Philemon* (Grand Rapids: Eerdmans, 1981), 104.

[116] Dennison, "Indicative and Imperative," 69.

[117] Moule, "The New Life in Colossian 3:1-17," 490; and Michael Barram, "Colossian 3:1-17," *Int* 59 (2005): 188-90.

[118] Bruce, *The Epistle to the Colossians and Philemon, and to the Ephesus*, 134.

2 Timothy 4:1-7. 2 Timothy is a blueprint for the ministry of the word of God and demonstrates Paul's doctrine-based application paradigm. While focusing on the eschatological charge for a preacher's responsibility (4:1-2), Paul's farewell encouragement to Timothy starts with a formulaic solemn oath (2 Tim 2:14; 1 Tim 5:20, 21; 6:12, 13).[119] In fact, Paul wants Timothy to be aware of Christ's imminent second coming[120] (cf. 2 Tim 4:6-8) and the eschatological consummation. Thus, Raymond F. Collins comments, "The solemn charge followed by a fivefold enumeration of duties evokes the scenario of a transition in office" in the context of the coming judgment.[121] Paul's appeal to Timothy is thoroughly eschatological.

Paul's eschatology-based application consists of five aorist imperatives[122] ("preach," "be ready," "reprove," "rebuke," "exhort") that "combine to summarize ministry."[123] The first imperative (κήρυξον, 4:2) is a constative aorist that means to proclaim aloud as a herald who acts as an imperial messenger.[124] The second imperative (ἐπίστηθι, 4:2) can be understand in the following phrase (εὐκαίρως ἀκαίρως). According to

---

[119]Raymond F. Collins, *1 & 2 Timothy and Titus* (Louisville: Westminster John Knox, 2002), 266.

[120]Walter L. Liefeld, *1 & 2 Timothy and Titus* (Grand Rapids: Zondervan, 1999).

[121]Collins, *1 & 2 Timothy and Titus*, 268; and I. Howard Marshall, *The Pastoral Epistles* (Edinburgh: T&T Clark, 1999), 798.

[122]William D. Mounce, *Pastoral Epistles*, WBC, vol. 46 (Nashville: Thomas Nelson, 2000), 573.

[123]Philip H. Towner, *1-2 Timothy and Titus* (Downers Grove, IL: InterVarsity, 1994), 203-04.

[124]Marshall, *The Pastoral Epistles*, 799; and John MacArthur, *2 Timothy* (Chicago: Moody, 1995), 171.

William D. Mounce, these imperatives are to resist the opponents.[125] For this reason, the preacher's responsibility is to preach the word because it gives the preacher direct contact from the Holy Spirit, the ultimate authority and transforming power behind his preaching.[126]

Second Timothy 4:3-4 is not only the reason for the urgency of verses 1-2 (1 Tim 4:1-5 and 2 Tim 3:1-9) but it also refers to the Gospel (3:14).[127] Obviously, Paul uses a "dramatic metaphor for spiritual dispositions" to emphasize his strong claim.[128] By using four-fold personal applicatory imperative νῆφε ("be sober"), κακοπάθησον ("endure"), ποίησον ("do"), πληροφόρησον ("fulfill") (4:5), Paul challenges Timothy to be different than false teachers (vv. 3-4). This contrast with the work of heretical teachers is indicated by Σὺ δὲ ("But for you," 3:10, 14). As J. N.D. Kelly puts it, this commandment is to "steer clear of the heady wine of heretical teaching,"[129] waiting Christ's return.[130] The word εὐαγγελιστοῦ signifies that the purpose of Paul's ministry is to face the myths of his opponents (v. 4) and the word πληροφόρησον ("to fulfill") summarizes the task of a faithful preacher and leader to accomplish his commission (διακονίαν, 1 Tim 1:12).[131]

Verses 6-8 compose Paul's present (v. 6), past (v. 7), and future (v. 8) are

---

[125]R. Kent Hughes, *1 & 2 Timothy and Titus* (Wheaton, IL: Crossway, 2000), 246.

[126]MacArthur, *2 Timothy*, 174-75.

[127]Mounce, *Pastoral Epistles*, 574.

[128]Luke T. Johnson, *The First and Second Letters to Timothy* (New York: Doublday, 2001), 430.

[129]J. N. D. Kelly, *The Pastoral Epistles* (San Francisco: Harper and Row, 1986), 207.

[130]Johnson, *The First and Second Letters to Timothy*, 430.

[131]Marshall, *The Pastoral Epistles*, 804.

called Paul's "Last Will and Testament."[132] This imagery about his death "is dominated by the use of the *agon* motif."[133] The phrase, Ἐγὼ γὰρ, contrasted with the previous Σὺ δὲ, establishes three groups: the Ephesians (vv. 3-4), Timothy (v. 5), and Paul (vv. 6-8). The role of verse 6 is not only to give ground for the urgency of verse 5,[134] but also the second reason for Paul's urgent charge (vv. 1-2).

In 2 Timothy 4:5-7, Paul uses three vivid images: the athlete, the wrestler, and the runner.[135] Timothy is encouraged to struggle for the gospel (1 Tim 4:10) and share in Christ's suffering (2 Tim 1:8; 3:12; 4:5).[136] In order to underline a past effort that continues into the present, Paul uses the perfect tense (τετέλεκα, ἠγώνισμαι, 4:7), "implying that the end has come but that the influence of Paul's ministry continues on."[137] Finally, Paul connects the imagery of an athlete with the heavenly reward for his motivational application. By means of Paul's eschatology-based pastoral application, he exhorts Timothy to focus on eschatological duties and personalities of preachers (2 Tim 4:1-5). Paul's last encouragement is to identify the preacher's eschatological ground, attitude, and motivation for the ministry of the Scriptures.

Therefore, Paul's motivational applications to Timothy are logically grounded in the eschatology-based principles. The following is his application paradigm in 2

---

[132]Mounce, *Pastoral Epistles*, 577.

[133]Collins, *1 & 2 Timothy and Titus*, 272; and Mounce, *Pastoral Epistles*, 581.

[134]Mounce, *Pastoral Epistles*, 577.

[135]Johnson, *The First and Second Letters to Timothy*, 431.

[136]Mounce, *Pastoral Epistles*, 579.

[137]Collins, *1 & 2 Timothy and Titus*, 274; and Johnson, *The First and Second Letters*

Timothy 4: (1) doctrine-based application, (2) eschatology-based ethical application, and (3) a category of relevance such as personal and pastoral application.

Paul's preaching on Areopagus. Paul's preaching in Acts is an example of a "biblical-theological exposition."[138] What then are the characteristics of Paul's application paradigm when he preached on Areopagus?

First, Paul's preaching on Areopagus demonstrates a God-centered application paradigm. Based on the doctrine of God—the unknown God (17:22-23), the Creator God (17:24-25), the providential God (17:26-27), the worship of God (17:28-29), and the judgment of God (17:30-31)—Paul focuses on a doctrine-based application (17:30-31).[139] Paul intends to bridges the chasm between Stoic and Christian thought by centering on God's character.[140]

Second, Paul's application is based on Christology and his resurrection (v. 18).[141] Paul demonstrates a viewpoint for contextualizing the gospel[142] "in the form most likely to penetrate the hearts of his audience."[143] He focuses on the message of

---

to Timothy, 432.

[138]Goldsworthy, *Preaching the Whole Bible*, 58.

[139]John B. Polhill, *Paul & His Letters* (Nashville: B&H, 1999), 212; and Marion L. Soards, *The Speeches in Acts* (Louisville: Westminster John Knox, 1994), 186-204.

[140]Daryl Charles, "Engaging the (Neo) Pagan Mind," *TJ* 16 (1995): 57; and H. P. Owen, "The Scope of Natural Revelation in Romans 1 and Acts 17," *NTS* 5 (1958/59): 142-43.

[141]Dean Flemming, "Contextualizing the Gospel in Athens," *Missiology* 30 (2002): 199-214.

[142]Ibid., 207.

[143]Kenneth O. Gangel, "Paul's Areopagus Speech," *BSac* 127 (1970): 312.

eschatological judgment and the significance of Christ's resurrection.[144] Based on his

doctrinal principles, Paul's apologetic preaching focuses on the moral application by

underlying the reality of a future judgment.[145]

Third, Paul's moral application is grounded in his doctrinal principles. Given

his understanding of Athenian culture and two master keys (the nature of God and

Christology), he bridges the gap of cultural barriers to engage their worldview and to

apply the gospel in culturally relevant ways.[146] Paul's doctrinal overarching bridge to his

moral application underlines that "Paul's purpose is to stress that all people are morally

accountable."[147]

Fourth, Paul's Areopagus preaching demonstrates the ultimate aim of his

doctrine is a life-changing application. His primary purpose is not simply to correct the

Athenians' knowledge of God but to undertake a specific course of action.[148]

In sustaining his doctrines of creation, God, man, and the resurrection,[149] Paul

"refuses to syncretize his message or to compromise its theological integrity."[150] In

reality, Paul's contextualized application emphasizes moral-oriented repentance by

---

[144]N. Clayton Croy, "Hellenistic Philosophies and the Preaching of the Resurrection (Acts 17:18, 32)," *NovT* 39 (1997): 21-39; and Edward Fudge, "Paul's Apostolic Self-Consciousness at Athens," *JETS* 14 (1971):193-98.

[145]Flemming, "Contextualizing the Gospel in Athens," 207; Charles, "Engaging the (Neo) Pagan Mind," 59-61; and Larkin, *Culture and Biblical Hermeneutics*, 319-21.

[146]Flemming, "Contextualizing the Gospel in Athens," 207.

[147]Charles, "Engaging the (Neo) Pagan Mind," 56.

[148]John Proctor, "The Gospel from Athens," *Evangel* 10 (1992): 69-72.

[149]Charles, "Engaging the (Neo) Pagan Mind," 55, 59.

[150]Flemming, "Contextualizing the Gospel in Athens," 207.

climaxing the eschatological resurrection, judgment, and unavoidable call to repentance (vv. 30-31).[151] Paul's Areopagus preaching, thus, demonstrates that an uncompromised theological application is a key factor in changing lives of his listeners.

Paul's Four Bridges Model as an Application Paradigm

Paul was first and foremost an exegete.[152] Acts and Pauline Epistles contain the best examples of Paul's biblical foundation for his preaching.[153] Based on the analysis of Acts and the Pauline epistles, Chamberlin identifies the message in Paul's preaching as "biblical" (reliance on the Old Testament), "doctrinal" (emphasis on Christian doctrine), "evangelistic" (faithfulness in proclaiming the Gospel), "ethical" (stress on Christian Ethics), and "pastoral" (prominence of Christian comfort).[154] According to Chamberlin, Paul's applicational bridge consists of exegetical, doctrinal, homiletical, and transformational process.

Imperative-aimed application: Exegetical bridge. Paul's first applicational bridge is exegetical. Paul's epistles demonstrate a paradigm of the eschatology-centered exegetical bridge in correlation with the indicative and the imperative.[155] John Carrick

---

[151]R. Albert Mohler Jr., *He is Not Silent* (Chicago: Moody Publishers, 2008), 124-31; and Raymond H. Bailey, "Acts 17:16-34," *RevExp* 87 (1990): 484.

[152]Gross, *If you Cannot Preaching like Paul*, 17; and J. Christian Beker, *The Triumph of God*, trans. Laren T. Stuckenbruck (Minneapolis: Fortress, 1990), 15.

[153]Chamberlin, "The Preaching of the Apostle Paul," 1-6, 7-26.

[154]Ibid., 92-113.

[155]For a more comprehensive discussion of the relationship between the two crucial moods for Paul's paradigm of ethical application, see Dennison, "Indicative and Imperative," 55-78; Hermann Ridderbos, *Paul* (Grand Rapids: Eerdmans, 1975); P. Lehmann, *Ethics in a*

emphasizes "each of the four grammatical or rhetorical categories: the indicative, the imperative, the exclamative, and interrogative."[156] Brad R. Braxton asserts that Paul's central conviction is "the Christ event is central for understanding God's plan for the world," and "Christians are people of a new age who still live in an old age," to live as God's saints of the new age "requires access to new power: the Holy Spirit."[157]

For the purpose of understanding Paul's intention in the exegetical bridge, preachers need to recognize not only the theological indispensability of four moods, but also the rhetorical function of those moods. Carrick claims the indicative as "the activity of God and the accomplishment of man's redemption . . . imparts *light*, it appeals essentially to the *mind*; it highlights the importance of the declarative and the didactic element in preaching."[158] In light of Carrick's identification, the exclamative stresses the indicative with emotional appeal to convey *heat* as well as light.[159] Furthermore, for Carrick, the interrogative that appeals to the conscience is "indispensable in *applicatio verbi Dei*." The imperative is "the responsibility of man and the application of

---

Christian Context (London: SCM, 1963); A. Lincoln, *Paradise Now and Not Yet* (Cambridge: Cambridge University Press, 1981); Geerhardus Vos, *The Pauline Eschatology* (Grand Rapids: Eerdmans, 1953); Michael Parsons, "Being Precedes Act," in *Understanding Paul's Ethics*, ed. Brian S. Rosner (Grand Rapids: Eerdmans, 1995); A. Verhey, *The Great Reversal* (Grand Rapids: Eerdmans, 1984), 104-06; Duvall, "A Synchronic Analysis"; David Eung-Yul Ryoo, "Paul's Preaching in the Epistle to the Ephesians and Its Homiletical Implications" (Ph.D. diss., Southern Baptist Theological Seminary, 2003); and Thomas R. Schreiner, *Paul* (Downers Grove, IL: InterVarsity, 2001), 253-70.

[156]John Carrick, *The Imperative of Preaching* (Edinburgh: The Banner of the Truth, 2002), 147.

[157]Brad R. Braxton, *Preaching Paul* (Nashville: Abingdon, 2004), 50-56.

[158]Carrick, *The Imperative of Preaching*, 147.

[159]Ibid.

redemption which appeals to the *will*" and is essential in "*applicatio verbi Dei.*"[160]

Carrick lays emphasis on the balanced view between the indicative and the imperative in the concept of "the irreversibility and the inseparability"[161] of two moods. Importantly, he insists,

> The theological tension that subsists between the indicative and the imperative moods implies a homiletical balance between these two moods. Therefore the preacher. . . . 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.[162]

Essentially, the great indicatives of Christ's fulfillment of redemption are inherently balanced by the great imperatives of the Spirit's application of the doctrinal indicatives. Paul's eschatological and rhetorical structure of his four moods characterizes his ethical application (Rom 12-13).[163] Paul's ethical applications "seek to summon believers to that kind of deliberate response to God's claim without which faith forfeits its distinctive character as obedience."[164] Given this, Victor P. Furnish highlights "this age and the age to come" as the central theme of Paul's preaching.[165] Theologically speaking, the logic of

---

[160]Ibid., 148.

[161]Ibid., 148-49. With regard to this issue, some theologians have tendencies to polarize the relationship between the indicative and the imperative. One extreme sharply distinguishes between two moods (C. H. Dodd, *Gospel and Law* [New York: Columbia University Press, 1951], 4-5; idem, *The Apostolic Preaching and Its Development* [Grand Rapids: Baker, 1980]). The other extreme theory is shaped by Furnish who claim to identify two moods. See Furnish, *Theology and Ethics in Paul*, 9, 106-07.

[162]Carrick, *The Imperative of Preaching*, 151.

[163]Furnish, *Theology and Ethics in Paul*, 208-24.

[164]Ibid., 224-27.

[165]Ibid., 115-34.

indicative and imperative is the root of Paul's eschatology-based[166] ethical application.[167] In light of Paul's use of the indicative, the saint's new life in Christ is based on the work of God;[168] ethical application originates from Christ's death and resurrection and is accomplished by the ministry of the Holy Spirit.[169]

Preachers, therefore, should follow Paul's imperative-oriented application with authority. Michael Parsons asserts, "The indicatives-past, present and eschatological, demand an application on the part of the recipients of Paul's correspondence: they are a motive force in the apostle's *parenesis*."[170] In this regard, Paul's exegetical or interpretational structure functions as a bridge for the eschatology-based ethical application. Thus, Paul's ethical application to transform listener's lives necessitates an exegetical bridge—an indicative-imperative structure.

Doctrine-based ethical application: Doctrinal bridge. Paul's exegetical bridge is linked with his theological bridge. Paul's ultimate goal is to bridge the gap between the exegetical process and the homiletical process for transformation. Preachers should understand the doctrinal components in the process of the bridge paradigm of expository preaching to communicate better God's Word.

Formulating the master keys to unlock application. In light of Paul's

---

[166]Vos, *The Pauline Eschatology*, 36-39.

[167]Dennison, "Indicative and Imperative," 57.

[168]Ridderbos, *Paul*, 254.

[169]Parsons, "Being Precedes Act," 217.

[170]Ibid., 247.

preaching, the doctrine-based application paradigm for the listener's life-transformation

needs to be rooted in seven master keys. Beyond two master keys—theology and

hamartiology, Paul's preaching demonstrates various and specific doctrines for

application, including the doctrine of God, hamartiology, Christology, soteriology,

pneumatology, ecclesiology, and eschatology.[171]

First master key: Theology proper and creation order. One of the master

keys to application in a biblical sermon is God's character because moral application

should be rooted in the unchanging nature of God (e.g., 1 Cor 10; Acts 17). Daniel

Doriani states, "Jesus' pattern of applying Scripture to himself reminds us again that valid

application begins with the knowledge of God."[172] In Athens, Paul's pivotal theme is the

nature of God as the creator of the universe and the father of men. Universal principles or

normativeness that can be identifiable by their basis in the moral nature of God thus

transcend time and culture.[173]

In particular, universal norms of application that are grounded in the creation

order need to be applied in specific matters:[174] (1) divorce and relationships (Eph 5:31),

---

[171]Arthur John Gossip, "The Whole Counsel of God," *Int* 1 (1947): 334.

[172]Doriani, *Putting the Truth to Work*, 54.

[173]Grant R. Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: Intervarsity, 1991), 283; William Larkin, *Culture and Biblical Hermeneutics* (Grand Rapids: Baker, 1988), 101-02; J. R. McQuilkin, "Problems of Normativeness in Scripture," in *Hermeneutics*, ed. E. Radmacher and R. D. Preus (Grand Rapids: Zondervan, 1984), 228-39; Walter C. Kaiser Jr., "Legitimate Hermeneutics," in *Inerrancy*, ed. Norman Geisler (Grand Rapids: Zondervan, 1979), 117–50; Gordon Fee, *Inerrancy and Common Sense*, ed. Roger R. Nicole and J. Ramsey Michaels (Grand Rapids: Baker, 1980), 174; and Terry Tiessen, "Toward a Hermeneutic for Discerning Universal Moral Absolutes," *JETS* 36 (1993): 193-94.

[174]G. W. Knight III, "A Response to Problems of Normativeness in Scripture," in *Hermeneutics*, 45; Tiessen, "Toward A Hermeneutic For Discerning Universal Moral Absolutes,"

(2) sexuality (Rom 1:26-28), and (3) women (1 Cor 11:2-16).[175] From Paul's perspective, the creation order provides the universal principle of application regarding divorce, sexuality, and women's issues.

Second master key: Hamartiology. As mentioned above, universal principles for application are possible because of a shared human nature, namely, humanity is created in God's image.[176] The Bible clearly implies that the nature of man does not change and that everyone is born in sin (Pss 51:5; 58:3; Job 14:4; 15:14; Eph 2:3).[177]

According to Chapell, his Fallen Condition Focus (FCF) functions as a doctrine-based applicational bridge to transcend the discontinuities of genre, culture, and theology.[178] In pointing out the doctrine of original sin as a master key to unlock ethical application, Alister E. McGrath emphasizes that "a central insight of an authentically Christian morality is its realism concerning the limitations of human nature."[179] In this sense, doctrinal universality for ethical application is possible because of a shared human nature, which makes all people alike in fundamental ways that are more important than

---

12-17; and Grant R. Osborne, "Hermeneutics and Women in the Church," *JETS* 20 (1977): 340.

[175]J. R. McQuilkin, "Limits of Cultural Interpretation," *JETS* 23 (1980): 122; and David K. Lowery, "The Head Covering and the Lord's Supper," *BSac* 143 (1986): 155-63.

[176]Osborne, *The Hermeneutical Spiral*, 283; Larkin, *Culture and Biblical Hermeneutics*, 101-02; McQuilkin, "Problems of Normativeness in Scripture," 222; and H. M. Conn, "Normativity, Relevance and Relativism," in *Inerrancy and Hermeneutic* (Grand Rapids: Baker, 1988) 196-97.

[177]Richard, "Application Theory in Relation to the Old Testament," 308.

[178]Chapell, *Christ-Centered Preaching*, 41–42.

[179]Alister E. McGrath "Doctrine and Ethics," *JETS* 34 (1991): 8.

their cultural variations.[180]

Just as preachers can find applicational relevance in the unchanging character of God, the sinful practices of people in the Bible also have ongoing relevance.[181] McGrath shows that major doctrines play a vital role in the motivation for ethical application.[182] Transcending the discontinuities of theology depends on the revelation of God and the expression of fallen humanity.[183]

Specific to hamartiology, preachers need to identify the heart of sinfulness and the inclination to idolatry that is manifested in human boasting, pride, self-worship, and legalism (self-righteousness). [184]

Third master key: Christology. Not only does Paul utilize a culturally relevant bridge, but also he uses a central theme for a homiletical bridge. In light of Paul's preaching in Acts, Paul's preaching is a biblical-theological with a view to "the whole history of salvation from Moses to Christ."[185] Marion L. Soards suggests some

---

[180]Osborne, *The Hermeneutical Spiral*, 283; Larkin, *Culture and Biblical Hermeneutics*, 101-02; McQuilkin, "Problems of Normativeness in Scripture," 222; and Conn, "Normativity, Relevance and Relativism," 196-97.

[181]Thomas G. Long, "Learning to Speak of Sin," in *Preaching as a Theological Task*, ed. Thomas Long and Edward Farley (Louisville: Westminster John Knox, 1996), 94-102; and Marsha G. Witten, "Preaching about Sin in Contemporary Protestantism," *TToday* 50 (1993): 244-53.

[182]McGrath, "Doctrine and Ethics," 145-56; and Richard, "Application Theory in Relation to the Old Testament," 308.

[183]Chapell, *Christ-Centered Preaching*, 41–42.

[184]Dennis E. Johnson, *Him We Proclaim* (Phillipsburg, NJ: P&R, 2007), 405; Thomas Schreiner, *New Testament Theology* (Grand Rapids: Baker, 2008), 523-34; and Doriani, *Putting the Truth into Work*, 303.

[185]Graeme Goldsworthy, *Preaching the Whole Bible* (Grand Rapids: Eerdmans, 2000),

central themes in the speeches of Acts as follows: (1) theology and Christology, (2) the operation of God's plan, (3) the making of the time, and (4) witness.[186] Of these themes, Paul as a messenger of the Gospel,[187] demonstrates that preaching the gospel is preaching Christ and preaching Christ is preaching the kingdom (cf. 1 Cor 1:23; 15:12; 2 Cor 1:19; 4:5; Acts 28:31; Rom 1:16).[188]

In Acts 13, Paul's central idea is that "God, according to promise, has brought to Israel a Savior, Jesus." Paul's ethical application is rooted in the central theme of promise and fulfillment, which dominates his preaching with the emphasis on "the consequences of the resurrection and the continued work of the incorruptible One (vv. 32-41)."[189] The essential elements of Paul's doctrine-based application in his "missionary sermon"[190] (Acts 13:17-22) are both a word of exhortation[191] and the "presentation of the *kerygma*."[192]

In his sermon on Acts 17, Paul uses a "message of eschatological judgment

---

58. For a more thorough discussion, Breidenbaugh, "Integrating Doctrine and Expository Preaching."

[186]Soards, *The Speeches in Acts*, 186-204.

[187]Braxton, *Preaching Paul*, 69.

[188]R. H. Mounce, *Essential Nature of New Testament Preaching* (Grand Rapids: Eerdmans, 1960), 52-53.

[189]Ibid., 48.

[190]Donald R. Sunukjian, "Patterns for Preaching" (Ph.D. diss., Dallas Theological Seminary, 1972); and Soards, *The Speeches in Acts*, 79-88.

[191]David A. deSilva, "Paul's Sermon in Antioch of Pisidia," *BSac* 151 (1994): 33; C. A. Joachim Pillai, *Early Missionary Preaching* (New York: Exposition University Press, 1979), 55; and John J. Kilgallen, "Acts 13: 38-39," *Biblica* 69 (1988): 482.

[192]deSilva, "Paul's Sermon in Antioch of Pisidia," 23.

highlighting the role of Christ and the significance of his resurrection."[193] Paul

concentrates on "preaching Jesus and the resurrection" by utilizing both a theological and

philosophical argument (Acts 17:18).[194] Paul's preaching in Athens begins with the

exegetical and theological bridges rooted in the Old Testament and then moves to the

resurrection of Christ, and finally ends with a homiletical bridge with application.[195]

As examined above, based on his Christology, Paul exhorts his audiences to

live Christ-like lives (Rom 6:6; 6:11-13; Eph 5:2, 28; Phil 2:2, 12, 14, 18). Paul's

christology-rooted application includes relevant categories such as personal (Phil 2:12),

family (Eph 5:2), marriage (Eph 5:25, 28), communal (Phil 2:14), ethical (Rom 6:11-13),

and pastoral application (Phil 2:2, 18).

Fourth master key: Soteriology. Not only does Paul consider two major

doctrines—theology proper and hamartiology—but also his ethical application is

grounded in his soteriology (Rom 6:16-19; 12:1-2; Gal 5:1, 13, 16; 1 Cor. 15; Col 3:1-7;

Eph 4:25-26; Tim 4:1-7). Just as universal ethical principles are rooted in God's perfect

moral nature, so too they bear a relationship to his redemptive work.

Paul's Christ-centered soteriology is connected with God's foreknowledge,

election, predestination, calling, justification, reconciliation, redemption, propitiation,

---

[193]Croy, "Hellenistic Philosophies and the Preaching of the Resurrection," 21-39. For a more specific analysis of Areopagus preaching, see Soards, *The Speeches in Acts*; Karl Olav Sandnes, "Paul and Socrates," *JSNT* 50 (1993): 13-26; Alister E. McGrath, "Apologetics to the Jews," *BSac* 155 (1998): 131-38; and Bailey, "Acts 17:16-34," 482.

[194]Flemming, "Contextualizing the Gospel in Athens," 199-214.

[195]Adam, *Speaking God's Words*, 86; and Breidenbaugh, "Integrating Doctrine and Expository Preaching," 99.

salvation, and sanctification and fits with the already-not yet trait of the New Testament theology.[196] In light of Paul's indicative usage, the saint's new life in Christ (soteriology: union with Christ) is based on the work of God;[197] it originates from Christ's death and resurrection (Christology) and is accomplished by the ministry of the Holy Spirit (pneumatology). The doctrine of sanctification necessarily builds on conclusions reached in other theological categories, especially, theological methodology, theological anthropology, hamartiology, and soteriology.[198]

First, specific to soteriology, preachers must recognize the doctrine of justification by faith functions as the motivation for ethical application because the "gift of our justification lays upon us the obligation to live in accordance with our new status."[199] In this sense, Paul exhorts the Galatians not to observe Jewish holy days (Gal 4:9-11) or be circumcised (Gal 5:2-3) to earn God's grace through them, and which is contrary to the gospel of justification by faith (Gal 2:16-17).[200]

Second, Paul's ethical application paradigm is closely linked with the spiritual nature of freedom in union with Christ and a person's walk with the Holy Spirit (Col 3:1-7), reflecting the logical sequence of positional sanctification: (1) Romans (Rom 13:10;

---

[196]Schreiner, *New Testament Theology*, 339-40; and Greidanus, *The Modern Preacher and the Ancient Text*, 313-14.

[197]Ridderbos, *Paul*, 254.

[198]Steven L. Porter, "On the Renewal of Interest in the Doctrine of Sanctification," *JETS* 45 (2002): 415-26.

[199]McGrath, "Doctrine and Ethics," 7.

[200]Daniel Doriani, *Getting the Message* (Phillipsburg, NJ: P&R, 1996), 114-45; Robert Stein, *A Basic Guide to Interpreting the Bible* (Grand Rapids: Baker, 1997), 41-42; and idem, "The Benefits of an Author-Oriented Approach to Hermeneutics," *JETS* 44 (2001): 459-60.

14:3-4),[201] (2) Galatians (Gal 5:16-17; 6:2),[202] and (3) 1 Corinthians 8-10.[203]

Fifth master key: Ecclesiology. From Paul's ecclesiology-grounded application paradigm (1 Cor.10; Col 3:17), the ethical concern of believers is not an interior, individual concern, but is completely connected with a person's behavior in the Christian community.[204] Unless preachers are equipped with Paul's theological agenda, they fail to establish communal-moral criteria for changing lives and community in pastoral preaching. Paul's pastoral preaching is not simply repeating already formulated doctrines. The constant purpose of his doctrine-based application is to change the lives of his congregation.[205] For Paul, the redeemed community is the theological motif that provides the framework for ethical application.[206] Thompson emphasizes,

> His theological reflection is not an exercise he conducts for the sake of academic peers. It is the unavoidable response to a situation in which his community is tempted by false understanding of the gospel. . . . Instead of responding to his audience according to the criteria of their culture, Paul offers a way of seeing the

[201]Colin G. Kruse, "Paul, the Law and the Spirit," in *Paul and His Theology*, ed. Stanley E. Porter (Boston: Brill, 2006), 109-28; and Douglas Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 399.

[202]Charles H. Talbert, "Freedom and Law in Galatians," *Ex Auditu* 11 (1995): 18; C. K. Barrett, *Freedom and Obligation* (London: SPCK, 1985); John B. Polhill, *Paul and His Letters* (Nashville: B&H, 1999), 151; and James M. Dunn, "Ethical Emphases in Galatians," *SWJT* 15 (1972): 55.

[203]John C. Brunt, "Love, Freedom, and Moral Responsibility," *SBLSP* 20 (1981): 26; and Rollin A. Ramsaran, *Liberating Words* (Valley Forge, PA: Trinity, 1996), 51-52.

[204]Gordon D. Fee, "Freedom and the Life of Obedience (Galatians 5:1-6:18)," *RevExp* 91(1994): 205.

[205]Richard Hays, *The Moral Vision* (San Francisco: HarperSanFrancisco, 1996), 18. Hays underlines that the faith community's role lies in the moral vision of the New Testament (ibid., 470).

[206]Ibid., 32-36.

world that is both old and new.[207]

Paul's eschatology-based moral applications "reflect a preaching that calls for concrete change in the life of the community. . . . Christian preaching not only forms the communal identity of the people but also gives specific instructions that indicate concretely how one lives the life that is 'worthy of the gospel.'"[208] Paul shows ecclesiology-based application to transform his community. Paul's theological bridge is pivotal to communal application that establishes ethical principles of transformational community.[209]

Sixth master key: Eschatology. As discussed above, Paul's preaching paradigm demonstrates his eschatology-based ethical application (1 Cor 15:45-58; Col 3:17; 2 Tim 4:1-5) interwoven with his logic of the indicative and imperative that is the root of Paul's eschatology-based ethical application.[210] His eschatology provides a place for ethical application, and his preaching continually evokes a powerful moral relevance. The consequential logic of the resurrected life is closely related to the eschatological tension between the two moods.[211] To avoid mysticism and legalism, the indicative and the imperative should be "inseparable and irreversible."[212]

---

[207]Thompson, *Preaching Like Paul*, 123.

[208]Ibid., 83.

[209]Braxton, *Preaching Paul*, 17.

[210]Vos, *The Pauline Eschatology*, 36-39; and Dennison, "Indicative and Imperative," 57.

[211]Ridderbos, *Paul*, 256.

[212]Duvall, "A Synchronic Analysis," 227; and Ridderbos, *Paul*, 256.

All of Paul's crucial doctrines fall within the orbit of eschatology in his expository preaching.[213] The eschatological dimension provides the larger agenda for Paul's pastoral application.[214] Paul's main pastoral concern "must be seen in the context of his eschatological vision of the triumph of God."[215] Paul, thus, often uses imperative and indicative structure with the eschatological words to emphasize a doctrine-based ethical application.

Seventh master key: Pneumatology. As examined above, Paul's preaching in the epistles demonstrates paradigmatic examples for his pneumatology-based ethical application (Eph 5:18-21; 6:1, 4-5; Gal 5:25-26; 6:1-2, 6-7). Furthermore, it has a variety of relevant categories such as pneumatology-rooted personal application (Gal 5:25; 6:4, 7), communal application (Eph 5:19-21; Gal 5:26, 6:1-2, 6), and a family application (Eph 5:22; 6:1, 4-5).

Based on his eschatological pneumatology, Paul discloses three eschatological roles of the Holy Spirit: (1) the agent of reconciliation and unity in the body of Christ (Eph 2:18, 22; 4:3-4), (2) the seal and guarantee of one's future salvation, and (3) the agent of transformation in a saint's life.[216] Hence, Paul's preaching of the Holy Spirit is closely connected with an eschatological perspective (already-but-not-yet structure of Paul's eschatology). Importantly, the decisive role of the Holy Spirit "is integral to the

---

[213]Clark H. Pinnock, "The Structure of Pauline Eschatology," *EvQ* 37 (1965): 9-20.

[214]Thompson, *Preaching Like Paul*, 92.

[215]Ibid., 90; and Hays, *The Moral Vision of the New Testament*, 32.

[216]Ryoo, "Paul's Preaching in the Epistles to the Ephesians," 101-61.

both indicative and imperative in Christian Living."[217]

Paul's homiletical bridge. In order to formulate a life-changing application paradigm, Paul's homiletical process seeks to bridge the gap of cultural barriers, audience analysis, and adaptation.

Bridging the gap. Paul's first feature of the homiletical process is related to his applicational bridge. The Areopagus speech shows how Paul builds a homiletical bridge to reach out to the philosophers of Athens.[218] Undoubtedly, Paul's Areopagus preaching to the pagan world can be recognized as a model of first-century missionary preaching.[219] Paul's homiletical bridge in his Areopagus preaching consist of (1) persuading a sophisticated Gentile audience, (2) an initial point of contact (Acts 17:22-23), (3) constructive and corrective engagement through apologetic argument (17:24-29), and (4) evangelistic appeal (17:30-31).[220]

In his Areopagus sermon, Paul recognizes the cultural barriers in the hellenistic world. Marcus identifies the following unavoidable gaps: (1) hellenistic interest in religious questions, (2) the unity of the hellenistic world itself, (3) hellenistic tolerance

---

[217]Parsons, "Being Precedes Act," 232; and T. J. Deidun, *New Covenant Morality in Paul* (Rome: Biblical Institute Press, 1981), 175-83.

[218]Polhill, *Paul & His Letters*, 212.

[219]Bailey, "Acts 17:16-34," 481; and Soards, *The Speeches in Acts*, 95-100.

[220]Flemming, "Contextualizing the Gospel in Athens," 201-05. Flemming writes that Areopagus preaching was "the conventional pattern of Greco-Roman rhetoric" with the following elements: (1) an opening *exordium* "designed to gain a hearing from [one's] listeners (17:22-23a)," (2) a *propositio* or proof "stating the desired goal of the discourse (v. 23b)," (3) "the main *probatio* or proof (vv. 24-29)," and (4) a *peroration or* exhortation (vv. 30-31), "which attempts to persuade the audience to take the right course of action; namely, to repent" (ibid, 201).

for ancient gods, (4) a pyramid-like arrangement of divine powers; and (5) the hellenistic world's lack of any developed idea of the afterlife.[221] Daryl Charles emphasizes two significant implications of Paul's apologetic bridge model: how to engage biblical truth using a culturally contextualized method and how to formulate a cultural application that retains its doctrinal principles in the midst of a culture of compromise.[222] Bridging the gap between two worlds begins with "the epistemological assumptions of its hearers; it builds on a common understanding of the cosmos, yet it climaxes in the fullest self-disclosure of the Creator-the resurrection of the God-man."[223]

Paul's central intention for bridging the gap is "promote curiosity and to elicit questions."[224] For instance, on Paul's *exordium* for Athenian curiosity,[225] Dean Zweck asserts that "the *exordium* of his speech skillfully bridges the gap between Hellenistic religiosity and the topic on which he would speak (Acts 17:24). Bridging the gap requires both affirmation and refutation, and both of these are implied already in the *exordium*."[226]

In order to refute the worldview of the Athenians, which was rooted in materialism and rationalism, Paul demonstrates "the folly of the gods of material creation [and] verifies the claims of divine revelation by introducing the notion of *creatio ex*

---

[221]Joel Marcus, "Paul at the Areopagus," *BTB* 18 (1988): 143-48.

[222]Charles, "Engaging the (Neo) Pagan Mind," 47-62.

[223]Ibid., 55.

[224]Sandnes, "Paul and Socrates," 24-25.

[225]Patrick Gray, "Athenian Curiosity (Acts 17:21)," *NovT* 47 (2005): 110-16. Also see Mark D. Given, "Not Either/Or but Both/And in Paul's Areopagus Speech," *BibInt* 3 (1995): 364-65.

[226]Dean Zweck, "The *Exordium* of the Areopagus Speech, Act 17: 22, 23," *NTS* 35 (1989):103.

nihilo and bodily resurrection, the core of the Christian *kerygma*."[227] John Proctor emphasizes that Paul attempts to confront the three Athenian heresies.[228] Thus, Paul's Areopagus preaching demonstrates a model of bridging the gap between a preacher and his audience.

      Audience analysis and rhetorical adaptation. No preaching in the Scriptures so clearly illustrates how Paul contextualizes the gospel as his Areopagus sermon. Paul has "at least some familiarity with Hellenistic rhetoric as well as the beliefs and practices of classical paganism."[229] Paul's rhetorical strategy of audience analysis demonstrates a viewpoint for contextualizing the gospel[230] "in the form most likely to penetrate the hearts of his audience."[231]

      A significant purpose of Paul's homiletical bridge through his analysis of educated pagans is his contextualized application.[232] The apologetic bridge in Paul's homiletical process clearly signifies the necessity of audience-grounded knowledge[233] like the basic principles of Quintillian (Roman rhetorician).[234] Specifically, Paul's

---

[227]Charles, "Engaging the (Neo) Pagan Mind," 54.

[228]Proctor, "The Gospel from Athens," 69-72.

[229]Alister E. McGrath, "Apologetics to the Greeks," *BSac* 155 (1998): 259. Also See W. S. Kurz, "Hellenistic Rhetoric in the Christological Proofs of Luke-Acts," *CBQ* 42 (1980): 171-95.

[230]Flemming, "Contextualizing the Gospel in Athens," 207.

[231]Gangel, "Paul's Areopagus Speech," 312.

[232]Charles, "Engaging the (Neo) Pagan Mind," 49; and Marshall, *Acts*, 281.

[233]McGrath, "Apologetics to the Greeks," 265.

[234]Sandnes, "Paul and Socrates," 25.

audience is the Epicurean who rejects the after-life and the Stoic who "would have

recognized a way of thinking about the transcendence of human nature that at least

approached their own [thinking]."[235] Paul intends to exegete his audience—the educated

pagan (Stoic and Epicurean),[236] sustaining the central phases of evangelistic preaching

rooted in a scandalous *kerygma* and doctrines of creation, God, man, and the

resurrection.[237] McGrath points out that "Paul's Areopagus sermon also illustrates the

New Testament tendency to mingle *kerygma* (preaching) and *apologia* (apologetics) as

two aspects of a greater whole." In other words, Paul's rhetorical strategies include

kerygma and *apologia* because "to proclaim the gospel is thus to defend the gospel, just

as defending the gospel is proclaiming the gospel."[238]

      Paul's application-aimed homiletical bridge with a rhetorical strategy offers a

well-balanced approach between an identificational factor and a transformational one.[239]

Therefore, on the basis of audience analysis, Paul's ultimate purpose of creating a

homiletical bridge is to persuade his audience to action. To complete this goal, he

establishes one pivotal idea, organizes a logical structure, and adapts his whole message

to his audience.[240]

      In Acts 13, Paul's main theme is pertinent to his synagogue audience's real

---

[235]Croy, "Hellenistic Philosophies and the Preaching of the Resurrection," 39.

[236]McGrath, "Apologetics to the Greeks," 265.

[237]Charles, "Engaging the (Neo) Pagan Mind," 55, 59.

[238]F. F. Bruce, *The Defense of the Gospel in the New Testament* (Grand Rapids: Eerdmans, 1959); and McGrath, "Apologetics to the Greeks," 265.

[239]Flemming, "Contextualizing the Gospel in Athens," 208.

[240]Sunukjian, "Patterns for Preaching," 196.

need. He emphasizes "the ignorance or lack of recognition on the part of the Jewish people with respect to their promised Messiah (13:27, 29)."[241] The balanced rhetorical adaptation in Acts 17 is "designed to break the hold of idolatry and lead the Athenians to repentance."[242] Paul's rhetorical strategy of his homiletical bridge suggests the necessity of "a thorough adaptation of theme to both audience and occasion."[243] In addition to his audience adaptation, Paul's rhetorical strategy is to adapt the message's structure, support material, style, and mood.[244]

Rhetorical adaptation for a need-sensitive strategy. As Colin J. Hemer points out, Paul's preaching in Acts 20:17-38 is "the only one of the larger speeches addressed to a Christian audience, actually of leaders of a church."[245] In fact, his preaching shows not only a rhetorical adaptation of theme and structure but also a need-sensitive strategy. Foremost, Paul's preaching "seems loosely structured but proves on analysis to be much more formalized."[246] His sermon's central theme is "one of exhortation, based on his own example and his coming departure."[247] Paul's rhetorical strategy is to adapt every facet of his sermon to his particular audience. Considering of

---

[241]deSilva, "Paul's Sermon in Antioch of Pisidia," 39.

[242]Sunukjian, "Patterns for Preaching," 186.

[243]Ibid., 188.

[244]Ibid., 188-96.

[245]Colin J. Hemer, "The Speeches of Acts," *TynBul* 40 (1989): 77.

[246]Hemer, "The Speeches of Acts," 79; C. Exum and C. Talbert, "The Structure of Paul's Speech to the Ephesian Elders," *CBQ* 29 (1967): 233-36; and Soards, *The Speeches in Acts*, 104-08.

[247]Sunukjian, "Patterns for Preaching," 133-57.

their unique traits, Paul utilizes rhetorical adaptation to meet their unique needs.[248]

Paul's transformational bridge: Persuasion for the action. Paul's rhetorical strategy to bridge the gap, by audience analysis and rhetorical adaptation is to change the audience's lives through persuasion. What, then, is the nature of Paul's persuasion and its ultimate aim?

In order to describe Paul's purpose for preaching, Luke repeatedly utilizes the Greek word πείθω.[249] Regarding Paul's utilization of πείθω in his preaching in Acts (17:4; 19:8; 28:23, 24), Luke signifies that "the apostle is seeking the action of those he persuades"[250] as an ultimate goal of his bridge building paradigm. Larry Overstreet emphasizes the central idea of Paul's usage of πείθω which is to "refer to persuasion with the force of action involved" with other phases of πείθω such as "obedience, confidence, conviction, and trust/faith."[251]

Adam B. Dooley, given his analysis of πείθω in the Old and New Testament, underlines that an "action-oriented goal is explicit" and that Paul seeks "both comprehension and yielding within the hearts and minds of those who heard him preach."[252] Moreover, Paul focuses on a Christ-centered and a Bible-based strategy[253] in

---

[248]Ibid., 158-69.

[249]Ibid., 173-74.

[250]Larry Overstreet, "Implementing Persuasive Preaching," *Preaching* 20 (2004): 28. Also see Adam Brent Dooley, "Utilizing Biblical Persuasion" (Ph.D. diss., The Southern Baptist Theological Seminary, 2006), 59-61.

[251]Overstreet, "The Priority of Persuasive Preaching," 54.

[252]Dooley, "Utilizing Biblical Persuasion," 68-69.

[253]Ibid., 70-76.

the controlling power of the Holy Spirit.[254]

While Paul's aim of persuasion explicitly requires transformed lives (2 Cor. 5:11), Duane Litfin argues that the preacher's ultimate aim is a matter of comprehension rather than the audience's changed lives.[255] Paul, however, did not refuse to utilize Greco-Roman rhetoric and its aim of persuasion in his preaching. Indeed, Paul continues to use classical rhetoric both in his epistles and in his proclamation "in ways that are consistent with, even demanded by, the gospel and the kind of community that the gospel forms."[256] Without question, Greco-Roman rhetoric "was not an alien intrusion into Christian rhetoric, for it played a role in shaping Paul's communication from the beginning."[257] Furthermore, Paul's persuasion essentially functions as an action-oriented result.

Paul's preaching in Acts demonstrates that an action-oriented application and persuasion is the central purpose of his rhetorical strategy. Based on the comprehensive analysis of Paul's preaching pattern in Acts 13, 17, and 20, Donald R. Sunukjian concludes that "Paul's primary purpose in preaching is not to inform, or expound, or teach, or instruct. Instead, his goal is to persuade [and] to move his audience toward some

---

[254]Gregory Heisler, "A Case for a Spirit-Driven Methodology of Expository Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 2003), 36-43.

[255]Duane Litfin, *Public Speaking*, 2nd ed. (Grand Rapids: Baker, 1992), 135-40; and idem, *St. Paul's Theology of Proclamationc* (Cambridge: Cambridge University Press, 1994), 248.

[256]Andre Resner Jr., *Preacher and Cross* (Grand Rapids: Eerdmans, 1999), 83.

[257]Thompson, *Preaching Like Paul*, 83.

specific course of action."[258] For instance, in Acts 13, Paul's aim is to persuade the Jews to act out the contextualized truth. Similarly, in Acts 17, Paul's desire is "not simply that the Athenians have a correct doctrinal knowledge of God . . . [His] surpassing concern is that the Athenians undertake a specific course of action."[259] More clearly, Paul's sermon in Acts 20 shows his action-aimed application in the twofold imperatives such as προσέχετε (v. 28, "be on guard") and γρηγορεῖτε (v. 31, "be on the alert").

Thus, Paul's primary aim is that the man of God be complete, "equipped for every good work" (2 Tim 3:16-17). Paul's significant preaching patterns in Acts 13, 17, and 20—a doctrinal idea, an orderly structure, and a rhetorical adaptation is to fulfill the aim of persuading his audience to transformation.[260]

Theology-based moral persuasion. With the concept of Paul's action-aimed application in mind, the nature of Paul's rhetorical strategy of persuasion needs to be considered. First, to the extent that his theological basis is consistent, Paul persuades his audience to change their lives. Dean Flemming emphasizes that Paul "refuses to syncretize his message or to compromise its theological integrity. . . . with the aim of its transformation. He builds on his understanding of the world of his hearers in order to critique effectively the false values, beliefs, and practices that are embedded within it."[261]

Paul's rhetorical strategy in his Areopagus sermon demonstrates that

---

[258]Sunukjian, "Patterns for Preaching," 171.

[259]Ibid., 172.

[260]Ibid., 196.

[261]Flemming, "Contextualizing the Gospel in Athens," 207.

uncompromised theological application is a key factor for changing the lives of audiences. In essence, Paul's theology-based application emphasizes moral-oriented repentance by climaxing in the eschatological resurrection, judgment, and the unavoidable call to repentance (Acts 17:30-31).[262] In addition to his Areopagus sermon, Paul's ethical application is "not to be regarded as the appendix to a theological treatise, but rather as the climax of the argument in which theological argument provides the basis for change."[263] The first characteristic of Paul's transformational bridge by his action-aimed persuasion is, therefore, doctrine-based moral application.

The cross-centered persuasion for changing lives. The second characteristic of Paul's transformational bridge is the cross-centered persuasion. In fact, the cross is a symbol for change in Corinth.[264] Paul identifies the cross of Christ as a symbol of identity and of reversal which can be recognized as a rhetorical strategy for transformation.[265] According to Brown, Paul's preaching in Corinth "is aimed toward reconciling the Corinthian church. . . . revealing the power of the cross to address and transform succeeding generations of readers and hearers."[266] In essence, Paul's transformational

---

[262]Bailey, "Acts 17:16-34," 484; and Leander E. Keck, *Mandate to Witness* (Valley Forge, PA: Judson Press, 1964), 121-22.

[263]Thompson, *Preaching Like Paul*, 83.

[264]Raymond Pickett, *The Cross in Corinth* (Sheffield: Sheffield Academic, 1997), 27; L. L. Welborn, *Paul, the Fool of Christ* (New York: T & T Clark, 2005), 3; and Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia: Fortress, 1977), 6-7.

[265]Pickett, *The Cross in Corinth*, 209-10; B. Malina, *The New Testament World* (Atlanta: John Knox, 1981), 21; and J. Z. Smith, "The Influence of Symbols upon Social Change," *Worship* 44 (1970): 471-72.

[266]Alexandra R. Brown, *The Cross in Human Transformation* (Minneapolis: Fortress,

bridge for application is firmly governed by the cross of Christ that is "the folly" of what Paul preaches.[267]

Paul's earlier preaching in Corinth characterized by an eschatological motif[268] demonstrates that "a transformation of consciousness has already occurred. Yet, the transformation has been incomplete."[269] Braxton identifies the cross of Christ as an apocalyptic reality whose saving dimensions are "located in its life-altering revelations."[270]

According to Alexandra R. Brown's exegetical analysis, the function of Paul's cross-based preaching is "God's destruction of the old world and creation of the new world (1 Cor 1:18-31)"[271] and as "apocalyptic mystery (2:1-5)." And when these two functions occur, "the relation of the Spirit to the mystery of the *kerygma* and the perceptual transformation it mediates will come more clearly into focus."[272]

In the end, Paul's application-focused pastoral preaching for the Corinthians signifies the necessity of "both the perception of the cross as power through its performative proclamation and the living out of that power in the action of love."[273]

1995), 12-13.

[267]Ibid., 14.

[268]Ibid., 65.

[269]Ibid., 29-30.

[270]Braxton, *Preaching Paul*, 29; and Resner, *Preacher and Cross*, 129.

[271]Brown, *The Cross and Human Transformation*, 65-96.

[272]Ibid., 97-104.

[273]Ibid., 157; and D. A. Carson, *The Cross and Christian Ministry* (Grand Rapids: Baker, 1993).

Logically, Paul's cross-based rhetorical strategy plays a decisive role to resolve the multiple problems in Corinth.[274] Specifically, Paul's rhetorical strategy in the word of the cross in 1 Corinthians 1-2 brings epistemology-based "dislocation or cognitive dissonance" and a revelation of transformed lives related to "reconciliation."[275] Paul's second feature of transformational bridge is thus his cross-centered persuasion for the listener's transformed lives.

Paul's Sprit-led transformational bridge. Paul's application paradigm ultimately emphasizes that the Holy Spirit plays a decisive role in the transformational bridge. In Galatians 5:16 and 5:25 Paul uses περιπατεῖτε and στοιχῶμεν to make an ethical application that emphasizes the Spirit as the dynamic of a Christian's lifestyle. The Holy Spirit empowers the ethical application of freedom in the believer, keeping him from sinful indulgence and enabling him to serve God (Gal 5:16). Richard Longenecker rightly indicates, "The antidote to license in the Christian life is not laws, as the Judaizers argued, but openness to the Spirit and being guided by the Spirit. For being 'in Christ' means neither nomism nor libertinism, but a new quality of life based in and directed by the Spirit."[276]

In this regard, Gordon Fee connects Paul's ethical application with the Holy

---

[274]Brown, *The Cross and Human Transformation*, 167. To see a comprehensive analysis of the Corinthian's ethical problems, see Brian S. Rosner, *Paul, Scripture and Ethics* (Leiden: E. J. Brill, 1994). Concerning the Corinthian's conflict in their Greco-Roman context, see Robert S. Dutch, *The Educated Elite in 1 Corinthians* (New York: T&T Clark, 2005).

[275]For a more detailed discussion, see Brown, *The Cross and Human Transformation*, 157-67.

[276]Richard Longenecker, *Galatians*, WBC, vol. 41 (Nashville: Thomas Nelson, 1990), 246.

Spirit. He asserts, "The key to ethical life, including everyday behavior in its every form, is to be found in the primary Pauline imperative: 'Walk by/in the Spirit, and you will not fulfill the desire of the flesh (Gal 5:16).'" The Holy Spirit enables the believer to live according to the character of God and not the indulgence of the flesh.[277] John M. G. Barclay claims that "by describing Christian ethics in terms of walking in the Spirit Paul could convey this sense of constant divine power and direction without, however, diminishing urgency of his moral imperatives."[278]

The Holy Spirit is vitally necessary for the ethical life of freedom. Without the Spirit, the believer may have objective freedom from Christ, but will surrender his or her freedom to the indulgence of the flesh rather than to the law of Christ (Gal 5:16-17; 6:2). When the believer is led by the Holy Spirit he fulfills the law of Christ, which includes the ethical application (imperatives) imposed on Christians by Christ or by his example.[279] Alongside dependence upon the Spirit, Paul makes an ethical application to change the lives of listeners, realizing that believers can still be influenced by the flesh. [280] Paul's transformational bridge of application is thus closely related to the Spirit's work and the Spirit's ethical direction.[281] In sum, Paul's four-bridge application model provides a biblical and ideal foundation to reformulate a life-changing application

---

[277]Fee, "Freedom and the Life of Obedience," 204.

[278]Barclay, *Obeying the Truth*, 227.

[279]Ben Witherington III, *Conflict & Community in Corinth* (Grand Rapids: Eerdmans, 1995), 213; and Fee, "Freedom and the Life of Obedience," 205.

[280]Frank Thielman, "Law and Liberty in the Ethics of Paul," *Ex Auditu* 11 (1995): 71-78.

[281]Longenecker, *Galatians*, 266.

paradigm.

Conclusion

As shown above, Moses and the Minor Prophets as preachers provide several

characteristics for a legitimate application paradigm. First, Moses' sermon and the Minor

Prophets' sermons showed an application-aimed expository preaching formula

(explanation, exhortation, and application). Second, their applications are rooted in a

covenantal relationship (Deut 29-30; Mic 6:3-5; 6:8; Mal 2:10-16). Although the Minor

Prophets' sermons and their applications concerning social justice are often associated

with liberal causes or social-gospel theology, the prophets as preachers provide a biblical

and evangelical model of social application. Nothing fundamentally new is presented in

their sermons because their concern for matters of social justice and ethical relevance of

Israel is based deeply on Israel's covenantal history.[282] Hence, prophetic preaching

showed a covenant-rooted social justice application paradigm.

Third, the Minor Prophets' preaching can be characterized by a theology-based

ethical application paradigm (Amos 2:6-11; 3:1-2, 10; 4:2-5; 5:4-15; Hosea 5:8-6:11a;

14:1-8; Mic 3:1-12; Nah 1:15; 2:1; Joel 2:12-17; Mal 3:7-12). This wide-ranging

prophetic concern for social justice application is fundamentally rooted in theology

proper. The preacher must consider who God is and what he has done. The aim of

covenant-rooted social justice is to make a theological statement concerning the character

---

[282]Terence E. Fretheim, "The Prophets and Social Justice: A Conservative Agenda," *WW* 28 (2008): 159; and Christopher H. Wright, *Walking in the Ways of the Lord* (Downers Grove, IL: InterVarsity, 1995), 147-78.

of God.[283]

The prophets' ethical applications were not derived from a rationalistic or philosophical system setting forth the highest good for man, but rather from their understanding of the nature of God.[284] The prophets insisted on economic justice in their social application, exhorting God's people to embody and transform it. They understood the Lord to be "a God of justice," and justice is related to the very character of God.[285] God's character is the basis and paradigm for ethical application. God is thus the paradigm of how God expects his people to demonstrate the qualities of love, mercy, and justice.[286]

Fourth, in addition to a theology-based application paradigm, the prophets' sermons illustrate a doctrine-based application paradigm such as soteriology-based (Mic 4:13; 5:1; Joel 2:21-23), eschatology-based (Joel 2:15-17) and hamartiology-based applications (Hos 14:1-8).

Fifth, the Minor Prophets' application paradigm revealed a wide-ranging relevance categories: women (Amos 4:11), family (Mal 2:10-16), economy (Amos 2:6-8), finance (Mal 3:7-12), ethics (Amos 2:6-8; 4:11; Joel 2:12-17; Hosea 7:3-7; 7:13-14), society (Hosea 5:10-11; 6:7-9), politics (Amos 3:10; 5:10-15; Mic 3:1-12; Hosea 8:1-

---

[283]Bruce C. Birch, *Let Justice Roll Down* (Louisville: Westminster John Knox, 1991), 37-41.

[284]F. B. Huey, "The Ethical Teaching of Amos," *SWJT* 9 (1966): 58.

[285]Rolf A. Jacobson, "The Lord is a God of Justice (Isaiah 30:18)," *WW* 30 (2010): 125-34.

[286]Roy L. Honeycutt, "Amos and Contemporary Issues," *RevExp* 63 (1966): 447; and Carl G. Howie, "Expressly for our time," *Int* 13 (1959): 280.

9:7b), and religion (Amos 4:4-5; 5:4-7; 5:10-15; Hosea 7:8-9, 13-14; 9:7c-10:15). Given this paradigm, preachers should seek broad relevance categories.[287] Thus, the Minor Prophets' sermons show how preachers should seek a legitimate life-changing application paradigm.

As explored earlier, expositors need to recognize the necessity of Paul's hermeneutical bridge model for a life-changing application paradigm. Our discussion demonstrated that Paul's four bridges application paradigm helps contemporary preachers to avoid inappropriate relevance paradigms, bridge the gap between two worlds, and identify criteria for the universal norms of ethical application.

Based on a paradigmatic analysis of selected Pauline sermon, this section validated that universal principles for appropriate applications are identifiable by their root in theology proper, Christian anthropology, hamartiology, Christology, soteriology, ecclesiology, pneumatology and eschatology. Expositors need to recognize the doctrine-based application formulas in Paul's preaching: text, doctrinal principle (universal normativeness), application. For the purpose of identifying more specific application, doctrine-based moral principles need to be applied in specific matters in pastoral contexts such as parenting (family), finance (wealth), divorce, sexuality, church discipline, and violence.

In pursuit of Paul's pastoral application, a preacher's doctrine-based application

---

[287]Kaiser, *Toward Old Testament Ethics*, 139-246. Kaiser provides ethical application categories in Old Testament such as family, social justice, political, wars, marriage, sex, wealth, and personal (motivational); Wright, *Old Testament Ethics for the People of God*, 103-383. Wright also bestows a variety of relevance realms such as individual, communal, economical, political, legal, cultural, and ecological applications. See also John A. Huffman Jr., "Preaching with a Prophetic Edge," in *Communicating with Power*, ed. Michael Dudoit (Grand Rapids: Eerdmans, 1998), 65.

bridge needs to be reconnected with an appropriate relevance category such as personal, communal, pastoral, social-political, and cultural applications. Ultimately, doctrine-rooted ethical applications should aim at motivating and changing the lives of listeners. For this reason, contemporary preachers must take into account Paul's homiletical bridge and its rhetorical strategies, including bridging the gap, sustaining a big idea, and committing the need-sensitive rhetorical adaptation with audience analysis.

Preachers, furthermore, need to restore Paul's transformational bridge by means of action-aimed persuasion, doctrine-based ethical relevance, and cross-centered alternative persuasion. Following Paul's application paradigm, seeking a Spirit-led transformational bridge is essential to transforming a preacher himself and his listeners. In conclusion, the biblical models—Ezra, Moses, and the Minor Prophets—and Paul's four-bridge application model should be the foundation for constructing a life-changing application paradigm.

CHAPTER 3

HISTORICAL MODELS FOR A LIFE-CHANGING
APPLICATION PARADIGM

Introduction

The previous chapter examined several biblical model application paradigms

by analyzing samples of selected homiles. To formulate a four bridge-building model as a

life-changing application paradigm, preachers need to make an analysis not only of

biblical examples, but also historical models. In this regard, this chapter investigates four

exemplary preachers—John Chrysostom, John Calvin, Jonathan Edwards, and John

Broadus—by means of a paradigmatic analysis rather than an exhaustive investigation.

After analyzing the historical models' use of application, Chapter 3 presents

the results of the analysis of the four preachers' use of application paradigms to their

pastoral context and discuss their essential principles of their application paradigms. In

the first section of this chapter, I explore Chrysostom's five noticeable characteristics of

sermon application. Next, I discuss Calvin's hermeneutical foundation, threefold purpose

of application, and four bridges hermeneutical paradigm. Then, I examine Edwards's and

Broadus's application paradigms not only to rediscover their advantages but also to

implement their strengths so that one may formulate a legitimate relevance paradigm.

The aim of this chapter is, thus, to identify the indispensable principles of historical

models to reformulate a transformational application paradigm.

John Chrysostom's Application Paradigm

Many regard the greatest preacher of the early Christian church as John

Chrysostom (c. 354-407), known as the golden mouth.[1] John W. Stott recommends

Chrysostom and Edwards as exemplary preachers of bridge-building.[2] Chrysostom's

application-aimed preaching is connected with his pastoral care.[3] Chrysostom

deliberately addressed the needs of the times and a variety of concerns of his

congregation. Clyde E. Fant and William M. Pinson assert,

> Chrysostom's great strength lay in his ability to apply Scriptural truth to existing
> situations. He was amazingly relevant and aware of the world about him. . . . He
> could speak about the games, the problems of wealth or poverty, the various forms
> of heathen idolatry, public conduct in the forum, or any one of a number of other
> social conditions. His preaching seems to have thrust itself boldly into the area of
> public areas.[4]

In this section, I explore Chrysostom's five features of his application paradigm: (1)

aiming at the listener's changing lives, (2) doctrine-rooted ethical application, (3)

emphasis on wealth and poverty, (4) family-focused application, and (5) relevance

category with audience analysis.

Aiming at Transformed Lives

What then are the features of Chrysostom's application paradigm? First,

Chrysostom's application in homiles aims at the listeners's transformed lives.

---

[1]James Cox, "Biblical Preachers from Chrysostom to Thielicke," *RevExp* 72 (1975): 189; and Edwin C. Dargan, *A History of Preaching* (Grand Rapids: Baker, 1954), 1:90.

[2]John W. Stott, *Between the Two Worlds* (Grand Rapids: Eerdmans, 1982), 147.

[3]Wendy Mayer and Pauline Allen, *John Chrysostom* (London and New York: Routledge, 2000), 41-52.

[4]Clyde E. Fant, Jr. and William M. Pinson, Jr., *20 Centuries of Great Preaching* (Waco, TX: Word, 1976), 1:58.

Chrysostom's preaching of Romans and his passionate exhortation for human transformation in Christ is built on the example of Paul's life-changing preaching.[5] Chrysostom's exposition perpetually seeks to determine the appropriate ethical principles and the fitting transformational application of the Word of God to the Christian.[6]

Chrysostom emphasizes the reality of human transformation in Christ in his exegetical homilies on Romans. In his sermon on Romans 6, Chrysostom often emphasizes a change: "For our Father hath a natural yearning towards us, and will honor us if we be changed, no less than those that are unattainted, if we change, but even more, just as the father showed that son the greater honor."[7]

In a sermon from Romans 8, Chrysostom asserts that human transformation should be in conformity to the image of Christ: "See what superb honor! for what the Only-begotten was by Nature, this they also have become by grace."[8] Chrysostom's biblical exposition "widens into an ethical paranesis which seeks to make the gospel live as a power for good works."[9] Stephen Neill states, for Chrysostom, "The ultimate purpose of preaching is to lead his audiences to the Christian life by reproducing in word

---

[5]Demetrios Trakatellis, "Being Transformed," *GOTR* 36 (1991): 227.

[6]Stanley S. Harakas, "Resurrection and Ethics in Chrysostom," *Ex Auditu* 9 (1993): 83.

[7]John Chrysostom, "Homily X on Romans," in *A Selected Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff, vol. 11 (Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994), 406.

[8]Chrysostom*,* "Homily XV on Romans," 11:609.

[9]Yngve Brilioth, *A Brief History of Preaching*, trans. Karl E. Mattson (Philadelphia: Fortress, 1965), 37.

and deed the very life of Christ himself."[10] Thus, the objective of Chrysostom's

application is to transform the listener's lives.

**Doctrine-based Ethical Application
Paradigm**

Second, a doctrine-based ethical application paradigm is a trait in

Chrysostom's preaching. Chrysostom is not only an outstanding expositor, but he is also

a good model for a doctrine-based ethical application.[11]

Christology-based application. In light of a doctrine-based application

paradigm, Chrysostom's sermon demonstrates a Christology-based application.

Chrysostom exhorts his audience to avoid pagan practices such as sorcerers, magicians,

enchanters, and horse riding (Eph 2:13-16).[12] In addition, he shows that a Christology-

based idol/religious application by exhorting his congregants who are turning to pagan

practices (Eph 2:17-22).[13]

Hamartiology-based application. In discussing Romans 5, Chrysostom

illustrates an ethical application to make sense of Adam's sin and its consequences for

humanity.[14] Chrysostom regards the transgression of Adam as the cause of weaknesses,

---

[10]Stephen Neill, *Chrysostom and His Message* (New York: Association Press, 1962), 17.

[11]Harakas, "Resurrection and Ethics in Chrysostom," 82-85.

[12]Chrysostom, "Homily V on Ephesians," 13:71-75.

[13]Chrysostom, "Homily VI on Ephesians," 13:75-80.

[14]Chrysostom, "Homily X on Romans," 11:403-04.

shame, fear, suffering, and death.[15]

On the basis of the sinful nature of women, Chrysostom makes a family or child-bearing application, showing a pastoral concern for children (1 Tim 2:15).[16] In his pastoral preaching from Ephesians 6:1-4, Chrysostom maintains that the influence of parents on a child is directly related to the choice children make later in life, either to live for God or fall to worldly temptations.[17]

Soteriology-based ethical application. Based on an eschatological resurrection, Chrysostom makes an ethical-based application to encourage his listeners.[18] For Chrysostom, the eschatological framework of the Christian faith rooted in the resurrection of Christ functions as a powerful motivator and foundation for his ethical application.[19]

In his sermon on 1 Corinthians 15:12-19, Chrysostom highlights that the resurrection is a fundamental factor for ethical applications (1 Cor 15:3-34) in times of personal trial and difficulty.[20] Chrysostom believes that walking in newness of life leads to an ethical application of the resurrection and the moral dimensions of resurrection faith

---

[15]Panayiotis Papageorgiou, "Chrysostom and Augustine on the Sin of Adam and Its Consequences," *SVTQ* 39 (1995): 361-78.

[16]Chrysostom, "Homily IX on 1 Timothy," 13:435-37.

[17]Chrysostom, "Homily XXI from Ephesians," 13:153-57.

[18]Chrysostom, "Homily XLIII from the Gospel of Matthew," 10:273.

[19]Harakas, "Resurrection and Ethics in Chrysostom," 82.

[20]Ibid., 85.

in believers (Rom 6:3-4).[21] For Chrysostom's doctrine-based application, resurrection

and ethics continue to be a major theme in his sermon on Romans.[22] Chrysostom, based

on Paul's soteriology, exhorts Christian parents, particularly mothers, not to rely on

pagan practices due to the sickness of their children (Col 3:5-15).[23]

Emphasis on Wealth and Poverty

Fourth, Chrysostom's application has a tendency to emphasize the themes of

wealth and poverty. Few themes so dominate the homilies of John Chrysostom as

poverty, wealth, and the necessity of almsgiving.[24] In his second sermon on the parable

of Lazarus and the Rich Man, Chrysostom provides a penetrating insight into the nature

of wealth.[25] As God's stewards, Chrysostom exhorts Christians to wisely invest in the

wealth of God and the poor to harvest the true wealth of lasting virtue.[26]

Chrysostom's application to the wealthy is rooted in various doctrinal

principles: (1) theology-based wealth (social); In his sermon from Colossians 1:1-7,

Chrysostom makes a social application by addressing the self-centered disregard of the

wealthy toward the poor,[27] (2) hamartiology-based wealth; In Chrysostom's sermon on

---

[21]Chrysostom, "Homily X from Romans," 11:405-06.

[22]Ibid., 410-12.

[23]Chrysostom, "Homily VIII on Colossians," 13:293-300.

[24]Blake Leyerle, "John Chrysostom on Almsgiving and the Use of Money," *HTR* 87 (1994): 29-45.

[25]John Chrysostom, *St. John Chrysostom on Wealth and Poverty*, trans. Catharine P. Roth (Crestwood, NY: St. Vladimir's Seminary Press, 1984), 40-41, 46, 77, 110-12.

[26]Ibid., 136-37.

[27]Chrysostom, "Homily I on Colossians," 13:257-63.

Colossians 3:18-4:3, he rebukes rich Christians' selfish indifference to the poor and the sick,[28] and (3) eschatology-based wealth; In a sermon on 2 Thessalonians 1, Chrysostom exhorts his audience with an eschatology-based wealth application. Chrysostom makes an application toward the wealthy women who were the chief offenders in the matter of luxury in pastoral concern.[29] In short, as an ambassador of the poor, Chrysostom makes a theology-based social application focused on the concepts of wealth and poverty.[30]

Family-Focused Application

Fifth, Chrysostom's application paradigm tends to underline the theme of family as ecclesial community. Chrysostom's ecclesial vision of the Christian family and household rarely has been discussed.[31] In his homily on Ephesians, Chrysostom points out, "If we regulate our households. . . . we will also be fit to oversee the Church, the household is a little church."[32] Without question, Chrysostom's household-oriented application is used to build up a family as an ecclesial community in the kingdom of God.

Concerning the Christian household, Chrysostom believes that it is an exact image of God's church.[33] According to Chrysostom, a New Testament example of an

---

[28]Ibid., 303-09.

[29]Chrysostom, "Homily III on Thessalonians," 13:384-88.

[30]Leyerle, "John Chrysostom on Almsgiving and the Use of Money," 46-47; and Aldeen M. Hartney, *John Chrysostom and the Transformation of the City* (London: Gerald Duckworth, 2004), 133-70.

[31]Vigen Gurorian, "Family and Christian Virtue," in *Ethics after Christendom* (Grand Rapids: William B. Eerdmans, 1994), 133-54.

[32]John Chrysostom, *John Chrysostom on Marriage and Family Life*, trans. Catherine P. Roth and David Anderson (Crestwood, NY: St. Vladimir's Seminary Press, 1986), 57.

[33]Gurorian, "Family and Christian Virtue," 135-45. Also see Gus George Christo,

ecclesial household was the home of Aquila and Priscilla (1 Cor 16:19).

For instance, Chrysostom makes a family application: "If we regulate our households [properly]. . . . we will also be fit to oversee the Church, for indeed the household is a little Church. Therefore, it is possible for us to surpass all others in virtue by becoming good husbands and wives."[34] In his homiles on Colossians 3:18-21, Chrysostom reveals his soteriology-grounded family application.[35]

Chrysostom regards the Christian family as the mission of God's Kingdom. Chrysostom's ecclesial vision of marriage and family is composed of two basic factors: (1) a community assigned to persons by God and the church, and (2) a mission to contribute to the community.[36]

Chrysostom's family-focused application is rooted in his theological principles. In his sermon Ephesians 5:22-25, Chrysostom demonstrates a Christology-based family-focused application: (1) marital application: "husbands, love your wives" (v. 25), (2) Christ's example of self-denying love (Christology) (vv. 26-27), and (3) specific applications for successful Christian marriage such as despising money, taking care of the soul, and keeping the fear of the Lord.[37]

In his sermon on Ephesians 5:25-27, Chrysostom's family application also is

---

"The Church's Identity Established Through Images According to St. John Chrysostom" (Ph.D. diss., University of Durham, 1990).

[34]Chrysostom, *John Chrysostom on Marriage and Family Life*, 57.

[35]Chrysostom, "Homily X on Colossians," 13:303-04.

[36]Guroian, "Family and Christian Virtue in a Post-Christendom World," 334.

[37]Chrysostom, "Homily XX from Ephesians," 13:143-45, 148.

based on Paul's ecclesiology.[38] In addition, in Homily VIII on Colossians 3:5-15,

Chrysostom demonstrates a soteriology-based family application.[39]

**Relevance Category
with Audience Analysis**

Analysis of Chrysostom's application indicates that his sermons seek a wide

relevance category. Chrysostom's preaching is both text-based and audience-focused. His

application paradigm is closely related to his audience analysis and rhetorical

adaptation.[40] Chrysostom's relevance category related to his pastoral concern is anchored

in Paul's application paradigm.

First, Chrysostom's relevance category includes his family application: (1)

marital relationships (Eph 5:22-33), (2) Christology-based marriage (Eph 5:22-25), (3)

parenthood application (1 Tim 2:11-3:11),[41] and (4) training of children (Eph 6:1-4).[42]

Second, Chrysostom's sermon shows his socio-cultural application as follows:

(1) the circus, theater, and horse racing (Matt 2:12; Acts 4:1-18),[43] and (2) gender

issues.[44] Third, Chrysostom's sermons demonstrate his socio-economical application: (1)

---

[38]Guroian, "Family and Christian Virtue in a Post-Christendom World," 341.

[39]Chrysostom, "Homily VIII on Colossians," 13:293-300.

[40]Pauline Allen, "John Chrysostom's Homilies on First and Second Thessalonians," *Studia Pastristica* 31 (1997): 3-21.

[41]Chrysostom, "Homily IX on 1 Timothy," 13:435-37.

[42]Vigen Guroian, "The Ecclesial Family," in *The Child in Christian Thought*, ed. Marcia Bunge (Grand Rapids: Eerdmans, 2001), 61-77.

[43]Chrysostom, "Homily VI on Matthew," 10:36-43; and idem, "Homily X on Acts," 11:63-70.

[44]Hartney, *John Chrysostom and the Transformation of the City*, 67-102.

the treatment of slaves (Phil 17-20),[45] (2) hamartiology-based wealth application (Col 1:1-7, 3:18-4:3), and (3) eschatology-based social application (2 Thess 1).

Fourth, Chrysostom's relevance category includes a religious/philosophical application: (1) pagan practices (Eph 2:17-22), (2) idols (Col 3:5-15), (3) Judaism (Gal 5), (4) the vanity of the belief system of the Greek philosophers (Eph 4:17).[46]

Fifth, Chrysostom's relevance category shows his political application. Based on soteriology, he makes a political application by relating the biblical text to the Christian attitude toward power, luxury, and wealth for the benefit of the poor (Col 3:1-4).[47]

In sum, Chrysostom's preaching provides a model of a bridge-building application paradigm by demonstrating his doctrine-based (theology, hamartiology, Christiology, soteriology, ecclesiology and eschatology) ethical application with various relevance categories, wealth and poverty-focused application, and family-aimed application for transforming the lives of listeners.

John Calvin's Application Paradigm

Peter Adam states that Calvin contributes to "create a powerful pattern of vernacular expository preaching, with a new homiletic, a new rhetoric, a new art of

---

[45]Chrysostom, "Homily I on Philemon," 13:547-49.

[46]In Homily XII on Ephesians 4:17, Chrysostom makes a religious application by emphasizing the superstitious and philosophical beliefs of many of his listeners. See Chrysostom, "Homily XII on Ephesians," 13:109-12.

[47]Chrysostom, "Homily VIII on Colossians," 13:288-93.

preaching."[48] Calvin's pastoral sermons differ from his commentaries in terms of both audience and objective. Recent scholarly attention to Calvin's commentaries on Scripture still disregards his pastoral sermons. Although Calvin's sermons as a preacher have attracted the attention of scholars,[49] they spend little time discussing his application paradigm to equip, edify, and transform his congregation.

According to Donald K. McKim, Calvin unquestionably shows a doctrine-based practical application of his exegesis for the edification of the church as a whole.[50] Hence, beyond academic focus on Calvin's commentaries and exegesis, expositors need to focus on Calvin's life-transforming application paradigm in his pastoral context.

With this in mind, in this section, I explore Calvin's four remarkable characteristics concerning his sermon application: (1) hermeneutical principles, (2) application-focused pastoral preaching, (3) threefold purpose of application, and (4) a bridge-building application paradigm.

Calvin's Hermeneutical Foundation

Calvin's hermeneutical principle of application lies in his assertion that God has spoken.[51] J. T. McNeill comments, "The simplest and most fundamental

---

[48]Peter Adam, "Calvin's Preaching and Homiletic," *Churchman* 124 (2010): 201.

[49]John Leith, "Calvin's Doctrine of the Proclamation of the Word," *RevExp* 86 (1989): 29-30; and Marvin Anderson, "Calvin: Biblical Preacher (1539-1564)," *SJT* 42 (1989): 167-81.

[50]Donald K. McKim, "Calvin's View of Scripture," in *Readings in Calvin's Theology*, ed. Donald K. McKim (Grand Rapids: Baker, 1984), 175; and John Calvin, *The Pastoral Epistles*, trans. William Pringle (Grand Rapids: Eerdmans, 1948), 48.

[51]Paul T. Fuhrmann, "Calvin, The Expositor of Scripture," *Int* 6 (1952): 193.

characterization of Calvin's homiletical theory is the two-voice theory of preaching."[52]

Calvin believes that God had spoken in his Word and that he speaks now through his

preachers.[53] Calvin identifies preaching as the will of God for his church and a sacrament

of the saving presence of God.[54] For Calvin, preaching is communicating the very words

of God to mankind.[55]

Calvin's Application-Focused
Pastoral Preaching

   Influenced by Chrysostom. Calvin's interpretation was influenced by

Chrysostom, Augustine, Ambrose, Cyprian, and Jerome.[56] While discarding the formal

medieval sermon model and the popular style of vernacular preaching, Calvin found

examples of expository preaching in Augustine and Chrysostom.[57] Richard C. Gamble

maintains that Augustine could not be Calvin's model for exegesis and that Chrysostom

probably provides a source for Calvin's exegetical method.[58] Calvin's application-

---

[52]J. T. McNeill, "The Significance of the Word of God for Calvin," *Church History* 28 (1959): 144.

[53]John H. Gerstner, "Calvin's Two-Voice Theory of Preaching," *RTR* 13 (1959): 15.

[54]Leith, "Calvin's Doctrine of the Proclamation of the Word," 31-32; and Ronald S. Wallace, *Calvin's Doctrine of the Word and Sacrament* (Tyler, TX: Geneva Divinity School, 1982), 82.

[55]Parker, *Calvin's Preaching*, 23-24; and Wallace, *Calvin's Doctrine of the Word*, 115.

[56]Randall C. Zachman, "Expounding Scripture and Applying It to Our Use," *SJT* 56 (2001): 485.

[57]Randall C. Zachman, *John Calvin as Teacher, Pastor, and Theologian* (Grand Rapids: Baker Academic, 2006), 59; Adam, "Calvin's Preaching and Homiletic," 202-03; and Parker, *Calvin's Preaching*, 79-80.

[58]Richard C. Gamble, "Brevitas et Facilitas," *WTJ* 47 (1985): 8-9; and John R.

focused pastoral preaching especially was influenced by Chrysostom.

Application-focused pastoral preaching. Calvin's sermons illustrate a constant interweaving of exposition and application without losing sight of a pastoral and practical relevance to his hearers' life situations.[59] As John Leith comments, "Calvin's emphasis on preaching as the explication and application of Scripture gave to his sermons their particular form."[60]

For instance, on the basis of his analysis of Calvin's sermon on Deuteronomy, Plant asserts that "there are never long exegeses unrelated to pastoral need in the sermons. . . . [H]e is quick to move to the relevance of the text to his congregations."[61]

His sermons on Job, according to Schreiner, are an excellent example of his application-aimed expository preaching.[62] Upon thorough analysis of Calvin's sermon on Ephesians, Randall C. Zachman asserts that "the much greater length of the sermons is directly related to the need to apply scripture to all aspects of the congregation's life."[63]

As Leith puts it, "Preaching is not only the *explication* of Scripture; it is also the *application* of Scripture. . . . They move directly from Scripture to the concrete, actual

---

Walchenbach, *John Calvin as Biblical Interpreter* (Ph.D. diss., University of Pittsburgh, 1974).

[59]J. Mark Beach, "The Real Presence of Christ in the Preaching of the Gospel," *MJT* 10 (1999): 117; Gerstner, "Calvin's Two-Voice Theory of Preaching," 20; and Fuhrmann, "Calvin, The Expositor of Scripture," 191.

[60]Leith, "Calvin's Doctrine of the Proclamation of the Word," 34.

[61]Michael Plant, "Calvin's Preaching on Deuteronomy," *Evangel* 12 (1994): 40-50.

[62]Susan Schreiner, "Calvin as an Interpreter of Job," in *Calvin and the Bible*, ed. Donald McKim (Cambridge: CUP, 2006), 57-59; and idem, "Through a Mirror Dimly," *CTJ* 21 (1986): 175-93.

[63]Zachman, "Expounding Scripture and Applying It to Our Use," 490.

situation in Geneva. Calvin spoke vigorously concerning issues from the dress and

cosmetic concerns of women to international issues, including war."[64] Calvin's

application, according to John H. Gerstner, "runs throughout the sermon and as we have

said often quite overbalances the expository part of the sermon."[65]

Threefold Purpose of Application

For the purpose of transforming the lives of his listeners, Calvin seeks to apply

the doctrine-based ethical principles of Scripture. In expounding 2 Timothy 3:16, Calvin

identifies this kind of life-changing application as an instruction on the framing of one's

life—teaching, correcting, rebuking, and training—to achieve perfection.[66] Calvin's

sermon moves from exposition to pastoral application and includes exhortations and

rebukes.[67] According to Calvin's sermon on Ephesians, the preacher should include not

only exegetical teaching but also exhortations, rebukes, warnings, corrections and

incitements.[68] The objective of Calvin's preaching is to transform his audience by

applying theological principles to a variety of his relevance categories.[69]

Calvin's threefold applicational purpose is the use, profit, and practice of his

---

[64]Leith, "Calvin's Doctrine of the Proclamation of the Word," 34.

[65]Gerstner, "Calvin's Two-Voice Theory of Preaching," 21.

[66]John Calvin, *1, 2 Timothy, Titus*, ed. Alister McGrath and J. I. Packer (Wheaton, IL: Crossway, 1998), 155-56.

[67]Parker, *Calvin's Preaching*, 114-29.

[68]John Calvin, *Sermon on the Epistle to the Ephesians* (Edinburgh: Banner of Truth Trust, 1998), 618.

[69]Zachman, "Expounding Scripture and Applying It to Our Use," 481-82.

audience:[70] Based on his exposition of Paul's intention (Eph 4:26-28), Calvin makes the following application, "Now we see St. Paul's meaning. And therefore let us put this teaching into practice. . . . that we may be angry with ourselves."[71] In this sense, Calvin's application to the listener's use and profit is directly related to putting the author-intended meaning into practice.[72]

Calvin's method of exposition lies in pedagogy and persuasion to edify the congregation.[73] In order to rightly apply the author-intended meaning of Scripture to the use, profit, and practice of his audience, Calvin believes that the preacher should not simply instruct them but bring Scripture to bear on every facet of their lives.[74] In short, Calvin's pastoral expository preaching emphasizes an action-aimed application paradigm.[75]

**Calvin's Four Bridges
Application Paradigm**

As discussed in chapter 2, Paul's application paradigm is composed of four bridges. In the same way, Calvin's preaching uses four bridges as an application

---

[70]Calvin, *Sermon on the Epistle to the Ephesians*, 19, 82, 188-89. He states, "Now we must apply this well to our own profit" (ibid., 189).

[71]Ibid., 449.

[72]Randall C. Zachman, "Gathering Meaning from the Context," *JR* 82 (2002): 5-25.

[73]Thomas J. Davis, "Preaching and Presence," ed. David Foxgrover (Grand Rapids: Calvin Studies Society, 2000), 88-90.

[74]Zachman, "Expounding Scripture and Apply It to Our Use," 496.

[75]Gerstner, "Calvin's Two-Voice Theory of Preaching," 19.

paradigm. Calvin, like Chrysostom, successfully uses Paul's application paradigm.[76]

Dawn DeVries claims that Calvin "moves constantly from text to meaning, from words to

doctrine, and from doctrine to the contemporary problems of being a Christian in

Sixteenth century Geneva."[77]

Calvin's exegetical bridge. Parker underlines that Calvin's sermons always

move from an exegetical bridge to a doctrinal bridge for life-changing applications.[78]

Calvin's exegesis is based on the historical-grammatical method.[79] For discerning author-

intended meaning and application, Calvin intends to gather meaning from linguistic and

historical contexts, liberal sciences, and the nature of God.[80] For Calvin, the preacher's

primary task lies in explaining and applying the mind of the author. In order to reveal the

intention of the author, Calvin builds his exegetical bridge in light of the linguistic, the

historical, and theological contexts.[81]

For Calvin, the aim of the exegetical bridge is to thoroughly show the intention

of the author. For establishing accurately the author-intended application, he bridges the

---

[76]N. George Awad, "The Influence of John Chrysostom's Hermeneutics on John Calvin's Exegetical Approach," *SJT* 63 (2010): 414-36.

[77]Dawn DeVries, *Jesus Christ in the Preaching of Calvin and Schleiermacher* (Louisville: Westminster John Knox, 1996), 41.

[78]Parker, *Calvin's Preaching*, 114-29.

[79]David L Puckett, *John Calvin's Exegesis of the Old Testament* (Louisville: Westminster John Knox, 1995), 56-72.

[80]Zachman, *John Calvin as Teacher, Pastor, and Theologian*, 111-30.

[81]Zachman, "Gathering Meaning from the Context," 6-26; Richard C. Gamble, "Exposition and Method in Calvin," *WTJ* 49 (1987): 153-65; and T. H. L. Parker, *Calvin's New Testament Commentaries* (Louisville: Westminster John Knox, 1993), 85-108.

gap between the biblical world and his audience by investigating the historical, geographical, and institutional circumstances surrounding the text.[82] Calvin exhorts the Genevans to be aware of Paul's intention behind every word.[83]

Calvin's doctrinal bridge. In Calvin's preaching, the doctrine of Scripture is used to encourage and exhort his congregation to godly practice.[84] In this regard, Calvin's sermons are "evidence of an enacted or embodied doctrine: the kerygmatic real presence."[85] One can regard Calvin's preaching as "a doctrine of a kerygmatic real presence" because his doctrinal bridge is both didactic and effective.[86]

According to Leith, "Calvin's preaching cannot be interpreted simply in terms of the explication and application of a biblical text. The explication and application alike took place within a comprehensive framework of an explicit theology."[87] The main thrust of Calvin's preaching of encouragement was rooted in his doctrine that specifically came from his theology proper.[88] A remarkable characterization of Calvin's sermons lies in his doctrine-grounded life-transforming application.[89] Based on his doctrine-based

---

[82]Hans-Joachim Kraus, "Calvin's Exegetical Principles," *Int* 31 (1997): 13-14.

[83]Zachman, "Expounding Scripture and Apply It to Our Use," 501-02.

[84]John Calvin, *The Mystery of Godliness and Other Sermons* (Morgan, PA: Soli Deo Gloria, 1999), 120.

[85]Peter Ward, "Coming to Sermon," *SJT* 58 (2005): 320.

[86]Hughes Oliphant Old, *The Reading and Preaching of the Scriptures* (Grand Rapids: Eerdmans, 2002), 4:133; and Davis, "Preaching and Presence," 84–106.

[87]Leith, "Calvin's Doctrine of the Proclamation of the Word," 35-37.

[88]Ian M. Tait, "Calvin's Ministry of Encouragement," *Presbyterion* 11 (1985): 63-67.

[89]Ward, "Coming to Sermon," 319-32.

application paradigm, Calvin aims at the edification of the whole congregation.[90] In this sense, Calvin was concerned, above all else, "to apply the doctrine of Paul to the use, edification, and instruction of the congregation, so that they might profit from the doctrine by putting it in practice in their lives."[91] Daniel Doriani stresses that "Calvin's doctrine of the Christian life also unites doctrine and life for his instruction dwells more on the doctrines that inculcate righteousness than on the content of behavior."[92]

Calvin's doctrinal bridge weds doctrine and relevance by considering the Christian's whole salvation in Christ. Calvin employed a distinct application theory for the specific situation in Geneva. He used homiletical methods related to the demands of contextualization in the congregation's context.[93] Calvin's engagement with a variety of doctrines helped him to find principles of ethical application for transforming the lives of listeners.[94]

Covenant-rooted application. Covenant theology is at the heart of Calvin's doctrine-based application.[95] Based on his analysis of Calvin's sermon on Micah, Pierce underlines that the necessity for appropriate application rooted in Calvin's covenantal

---

[90]Zachman, "Gathering Meaning from the Context," 6; and Parker, *Calvin's Preaching*, 114.

[91]Zachman, "Expounding Scripture and Applying It to Our Use," 481.

[92]Doriani, "Doctrinal Preaching in Historical Perspective," *TJ* 23 (2002): 50.

[93]Leith, "Calvin's Doctrine of the Proclamation of the Word," 34-41; and John Piper, "The Man and His Preaching," *SBJT* 3 (1999): 4-15.

[94]Adam, "Calvin's Preaching and Homiletic," 209.

[95]Everett H. Emerson, "Calvin and Covenant Theology," *CH* 25 (1956): 136-44.

theology.[96] In addition, Calvin's sermons on Ephesians disclose a variety of his doctrine-based application paradigms.

Theology-based application. In his sermon on Ephesians 1:1-3, Calvin encourages the people of Geneva with a theology-based application.[97] Based on God's character, Calvin applies theology proper to the lives of his congregation. He states, "So much the more therefore does it behooves us to put this doctrine into practice, and to exercise ourselves in it night and day that we may taste it thoroughly."[98]

Christology-based family application. For Calvin, Christ's humanity and Christ's presence is at the heart of preaching.[99] Following Paul's Christology-based application, Calvin, in his sermon on Ephesians 4, exhorts husbands to love their wives on the basis of Christ's character (Christology).[100] Calvin's Christology governs his exegetical bridge, homiletical bridge, and his application.[101]

Soteriology-based application. First, in Calvin's sermon on Ephesians, he exhorts his audience to experience God's grace through Christ's love.[102] Second, in his sermon on 2 Timothy 1:8-9, Calvin demonstrates a doctrine-based application paradigm

---

[96]Timothy M. Pierce, "Micah as a Case Study for Preaching," *SWJT* 46 (2003): 77-94.

[97]Calvin, *Sermon on the Epistle to the Ephesians*, 8.

[98]Ibid., 308.

[99]Davis, "Preaching and Presence," 100-02.

[100]Calvin, *Sermon on the Epistle to the Ephesians*, 597.

[101]Ward, "Coming to Sermon," 321-22.

[102]Calvin, *Sermon on the Epistle to the Ephesians*, 295.

by developing his predestination-based application.[103] Third, Calvin's doctrine of justification is interwoven with the ethical application of living the Christian life.[104] Fourth, based on union with Christ (soteriology), Calvin urges, the believers to "utterly give over the fond opinion of [their] own merits."[105] Zachman highlights that union of the body with Christ is the primary focus in the legacy of Calvin's preaching.[106]

Hamartiology-based application. In his sermon on Ephesians 2:1-5, Calvin sets forth a hamartiology-based application.[107] Based on the doctrine of total depravity, Calvin exhorts his audience to come to God: "In coming to our Lord Jesus Christ must not imagine that there is any worthiness in us why we should partakers of his benefits."[108]

Pneumatology-based application. According to Calvin's sermon on Ephesians 3:1-6, he develops a pastoral application based on pneumatology: "For just as God speaks to us and makes his doctrine ring in our ears, so also he works inwardly in us by his Holy Spirit. Wherefore let us submit ourselves to him, and be ready to receive whatever is taught us truly in his name."[109] Furthermore, in his sermon on Ephesians

---

[103]Gerstner, "Calvin's Two-Voice Theory of Preaching," 19.

[104]R. Ward Holder, "Calvin as Commentator of the Pauline Epistles," in *Calvin and the Bible*, ed. Donald K. McKim (New York: Cambridge University, 2006), 253.

[105]John Calvin, *Sermon on Galatians* (Audubon, NJ: Old Paths, 1995), 302.

[106]Randall C. Zachman, "A Response to Preaching and Presence," in *The Legacy of John Calvin*, ed. David Foxgrover (Grand Rapids: Calvin Studies Society, 2000), 109.

[107]Calvin, *Sermons on the Epistle to the Ephesians*, 129-31, 612.

[108]Ibid., 46.

[109]Ibid., 237.

5:18-21, Calvin shows a pneumatology-rooted application paradigm.[110]

Calvin's homiletical bridge. Related to the exegetical and doctrinal bridge, Calvin's application paradigm necessitates a homiletical bridge. Calvin's sermons on Ephesians illustrate a doctrine-based ethical application.[111] For rebuking some of the French refugees, Calvin made an ethical application to exhort them to repent of their licentious life styles.[112]

Relevance category in Calvin's homiletical bridge. Concerning applying the truth, Steven J. Lawson states that Calvin's application-focused preaching is distinctively marked by pastoral exhortation, personal examination, loving rebuke, and polemic confrontation.[113] The following examples signify Calvin's relevance categories in his application-focused preaching.

First, Calvin's relevance category is a personal or imaginative application. Calvin frequently challenged his congregation to personal examination. In his sermons on Galatians, he proclaims, "The way to apply this text of Paul's to our instruction is as follows: inasmuch as we are unaware of the sins that lurk within us, it is necessary for God to come and examine our lives."[114] In order to apply the author's intention to the

---

[110]Ibid., 550-51.

[111]Ibid., 440.

[112]Steven J. Lawson, *The Expository Genius of John Calvin* (Lake Mary, FL: Reformation Trust, 2007), 110-11.

[113]Ibid., 106-15.

[114]John Calvin, *John Calvin's Sermons on Galatians*, trans. Kathy Childress (Carlisle, PA: Banner of Truth, 1997), 264-65.

use, profit, and practice of his congregation, Calvin utilizes "the imagined interior monologue. . . . to show the way we think when we forget what God teaches us in his school, and then to show what difference it makes to keep the doctrine of God in our inmost thoughts."[115]

Calvin's second relevance category is a family (parenting) application. In his sermon on Deuteronomy, Calvin demonstrates a covenant-rooted family or parenting application.[116] Third, Calvin's relevance category is a church or communal application. Paul's applicational preaching is related to Christ's presence in the church.[117] Calvin's soteriology-based (union with Christ) application is linked with the corporate life of the church.[118] Calvin's sermon application is not only personal but also communal, emphasizing the church as the body of believers.[119]

Fourth, Calvin's relevance category is his religious application. Calvin's application-aimed preaching is marked by his pastoral impulse.[120] In his exposition of Galatians 1:1-2, Calvin made a religious application by confronting the false teaching of the pope.[121] In his sermon on Ephesians, Calvin demonstrates an ecclesiology-based

---

[115]Zachman, "Expounding Scripture and Applying It to Our Use," 506; and Calvin, *Sermon on the Epistle to the Ephesians*, 267-68.

[116]Plant, "Calvin's Preaching on Deuteronomy," 47.

[117]John Calvin, *Calvin's Sermon on the Mystery of Godliness* (Grand Rapids: Eerdmans, 1950), 119.

[118]Calvin, *Sermon on Galatians*, 131; and idem, *Sermon on the Mystery of Godliness*, 189.

[119]Davis, "Preaching and Presence," 103-04.

[120]Parker, *Calvin's Preaching*, 8-16.

[121]Calvin, *Sermon on Galatians*, 9.

116

religious application to refute the doctrine of the Roman church.[122]

Calvin's fifth relevance category is one of pastoral application. Calvin's sermon applications are an extension of his pastoral activity.[123] For instance, Calvin's sermon on Micah 2:4-5 demonstrates a pastoral application with concrete and strong exhortation.[124]

Sixth, Calvin's relevance category is a socio-cultural, socio-economical and socio-political application.[125] Calvin's doctrine-based application is related to a comprehensive vision of Christian practice and society in a secular culture.[126] In his sermon on Deuteronomy 24, Calvin exhorts the audience to care for strangers, widows, and the fatherless.[127]

Engaging with his audience. Calvin is a good example of one who considers the significance of his congregation. This emphasis on the significance of his congregation is seen throughout his homiletical bridge.[128] R. Ward Holder claims,

---

[122]Calvin, *Sermon on the Epistle to the Ephesians*, 656-57.

[123]Ian M. Iats, "Calvin's Ministry of Encouragement," *Presbyterion* 11 (1985): 54.

[124]John Calvin, *Sermons on the Book of Micah*, trans. and ed. Benjamin Wirt Farley (Phillipsburg, NJ: P&R, 2003), 84-85.

[125]Nicholas Wolterstorff, "The Wounds of God," in *Calvin's Thought on Economic and Social Issues and the Relationship of Church and State*, ed. Richard C. Gamble (New York: Garland Pub., 1992), 134-41; L. F. Schulze, "Calvin on Interest and Property," in *Calvin's Thought*, 185-97; and Brandt B. Boeke, "Calvin's Doctrine of Civil Government," in *Calvin's Thought*, 19-42.

[126]Leith, "Calvin's Doctrine of the Proclamation of the Word," 40-41.

[127]John Calvin, *Sermon on Deuteronomy* (Edinburgh: Banner of Truth Trust, 1987), 610.

[128]R. Ward Holder, "The Church as Discerning Community in Calvin's Hermeneutic,"

Calvin's ideal of preaching in community makes strong and explicit allowance for an active participation on the part of the congregation. . . . The strength of this approach is the productive tension between the preacher's task of producing edifying interpretations of the Scripture, and the congregation's task of receiving those through careful scrutiny of the doctrinal content.[129]

In order to adapt to the needs of the congregation and be effective in his application, Calvin engages humanity in his pastoral preaching.[130] Indeed, application-focused preaching ought to be aimed at and shaped to the audience.[131] Calvin's exposition focused on Paul's application paradigm for changing the Ephesians so that he may apply the author's intention to his audience, the Genevans.[132]

Emphasis on the role of the Holy Spirit. Calvin's doctrine of the real presence of Christ in the preaching of the gospel finds its fullest explanation in the activity of the Holy Spirit who serves as the internal minister of the Word.[133] Preaching from 1 Thessalonians 5:19-20, Calvin believes that a life-changing application functions as prophecy. Calvin states, "Let Paul's example instructs us to connect the Spirit with the voice of men, which is nothing else but His instrument."[134] For Calvin, "prophesying [preaching] does not consist of a simple and bare interpretation of Scripture, but includes

---

CTJ 36 (2001): 271.

[129]Ibid., 288.

[130]Adam, "Calvin's Preaching and Homiletic," 209.

[131]Beach, "The Real Presence of Christ," 77.

[132]Zachman, "Expounding Scripture and Applying It to Our Use," 497.

[133]Beach, "The Real Presence of Christ," 104-05.

[134]John Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, trans. Ross MacKenzie (Grand Rapids: Eerdmans, 1995), 377.

also knowledge for applying it to present use—which is obtained only by revelation, and the special inspiration of God."[135] Thus, the Holy Spirit must govern the appropriate application paradigm for transforming the audience's lives for the glory of God. In conclusion, following Paul and Chrysostom, Calvin shows a dynamic model of a four bridge-building application paradigm on the basis of his hermeneutical principles, threefold purpose of relevance, doctrine-based pastoral application.

Jonathan Edwards's Application Paradigm

While regarding traditional expository preaching as precept-driven style disconnected from an audience-sensitive application, Robert S. Reid subtly criticizes this kind of style, labeling it "the teaching voice."[136] In a similar way, Michael Fabarez argues that Edwards tend to fail to preach to real life concerns and "to weave the relevance of the text throughout the fabric of [his] sermons."[137] In this regard, the crux of the critiques on Edwards's precept-driven style of preaching is based on the assumption that his sermons function as a cause of spending too much attention on the explanation of doctrine and too little on application.

In response to these critics, I analyze Edwards's illustrative sermons in light of an application paradigm because their prejudice of his preaching results from a lack of a well-balanced perspective of relevance paradigms. Thus, expositors must rightly

---

[135]John Calvin, *The First Epistle of Paul the Apostle to the Corinthians*, trans. Ross MacKenzie (Grand Rapids: Eerdmans, 1995), 288.

[136]Robert S. Reid, *The Four Voices of Preaching* (Grand Rapids: Brazos, 2006), 44-59.

[137]Michael Fabarez, *Preaching that Changes Lives* (Nashville: Thomas Nelson, 2002), 57-58. Like Reid, Fabarez also criticizes Broadus's expository style.

reevaluate their sermons from the standpoint of a life-transforming four-bridge paradigm. This section, therefore, proceed on the assumption that Edwards's sermon application has some strong points.

Rediscovering Edwards's View of Application

Edwards's pastoral preaching has not been fully analyzed because he has predominantly been considered "more as a theologian than as a preacher." [138] He, however, must be considered a preacher first and a theologian second. Furthermore, Edwards's application in preaching "has been largely ignored."[139]

Paradoxically, Edwards was "an idealist, yet his sermons were painfully practical."[140] Edwards contends that "God has ordained that his Word be opened, applied and set home upon men in preaching" and that God desires "a particular and lively application of his Word."[141] Given these characteristics, expositors need to rediscover Edwards's application in relation with a four-bridge paradigm.

Puritan Influence

What then shaped Edwards's application-oriented preaching? D. Martyn Lloyd-Jones believes that puritanism can be detected in the ministry of Jonathan

---

[138]Clyde E. Fant, Jr. and William M. Pinson, *Twenty Centuries of Great Preaching* (Waco, TX: Word, 1971), 3:45.

[139]Jim Ehrhard, "A Critical Analysis of the Tradition of Jonathan Edwards as a Manuscript Preacher," *WTJ* 60 (1998): 71.

[140]W. Glyn Evans, "Jonathan Edwards," *BSac* 124 (1967): 51-65.

[141]Jonathan Edwards, *The Works of Jonathan Edwards*, ed. Edward Hickman, (Edinburgh: Banner of Truth Trust, 1974), 1:242.

Edwards.[142] William T. Flynt points out that "eighteenth century New England preaching was influenced by English preaching."[143] Thomas Lea asserts that "the Puritans excelled in the area of application. They sought to make the Bible practical for themselves and their people."[144] In fact, the Puritan sermon was "a rhetorical or persuasive art. Its final purpose was to move a listener to right spiritual and moral behavior."[145] J. I. Packer explains

> One of the most attractive features of Puritan preaching was its emphasis on *practical application* of doctrine to life. The third part of the sermon explored the "uses" of the doctrine that had been explained and documented from the Bible. The practical bent of Puritanism led preachers to realize that doctrine is lifeless unless a person can "build bridges" from biblical truth to everyday living. [emphasis mine][146]

The concept of the Puritan's application is rooted in their hermeneutical bridge-building between the Word and the audience. This bridge-building was not only to overcome an abstract-inclined application but also to formalize a concrete-oriented application. Packer identifies Puritan preaching as "piercing in its applications." He continues, "Over and above applicatory generalizations, the preachers trained their homiletical search lights on specific states of spiritual need, and spoke to these in a precise and detailed way."[147]

---

[142]D. Martyn Lloyd-Jones, *The Puritans* (Edinburgh: Banner of Truth, 1987), 351.

[143]William T. Flynt, "Jonathan Edwards and His Preaching" (Ph.D. diss., The Southern Baptist Theological Seminary, 1999), 112; and W. Fraser Mitchell, *English Pulpit Oratory* (London: Society for Promoting Christian Knowledge, 1932).

[144]Thomas Lea, "The Hermeneutics of the Puritans," *JETS* 39 (1996): 273.

[145]Leland Ryken, *Worldly Saints the Puritan As They Really Were* (Grand Rapids: Zondervan, 1986), 101.

[146]Ibid.

[147]J. I. Packer, *A Quest for Godliness* (Wheaton, IL: Crossway, 1990), 286-87.

William Perkins's influence. William Perkins (1558–1602) was a preacher and Cambridge theologian who was one of the foremost leaders of the Puritan movement in the Church of England. The influence of Perkins on Edwards's application is significant. The homiletical perspectives of Perkins molded Edwards's view of application. Ralph G. Turnbull asserts that "during the Puritan era the preacher and Edwards in particular, was influenced largely by William Perkins who gave the classic exposition in *The Art of Prophesying*."[148]

What then is the crux of Perkins's idea of application? First, he seeks an audience-focused application by distinguishing between the different spiritual statuses of the members of his audience. Perkins divides "the ways of application" into seven categories.[149] Each category depends on the conditions of the listeners.[150]

Second, Perkins seeks a doctrine-based specific application paradigm. He defines application as "the skill by which the doctrine which has been properly drawn from Scripture is handled in ways which are appropriate to the circumstance of the place and time and to the people in the congregation."[151]

Third, Perkins's application scheme using 2 Timothy 3:16 is a pivotal point.

---

[148]Ralph G. Turnbull, "Jonathan Edwards the Bible Interpreter," *Int* 6 (1952): 430.

[149]William Perkins, *The Art of Prophesying* (Carlisle, PA: Banner of Truth, 2002), 56-62. Perkins's categories of the audiences are the following: (1) "Those who are unbelievers and are both ignorant and unreachable," (2) "Those who are teachable, but ignorant," (3) "There are those who have knowledge, but have never been humbled," (4) "Those who have already been humbled," (5) "Those who already believe," (6) "Those who have fallen back," and (7) "Churches with both believers and unbelievers."

[150]Ryken, *Worldly Saints the Puritan*, 102.

[151]Perkins, *The Art of Prophesying*, 54.

According to Perkins, there are two kinds of application. Mental application is "concerned with the mind and involves either doctrine or reproof (2 Tim 3:16-17)" and practical application "has to do with life-style and behavior and involves instruction and correction."[152] Practical application signifies that preachers respect the life and behavior connected with instruction and correction.

Fourth, Perkins's pastoral application influenced Edwards as well. Perkins explains that "these different kinds of application can be employed with respect to every sentence of the Scripture." He also notes that "we should not try to expound every doctrine on every occasion; but only those which can be applied appropriately to the present experiences and condition of the church." [153] In fact, Perkins uses an application-focused and audience-sensitive pastoral preaching paradigm.[154]

Appealing to the conscience. The Puritan's use of application was often to "appeal to the hearer's conscience."[155] William Ames thus notes, "They sin. . . . who stick to the naked finding and explanation of the truth, neglecting the use and practice in which religion and blessedness consist. Such preachers edify the conscience little or not at all."[156] In fact, Puritans regarded the conscience as a key to life-changing application.

---

[152]Ibid., 64-65.

[153]Ibid., 65-68

[154]William Perkins, *The Works of William Perkins*, ed. Ian Breward (Appleford, England: Courtenay, 1970), 283-96.

[155]Ryken, *Worldly Saints the Puritan*, 101.

[156]William Ames, *The Marrow of Theology* (Boston: Pilgrim, 1968), 192; and idem, *Conscience with the Power and Cases Thereof* (Norwood, NJ: Walter J. Johnson, 1975).

Leland Ryken asserts that "the aim of the application was to stir the individual Christian to a change of behavior wherever it was needed by awakening the conscience."[157] Packer also emphasizes that "application should constantly search the consciences of the hearers."[158] Undoubtedly, Edwards's application was shaped by the Puritans' conscience-focused application.

The necessity of personal application. Puritan sermons had a tendency to focus on personal application. Ryken points out that "the need for personal application was one of many reasons the Puritans gave for rejecting the prescribed homilies of the Anglican liturgy. The homilies failed to meet the conditions of a local situation."[159] Packer underlines this idea by stating, "Application should constantly focus on the unchanging realities of each person's relationship with God."[160] Given influence of the Puritans' on Edwards, a preacher needs to examine Edwards's crucial ingredients in application in this light.

Characteristics of Edwards's
Application Paradigm

Beyond the Puritan's plain style. David L. Larsen identifies Edwards's preaching as using "the typically Puritan style, simple and direct."[161] Perry Miller

---

[157]Ryken, *Worldly Saints the Puritan*, 101.

[158]Richard A. Bodey, *Inside the Sermon* (Grand Rapids: Baker, 1990), 189.

[159]Ryken, *Worldly Saints the Puritan*, 102.

[160]Bodey, *Inside the Sermon*, 188.

[161]David L. Larsen, *The Company of the Preachers* (Grand Rapids: Kregel, 1998), 1:376.

comments, "Edwards took each verse from the Bible for an object in experience, drew from it the baldest, most obvious doctrine, reasoned it out, and applied it in the standard Puritan form."[162] In the vein of the Puritan's plain style, Edwards anticipates the consequences by using the fittest and best means that "concerns not only justification but sanctification as well."[163] Edwards's application, thus, is theologically rooted in sanctification. While following the application heritage rooted in the Puritans' sermons, Edwards develops an application paradigm beyond its plain style.

Hermeneutic dynamics for application. Samuel Logan points out that preaching "during the early years of the Puritan establishment was characterized by clarity, logical divisions and proofs, and thorough explanation of the text, followed by a full list of uses or *applications* of the doctrine taught in the text."[164] While leaning on dynamic reformed hermeneutics that determined the homiletics such as Calvin's *Institutes* and Ames's *Marrow of Sacred Theology*, Edwards reacted "against the prevailing rationalistic, over-intellectualized faith which it tended to engender."[165]

Another point to consider is the Spirit-centered hermeneutic dynamics "for both the analytic and the existential elements of true Christian knowledge." Edwards's application in his renovated homiletic stresses the decisive function of the Holy Spirit

---

[162]Perry Miller, *Jonathan Edwards* (New York: William Sloane Associates, 1949), 48; R. Bruce Bickel, *Light and Heat* (Morgan, PA: Soli Deo Gloria, 1999), 24-26; Reid, *The Four Voices of Preaching*, 47-48; and Ronald F. Reid, "Disputes over Preaching Method," *JCR* 18 (1995): 6.

[163]David Owen Filson, "Fit Preaching," *Presbyterion* 31 (2005): 90, 99.

[164]Samuel T. Logan, "The Hermeneutics of Jonathan Edwards," *WTJ* 43 (1980): 85.

[165]Ibid., 91-96.

who "could apply those words to human lives in such a way that those lives received a new way of seeing."[166] Edwards's concept of revival transformed the reason-based Puritan homiletic style into an experience-focused, effect-oriented, and immediacy-centered style of preaching with Sprit-filled application.[167]

Balanced emphases on application. Interestingly, Turnbull demonstrates degrees of emphases on application in Edwards's sermons.[168] Flynt underlines that Edwards commonly spent "thirteen hours every day in his study and though having a delicate constitution was able to give himself to capable and close application."[169] According to John Piper, Edwards "pled with his people to respond to the Word of God and be saved."[170] Without question, almost every sermon Edwards preached has a long section called "application (instruction, exhortation, improvement, and reproof)" where Edwards draws out in the implications of his doctrine and presses for a response.

**Analysis of Edwards's Applicatory Traits
in His Sermons**

"Sinners in the Hands of an Angry God." This sermon is one of the most

---

[166]Ibid., 93.

[167]Edward M. Collins, Jr., "The Rhetoric of Sensation Challenges the Rhetoric of the Intellect," in *Preaching in American History*, ed. DeWitte T. Holland (Nashville: Abingdon, 1969), 115.

[168]Ralph G. Turnbull, *Jonathan Edwards the Preacher* (Grand Rapids: Baker, 1958), 168.

[169]Flynt, "Jonathan Edwards and His Preaching," 122.

[170]John Piper, *The Supremacy of God in Preaching* (Grand Rapids: Baker, 2004), 96.

126

famous sermons preached in America.[171] Preachers need to consider about Edwards's applicatory traits by analyzing the sermon.[172] First, Edwards underlines his application by devoting sufficient time applying author-intended meaning to his listeners with "the brevity of his exposition" and "the defense of the doctrine" such as theology proper and hamartiology.[173] Second, Edwards's application generally focuses on two groups in his congregation. His audience-focused implications of the sermons are directed to "the righteous or godly hearers as well as the implications for the unrighteous or the wicked."[174] This evangelistic sermon has only one application: "The use may be of awakening to unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ."[175] However, when focusing on the real need of his listeners,[176] Edwards leads his audience to respond to God's challenge[177] and thus shun God's wrath with an echo of deliberate stress on "the provision God has made for mercy and a reminder of the blessings that are available."[178]

Third, the striking feature in Edwards's application is his use of "a graphic

---

[171]Glenn R. Kreider, "Sinners in the Hands of a Gracious God," *BSac* 163 (2006): 259.

[172]Stephen J. Nichols, *Jonathan Edwards* (Phillipsburg, NJ: P&R Publishing, 2001), 195.

[173]Kreider, "Sinners in the Hands of a Gracious God," 266.

[174]Ibid., 267.

[175]Edwards, *The Sermons of Jonathan Edwards*, 95.

[176]Nichols, *Jonathan Edwards*, 199-204.

[177]Ted Rivera, "Jonathan Edwards Hermeneutic,'" *JETS* 49 (2006): 277-78.

[178]Kreider, "Sinners in the Hands of a Gracious God," 273; and Edwards, *The Sermons of Jonathan Edwards*, 102-03.

description of the state of all those who are not in Christ."[179] Edwards's application is

theology proper-based application.[180] More specifically, Edwards juxtaposes "two

metaphors, a bottomless pit and a fiery furnace"[181] with an emphasis on God's role to

sustain life.[182]

      Sermons on 1 Corinthians. Edwards's expository sermons on 1 Corinthians

13 are another good resource to analyze the features of his application.[183] Typically, after

preaching his exposition and doctrine sections, he utilizes threefold applicational

category, "one for self-examination, one for instruction, and one for exhortation."[184]

First, Edwards leads his audience to ask themselves about the spirit of love within them.

The second category of Edwards's application is instruction. This category can be seen

when he mentions that love is indispensable to real faith. The last component of

application, exhortation, motivates the listener to seek love demonstrated by faithful

obedience.[185] According to Hughes Oliphant Old, "In the application of this sermon

Edwards takes up conversion, the subject which so fascinates him."[186] For the purpose of

---

[179]Edwards, *The Sermons of Jonathan Edwards*, 95-96.

[180]Kreider, "Sinners in the Hands of a Gracious God," 268.

[181]Edwards, *The Sermons of Jonathan Edwards*, 98.

[182]Kreider, "Sinners in the Hands of a Gracious God," 271.

[183]Jonathan Edwards, *Charity and Its Fruits* (Edinburgh: Banner of Truth, 1969).

[184]Edwards, *Charity and Its Fruits*, 1-37; and Old, *The Reading and Preaching of the Scriptures*, 259.

[185]Edwards, *Charity and Its Fruits*, 221–50.

[186]Old, *The Reading and Preaching of the Scriptures*, 267.

transforming the audience's lives, Edwards's application seeks a balance between Christ-centered exposition and audience-focused application.[187]

Edwards's Bridge Paradigm

        Exegetical/doctrinal bridge: Text-based and doctrine-rooted application.
Harold Simonson contends that Edwards was greatly influenced by Augustine, Calvin, and the Scriptures.[188] Rather than utilizing reason "like others in the Enlightenment tradition,"[189] Edwards relies on Scripture and the reformed tradition (doctrine).

        In his sermons, doctrine is interwoven with application. Nevertheless, Edwards's doctrinal or Scripture-based application is different from a general puritan application. Ted Rivera states, "There is a general movement toward application near the middle of the sermon, and specific points of application are highly instructive with regard to not only the way in which Edwards understands Scripture, but how he pressed for others to understand them."[190]

        For Edwards, life-changing application is thoroughly rooted in the author-intended meaning of God's Word.[191] The Scripture-based relevance category is explicitly

---

    [187]Edwards, *Charity and Its Fruits*, 38-72; and Old, *The Reading and Preaching of the Scriptures*, 274.

    [188]Larsen, *The Company of the Preachers*, 376; and Harold Simonson, *Jonathan Edwards* (Grand Rapids: Eerdmans, 1974).

    [189]Richard A. Bailey, "Driven by Passion," in *The Legacy of Jonathan Edwards*, ed. Sean Michael Lucan, D. G. Hart, and Stephen J. Nichols (Grand Rapids: Baker Academic, 2003), 65-67.

    [190]Rivera, "Jonathan Edwards Hermeneutic," 278; and Jay E. Adams, *Sermon Analysis* (Denver: Accent, 1986).

    [191]Jonathan Edwards, "Christian Knowledge or the Importance and Advantage of a Thorough Knowledge of Divine Truth," in vol. 2 of *Works*, ed. Edward Hickman (Edinburgh:

revealed in his sermons.[192] For instance, his several ordination sermons demonstrate that Edwards exhorts new preachers by emphasizing a Word-based application.[193] Conrad Cherry contends that Edwards's sermons have a tendency to consider the part of application related to exegesis and doctrine.[194] In addition, Edwards's doctrinal bridge emphasizes an eschatology-based[195] and theology-rooted[196] application.

Homiletical bridge: Practical application in a pastoral context. Of Edwards's applicatory traits, preachers should consider his practical application. For instance, Edwards's sermon on church discipline identifies the goal of excommunication,[197] and confirms the "relations between church members and the excommunicated"[198] with a practical application.

Edwards's practical application is also expressed by focusing is on prayer. In another sermon, his pastoral application is demonstrated by warning his listeners of the

---

Banner of Truth, 1974), 159-63.

[192]Edwards, "The Unreasonableness of Indetermination in Religion," Works, 19:117-19; and Edwards, "The State of Public Affairs," Works, 17:365-67.

[193]Kenneth J. Minkema and Richard A. Bailey, "Reason, Revelation and Preaching," *SBJT* 3 (1999): 27.

[194]Conrad Cherry, "Symbols of Spiritual Truth," *Int* 39 (1985): 264.

[195]Edwards, "Warning of Future Punishment Don't Seem Real to the Wicked," *Works*, 14: 207-12; idem, "The Day of Judgment," *Works*, 14:539-41; idem, "The Torment of Hell Are Exceeding Great," *Works*, 14:319-28; and idem, "False Light and True," *Works*, 14:316.

[196]Edwards, "Warning of Future Punishment ," *Works*, 14:223-25.

[197]Edwards, "The Nature and End of Excommunication," *Works*, 2:118-21.

[198]Flynt, "Jonathan Edwards and His Preaching," 137.

unfaithful prayer life of hypocrites.[199] Edwards's practical application can be categorized

as directional,[200] motivational,[201] corrective (specific sins),[202] generational,[203] and

particular.[204] In addition, his relevance category shows a conscience-oriented

application.[205]

Social and political application. The second trait of Edwards's application in

his homiletical bridge lies in his moral application for transforming the social

community. Larsen contends that "further evidence for the Puritan penchant for

application can be seen in the widely acclaimed development of the Puritan work ethic.

This was a consequence of the preaching of the Puritan doctrines of grace and godly

living."[206]

Flynt also emphasizes Edwards's social application: "Many of his sermons

---

[199]Ibid., 71-73.

[200]Edwards, "Living Peaceably One With Another," *Works*, 14:126-29.

[201]Edwards, "Living Peaceably One With Another," *Works*, 14:129-30; idem, "False Light and True," in vol. 19 of *Works*, ed. M. X. Lesser (New Haven: Yale University Press, 1997), 132; and idem, "The Duty of Charity to the Poor," in vol. 17 of *Works*, ed. Mark Valeri (New Haven: Yale University Press, 1997), 379-89.

[202]Edwards, "Youth and the Pleasures of Piety," *Works*, 19:126-29.

[203]Ibid., 89-90.

[204]Edwards, "The Preciousness of Time," *Works*, 19:259-60.

[205]Edwards, "Youth and the Pleasures of Piety," *Works*, 19:89, 117; idem, "The Folly of Looking Back in Fleeing out of Sodom," *Works*, 14:334-35; and idem, "The Justice of God in the Damnation of Sinners," *Works*, 14:348-49.

[206]Larsen, *The Company of the Preachers*, 259.

were inspired by life as he saw it in the community."[207] As Kenneth J. Minkema puts it,

"Impending judgments is an example of but one sort of occasional sermon, which can be

grouped with sermons delivered on election, fast, and thanksgiving days."[208] Moreover,

Edwards's sermon in this period "grew from the events that surrounded him. . . .

[P]olitical issues were especially formative in Edwards's occasional sermon."[209] Thus,

Edwards's application can be characterized as community-oriented relevance category

with socio-political application.[210]

    Audience-focused application. The third characteristic of Edwards's

application in his homiletical bridge is his audience-sensitive sermons. Edwards's

audience-sensitive application should be considered in light of his being both a pastor and

a revivalist.[211] For Edwards, preaching must be focused on the content of the message

and the audience.[212] Simply put, his Word-based and audience-focused message was

well-balanced. John D. Hannah emphasizes that Edwards "did not compromise his

knowledge of God in order to keep his audience, but he sought to be aware of how his

---

[207]Flynt, "Jonathan Edwards and His Preaching," 138.

[208]Edwards, *Editor's Introduction*, *Works* 14:35.

[209]Ibid., 36-38. Also see, Collins, "The Rhetoric of Sensation Challenges the Rhetoric of the Intellect," 99-103.

[210]Edwards, "Living Peaceably One With Another," *Works* 14:132-33; idem, "A City on a Hill, *Works* 19:547-48; and idem, "The State of Public Affairs," *Works* 17:365-68.

[211]Walter V. L. Eversley, "The Pastor as Revivalist," in *Edwards in Our Time*, ed. Sang Hyun Lee and Allen C. Guelzo (Grand Rapids: Eerdmans, 1999), 113-18.

[212]John D. Hannah, "The Homiletical Skill of Jonathan Edwards," *BSac* 159 (2002): 96.

audience responded to oral communication."[213] Preaching, then, for Edwards, is "the

vehicle through which the Redeemer's work is made *applicable* to the hearer."[214] Thus,

his effective communication is based on his audience-sensitive application,[215] which

differed from his Puritan forefathers.[216]

Transformational bridge: Imaginative and decision-aimed application.

Edwards's primary purpose of application is to transform the listener's life.[217] One of the

traits in Edwards's transformational bridge is his imaginative and action-aimed

application. Edwards's application emphasizes imagination by rekindling "a warmer,

more emotional preaching."[218] Richard A. Bailey argues Edwards makes effort to

combine both light (mind) and heat (heart). [219] Flynt points out he tends to use "the

imaging function of the mind," which consisted "primarily of figures and comparison."[220]

On the basis of belief that the "imagination belongs to sensible rather than

---

[213]Ibid., 98.

[214]Ibid., 106.

[215]Edwards, "Impending Judgment Averted only by Reformation," *Works*, 14:253-55; idem, "The Unreasonableness of Indetermination in Religion," *Works*, 19:105; and idem, "The Youth and the Pleasures of Piety," *Works*, 19:88.

[216]John D. Hannah, "Jonathan Edwards and the Art of Effective Communication," *RefRev* 11 (2002): 124.

[217]Jonathan Edwards, "Impending Judgment Averted only by Reformation," in vol. 14 of *Works*, ed. Kenneth P. Minkema (New Haven: Yale University Press, 1997), 225-26. Edwards wrote, "By way of application to everyone to *reform* his own sins" (ibid., 225).

[218]Turnbull, *Jonathan Edwards the Preacher*, 16.

[219]Richard A. Bailey, "Driven by Passion," in *The Legacy of Jonathan Edwards*, ed. D. G. Hart, Sean Michael and Stephen J. Nichols (Grand Rapids: Baker, 2003), 70.

[220]Flynt, "Jonathan Edwards and His Preaching," 126-31.

speculative knowledge," he views the regenerate imagination as being "rooted in the power of the heart."[221] Unlike traditional Puritan application, Edwards believes that "decisions are made in the realm of the affections, not in the realm of the mind or reason alone."[222] Therefore, Edwards's sermon can be characterized by an imaginative and decision-aimed application.[223]

In conclusion, beyond the Puritans' relevance paradigm, Edwards's preaching shows an exemplary bridge-building model by seeking (1) a doctrine-rooted ethical relevance paradigm, (2) a dynamic and Spirit-centered hermeneutic, and (3) a hear-focused, practical, socio-political, and action-aimed application paradigm.

John A. Broadus's Application Paradigm

John A. Broadus is doubtless "the most formative figure"[224] in Baptist circles and a "towering figure who has profoundly influenced the teaching of homiletics."[225] Although, in a strict sense, one could regard Broadus's sermons as biblical or textual

---

[221]Harold P. Simonson, "Jonathan Edwards and the Imagination," *ANQ* 16 (1975): 110-17.

[222]Hannah, "The Homiletical Skill of Jonathan Edwards," 100. Hannah summarizes, "Edwards' sermons, then, were rational treatises that sought to inform the mind of truth and move the heart to action. These are the two essential, inseparable ingredients of the preacher's task" (ibid., 101).

[223]Edwards*,* "The Youth and the Pleasures of Piety," *Works* 19:117; idem, "False Light and True," *Works*, 19:142; idem, "The Justice of God in the Damnation of Sinners," *Works*, 19:350, 354; and idem, "Stupid as Stones," *Works*, 17:137.

[224]Thomas R. McKibbens, Jr., "John A. Broadus," *BHH* 40 (2005): 18-24; and Charles B. Bugg, "A Look at Baptist Preaching," *BHH* 40 (2005): 8-17.

[225]James W. Cox, "The Pulpit and Southern," *RevExp* 82 (1985): 77-88.

preaching rather than expository (passage-based),[226] one recognizes, in the broad sense,

Broadus's sermons are expository.[227] The crucial question is how one evaluates

Broadus's application in his sermons. The answer to this question needs first to be

answered by looking at his seminal work, *On the Preparation and Delivery of Sermons*,

the Lyman Beecher Lectures of 1889,[228] and his sermons.

Beyond Edwards's Application

Broadus defines the purpose of preaching as "essentially a personal encounter,

in which the preacher's will is making a claim through the truth upon the will of the

hearer."[229] In other words, the aim is to "effect change and generate action."[230] Broadus

also underscores the priority of application: "As illustration is the servant of all,

application is the master of all."[231] In this regard, Broadus criticizes the Puritan's logic-

centered analysis and the excessive use of inferences in their conclusions. By

emphasizing a specific practical application in pastoral context, he, furthermore, sharply

---

[226]Old, *The Reading and Preaching of the Scriptures*, 729.

[227]V. L. Stanfield, "Elements of Strength in the Preaching," *RevExp* 48 (1951): 387-90. One of the best examples of expository preaching is Broadus's entitled sermon "Some Laws of Spiritual Work." See John A. Broadus, "Some Laws of Spiritual Work," in vol. 4 of *Selected Works of John A. Broadus* (Cape Coral, FL: Founders, 2001), 26-44.

[228]David McCants, "The Lost Yale Lectures on Preaching, by John A. Broadus," *SSJ* 36 (1970-71): 49-60.

[229]John A. Broadus, *On the Preparation and Delivery of Sermon* (San Francisco: Harper & Row, 1979), 165.

[230]Raymond H. Bailey, "John A. Broadus," *Preaching* (1993): 60.

[231]Broadus, *On the Preparation and Delivery of Sermon*, 166.

criticizes Edwards's application style.[232]

Broadus's Perspective on Applicational Bridge

      Doctrinal bridge: Gospel-based doctrinal application. Broadus's feature of

doctrinal application can be found in his sermon "Let Us Have Peace with God."[233]

Explaining the text and doctrine of justification, he puts it into practice by repeating his

main idea four times. Broadus balances between a doctrine-based application and

audience-focused relevance.[234] His hearer-sensitive application, furthermore, is

interwoven with his gospel-based application[235] rather than a legalism-rooted application.

      Homiletical bridge: Personal and practicable application. Having

articulated the definition of application, he first contends that "such application may draw

the meaning down only to certain areas of life, leaving more *particular* application to the

individual" (emphasis mine).[236] He emphasizes, thus, not only the specific approach to

application but also the personal and practical approach, which is differentiated from the

Puritans and Edwards. Rather than taking the doctrinal or logical form of inferences,

---

    [232]Broadus points out, "Often a brief and informal application is best. Often, too, it is better not to reserve the application for the latter part of the discourse, but to apply each thought as it is presented, provided they all conspire towards a common result" (Ibid.).

    [233]John A. Broadus, *Sermons and Addresses* (Baltimore: R. H. Woodward and Company, 1890), 85-96.

    [234]Ibid., 94-96.

    [235]Broadus, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus*, 4:103, 106, 109; and idem, "The Mother of Jesus," *Selected Works of John A. Broadus*, 4:138.

    [236]Broadus, *On the Preparation and Delivery of Sermons*, 168. Broadus writes, "Application, in the strict sense, is that part, or those parts, of the discourse in which it is shown how the subject applies to the persons addressed, what practical instructions it offers them, what practical demands it makes upon them" (ibid., 167).

Broadus argues that "application is often best presented in the form of lessons. . . . These lessons must, of course, be thoroughly practical and must not be too formal or have a magisterial air."[237] In practice, Broadus seeks to apply the message both particularly and individually[238] through an audience-focused mindset.

Second, concerning the ways and means of application, Broadus explains that "another way of making application consists of suggestions as to the best means and methods of performing the duty or duties enjoined in the sermon." Practical application is "the most effective application" for Christian duties.[239]

Homiletical bridge: Pastoral application. Although known for his academic influences on homiletics, Broadus was first and foremost a pastor.[240] As William E. Brown puts it, "Broadus makes it clear that the preacher must be known, respected, and personally appealing to be an effective pulpiteer."[241] Thus, Broadus views pastoral visitation as a significant means of pastoral application. A. T. Robertson states, "He knew

---

[237]Ibid., 167.

[238]John A. Broadus, "Worship," *Selected Works of John A. Broadus*, 4:3; idem, "Some Laws of spiritual Work," *Selected Works of John A. Broadus*, 4:29, 32, 36; idem, "The Habit of Thankfulness, *Selected Works of John A. Broadus*, 4:48, 56; idem, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus*, 4:122; and idem, "The Mother of Jesus," *Selected Works of John A. Broadus*, 4:133-34.

[239]Bailey, "John A. Broadus: Man of Letters and Preacher Extraordinaire," 169. For sermon examples, see Broadus, "Worship," *Selected Works of John A. Broadus*, 4:19; idem, "Some Laws of spiritual Work," *Selected Works of John A. Broadus*, 4:28, 34; idem, "The Habit of Thankfulness," *Selected Works of John A. Broadus*, 4:48, 55; idem, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus*, 4:106, 108; and idem, "The Mother of Jesus," *Selected Works of John A. Broadus*, 4:133.

[240]William E. Brown, "Pastoral Evangelism" (Ph.D diss., Southeastern Baptist Theological Seminary, 1999), 140.

[241]Ibid.

them and loved them, and he never neglected an opportunity to get them by the hand, and speak some appropriated word to them."[242] Broadus's great preaching ministry resulted from his pastoral communication with each of his congregants.[243]

Homiletical bridge: Audience-sensitive application. Rooted in audience-sensitive application, Broadus's sermon "The Holy Scripture" assigns the doctrinal principles to a specific class of audience such as old-age or middle-age hearers.[244] This sermon also shows that Broadus's persuasion-linked application ("Ah! if I speak to anyone. . . . Might I *persuade* him to say this day.") and motive-based application ("security" or "happiness") by repeating the phrase, "Not yet, oh, not yet wise unto salvation."[245] His applicatory approach tends to focus on specific sins: vices such as "the mode of dressing the hair, [or] the use of tobacco, etc."[246] In addition, several of Broadus's sermons demonstrate his audience-sensitive application.[247]

Homiletical bridge: Social and political application. When it comes to a

---

[242]A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 134.

[243]Brown, "Pastoral Evangelism," 144.

[244]Broadus, *Sermons and Addresses*, 165.

[245]Ibid., 164-66.

[246]Mark M. Overstreet, "The 1889 Lyman Beecher Lectures on Preaching and the Recovery of the Late Homiletic of John Albert Broadus (1827-1895)" (Ph.D diss., Southern Baptist Theological Seminary, 2005), 19.

[247]Broadus, "Worship," *Selected Works of John A. Broadus*, 4:25; idem, "Some Laws of spiritual Work," *Selected Works of John A. Broadus*, 4:31, 35, 37, 39, 41; idem, "The Habit of Thankfulness," *Selected Works of John A. Broadus*, 4:48, 50; idem, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus*, 4:109; and idem, "The Mother of Jesus," *Selected Works of John A. Broadus*, 4:133.

relevance category in the homiletical bridge, Broadus was influenced by Chrysostom: "While not uncritical of Chrysostom, he sought out those features in the ancient preacher which seemed to him perpetually new and useful."[248] Significantly, Broadus's social or political applications are characterized by pertinent meaning and are rooted in authorial intent.

For Broadus, political application is necessary because he believes that it is a matter of responsibility for every Christian. Broadus notes, "The subject is not too good to be preached upon, and not too bad. Politics has no right to claim exemption from discussion in the pulpit."[249] On the basis of a Christ-centered appeal, Broadus emphasizes a particular application in the doctrine of political duties.[250] His sermons vividly demonstrated both social and political applications.[251]

Transformational bridge: Motivational and persuasive application.
Strikingly, Broadus, who demonstrates a commitment to the "Aristotelian rhetorical tradition,"[252] regards persuasion as the central component of application. For Broadus, persuasion to change the audience's lives is the ultimate goal of the applicational bridge. He states, "It is not enough to convince men of truth, nor enough to make them see how it

---

[248]Reagles, "One Century after the 1889 Yale Lectures," 35.

[249]Ibid., 23.

[250]Overstreet, "The 1889 Lyman Beecher Lectures on Preaching," 47.

[251]Broadus, "Worship," *Selected Works of John A. Broadus*, 4:3, 10; idem, "Some Laws of spiritual Work," *Selected Works of John A. Broadus*, 4:30, 32; and idem, "The Habit of Thankfulness," *Selected Works of John A. Broadus*, 4:108.

[252]Bailey, "John A. Broadus," 60. See also Old, *The Reading and Preaching of the Scriptures*, 736.

applies to themselves, and how it might be practicable for them to act it out; but we must 'persuade men.'"[253] In order to persuade his hearers, Broadus articulates the necessity of motivating persuasion for "determining to act" by appealing to "none but worthy motives that are harmonious with Christian moral ideals."[254] Broadus further suggests that preachers have the duty and privilege to appeal to their hearers using four basic motives: (1) "the desire for happiness and its negative counterpart," (2) "the desire for recognition or prestige," (3) "security," and (4) "love (the greatest of all motives)."[255]

Imaginative (emotional) application. By means of imaginative or emotional persuasion, Broadus exhorts his audience to change their lives. The following are examples of Broadus's action-aimed emotional application: (1) the preacher's personal appeal for the listener's sympathy with his emotion,[256] (2) indirect means (consideration), (3) the imagination, and (4) comparison.[257] Broadus's sermons demonstrate his imaginative and emotional application.[258]

---

[253]Broadus, *On the Preparation and Delivery of Sermons*, 170.

[254]Ibid., 171.

[255]Ibid., 171-73.

[256]Following the Apostle Paul's appeal, Broadus emphasizes the significance of the pastor's personal appeal in application by stating "Let the preacher, like Paul, adapt, conciliate, please; but let him, also like Paul, bring everything in relation to our Lord and Saviour, for otherwise he is not preaching the gospel at all" (John A. Broadus, *The Apostle Paul as a Preacher* [Richmond: C. H. Wynne, 1857], 12-13).

[257]Broadus, *On the Preparation and Delivery of Sermon*, 174-78.

[258]Broadus, "Worship," *Selected Works of John A. Broadus*, 4:14; idem, "Some Laws of spiritual Work," *Selected Works of John A. Broadus*, 4:34-35, 43; idem, "The Habit of Thankfulness," *Selected Works of John A. Broadus*, 4:51; and idem, "Intense Concern for the Salvation of Others," *Works*, 4:120, 122.

Transformational bridge: Decision-aimed application. Broadus intends to keep a balance between reason and imagination by means of telling stories and painting pictures "to lead hearers to decision."[259]

Additionally, V. E. Stanfield asserts that one of Broadus's strengths is "his conscious purpose to lead his hearers to some spiritual decision."[260] The aim of an applicational sermon is to "convince and persuade" the audience in order to reach their hearts and move them to action. However, Broadus uses different means to achieve his purpose of persuasive application: (1) sympathy to succeed application with pure motive, (2) basic motives (general and specific), and (3) direct appeal as a method of conclusion.[261]

Broadus, in his sermon on "The Light of Life (John 1:4-5)," demonstrates decision-aimed persuasion.[262] He tells his audience, "But we know enough for all the ends of life, all the wants of our spiritual being, if we will receive the light, and *act* upon it."[263] Hence, Broadus transformational bridge shows both a motivational and decision-aimed application.[264]

---

[259]Bailey, "John A. Broadus," 60; and Broadus, *On the Preparation and Delivery of Sermon*, 220-34.

[260]Stanfield, "Elements of Strength," 394.

[261]Ibid., 394-97.

[262]Broadus, "Favorite Sermons," 124-27; Also see, Broadus, "Worship," *Selected Works of John A. Broadus*, 4:14-25; idem, "Some Laws of Spiritual Work," *Selected Works of John A. Broadus*, 4:39; and idem, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus*, 4:122.

[263]Broadus, "Favorite Sermons," 127.

[264]Broadus, "Worship," *Selected Works of John A. Broadus* 4:19-21; idem, "Some Laws of Spiritual Work," *Selected Works of John A. Broadus* 4:28, 32, 34; idem, "The Habit of

Conclusion

In this chapter, I have discussed four exemplary historical models of application by analyzing illustrative sermons. The purpose of this chapter was to identify the indispensable elements of four ideal models to reformulate a legitimate relevance paradigm.

Chrysostom's application paradigm which was built on Paul's life-changing relevance was characterized by: (1) the purpose of application—transforming the lives of listeners, (2) doctrine-based (theology, hamartiology, Christiology, soteriology, ecclesiology and eschatology) ethical application, (3) focusing on wealth and poverty, (4) family as ecclesial community application, and (5) various relevance categories with audience analysis: pastoral, family, cultural, social, religious or philosophical, and political.

In the second section, I investigated Calvin's four characteristics of his application paradigm: (1) hermeneutical foundation for the edification of the church, (2) application-focused pastoral preaching influenced by that of Chrysostom, (3) threefold purpose of relevance and (4) four bridge-building application paradigms: Calvin's exegetical bridge, doctrinal bridge, homiletical bridge, and transformational bridge—by analyzing his illustrative sermons. Following Paul's application paradigm, Chrysostom and Calvin demonstrated well-balanced examples of how to reformulate a life-changing pastoral application paradigm. Thus, contemporary preachers need to revitalize Calvin's

---

Thankfulness," *Selected Works of John A. Broadus* 4:50-51; idem, "How the Gospel Makes Men Holy," *Selected Works of John A. Broadus* 4:108; and idem, "The Mother of Jesus," *Selected Works of John A. Broadus* 4:131.

application paradigm as an alternative paradigm for changing their audiences' lives.[265]

In the third and fourth sections, by means of examining illustrative sermons, I explored Edwards's and Broadus's application paradigms. Comparing Edwards's application traits to those of Broadus, one identifies five noticeable similarities. The first common feature is their emphasis on practical or specific application for transforming the lives of their listeners. The second is gospel-based doctrinal or theological application. Third, they both use imaginative-rooted emotional appeal for effective applications. Fourth, they commonly concern themselves with pastoral-based and audience-sensitive applications. Fifth, their application paradigms reached out to the community with social and political relevance.

Preachers, however, need to consider that Broadus's and Edwards's application features have subtle distinctions. First, by criticizing Edwards's insufficient practical application rooted in a Puritan heritage, Broadus intended to intensify and make a concrete practical application to his pastoral context. Second, Broadus emphasized rhetorical persuasion and motivation for effective application far more than Edwards. The third distinction lies in the degree of pastoral application used by each pastor. Broadus emphasized a pastoral-based relevance paradigm more than Edwards. However, although criticizing Edwards's lack of thoroughness in practical application, Broadus tended to overlook Edwards's several strengths, including his imaginative-rooted, conscience-sensitive application and social-political applications. In this regard, critiques like those of Reid and Fabarez against Edwards's and Broadus's applicatory features are, in a strict

---

[265]Gerstner, "Calvin's Two-Voice Theory of Preaching," 26; and Beach, "The Real Presence of Christ," 128.

sense, homiletically ungrounded. In conclusion, the essential principles of four historical

exemplary models of application paradigms need to be contemporized for the purpose of

reformulating a life-changing four bridge-building application paradigm.

CHAPTER 4

FOUR BRIDGES MODEL FOR A LIFE-CHANGING
APPLICATION PARADIGM

Introduction

The primary aim of this chapter is to formulate a four-bridge life-transforming

application paradigm. Using the biblical and historical models in chapters 2 and 3, I

systematize a four-bridge, life-changing application paradigm. By discerning an

application-focused exegetical bridge, formulating an application-focused theological

bridge, and analyzing an application-focused homiletical and transformational bridge, I

propose a legitimate four-bridge paradigm for changing the lives of listeners.

I discuss first the application-focused exegetical bridge in order to discern (1)

the purpose of the author-intended meaning, (2) applicatory exegesis for the author-

intended relevance, (3) the doctrine-based criteria for transferring the author-intended

application, and (4) an application-aimed exegetical process. The second section

examines the application-focused doctrinal bridge so that the preacher may (1) identify

the need for a doctrine-rooted application paradigm, (2) discern criteria to find the

normativeness of ethical relevance, and (3) formulate a transcendent aim with the

overarching bridge between an exegetical process and a homiletical process. The third

section suggests an application-focused homiletical bridge by analyzing (1) the variety of

relevance categories, (2) the legitimate methodologies for audience exegesis and

adaptation, (3) appropriate degrees of transfer, and (4) the homiletical structure. The last

section deals with a Spirit-led transformational bridge and considers the role of the Holy Spirit in the life-changing application paradigm.

According to Bryan Chapell, preachers should seek application paradigms with a duty and grace perspective by utilizing five legitimate questions of application: what (the specific instructions), where (situational specificity), who (occasional audience), why (biblical motive), and how (biblical enablement).[1] With these five questions in mind, this chapter proposes a four-bridge, life-changing application paradigm based on four distinguished processes: exegetical, theological, homiletical, and transformational.[2] The paradigm is closely connected by three purposes—textual, transcendent, and timely—and the three distinct audiences—original, universal, and contemporary.[3]

Application-Focused Exegetical Bridge

**Discerning the Purpose
of Author-Intended Meaning**

Application is a task of the hermeneutical process through bridge-building to challenge a contemporary audience's lives. Grant Osborne points out that "the most important part of our task is to base application on the intended meaning of the text."[4] By recognizing author-intended application must be reapplied to the contemporary listeners,

---

[1]Bryan Chapell, "Application without Morality," in *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig B. Larson (Grand Rapids: Zondervan, 2005), 291-94.

[2]Timothy Warren, "A Paradigm for Preaching," *BSac* 148 (1991): 474-80; idem, "Mind the Gap," *Preaching* 13 (1997): 21; Keith Willhite, *Preaching with Relevance* (Grand Rapids: Kregel, 2001), 65; and Michael Quicke, *360 Degree Preaching* (Grand Rapids: Baker, 2003).

[3]Warren, "A Paradigm for Preaching," 482.

[4]Grant Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: InterVarsity, 1991), 8.

preachers can guard the authenticity of authorial meaning and significance.[5] Thus, as it concerns the exegetical bridge, preachers should ask what was the author intending to transform in his audiences' lives. Based on this answer, preachers should ask themselves what they intend to change in their own lives, and in their congregations' lives.[6] According to Haddon Robinson, expositors are required to consider the purpose of author-intended application.[7] Considering original and contemporary audiences in the exegetical step is to discover the author-intended meaning and application. Relevant application should be consistent with the author's original intention. As Hershael W. York affirms,

> Once we have a firm understanding of the author's intended application, we then proceed to the second area of concern: contemporary meaning. We move from the author's own application to one that fits our audience. Usually they are the same, but sometimes we have to build a bridge between cultures.[8]

The aim of the exegetical process is, therefore, to discern signification (author's own application) and significance (contemporary application).[9]

Discerning Author-Intended Application
by Applicatory Exegesis

When it comes to the exegetical process, Osborne emphasizes that preachers

---

[5]Ibid., 368-69; and Robert H. Stein, "The Benefits of an Author-Oriented Approach to Hermeneutic," *JETS* 44 (2001): 451-66.

[6]Jay E. Adams, *Truth Applied* (Grand Rapids: Zondervan, 1990), 39.

[7]Haddon W. Robinson, *Biblical Preaching*, 2nd ed. (Grand Rapids: Baker, 2003), 89-90.

[8]Hershael W. York and Bert Decker, *Preaching with Bold Assurance* (Nashville: Broadman & Holman Publishers, 2003), 78-79.

[9]Millard J. Erikson, *Evangelical Interpretation* (Grand Rapids: Baker, 1993), 11-32.

must find "what the text meant" (meaning) by an inductive process and "what it means" (significance) by a deductive process.[10] Since expository preaching is "the communication of a biblical concept," preachers must pay attention to an application-focused single idea, which consists of a subject ("what am I talking about") and a complement ("what am I saying about what I am talking about?) to the developmental questions.[11]

Thus, expository preaching must include the connection between author-intended meaning (signification) and relevance (significance), the determination of cultural and supracultural elements in the text, and the separation between form and content.[12] Donald R. Sunukijian identifies a biblical preacher as looking at "what God is saying to us." He emphasizes the preacher's twofold task: finding the author-intended exact meaning of the Word and an attitude that is relevant to his audience.[13]

In this regard, Robinson sharply points out that "homileticians have not given accurate application the attention it deserves" by insisting that author-intended application should be rooted in accurate exegesis.[14] While identifying application-focused exegesis as the author's theological purpose, Robinson contends that preachers

---

[10]Osborne, *The Hermeneutical Spiral*, 354-57.

[11]Robinson, *Biblical Preaching*, 41-43. Robinson here proposes the following developmental questions: (1) what does this mean? (explanation); (2) Is it true? Do I believe it? (validity); and (3) So what? What difference does it make? (application) (ibid., 77-86).

[12]Grant R. Osborne, "Preaching the Gospels: Methodology and Contextualization," *JETS* 27 (1984): 27-30; and Ramesh P. Richard, "Levels of Biblical Meaning," *BSac* 142 (1986): 129-31.

[13]Donald R. Sunukijian, *Invitation to Biblical Preaching* (Grand Rapids: Kregel, 2007), 9.

should ask several applicatory questions to discover and test the accuracy of their application.[15]

In order to discover the author-intended application, preachers should take into account four spheres of context—sectional, book, canonical, and immediate—because it is the key to unlocking part of that meaning.[16] Along with the analysis of the textual context, it is necessary that preachers analyze the historical—geographical, cultural, and religious—and literary contexts. As Walter C. Kaiser advocates, the goal of the grammatical-historical method is to "determine the sense required by the law of grammar and the facts of history."[17] Syntax and theology are the two foci of exegesis.

According to York, for moving from the context of Scripture to the content of it, expositors need to focus on structural analysis.[18] On the basis of diagram analysis, preachers seek to recognize the macrostructure and the microstructure of the passage. Related to structural analysis, preachers need to consider the author's one theme by analyzing "conventions of composition, literary conventions, and theological conventions."[19] Recognizing two kinds of structure indicators is also significant: grammatical keys (cause, reason, result, purpose, means, time, place, and manner) and

---

[14]Robinson, *Biblical Preaching*, 89.

[15]Ibid., 89-95.

[16]Walter C. Kaiser, *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981), 70-71.

[17]Ibid., 87.

[18]York and Decker, *Bold Assurance*, 52-62; and Osborne, *The Hermeneutical Spiral,* 19-40.

[19]York and Decker, *Bold Assurance*, 62-75.

content keys (content changes, introduction of a new subject, repetition, and change in the form of statement).[20] In addition, as Osborne emphasizes, semantic analysis should be carefully conducted to avoid semantic fallacies.[21]

Based on exegetical analyses—the grammatical-syntactical, historical-contextual, literary-rhetorical, and literal—preachers must "discern the concern" over a practical application with two principles: (1) the author's intent must guide their application, and (2) the next phase of concern after recognizing the author's own application is contemporary meaning.[22] These analyses—context, structure, and semantics—of exegetical bridge are used, after all, to discover the author-intended application (signification) and to discern criteria for determining a degree of transfer.

Discerning Criteria for Transferring the
Author-Intended Application

How can a preacher discern criteria to directly or indirectly transfer author-intended application? Having studied author-intended meaning and application, preachers need to consider that biblical application can be recognized as direct application (1 Thess 4:3) or principle-based application (Rom 14:1-23).[23]

J. Robertson McQuilkin identifies the criteria to determine application as the

---

[20]Ramesh P. Richard, *Scripture Sculpture* (Grand Rapids: Baker, 1995), 53-57; and Wayne McDill, *The Twelve Essential Skills for Great Preaching* (Nashville: Broadman & Holman, 1994), 28-30.

[21]Osborne, *The Hermeneutical Spiral*, 65-92; D. A. Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids: Baker, 1996); and Moses Silva, *Biblical Words & Their Meaning* (Grand Rapids: Zondervan, 1994).

[22]York and Decker, *Bold Assurance*, 77-78.

[23]Ibid., 79.

"generic principle." It might be stated directly (Lev 19:18; Mark 12:31), implied on the basis of the passage's explicit interpretation (Acts 2:42-47), or applied indirectly in terms of general principles.[24]

Using Paul's command to "Greet one another with a holy kiss" (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12), Daniel Doriani proposes the following principle to discern criteria: (1) determine the original meaning (exegetical bridge), (2) find the principle (doctrinal bridge), (3) apply the universal principle to a similar contemporary situation (homiletical bridge), and (4) check your ideas against other passages.[25]

Klein, Blomberg, and Hubbard(hereafter, KBH) suggest the following four methodological steps for identifying one's criteria for application: (1) determine the author-intended original applications (signification and exegetical bridge), (2) discern the level of specificity of those applications to original audiences' situations and, if directly transferable, apply them in culturally appropriate ways (exegetical bridge), (3) identify cross-cultural normativeness or doctrine-based principles of contemporary significance in case the original significations are not transferable (doctrinal bridge), and (4) seek legitimate applications for a preacher's audience for implementing those principles (homiletical bridge).[26]

Osborne emphasizes three principles to identify criteria of contextualized application: (1) one should recapitulate the steps to contextualization and apply them to

---

[24]J. Robertson McQuilkin, *Understanding and Applying the Bible* (Chicago: Moody, 1992), 258-65.

[25]Daniel Doriani, *Getting the Message* (Phillipsburg, NJ: P&R, 1996), 144-48.

[26]William W. Klein, Craig Blomberg, and Robert L. Hubbard Jr., *Introduction to Biblical Interpretation*, 2nd ed. (Nashville: Thomas Nelson, 2004), 483.

sermonic application, (2) delineate the theological principle (doctrinal bridge), and (3)

search for parallel situations in the listener's life situation (homiletical bridge).[27] Hence,

an expository preacher should seek not only to consider principles for determining

criteria of application but also to identify a variety of functions of the author-intended

application.[28]

For understanding criteria of application, preachers must note doctrinal

components that call for the appropriate transfer of application.[29] Concerning the

transferring of application, Robinson's "Abstraction Ladder" model with two master

keys—theology proper and hamartiology—should be carefully considered for identifying

criteria to reach from the biblical world to the modern world.[30] Given Robinson's model,

Sunukijian advocates that "the ladder of abstraction ascends from a specific term to a

more general term that is to cover the original specific as well as other similar

specifics."[31]

In addition, Richard suggests that his applicational bridge paradigm consists in

---

[27]Osborne, *The Hermeneutical Spiral*, 344-47.

[28]Walter L. Liefeld, *New Testament Exposition* (Grand Rapids: Zondervan, 1984), 98-104. According to Liefeld, preachers should describe the function of the original text with a word or phrase by considering these lists of functions: (1) motivating, (2) convicting, (3) comforting, (4) proclaiming, (5) leading to worship, (6) setting standards, (7) setting goals, (8) dealing with doctrinal issues, (9) dealing with problems, (10) showing cause-effect relationship, (11) laying a foundation for faith or action, (12) giving perspective on life, and (13) teaching ethics.

[29]Michael Fabarez, *Preaching that Changes Lives* (Nashville: Thomas Nelson, 2002), 43-47; and Chapell, *Christ-Centered Preaching,* 199-203.

[30]Robinson, "The Heresy of Application," 25.

[31]Sunukijian, *Invitation to Biblical Preaching*, 51.

the distinction between applicatory interpretation and interpreted application.[32]

According to Ramesh P. Richard, the preacher can identify two criteria of applicatory

exegesis: audience-reference and audience-trait. The former leads to significant questions

about application: (1) How did the authors expect their immediate readers to employ their

writings? and (2) How can the modern church know if she is a referent of the injunctions

given nearly two thousand years ago? The latter focuses on what audience-traits the

contemporary audience shares with the original audience. Furthermore, it considers

"specificity and prescriptivity" application as submission and as relationship-to-life and

generalizes specific commands.[33] Therefore, a bridge-builder should discern legitimate

criteria to transfer author-intended application in the exegetical bridge.

**Discerning the Exegetical Product
and Outline**

An application-focused exegetical process results in author-intended purpose,

meaning, structure, the big idea, the reference of original audience, and applicatory

function.[34] These exegetical products function as bricks to construct the exegetical bridge

and its outline.[35] It refers to what happened in the past ("this occurred" or "so-and-so said

this"). According to Sunukjian, the preacher's outline will eventually progress through

---

[32]Ramesh P. Richard, "Application Theory in Relation to the Old Testament," *Bsac* 144 (1986): 311; and idem, "Application Theory in Relation to the New Testament," *Bsac* 143 (1986): 212-14.

[33]Richard, "Application Theory in Relation to the New Testament," 207-14; and J. Robertson McQuilkin, "Limits of Cultural Interpretation," *JETS* 23 (1980): 122.

[34]Donald R. Sunukijian, "Paradigm for Preaching" (Ph.D. diss., Dallas Theological Seminary, 1972), 476.

[35]Richard, *Scripture Sculpture*, 54-65.

three stages: (1) an outline of the biblical passage (exegetical bridge), (2) an outline of the

timeless truth (doctrinal bridge), and (3) an outline of the final sermon (homiletical

bridge). The exegetical outline is connected to the homiletical outline because it is

"*happening* in our lives today, just as it *happened* in the biblical world, for this kind of

thing *happens* as we walk with God."[36]

Application-Focused Doctrinal Bridge

The second bridge-building phase is the theological process to formulate

transcendent purpose with the overarching bridge between the exegetical and homiletical

processes. The doctrinal bridge is connected with the conception of relevance that spans

between the theological and homiletical processes.[37] The aim of the theological process is

to identify the doctrine-based universal principle for specific contextualization and

transformational application.

The Necessity of a Doctrine-Based
Application Paradigm

To avoid inappropriate application patterns. What are the results of

disregarding a doctrine-based application paradigm? The first deviated model is the

exegetical commentary paradigm, which overlooks theology and merely focuses on the

expositional process.[38] However, the essence of expository preaching is not a simple

---

[36]Sunukijian, *Invitation to Biblical Preaching*, 27- 29.

[37]Osborne, *The Hermeneutical Spiral*, 318-65; and Keith Willhite, "Connecting with Your Congregation," in *Preaching to a Shifting Culture* (Grand Rapids: Baker, 2004), 100-09.

[38]Warren, "Mind the Gap," 20.

154

textual commentary, systematic lectures, or a history lesson[39] because the exegetical process remains unfinished until a bridge-builder aims at doctrine-based application.[40]

Second, the existential devotional paradigm results from a neglect of the exegesis-rooted doctrinal bridge. It is similar to allegorizing or spiritualizing that application, failing to consider the author-intended principle of the application.[41]

Third, a didactic discourse paradigm jumps from exegesis to homiletics without considering doctrinal factors.[42] Similarly, Sydney Greidanus identifies imitating Bible characters as an improper way of bridging the historical-cultural gap to find a universal principle because "it simply ignores the gap by drawing a historical equation mark between then and now."[43] Preachers, thus, should be cautious about the error of moralizing, allegorizing, and spiritualizing due to neglecting doctrinal principle in the text.[44] If preachers fail to govern application by doctrinal principles, they will not avoid these opposing paradigms.

Beyond a Christ-centered application. Contemporary preachers need to

---

[39]Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 55.

[40]Sidney Greidanus, *Sola Scriptura* (Toronto: Wedge, 1970), 157; and John F. Bettler, "Application," in *The Preacher and Preaching*, ed. Samuel T. Logan (Philipsburg, NJ: P&R, 1986), 332.

[41]Sidney Greidanus, *The Modern Preacher and The Ancient Text* (Grand Rapids: Eerdmans, 1988), 159-61.

[42]Warren, "Mind the Gap," 21.

[43]Greidanus, *The Modern Preacher and the Ancient Text*, 161-62.

[44]Sidney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids: Eerdmans, 1999), 293-94; idem, *The Modern Preacher and the Ancient Text*, 165; Dennis E. Johnson, *Him We Proclaim* (Phillipsburg, NJ: P&R, 2007), 231-34; and G. Waldemar Degner, "From Text to Context," *CTQ* 60 (1996): 274.

reconsider application paradigms in Christ-centered preaching or redemptive-historical preaching. Greidanus emphasizes that the possibilities of Christ-centered application are as broad as life itself. He argues that "redemptive-historical progression can provide not only a Christ-centered focus but also contemporary application."[45] Nevertheless, Greidanus's real application tends to merely focus on Christ-centered application, overlooking a specific and pastoral application.[46]

Maintaining the gospel as the person and work of Jesus Christ as both the hermeneutical key and the best antidote against legalism,[47] Graham Goldsworthy advocates the necessity of gospel-based imperatives or application for doctrinal expository preaching when he states, "The wider context is essential to the matter of application."[48] However, his application paradigm seems too idealistic and abstract.

Criticizing redemptive-historical preaching as lacking specific application, Dennis E. Johnson provides what he considers to be the best model for preaching: "edificatory redemptive-historical preaching." With this term in mind, he states, "preaching must be Christ-centered. . . . [It] must aim for change, [and it] must proclaim the doctrinal center of the Reformation with passion and personal application."[49]

---

[45]Greidanus, *Preaching Christ from the Old Testament*, 239, 291.

[46]Ibid., 318. Greidanus's application (Gen 22) is that "the Lord provides his only Son as a sacrificial Lamb so that his people may live" (John 1:29; 3:16); and idem, *Preaching Christ from Genesis* (Grand Rapids: Eerdmans, 2007), 478-501.

[47]Graham Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 32-33, 84-86, 244; and Chapell, *Christ-Centered Preaching*, 270-72.

[48]Goldsworthy, *Preaching the Whole Bible*, 120, 237.

[49]Johnson, *Him We Proclaim*, 54, 404.

Redemptive historical preaching tends to be wary of any specific application, "fearing

that calls to change behavior will usurp the Spirit's role in application and drift into

anthropocentric moralism."[50] Unlike Christ-centered preaching, doctrine-based

expository preaching seeks specific moral application in a pastoral context without

moralistic or legalistic application.[51] Thus, only when preachers are faithful to life-

changing doctrine-based application paradigm, can they avoid these inappropriate

application approaches.

**Toward Criteria for Identifying the
Normativeness of Application**

Preachers not only need a doctrine-based application paradigm, but they also

need to seek a methodology to identify doctrine-based criteria for universal principles.[52]

Beyond an overarching bridge. Bridging the gap between two worlds

demands principlizing skills because the task of a bridge-builder is to separate the

cultural form from the principle in order to determine the relevance for a contemporary

audience.[53] While emphasizing the necessity of doctrinal factors to bridge the gap for

application, Osborne asserts that "one must delineate the underlying theological principle

that is the bridge [that] spans the gulf between text and present" to search for parallel

---

[50]Daniel Doriani, *Putting the Truth to Work* (Phillipsburg, NJ: P&R, 2001), 295-96.

[51]Chapell, "Application without Moralism," 289-93; and Timothy Keller, "Preaching Morality in an Amoral Age," in *The Art & Craft of Biblical Preaching*, 166-70.

[52]York and Decker, *Preaching with Bold Assurance*, 79; McQuilkin, *Understanding and Applying the Bible*, 258-65; and Doriani, *Getting the* Message, 144-48.

[53]McQuilkin, "Limits of Cultural Interpretation," 114-15; and Timothy Warren, "The Theological Process in Sermon Preparation," *BSac* 156 (1999): 346.

situations in the current lives of the congregation.[54] Thus, an appropriate doctrinal bridge

is at the foundation of proper application. The ultimate goal of the theological process is

to bridge the gap between the world of the ancient text through the exegetical process and

the world of the immediate listeners through the homiletical process with a universally

applicable statement of truth.[55] In order to avoid the consequences that stem from the

eclipse of doctrine-based application, the overarching principle is that sound application

begins with real-life circumstances.[56]

Although homileticians agree about the necessity of the theological process or

overarching bridge to identify applications, their approaches tend to be idealistic or

oversimplified because they make little effort to provide systematic and doctrine-rooted

application paradigms.[57] In this sense, discussing how to formulate a doctrine-based

application paradigm based on the Minor Prophets, Paul, John Chrysostom, John Calvin,

Jonathan Edwards, and John Broadus's models is necessary.

Beyond universalizing and particularizing. In order to identify doctrinal

principles for application, preachers must understand well the concept of universalizing

and particularizing doctrines because doctrine-based universal principles function as

---

[54]Osborne, *The Hermeneutical Spiral*, 318-65.

[55]Warren, "The Theological Process in Sermon Preparation," 337; and idem, "A Paradigm for Preaching," *BSac* 148 (1991): 468.

[56]Chapell, *Christ-Centered Preaching*, 227; and Jerry Vines and Jim Shaddix, *Power in the Pulpit* (Chicago: Moody, 1999), 137-40.

[57]Kaiser, *Toward an Exegetical Theology*, 131; Warren, "A Paradigm for Preaching," 483; Richard, *Scripture Sculpture*, 120; Sunukijian, *Invitation to Biblical Preaching*, 55; James S. Farris, "The Hermeneutical Arc," *TJT* 4 (1988): 86-100; and Doriani, *Getting the Message*, 143-44.

master keys for unlocking application in biblical preaching. Osborne highlights that preachers should demarcate theological principles (the deep structure) to engage the listener's life situation.[58] Discerning between "signification" and "significance,"[59] Millard J. Erickson underlines that preachers should seek to decontextualize doctrines: "Failure to recognize our presuppositions may lead us to identify our own view" rather than the Bible-based doctrine—and recontextualizing doctrines.[60] Nevertheless, Erickson's systematic approach needs to be fortified by a more specific doctrine-based application paradigm.

Beyond the ladder of abstraction model. To identify universal principle of application, a few homileticians have proposed the ladder of abstraction. The doctrinal bridge has pivotal significance because it plays a decisive role in moving up the ladder of abstraction and cross the bridge from the biblical horizon to the contemporary situation. Jay E. Adams comments, "When the elements in both biblical and contemporary situations match, the abstracted principle may be reapplied."[61]

In light of the ladder of abstraction, preachers should pay attention to two

---

[58]Osborne, *The Hermeneutical Spiral*, 344-47.

[59]Millard J. Erickson, *Evangelical Interpretation* (Grand Rapids: Baker, 1993), 11-32; Klein, Blomberg, and Hubbard, *Introduction Biblical Interpretation*, 483-503; J. S. Duval and J. D. Hays, *Grasping God's Word* (Grand Rapids: Zondervan, 2001), 204-12; and Stein, "The Benefits of an Author-Oriented Approach to Hermeneutic," 451-66.

[60]Millard J. Erickson, *Old Wine New Wineskin* (Grand Rapids: Baker, 1997), 134-40.

[61]Adams, *Truth Applied*, 48; and Greidanus, *The Modern Preacher and the Ancient Text*, 169-71.

dominant doctrinal factors—theology proper and hamartiology.[62] Although this model

rightly indicates that universal principles of application are rooted in two major doctrinal

elements, an expository preacher needs to consider other doctrinal elements that follow

biblical models, Paul's paradigmatic model, and historical models.

Beyond two extremes of criteria. While the necessity of criteria for

identifying principles of application are widely agreed upon, "relatively little is done by

way of suggesting how to identify the principle."[63] For instance, Kaiser and Robinson

offer little discussion of criteria for identifying principles.[64] In fact, there are two radical

views about normativeness in Scripture because many passages in the Bible "do not

clearly indicate whether they convey universal principles or only culture-specific

applications."[65]

Concerning criteria and scriptural normativity for discerning ethical principles

of application, McQuilkin contends, "This means that not only the principle which lies

behind the specific cultural teaching, but both the principle and the cultural form are

normative unless the Bible itself states some limitation."[66] McQuilkin believes that "both

---

[62]Robinson, "The Heresy of Application," 25; Fabarez, *Preaching that Changes Lives*, 43-47; Chapell, *Christ-Centered Preaching*, 199-203; and Sunukijian, *Invitation to Biblical Preaching*, 51.

[63]Erickson, *Evangelical Interpretation*, 65

[64]Kaiser, *Toward an Exegetical Theology*, 151-63; and Robinson, *Biblical Preaching*, 92-93.

[65]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 486.

[66]J. Robertson McQuilkin, "Problems of Normativeness in Scripture," in *Hermeneutics, Inerrancy and the Bible*, ed. E. Radmacher and R. D. Preus (Grand Rapids: Zondervan, 1984), 258.

the form and meaning of Scripture are permanent revelation and normative."[67]

William J. Larkin reaffirms that "form and meaning are to be taken as norms unless Scripture itself indicates otherwise"[68] because the ethical norms of Scripture have universal applicability. By focusing on criteria for non-normativeness rather than for normativeness, Larkin discusses the limitations that indicate that such non-normativeness is helpful for identifying criteria.[69] With this in mind, he proposes types of limitations that indicate criteria of non-normativeness as follows: (1) a limited recipient, (2) limited cultural conditions for fulfillment, (3) limited cultural rationale, and (4) a limiting larger context. Using John 13:1-20 to illustrate this point, Osborne comments, "The act [of footwashing] itself was symbolic, interpreted in light of current cultural meaning, and is not required of believers today."[70]

In contrast to McQuilkin and Larkin, Alan F. Johnson argues that expositors must assume the author-intended application to be "occasional, that is, limited in its specific application to its original context."[71] Having analyzed these two views, Knight agrees with "the essential correctness of McQuilkin's position and the inadequacy of

---

[67]Ibid., 222.

[68]William J. Larkin Jr., *Culture and Biblical Hermeneutics* (Grand Rapids: Baker, 1988), 314.

[69]Ibid., 354-56.

[70]Grant R. Osborne, "Hermeneutics and Women in the Church," *JETS* 20 (1977): 340.

[71]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 486; and Alan F. Johnson, "A Response to Problems of Normativeness in Scripture," in *Hermeneutic*, ed. E. Radmacher and R. D. Preus (Grand Rapids: Zondervan, 1984), 257-80.

Johnson's rejection of it."[72] Paul writes, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Tim 3:16). Πᾶσα ("all") signifies that all of Scripture is applicable. Also, Paul states, "For whatever was written in earlier times was written for our instruction" (Rom 15:4). In Romans 15:4, Paul insists that "what was written earlier, i.e., the Old Testament, was written not only for those of that time and place but that its purpose for being written was also for the instruction of New Testament believers."[73] Similarly, in 1 Corinthians 10:11, Paul indicates, "Now these things happened to them as an example, and they were written for our instruction." On the basis of Paul's view of criteria for universal principles, Knight concludes that these passages are evaluated "under the general rubric that every item in Scripture ("whatever" is written) must be regarded as universal and not the converse (as suggested by Johnson)."[74]

I agree with McQuilkin and Larkin's stance that every passage contains some normative value and universal principle of application for Christians in all times and places. However, both Johnson's view and McQuilkin's and Larkin's perspective are limited as a balanced criteria model to identify universal principles of application. McQuilkin and Larkin "require [Christians] to bar children born outside marriage from [their] churches (Deut 23:2), to greet one another with a holy kiss (1 Thess 5:26), and to

---

[72]George W. Knight, "A Response to Problems of Normativeness in Scripture," in *Hermeneutics*, 243-53.

[73]George W. Knight, "From Hermeneutics to Practice," *Presbyterion* 12 (1986): 95.

[74]Ibid., 96.

drink wine for upset stomachs" (1 Tim 5:23).[75] Johnson, on the other hand, "makes it difficult to establish the timelessness even of fundamental moral principles such as prohibitions against theft or murder."[76]

In this regard, beyond both of the two views, one needs to seek a more balanced perspective.[77] Although Knight and Klein, Blomberg, and Hubbard contribute to show a more balanced mediating stance than two polarizations—McQuilkin, Larkin and Johnson—they make a little effort to suggest a specific methodology to discern the criteria of universal principle.

Beyond the balanced perspective. Preachers, furthermore, need to consider the necessity of a paradigm to discern direct application from indirect application. The following scholars suggest some criteria for identifying the doctrinal normativeness of specific applications.

Osborne offers six standards to distinguish criteria for theological principles for application as follows: (1) the motif must account for the nature of God, (2) the theme(s) must explain man's relationship to God, (3) the idea(s) should contain the world of human nature, (4) the motif should indicate the dialectical relationship between the testaments, (5) the motif should include and sum up the individual emphases of the diverse parts of the Bible, and (6) the theme(s) must explain other potential unifying

---

[75]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 486-87; and Johnson, "A Response to Problems of Normativeness in Scripture," 277-78.

[76]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 486; and McQuilkin, "Problems of Normativeness in Scripture," 225-27.

[77]Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 487; Osborne, *The Hermeneutical Spiral*, 326; and Doriani, *Putting the Truth into Work*, 240-49.

themes and must unite them under a single rubric.[78]

Richard suggests the following principles of criteria to generalize specific commands:[79] (1) determine the level of abstraction of any ethical principle in Scripture, (2) be concerned with historically and culturally unique situations in application, (3) discern which ethical discursive principles refer to moral applications and which do not, (4) in determining normativeness of criteria, ask if there are "principles stated explicitly elsewhere in Scripture that are here applied specifically? How are the same or almost identical situations treated elsewhere in Scripture?" (5) aim at God's purpose and eternal will in the Bible, (6) determine the relationship between the ethical principle of application and the problem that originated from it, (7) look for linguistic indicators that function as clues to decide criteria, and (8) if necessary, be willing to transform lives in obedience to the normative application.

Rather than suggesting criteria, by adapting KBH's lists, Doriani provides a series of seven questions to determine criteria for universal principles of the ethical application as follows: (1) Does the book itself limit ethical application?; (2) Does Scripture limit the scope of the application of a particular passage?; (3) Does the text present a broad theological or moral principle or specific manifestation of such a principles?; (4) Do cultural conditions make it appropriate to apply universal principles in new ways to new cultures?; (5) If a cultural form in the biblical text still exists today, does it have the same importance it once did?; (6) Is the rationale for the application

---

[78]Osborne, *The Hermeneutical Spiral*, 30.

[79]Richard, "Application Theory in Relation to the New Testament," 212-14.

rooted in theology proper, harmartiolgy, and soteriology? Or, is it based on something temporary?; and (7) Is the ethical application contrary to the standard cultural norms of the day?[80]

According to Erickson, expositors should seek principles with "the maximum degree of specificity that meet the criteria for generalizability."[81] The following factors are examples in identifying the common essence of a doctrine: (1) the nature of salvation, (2) a commonality across cultures, (3) church polity, (4) the nature of man, (5) baptism, and (6) progressive revelation. Using these concepts, Erickson tries to determine the indispensable essence by two test cases about the transcendence of God and human nature.[82] Erickson proposes five criteria to discern universal principles of application: (1) consistency across culture, (2) universal setting, (3) a recognized permanent element, (4) indissoluble link with an essential experience, and (5) final position within progressive revelation.[83] Terry Tiessen, in turn, highlights four doctrine-based criteria: (1) the doctrinal root in God's nature, (2) the creation order, (3) the progressive revelation of God's will, and (4) the progress of God's redemptive history.[84]

According to Osborne, Richard, Doriani, Erickson, and Tiessen, preachers should pay attention to the five doctrinal master keys in order to discern criteria for their

---

[80]Doriani, *Putting the Truth to Work*, 249-50; and Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 487-98.

[81]Erickson, *Evangelical Interpretation*, 65.

[82]Ibid., 140.

[83]Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1986), 120-24.

[84]Terry Tiessen, "Toward A Hermeneutic For Discerning Criteria of Universal Moral Absolutes," *JETS* 36 (1993): 189-207.

application: (1) the unchanging nature of God (theology proper) and creation order, (2) the nature of man (anthropology), (3) hamartiology, (4) soteriology, and (5) redemptive history or the progressive revelation of God's will.

Seven Doctrine-Based Criteria
for Application

Although some scholars formulate a methodology for identifying criteria of normativeness, their paradigm needs to be fortified by doctrine-based criteria of biblical models and the theology-rooted criteria of historical models.

Ultimately, the criteria for universal normativity of application can be identified by their root in the redemptive theology or covenant (Moses, Amos, Hosea, Micah, Malachi, and Chrysostom), theology proper (Amos, Zephaniah, Joel, Malachi, Paul, and Edwards), Christian anthropology or hamartiology (Hosea, Paul, Chrysostom, and Calvin), Christology (Paul, Chrysostom, and Calvin), soteriology (Paul), ecclesiology (Moses, Paul, and Calvin), pneumatology (Paul and Calvin) and eschatology (Joel, Paul, Chrysostom, and Edwards). Thus, in order to uncover the master keys that unlock universal principles of application, preachers should consider seven doctrinal lenses and one redemptive telescope.

Formulating Transcendent Purpose
for an Universal Audience

Kaiser points out that the missing component in most preaching ministries is theological exegesis.[85] How can an expositor fulfill the doctrinal bridge? Not only should expositors pay attention to the textual purpose in the exegetical process for their original

---

[85]Kaiser, *Toward an Exegetical Theology*, 131.

166

audience, but they must focus on the transcendent purpose in the theological process for their audience. Johnson states that a doctrine "affirms that the textual message and the principles of application must be understood in the canonical context of the theological purpose then and now, and applied according to God's theological administration now in comparison with then."[86]

Maintaining the balance between the purpose and original audience of the text as well as the purpose and contemporary audience is quite significant.[87] Application is rooted in the correlation of the main idea of the sermon to the purpose bridge.[88] With this in mind, the overarching principle of sound application is real-life delineation.[89]

**Formulating an Application-Focused
Doctrinal Bridge**

In order to achieve an application-focused theological process, one must have exegetical skill, basic theological ability, and homiletical competence.[90] For an application-focused doctrinal bridge, preachers must integrate all these capacities.

Theological bridges are composed of a threefold dimension: "stylizing" (moving from exegetical language to theological language), "theologizing" (moving from specific statements to universal truth), and "organizing" (moving from textual structure to

---

[86]Elliott E. Johnson, *Expository Hermeneutics* (Grand Rapids: Zondervan, 1990), 245.

[87]Warren, "A Paradigm for Preaching," 483.

[88]Richard, *Scripture Sculpture*, 120.

[89]Chapell, *Christ-centered Preaching*, 227.

[90]Warren, "A Paradigm for Preaching," 485.

logical flow).[91] In other words, the principlizing process in the applicational bridge

demands considerable competence in biblical theology, systematic theology, and

practical theology to bridge the gap between two worlds with rational and reasonable

validating skills.[92] The doctrinal bridge calls for theoretical expertise because the seven

doctrine-based principles are master keys for unlocking application in biblical preaching.

**Formulating Application-Focused
Theological Products and Structure**

Having examined the stylizing, organizing, and theologizing processes, the

direction of hermeneutical modification is coming together. As Warren summarizes,

> The expositional process (exegesis-theology-homiletics-revelation) moves from the
> textually expressed specific application, contextualized by the author for his
> audience to the theological principle, usually not expressed explicitly to the specific
> application that truth recontextualized for the speaker's particular audience.[93]

Preachers should thus differentiate between the exegetical, theological, homiletical, and

transformational bridges. Unless they are systematizing these steps, their sermon

preparation may result in several inadequate approaches to bridging the gap such as

allegorizing, universalizing, spiritualizing, individualizing, and moralizing.[94]

Moving from the exegetical outline to the theological outline, expositors are

obligated to follow a three-step process for application—"history to theology to

---

[91]Warren, "The Theological Process in Sermon Preparation," 337-38.

[92]Osborne, *The Hermeneutical Spiral*, 6, 263-317.

[93]Warren, "The Theological Process in Sermon Preparation," 339-49.

[94]Greidanus, *Modern Preacher and The Ancient Text*, 159-66; and Degner, "From Text to Context," 274.

relevance."[95] The theological outline refers to the relationship between the transcendent purpose for God-intended universal audience and application. The language of the theological outline should be general and timeless so that it may cover both the original and contemporary situation. Eventually, generalizing words that are the main statements of the homiletical outline function as developing the exegetical specifics and the homiletical applications.[96]

Application-Focused Homiletical Bridge

The homiletical bridge is used to analyze application categories, audience exegesis and adaptation, homiletical structure, and the transformational step. In the homiletical process, preachers need to move down the ladder from general to specific and from the universal theological principle to the specific homiletical imperative to change the lives of contemporary listeners.[97] To overcome the dilemma of making the sermon matter, Freeman underlines three transitions: (1) from eternalizing to contemporizing in the exegetical bridge, (2) from universalizing to personalizing in the doctrinal bridge, and (3) from principalizing to particularizing in the homiletical bridge.[98]

An application-focused homiletical lens concentrates on the various needs of the audience.[99] This homiletical process helps one not only to focus on the listener but

---

[95]Sunukijian, *Invitation to Biblical Preaching*, 55; and Jack Kuhatschek, *Taking the Guesswork Out of Applying the Bible* (Downers Grove, IL: InterVarsity, 1990).

[96]Sunukijian, *Invitation to Biblical Preaching*, 55.

[97]Keith Willhite, *Preaching with Relevance* (Grand Rapids: Kregel, 2001), 63.

[98]Harold Freeman, "Making the Sermon Matter," *SWJT* 4 (1985): 32-37.

[99]Duane Litfin, *Public Speaking* (Grand Rapids: Baker, 1982), 118-223.

also to sustain authorial application and universal principles that originate from the exegetical and doctrinal bridges. Developmental questions, moreover, play a vital role both to develop the author-intended application and to analyze the application of the doctrine-rooted universal principles for a specific congregation.[100]

**Analyzing Application-Focused
Relevance Category**

Based on biblical and historical models, preachers need to consider a more advanced and broader relevance category. To summarize, biblical and historical models demonstrate the following applicatory classifications: (1) personal or conscience (Paul, Calvin, Edwards, and Broadus), (2) family, marriage, parenting, and sexuality (Malachi, Paul, Chrysostom, and Calvin), (3) communal or pastoral (Paul, Chrysostom, Calvin, Edwards, and Broadus), 4) socio-political (Hosea, Amos, Micah, Paul, Calvin, Edwards and Broadus) and socio-economic (Amos, Malachi, Paul, and Chrysostom), (5) cultural (Paul, Chrysostom, and Calvin), (6) ethical (Amos, Joel, Hosea, and Paul), and (7) religious (Amos, Hosea, Chrysostom, and Calvin).

Contemporary preachers should analyze a wide-range of relevance categories because a life-transforming application paradigm must be specific and situational.[101] Based on Paul's applicatory category (2 Tim 3:16-17), an expositor needs to seek mental application (doctrine or reproof) and practical application (instruction and correction).[102]

---

[100]Warren, "A Paradigm for Preaching," 479.

[101]Scott Gibson, "Philosophy versus Method," in *The Big Idea of Biblical Preaching* (Grand Rapids: Baker, 1998), 171; and Chapell, *Christ-centered Preaching*, 120, 214-15.

[102]William Perkins, *The Art of Prophesying* (Carlisle, PA: Banner of Truth, 2002), 64-65.

In redefining the sphere of application as "specific," "stored," and "subliminal" application,[103] Shaddix proposes his "funnel model" to classify a specific application: theological (God and his relationship with people), universal (the timeless truth), generational (all people living on the earth), cultural (social and religious), communal (families, communities, and same occupations), and individual application.[104] Richard systematizes five "arenas of life" where biblical significance should apply (so what?) and be specified (now what?): (1) personal life, (2) home life, (3) work or study life, (4) church life, and (5) community life.[105] For Liefeld, preachers should pay attention to the needs of their listeners by focusing on their various situations: (1) personal needs, (2) corporate moods, (3) current social or ethical situations, (4) public crises, (5) spiritual milestones in the life of the church, (6) spiritual state of special groups, and (7) ongoing needs for edification and instruction.[106] With these classifications in mind, preachers need to categorize relevance as personal, communal, pastoral, social, cultural, ethical, economical, or religious application in the homiletical bridge.

Personal/individual application. The first relevance category in the homiletical bridge is personal or individual application. Robinson insists that "truth is never more powerfully experienced than when it speaks to someone's personal

---

[103]Shaddix, *The Passion Driven Sermon*, 106-08.

[104]Ibid., 109-11.

[105]Richard, *Scripture Sculpture*, 121.

[106]Liefeld, *New Testament Exposition*, 105.

situation."[107] As examined above, Paul's preaching demonstrates (1) personal application to the Galatians based on pneumatology (Gal 5:25; 6:4, 7), (2) soteriology-based conscience application (Rom 13:5), and (3) eschatology-based exhortation to Timothy as personal application (1 Tim 4).

Calvin frequently challenges his congregation to examine themselves. The Puritans focus on personal conscience application because they regard the conscience as the key to life-changing application.[108] Their understanding of application was often to appeal to the listener's conscience. Edwards's signature trait of his sermon is his conscience-oriented application. Along with a conscience-targeted application, personal application is achieved by internal motives, emotional appeal, and imaginative persuasion for decision-aimed application.[109] With an audience-focused perspective in mind, Broadus applied his message to his audience. Transformational application does not speak to people who are not concerned about the Word but addresses an audience's "questions, hurts, fears, and struggles."[110] To promote a good conscience (1 Tim 1:5) in the congregation (2 Cor 4:2) preachers need to make a conscience-oriented personal

---

[107]Haddon Robinson, "Preaching to Everyone in Particular," *Leadership* 15 (1994): 100.

[108]William Ames, *The Marrow of Theology* (Boston: Pilgrim, 1968), 192; Leland Ryken, *Worldly Saints the Puritan As They Really Were* (Grand Rapids: Zondervan, 1986), 101; and Richard A. Bodey, *Inside the Sermon* (Grand Rapids: Baker, 1990), 189.

[109]John A. Broadus, *On the Preparation and Delivery of Sermon* (San Francisco: Harper & Row, 1979), 171-78; and V. L. Stanfield, "Elements of Strength in the Preaching," *RevExp* 48 (1951): 394.

[110]Haddon Robinson, "Blending Bible Content and Life Application," in *Making a Difference in Biblical Preaching*, ed. Haddon Robinson and Scott Gibson (Grand Rapids: Baker, 2002), 94.

application.[111] Such personal application aims at promoting the conscience and arousing its actions.[112] Timothy Keller regards personal application as the "Pietist" seeking to connect authorial intent to the listener's psychological and devotional needs.[113]

Family application. The second category of relevance is family, marriage, sexuality, and parenting. Malachi's sermon illustrates covenant-based family, women, and divorce application (Mal 2:10-16). Paul's application is closely linked with family (Eph 5:2), sexuality (Rom 1:24-27), and the marriage relationship (Eph 5: 25, 28, 31-32). Following Paul's example, Chrysostom emphasizes family-focused application such as the marriage relationship, and parenthood (child-rearing). Calvin, in his sermon on Deuteronomy, shows a covenant-rooted family or parenting application. Hence, expositors need to use marriage and family applications.[114]

Pastoral/communal application. The third category is pastoral or communal application. Paul demonstrates Christology-rooted communal applications (Phil 2:2, 5-10, 18) and eschatology-based pastoral applications to Timothy (1 Tim 4). Paul's doctrine-based preaching is interwoven with his pastoral application.[115]

Paul's preaching demonstrates intimate relationship-rooted audience

---

[111]Zack Eswine, *Preaching to a Post-Everything World* (Grand Rapids: Baker, 2008), 125.

[112]R. L. Dabney, *Evangelical Eloquence* (Edinburgh: Banner of Truth, 1999), 239.

[113]Timothy Keller, "A Model for Preaching: Part One," *JBC* 12 (1994): 36-41.

[114]Stephen C. Barton, "New Occasion Teach New Duties?," *ExpT* 106 (1994): 69-74.

[115]Thompson, *Preaching Like Paul*, 109.

adaptation for pastoral application. The distinctiveness of rhetorical strategy in Paul's

preaching for the transformed lives of his listeners lies in his relationship-solid

persuasion. Of the rhetorical components, invention (logos, ethos, and pathos) is the most

distinctive part of Paul's preaching. In contrast to classical rhetoric, Paul's rhetorical

strategy is based on an intimate relationship between the preacher and his audience.[116]

By identifying himself as "an apostle of Christ" (1 Cor 1:1; 2 Cor 1:1) and a

father to the Corinthian churches (1 Cor 4:14-21; 2 Cor 12:14-15), Paul demonstrates that

a pastor's relationship to his audience is pivotal to his persuasive application.[117] Paul's

application-focused pastoral preaching with a familial concept "has no parallel in Greco-

Roman rhetoric, for Aristotle did not envision the Christian assembly. . . . [H]e appeals

not only to the intimacy of his relationship with Christians but also to their intimate

relationship to each other."[118] In pastoral application, Paul aims at the cross-based

transformation of the community.[119]

The ultimate aim of Paul's applicational bridge is not just information but

transformation of lives and the larger community.[120] In this regard, Paul's sermon

---

[116]Ibid., 75.

[117]Ibid., 75-76; and George Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina, 1984), 17.

[118]Thompson, *Preaching Like Paul*, 79-82.

[119]James W. Thompson, *Pastoral Ministry according to Paul* (Grand Rapids: Baker, 2006), 31-60; D. A. Carson, *The Cross and Christian Ministry* (Grand Rapids: Baker, 1993); and Brad R. Braxton, *Preaching Paul* (Nashville: Abingdon, 2004), 29.

[120] Paul's theological bridge involves a corporate consciousness. See Thompson, *Preaching Like Paul*, 95; and Walter Brueggemann, "The Social Nature of the Biblical Text for Preaching," in *Preaching as a Social Act*, ed. Arthur Van Seters (Nashville: Abingdon, 1988), 152.

demonstrates a soteriology-based (Rom 12:7), pneumatology-rooted (Eph 5:19-21; Gal 5:26; 6:1-2, 6), and Christology-rooted communal application (Phil 2:14). Chrysostom, for example, makes a specific application about how one ought not to attend performances of mimes, horse races, or the circus. Based on his pastoral ministry, Calvin's pastoral application is not only personal but also communal in that he takes into account the rhetorical context of the church. In seeking pastoral sensitivity, preachers should pay attention to the "Context of Reality" (COR), which means "the mutual life environment that contemporary believers and unbelievers share in common with those to or about whom the biblical text was written that teaches us about the nature of reality."[121] Based on pastoral visitation as a rhetorical adaptation,[122] Broadus makes a pastoral application by dealing with specific sins in his community.[123]

Socio-political application. The fourth category concerns the two realms of social application: socio-political and socio-economic. Amos, Chrysostom, and Calvin provide exemplary models for socio-political application. The Minor Prophets demonstrate a socio-political relevance category. Centered on God's sovereignty and power, Amos makes a political (violence) application (Amos 3:10; 5:10-15). Hosea's sermon shows a doctrine-based social injustice (Hos 5:10-11; 6:7-9) and political relevance (Hos 8:1-9:7b). Micah makes a socio-political application (Mic 3:1-12) based

---

[121]Eswine, *Preaching to a Post-Everything World*, 28.

[122]William Earl Brown, "Pastoral Evangelism" (Ph.D diss., Southeastern Baptist Theological Seminary, 1999), 140-42.

[123]Mark M. Overstreet, "The 1889 Lyman Beecher Lectures on Preaching and the Recovery of the Late Homiletic of John Albert Broadus (1827-1895)" (Ph.D. diss., Southern Baptist Theological Seminary, 2005), 19.

on theology proper (1:2-4). Paul also illustrates a doctrine-based political application (Rom 13:1-7).[124]

Chrysostom makes a political application rooted in soteriology by considering power, luxury, and wealth for the benefit of the poor (Col 3:1-4). Edwards and Broadus's sermons demonstrate the necessity of socio-political application. Believing every preacher and audience is responsible for their social and political sphere, Broadus makes a socio-political application.[125] While pointing out that the church and the preacher is responsible for so much injustice such as violence, terror, human rights, and warfare, Keller also shows a good paradigm for social application.[126]

Socio-economic application. Biblical and historical examples provide models of socio-economic application. As discussed in chapter 2, Amos and Malachi demonstrated an economical application by pointing out economic injustice and abuse of the underprivileged. Amos's socio-economic application (2:6-8) is based on God's sovereignty (2:9, 11). Malachi's sermon suggests a theology-based (3:6) economic application (3:7-12). The Minor Prophets's economic relevance is a good model for the contemporary preacher who "has a solemn responsibility to guard against wanton consumerism, alleviate the suffering of the poor, and combat abusive economic

---

[124]Ronald W. Johnson, "The Christian and the State: Romans 13:1-7," *RevExp* 97 (2000): 91-95; and Stanley E. Porter, "Romans 13:1-7 as Pauline Political Rhetoric," *FN* 3 (1990): 115-37.

[125]Overstreet, "The 1889 Lyman Beecher Lectures on Preaching," 23, 47.

[126]Timothy Keller, *The Reason for God* (New York: The Penguin Group, 2008), 52-69; and idem, *Generous Justice* (New York: Dutton Adult, 2010). For more discussion on social application and the issue of war, see Eswine, *Preaching to a Post-Everything World*, 193-204.

structures."[127] Amos is a prototype for addressing about economic injustice.[128]

In Chrysostom's relevance category, he tends to highlight doctrine-rooted, socio-economic applications concerning the suffering of the poor. Hence, radical social application asks, (1) What are the injustices of our time? (2) What are the ways justice is and isn't in process today? and (3) What is Scripture's view on justice?[129] In this regard, a prophetic preacher needs to make a socio-economic application on the matters of poverty, children, homelessness, racism, violence, minimum wage, healthcare, war, and gambling.[130]

Cultural application. The fifth category centers on cultural relevance. Preachers need to follow Paul's culturally relevant application model without theological compromise.[131] Based on an understanding of Athenian culture, Paul's strategy of bridging the gap between cultural barriers is crucial because it "engage[s] their worldview [and] communicate[s] the gospel in culturally relevant ways."[132] Paul's sermon on Areopagus mirrors Paul's intention to connect with the worldviews of pagan

---

[127]Robert R. Ellis, "Amos Economics," *RevExp* 107 (2010): 463.

[128]Marvin A. McMickle, "The Prophet Amos as a Model for Preaching on Issues of Social Justice," *The African American Pulpit* (2001): 99-108.

[129]Andre Resner Jr., "Preaching in the Face of Economic Injustice," in *Just Preaching* (St. Louis: Chalice, 2003), 15.

[130]Resner, *Just Preaching*, 93-168; Charles C. Ryrie, "Perspectives on Social Ethics," *BSac* 134 (1977): 33-44; and Edward Rogers, "Important Moral Issues: Gambling," *ExpT* 75 (1964): 123-27.

[131]J. Daryl Charles, "Engaging the (Neo) Pagan Mind," *TJ* 16 (1995): 60.

[132]Dean Flemming, "Contextualizing the Gospel in Athens," *Missiology* 30 (2002): 207.

culture. Bridge-builders need detailed applicational steps for exegeting the culture in an audience's context and reaching postmodern listeners.[133]

Chrysostom's cultural application is concerned with the circus, the theater (Matt 2:12; Acts 4:1-18), and horse racing (John 9:17-34). Calvin's doctrine-based application aims at transforming society in a secular culture. While acknowledging that postmodern culture brings both great opportunities and obstacles,[134] preachers, as prophets, should consider their apostate culture and their cultural application.[135] Keller suggests using the "Cultural-transformationist" model to relate biblical meaning a postmodern culture.[136] For more effective cultural application, Eswine suggests a paradigm of cultural discernment by using four stories to think about movies, news, art, and literature—"What does this piece say or imply about God, people, creation, and our conscience?"[137]

Ethical application. Sixth, ethical application should be one of the relevance categories. The Minor Prophets' preaching can be characterized by a theology-based ethical application paradigm (Amos 2:6-11; 3:1-2, 10; 4:2-5; 5:4-15; Hosea 5:8-6:11a;

---

[133]Terry Mattingly, "The Big Idea to Cultures and Subcultures," in *The Big Idea of Biblical Preaching*, ed. Scot Gibson (Grand Rapids: Baker, 1998), 81-94; Graham Johnstone, *Preaching to a Postmodern* World (Grand Rapids: Baker, 2001), 61-86; and Ronald D. Sisk, "Preaching in a Congregational Context," *RevExp* 100 (2003): 375-82.

[134]Roy Clements, "Expository Preaching in a Postmodern World," *ERT* 23 (1999): 174-82; and Johnstone, *Preaching to a Postmodern World*, 174.

[135]Michael Quicke, "Applying God's Word in a Secular Culture," *Preaching* 17 (2002): 7-15; and Roy Clements, "The Preacher as Prophet," in *When God's Voice Is Heard*, ed. Christopher Green and David Jackman (Nottingham, England: Inter-Varsity, 1995), 106.

[136]Keller, "Preaching the Gospel in a Post Modern World," 81.

[137]Eswine, *Preaching to a Post-Everything World*, 269.

14:1-8; Mic 3:1-12; Nah 1:15; 2:1; Joel 2:12-17; and Mal 3:7-12). Nolan P. Howington underlines that "the roots of morality thus are found not in the nature or motives of man but in the character of God himself."[138]

Based on the creation order, Paul makes a specific ethical application in specific matters: sexuality (Rom 1:26-28) and women (1 Cor 11:2-16).[139] As examined above, Paul's preaching in the Epistles demonstrates paradigmatic examples for his eschatology-based ethical application (1 Cor 15:45-58) and pneumatology-based ethical application (Eph 5:18-21; 6:1, 4-5; Gal 5:25-26; 6:1-2, 6-7).

In light of Paul's preaching, preachers need to take into account a persuasive moral application. The striking trait of Paul's preaching is theology-based moral application.[140] Paul's doctrine-based ethical application combined with the indicative-imperative structure is the essential component of his relevance category. Aiming at transforming the social community, Edwards's sermons sought a moral application.

Borrowing a model from Richard B. Hays, Doriani suggests a paradigm of twenty-eight options based on seven biblical sources for ethical application—rule, ideal, doctrine, the redeeming act, exemplary acts, image, and song or prayer—and four aspects of ethical application: duty, character, goal, and discernment.[141] The following are

---

[138]Nolan P. Howington, "Toward an Ethical Understanding of Amos," *RevExp* 63 (1966): 41.

[139]McQuilkin, "Limits of Cultural Interpretation," 122; David K. Lowery, "The Head Covering and the Lord's Supper," *BSac* 143 (1986): 155-63; and Grant R. Osborne, "Hermeneutics and Women in the Church," *JETS* 20 (1977): 340.

[140]Thompson, *Preaching like Paul*, 83; Charles, "Engaging the Pagan Mind," 60-61; and Bailey, "Acts 17:17-34," 484.

[141]Doriani, *Putting the Truth to Work*, 81-121; and Richard B. Hays, *The Moral Vision*

essential questions related to Doriani's four facets of ethical application: (1) What should I do? (duty), (2) Who should I be? (character), (3) To what causes should we devote our life energy? (goals), and (4) How can we distinguish truth from error? (discernment). In recognizing the postmodern age as an amoral age, Keller and Chapell also emphasizes the necessity of moral application.[142]

Religious application. The seventh category is religious application. The Minor Prophets demonstrate religious application (Amos 4:4-5; 5:4-7; 5:10-15; Hos 7:8-9, 13-14; 9:7c-10:15). Paul's preaching on Areopagus demonstrates an uncompromised religious application.[143] He denounces syncretism or compromise because his doctrinal integrity aims at the changed lives of his listeners.[144] Chrysostom's relevance category includes religious application: (1) pagan practices (Eph 2:17-22), (2) idols (Col 3:5-15), (3) Judaism (Gal 5), (4) belief systems (worldviews) (Eph 4:17),[145] and (5) the weakness of the Greek philosophers (1 Cor 2:1-2). Calvin, in his exposition of Galatians 1:1-2, shows his religious application by confronting the false teaching of the pope. In following the Hebrew prophets and Jesus' models, Keller's preaching is an example of religious

---

of the New Testament (New York: HarperCollins, 1996).

[142]Keller, "Preaching Morality in an Amoral Age," 166-73; and Chapell, "Application without Moralism," 289-93.

[143]Charles, "Engaging the (Neo) Pagan Mind," 60-61.

[144]Flemming, "Contextualizing the Gospel in Athens," 207.

[145]Chrysostom, "Homily XII on Ephesians," in *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, 13:109-12. In Homily XII from Eph 4:17, Chrysostom makes a religious application by focusing on the superstitious and philosophical beliefs of many of his listeners.

application amid pluralism.[146]

Analyzing Application-Focused
Audience Analysis

Exegeting audiences for a life-changing homiletical bridge has a solid biblical

and historical justification. In light of biblical and historical models, audience exegesis

has a key role to play in life-changing application. Paul, Chrysostom, Calvin, Edwards,

and Broadus's pastoral preaching demonstrated an audience-sensitive application

paradigm.

By using an audience-sensitive strategy, Paul's preaching in Acts and the

Epistles bridges the gap between his audience and his message.[147] Exegeting the listener

for a contextualized application, Paul's uses a homilctical bridge.[148] His introduction is

intended to win his audience's approval and to draw attention to the issues presented.[149]

To answer to the question ("Why should I listen?"), preachers need to aim at applying of

the main idea of their sermon in their introduction.[150]

Calvin is a good example of one who considers the significance of the

congregation throughout his pastoral preaching. In order to adapt to the needs of his

---

[146]Keller, *The Reason for God*, 3-21, 59-64; and idem, "Preaching amid Pluralism," 177-79.

[147]Patrick Gray, "Athenian Curiosity (Acts 17:21)," *NovT* 47 (2005):110-16; Mark D. Given, "Not Either/Or but Both/And in Paul's Areopagus Speech," *BI* 3 (1995): 364-65; and Dean Zweck, "The *Exodium* of the Areopagus Speech," *NTS* 35 (1989): 103.

[148]Flemming, "Contextualizing the Gospel in Athens," 207-08; and Charles, "Engaging the (Neo) Pagan Mind," 49-59.

[149]Haddon Robinson, "A Rhetorical Analysis of Sermons by Peter and Paul in the Acts of the Apostles" (M.A. thesis, Southern Methodist University, 1960), 77-78.

[150]Keith Willhite, "A Sneak Peek at the Point," *Preaching* 5 (1990): 17-22.

congregation, Calvin engages his humanity in his pastoral preaching. William Perkins suggests categories of listeners: (1) hard-hearted unbeliever, (2) soft-hearted unbeliever, (3) hard-hearted believer, and (4) soft-hearted believer.[151] One of the characteristics of Edwards's application in his homiletical bridge is his audience-sensitive relevance.

Spirit-led biblical application should build on careful listener analysis to change lives.[152] Expository preaching has two foci: passage-centered and listener-focused sermons.[153] Undoubtedly, the exegesis of the Word is inseparable from the exegesis of listeners. Thus, biblical preachers should exegete their hearers as well as the text.[154] Unless preachers give the audience "a mental picture" related to their real-life situation, truth applied remains an abstraction. By visualizing "scenarios that might realistically occur in [the congregation's real life]," preachers achieve their ultimate goal of transforming the lives of audiences.[155] The primary aim of exposition is not merely imparting biblical knowledge but godly life; it is not information but transformation that matters. In this regard, exegeting the congregation demands both "audience analysis and audience adaptation."[156] Importantly, preaching history demonstrates that life-changing

---

[151]Perkins, *The Art of Prophesying*, 56-63; and J. I. Packer, *Truth and Power* (Wheaton, IL: Harold Shaw, 1996), 168.

[152]Daniel J. Estes, "Audience Analysis and Validity in Application," *BSac* 150 (1993): 222.

[153]Keith Willhite, "Bullet versus Buckshot" in *The Big Idea of Biblical Preaching* (Grand Rapids: Baker, 1998), 18.

[154]Doriani, *Putting the Truth to Work*, 37; and Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1996), 19, 48.

[155]Sunukijian, *Invitation to Biblical Preaching*, 106, 110-11; and Donald K. Smith, *Creating Understanding* (Grand Rapids: Zondervan, 1992), 318-27.

[156]Wayne McDill, *The Moment of Truth* (Nashville: Broadman & Holman, 1999), 50-

application-focused preachers adapted their sermons to their listeners.[157] Hence, a preacher's audience analysis is an important part of his life-transforming application paradigm.

        The methodologies of application-focused audience analysis. In order to exegete an audience, several homileticians suggest the following methodologies. First, Richard proposes seven "application avenues in life": (1) attitudes, (2) knowledge of God, (3) behavior, (4) relationships, (5) motives, (6) values and priorities, and (7) character.[158] Second, Warren highlights the need of sociological tools to identify the demographic traits and philosophical preferences of the listener.[159] Third, to analyze the audience, Willhite classifies types of analyses as theological, psychological, demographical, and purpose-oriented.[160] Fourth, for Wayne McDill, useful tools for audience analysis consist of six factors in demographic analysis—age, gender, ethnicity, religion, education, socioeconomic status—and three factors in psychological profiling: attitudes, beliefs, and values.[161]

        For the purpose of discovering the listener's real life, preachers need to consider similar situations in their own lives, create an expanding grid of the various

---

51; and Doriani, *Putting the Truth to Work*, 37.

        [157]Scot A. Wenig, "Biblical Preaching that Adapts and Contextualizes," in *The Big idea of Biblical Preaching* (Grand Rapids: Baker, 1998), 26.

        [158]Richard, *Scripture Sculpture*, 121.

        [159]Warren, "A Paradigm for Preaching," 479.

        [160]Willhite, *Preaching with Relevance*, 29-30.

        [161]McDill, *The Moment of Truth*, 39-55.

groups and life situations in their audience, develop mental pictures to apply the biblical concept, and make applications concrete.[162]

Determining the Appropriate
Degree of Transfer

Having analyzed the audience-references and audience-traits in order to determine facets of application,[163] Robinson suggests developmental questions to identify major communication and rhetorical strategies that provide sufficient application of universal theological principles for a specific audience.[164]

According to Daniel J. Estes, the relationship between the original audience and the contemporary listener can be described as "the degree of transfer."[165] The task of application, then, is to determine the pertinent degree of transfer between the fixed point of the original listeners and contemporary audiences. The principles of application depend on how the preacher exegetes both the biblical audience and his specific target audience through the exegetical bridge. A single passage, however, has a different degree of transfer when re-applied to alternative audiences.[166] To determine the appropriate application, the homiletical bridge should clarify the factors that limit the transfer of application by considering the seven doctrine-based criteria of universal principles.

---

[162]Sunukijian, *Invitation to Biblical Preaching*, 112-27.

[163]Richard, "Application Theory in Relation to the New Testament," 207-14.

[164]Robinson, *Biblical Preaching*, 77-96.

[165]Estes, "Audience Analysis and Validity in Application," 219-29.

[166]Ibid., 223-29.

**Analyzing Need-Oriented
Audience Adaptation**

Paul's Areopagus preaching utilizes rhetorical adaptation to persuade a

sophisticated Gentile audience, distinguishing cultural barriers in the hellenistic world.[167]

Paul's Miletus preaching (Acts 20:17-38) demonstrates a paradigmatic model of

rhetorical adaptation and a need-sensitive strategy for a life-changing homiletical

bridge.[168]

Only by audience exegesis do preachers meet real needs because the need

element is a vital factor for the entire work of their sermon.[169] Expository preaching

maintains the balance between the need factor focus and the redemptive-historical

perspective because it bestows both a Christ-centered focus and contemporary application

on preaching.[170] A Christ-centered viewpoint is bridged by a need-sensitive application to

edify the listener by meeting his or her needs, by motivating their knowledge of God, and

by challenging their spiritual growth and relationships.

While recognizing the necessity for need-oriented audience adaptation,

preachers should pay attention to the perils of need-dominant applications to avoid

entertainment and legalism. Jim Shaddix warns that since many preachers "pay homage

to the idols of felt needs, seeker-sensitivity, and western individualism, the concept of

---

[167]Flemming, "Contextualizing the Gospel in Athens," 201; and Joel Marcus, "Paul at the Areopagus," *BTB* 18 (1988): 143-48.

[168]Colin J. Hemer, "The Speeches of Acts," *TynBul* 40 (1989): 77.

[169]McDill, *The Twelve Essential Skills for Great Preaching*, 111.

[170]Greidanus, *Preaching Christ from the Old Testament*, 239.

application has evolved into a prevented albatross."[171] Although some problems can result from a need-oriented application, authentic application-focused expository preaching should still seek it by avoiding "need-dominated" application.[172]

Analyzing Application-Focused
Homiletical Structure

Given the work of the Holy Spirit, the consequences of the homiletical product are "its own particular purpose, proposition, structure, and support material"[173] for contextual application. In order to move from an application-focused theological outline to a homiletical structure, applicatory preacher needs to consider this question: Where in the biblical flow of idea will you place contemporary application?[174]

First, traditionally, a preacher's formula for success sermons is explanation, illustration, and application.[175] Structurally, preachers may set application in the body of the sermon—a deductive-structure—or at the end of the sermon—an inductive-structure. Utilizing various application-focused structures needs to be considered because Paul's preaching in Acts consists of various orderly structures: Acts 13 (deductive), Acts 17 (inductive), and Acts 20 (both inductive and deductive).[176] Like Paul's preaching, preachers need to use both inductive and deductive approaches for a variety of

---

[171]Shaddix, *The Passion-Driven Sermon*, 101.

[172]Doriani, *Putting the Truth to Work*, 300-04.

[173]Ibid., 481.

[174]Sunukijian, *Invitation to Biblical Preaching*, 161.

[175]Chapell*, Christ-Centered Preaching*, 223; Greidanus, *The Modern Preacher and the Ancient Text*, 334-41; and Richard, *Scripture Sculpture*, 118-19.

application-focused homiletical structures.[177]

Chapell suggests an application-focused communication model to maintain interest, communicate immediate relevance throughout its development, and to directly appeal to the lives of listeners. Application is emphasized in this model and explanations are simplified and integrated in order to help the audience along.[178]

Aiming for a Transformational Bridge

The Listener's Transformed Life as a Purpose of Application

As discussed above, the biblical and historical models of application-focused preaching—Moses, the Minor Prophets, Paul, Chrysostom, Calvin, Edwards, and Broadus—are to transform the lives of listeners. In light of the purpose for expository preaching, transformational bridges should aim at listeners's transformed lives. Given the work of the Holy Spirit, the consequences of the homiletical process are its own unique purpose, proposition, structure, and support material for transformational application.[179]

Paul's sermons in Acts and the Epistles demonstrate an action-aimed transformational bridge. Paul's preaching offers a well-balanced approach between an "identificational" factor and a "transformational" factor.[180] As Robinson claims, life-transforming application should be applied in a pastor's life before it is applied in a

---

[176]Sunukjian, "Patterns for Preaching," 180-84.

[177]Thompson, *Preaching Like Paul*, 84.

[178]Bryan Chapell, "Alternative Models," *Presbyterion* 19 (1993): 3-16.

[179]Warren, "Paradigm for Preaching," 481.

[180]Flemming, "Contextualizing the Gospel in Athens," 207-08; and Kenneth O.

listener's life.[181] Therefore, on the basis of audience analysis and adaptation, the preacher's goal is to persuade and change the audience. Paul's application is essentially to aim at an action-oriented result. Paul's preaching in Acts demonstrates that action-oriented persuasion is central.[182] The striking traits of Paul's transformational bridge and his action-aimed persuasion are a doctrine-based moral application and a cross-centered persuasion for changing the lives of listeners. In this sense, Paul's sermon uses a biblical foundation for a transformational bridge, action-aimed application paradigm.

What is the preacher's next task after exegeting audience's lives and culture? The transformational process needs to encompass Robinson's developmental questions based on audience analysis[183] to decide what facets of the theological proposition need to be applied. York and Blue point out that application must persuade the audience to transform their lives.[184]

Preachers need thus to consider that the ultimate purpose of expository preaching is the basic purpose of the Bible that is to transform audience's lives through the Holy Spirit.[185] The eventual goal of application is, after all, the fruit of the listener's transformed life.

Gangel, "Paul's Areopagus Speech," *BSac* 127 (1970): 312.

[181]Robinson, "Biblical Preaching," 25-27.

[182]Larry Overstreet, "Implementing Persuasive Preaching," *Preaching* 20 (2004): 28; and Sunukjian, "Patterns for Preaching," 171.

[183]Robinson, "Biblical Preaching," 77-96; David Veerman, "Sermons: Apply Within," *Leadership* 11 (1990): 121-22; and Warren, "A Paradigm for Preaching," 478-79.

[184]York and Blue, "Is Application Necessary in the Expository Sermon?" *SBJT* 4 (1999): 73.

Spirit-Led Application
for Transforming the Audience

As discussed in chapter 2, Paul's sermon demonstrates that the Holy Spirit is

the dynamic of the congregation's ethical life and plays a vital role in the

transformational bridge (Gal 5:16-25). While believing that only the Spirit of God

enables listeners to be transformed to an ethical life of freedom, Paul seeks a freedom-

based ethical application. Hence, Paul's transformational bridge application is decisively

controlled by the Spirit.

Following Paul's model, Calvin's emphasis on the vital role of the Holy Spirit

in the transformational bridge should also be considered. Beyond the Puritan's plain

style, Edwards's transformational bridge seeks a Spirit-centered application. His

revolutionary homiletic highlights the decisive role of the Holy Spirit.

To avoid a homiletical sham due to the eclipse of a transformational goal,[186]

preachers should not stop bridge building at the homiletical process. In order not to

appear too scholastic, preachers must rely on the Holy Spirit.[187] Robinson affirms that the

"Holy Spirit has a direct role in the process of applying the text to the listener's life."[188]

As Greg Heisler emphasizes, application is "essential to Spirit-led preaching because it

aligns powerfully with the Spirit's transformative purpose."[189] The Holy Spirit functions

---

[185]Robinson, "What is Expository Preaching?" 59.

[186]Fabarez, *Preaching that Changes Lives*, 57-58.

[187]Kaiser, *Toward an Exegetical Theology*, 236; and Thomas R. Schreiner, *Paul Apostle of God's Glory in Christ* (Downers Grove, IL: InterVarsity, 2001), 253-70.

[188]Robinson, "The Heresy of Application," 310.

[189]Greg Heisler, *Spirit-Led Preaching* (Nashville: B&H Academic, 2007), 121.

as the key factor in the transformational bridge for changing the listener's life.[190]

Preachers must consider the role of the Holy Spirit in the transformational paradigm for application because the Holy Spirit controls and guides the whole process.[191] If the illumination of the Holy Spirit is uncertain for exegetical, theological, homiletical, and transformational bridges, the expositor will produce unreasonable and irrelevant results. The Spirit not only illuminates but also applies God-intended messages to the particular needs of each audience through the interplay between the Holy Spirit and the preacher.[192] The correlation between the Holy Spirit and the preacher's spirit makes the hermeneutical processes appropriate and effective. The whole transformational paradigm, after all, is determined by the work of the Holy Spirit who inspires the biblical text, anoints the preacher, illuminates the audience, and convicts the world.[193]

Twelve Steps of a Four-Bridge Application Paradigm

The following is twelve steps of a life-transforming application paradigm:

1. Discerning author-intended meaning (signification) and significance
2. Discerning criteria for transferring the author-intended application
3. Discerning exegetical products and outline
4. Formulating criteria for identifying universal principle
5. Formulating a seven doctrine-based overarching bridge
6. Formulating application-focused theological products and outlines

---

[190]Roy Zuck, "The Role of the Holy Spirit in Hermeneutics," *BSac* 141 (1984): 127-28.

[191]Greg Heisler, "The Expository Method," *Preaching* 23 (2008): 20-23.

[192]Warren, "Paradigm for Preaching," 480; and John MacArthur Jr., *Rediscovering Expository Preaching* (Dallas: Word, 1992), 102-17, 300.

[193]Kaiser, *Toward an Exegetical Theology*, 235-47; and Windor, "Four Horizons in Preaching," 225-27.

7. Examining application-aimed relevance categories
8. Examining the methodologies of application-aimed audience analysis
9. Examining the legitimate degree of transfer
10. Examining need-oriented audience adaptation
11. Examining application-focused homiletical structures
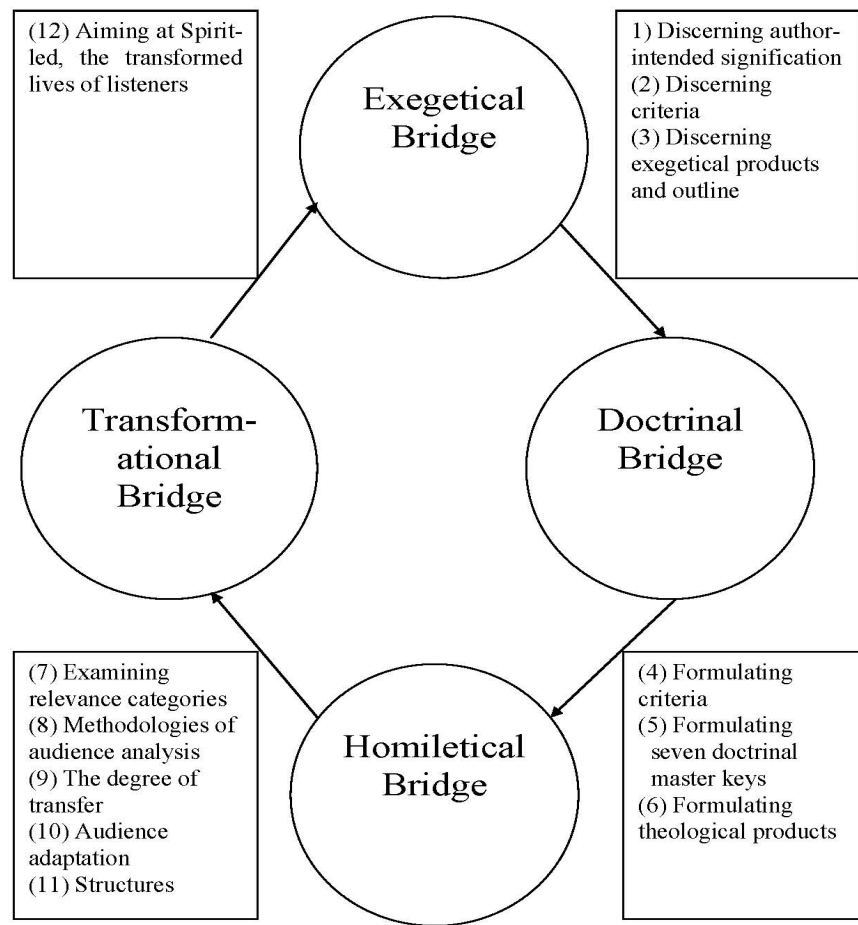12. Aiming at Spirit-led application for transforming the listeners

(12) Aiming at Spirit-led, the transformed lives of listeners

Exegetical Bridge

1) Discerning author-intended signification
(2) Discerning criteria
(3) Discerning exegetical products and outline

Transform-ational Bridge

Doctrinal Bridge

(7) Examining relevance categories
(8) Methodologies of audience analysis
(9) The degree of transfer
(10) Audience adaptation
(11) Structures

Homiletical Bridge

(4) Formulating criteria
(5) Formulating seven doctrinal master keys
(6) Formulating theological products

Figure: Twelve steps of a four-bridge application paradigm

Conclusion

In this chapter, based on biblical and historical paradigmatic models, I suggested a four-bridge application paradigm made up of an exegetical bridge, a seven doctrine-based bridge, a homiletical bridge, and a transformational bridge.

First, I provided the exegetical bridge by discussing the purpose of author-intended meaning (signification) and relevance (significance), the nature of criteria to discern the degree of specificity and transfer for a legitimate application. Second, I examined the doctrinal bridge for the purpose of understanding the necessity of seven doctrine-rooted application paradigms, discerning doctrine-based criteria to identify the universal principles of ethical relevance and formulate an overarching bridge between the exegetical and homiletical process. In recognizing the need for a doctrine-based application paradigm based on biblical prototypes and historical models, a bridge-builder is required to seek a doctrine-rooted application paradigm to shun inappropriate relevance paradigms, to bridge ostensible gaps, and to identify universal principles of application. Thus, in order to discover the master keys to unlock universal principles of application, preachers should consider seven doctrinal lenses and one redemptive telescope. Expositors should take into account a well-balanced paradigm of doctrine-based criteria for identifying the normativeness of ethical application. Ultimately, criteria for universal principles of application are identifiable by their root in covenant, theology proper, Christian anthropology or harmatiology, Christology, soteriology, ecclesiology, pneumatology, and eschatology.

Third, I discussed the homiletical bridge, including a variety of relevance

categories, legitimate methodologies for audience exegesis and adaptation, the appropriate degree of transfer, and a homiletical structure. Based on biblical and historical exemplary paradigms, preachers need to consider multi-dimensional and wider relevance categories: (1) personal or conscience, (2) family or marriage or parenting, (3) communal or pastoral, (4) social: socio-political and socio-economic, (5) cultural, (6) ethical, and (7) religious. Paul, Chrysostom, Calvin, Edwards, and Broadus's preaching demonstrate the necessity for a proper paradigm of audience exegesis and adaptation. Fourth, in believing that the Holy Spirit controls and guides the whole process of application, I suggested a Spirit-led transformational bridge separate from the homiletical bridge. Biblical and historical models of application—Paul, Calvin, and Edwards— unquestionably emphasize the decisive role of the Holy Spirit. Ultimately, the Spirit-led application paradigm seeks the transformed lives of listeners.

CHAPTER 5

CONCLUSION

Application in expository preaching is the mechanism to bridge the gap between the ancient world and the contemporary world. Thus, application paradigms in expository preaching, by definition, are to bridge historical, geographical, and cultural chasms. Bridging this profound gap between two worlds is a matter of properly applying the doctrine-based principles of the text to one's audience. According to Haddon Robinson's definition of an expository sermon, the essence of biblical preaching is the use of a life-changing application through the work of the Holy Spirit. Given this concept, one of the great needs is formulating a life-transforming applicational bridge paradigm based on biblical and historical paradigmatic models. In response to the absence of a well-balanced theoretical relevance model in hermeneutical areas and a lack of a life-changing application paradigm in contemporary sermons, this dissertation attempted to propose a legitimate application paradigm.

In the first chapter, I attempted to identify the necessity of a hermeneutical application paradigm by thinking the relationship between hermeneutics and application, by reexamining some scholars' application paradigms and bridge-building models, and by refocusing the four bridge paradigm for transforming the audience's lives. In reevaluating a few bridge-building application models, I suggested the following four reasons of the necessity for an appropriate application paradigm: (1) the ostensible gaps, (2) some limitations and inappropriateness of recent applicational bridge paradigms, (3) a

few scholars' objections to bridge-building, and (4) the need of a legitimate application paradigm rooted in biblical and historical models. With the four reasons of the dispensability of an application paradigm in mind, this study attempted to thoroughly examine hermeneutical foundations, biblical models, historical prototypes, and the four-bridge application paradigm. Hence, the fundamental intention of this dissertation was not to show the necessity of the applicational bridge but of how-to bridge the gap between the original audience and the occasional audience by overcoming two extremes: the needlessness of application and the over-application heresy.

Chapter 2 examined the illustrative sermons of biblical models and their application paradigms, including those sermons by Moses, the Minor Prophets, and Paul. Their preaching style demonstrates not only an expository approach but also a prototype of an application paradigm. I made a special effort to explore Paul's sermons in his epistles, his preaching in Acts, and his hermeneutical bridge-building paradigm.

The remarkable features of these models led to an alternative application paradigm for transforming listeners' lives. The Minor Prophets as paradigmatic preachers demonstrated principles for a legitimate application paradigm. First, their sermons showed an expository preaching formula—explanation, exhortation, and application. Second, the Minor Prophets' preaching was shaped by a theology-based ethical relevance and doctrine-based application paradigm such as soteriology, eschatology, and hamartiology. Third, their application paradigm was characterized by a broad relevance category: women (Amos 4:11), family (Mal 2:10-16), economy (Amos 2:6-8), finance (Mal 3:7-12), ethics (Amos 2:6-8; 4:11; Joel 2:12-17; Hos 7:3-7, 13-14), society (Hos 5:10-11; 6:7-9), politics (Amos 3:10; 5:10-15; Micah 3:1-12; Hos 8:1-9:7b), and religion

(Amos 4:4-5; 5:4-7; 5:10-15; Hosea 7:8-9, 13-14; 9:7c-10:15).

I argued that Paul's life-transforming application paradigm should be an alternative model for contemporary preachers. An expository preacher needs to consider the following implications of Paul's application paradigm. First, if preachers follow Paul's doctrine-based application paradigm, they can avoid inappropriate relevance paradigms, bridge the gap between the original audience and their audience, and identify criteria for the ethical principles of application.

Second, universal principles of legitimate application are identifiable by a doctrinal lens: theology proper, Christian anthropology or hamartiology, Christology, soteriology, ecclesiology, pneumatology, and eschatology. Thus, in order to discover the master keys to unlock the universal principles of application, preachers must consider the seven doctrinal criteria. Although preachers should consider a Christ-centered or gospel-based application, they must focus on a variety of doctrinal lenses.

Third, to identify more concrete doctrine-based principles for application, preachers need to itemize the major doctrines as follows: (1) theology proper (God's wrath, God's creation, and God's miracles), (2) Christian anthropology (the image of God, man as male and female, and the nature of man) or hamartiology (transgression, selfishness, egotism, rebellion, lawlessness, ungodliness, and idolatry), (3) Christology (the person of Christ, the atonement, resurrection and ascension, and the offices of Christ), (4) soteriology (union with Christ, election, calling, conversion, justification, reconciliation, redemption, freedom, sanctification, perseverance, and glorification etc.), (5) ecclesiology (the redeemed community, baptism, purity and unity, gifts of the Holy Spirit, the Lord's supper, worship, discipleship, and government), (6) pneumatology (the

deity, the indwelling, the baptizing, the sealing, and the filling of the Holy Spirit), and (7)

eschatology (the second coming of Jesus, the certainty of the new transformation, the

final victory, the resurrected life, God's final judgment, and eternal rewards).

Fourth, expositors need to recognize the doctrine-based application formulation

in Paul's preaching: authorial intent (exegetical bridge), universal principle (doctrinal

bridge), audience-focused application (homiletical bridge), and action-aimed rhetorical

persuasion (transformational bridge). Fifth, in order to find more specific application,

doctrinal principles need to be applied in specific matters in the pastor's context (i.e.,

financial hardships, divorce, sexuality, church discipline, and violence). Sixth, an

expository preacher's life-changing application paradigm needs to be connected with

multi-dimensional relevance categories, including personal, communal, pastoral, socio-

political, and cultural application.

Seventh, doctrine-rooted ethical applications should aim at motivating and

changing the lives of listeners. Since doctrine-rooted ethical applications must transform

the lives of hearers, a contemporary preacher need to seek Paul's homiletical bridge and

his rhetorical strategies such as bridging the gap, sustaining a big idea, committing a

rhetorical adaptation by analyzing his audience, and focusing on transformation-oriented

persuasion. Expositors, therefore, need to take into account the essential principles of

Paul's transformational bridge: (1) action-aimed persuasion, (2) cross-centered

persuasion, and (3) Spirit-led application. In pursuit of Paul's application paradigm, a

bridge-builder should seek a Spirit-led transformational bridge that is essential to

changing himself and his listeners.

Therefore, I concluded that the Old Testament models—Moses and the Minor

Prophets—and Paul's four-bridge application paradigm demonstrated an ideal example and biblical justification for reformulating a life-changing application paradigm.

In chapter 3, I have investigated four exemplary historical models and their application paradigms, examining their illustrative sermons. For the purpose of formulating a four bridge-building application as a life-changing relevance paradigm, an expositor needs to make an analysis of not only the biblical examples but also the historical models. In this regard, this chapter investigated four great preachers—John Chrysostom, John Calvin, Jonathan Edwards, and John Broadus—by means of a paradigmatic analyses rather than an exhaustive one. This investigation demonstrated that there are indispensable elements of application paradigms that need to be discovered in order to formulate a contemporized application paradigm. Having discussed their strengths, I offered a valid guideline, categorizing, implementing, and contemporizing their essential factors. I then applied these historical facets to formulate a life-transforming application paradigm in chapter 4.

The first model of a relevance paradigm was that of Chrysostom. His sermons used doctrine-based universal principles and action-aimed applications. In aiming at the transformed lives of listeners, he sought a doctrine-based ethical application paradigm. Chrysostom's master keys to unlock universal principles of application rested in doctrines such as covenant, theology proper, Christology, harmartiolgy, and eschatology. Based on a covenantal relationship with Jesus, he made a Christology-based social application to exhort his congregation. Based on Adam's sin and its consequences for humanity, Chrysostom made an ethical application. He showed eschatology-based cultural and parenting applications by exhorting Christian parents.

Specific to Chrysostom's relevance category, he emphasized a doctrine-based socio-economic application as follows: theology-based, hamartiology-based, and eschatology-based wealth applications. By regarding the Christian family as a mission of the Kingdom of God, Chrysostom made a family and a communal application. In the process of the doctrinal bridge, Chrysostom tried to find theological principles, making doctrine-based applications such as Christology-based family or marriage application (Eph 5:22-25), and soteriology-based family applications (Col 3:5-15). In the homiletical bridge, Chrysostom disclosed various relevance categories with audience analysis: pastoral, family, cultural, social, religious/philosophical, and political. In fact, Chrysostom's application-focused pastoral preaching greatly influenced Calvin's hermeneutical paradigm. Chrysostom and Calvin's application paradigms followed Paul's application paradigm. In pursuit of Paul's application paradigm, Calvin's preaching demonstrated the necessity of a four bridges relevance paradigm. Calvin's sermons always moved from an exegetical bridge to a doctrinal bridge to a homiletical/transformational bridge.

I discussed Calvin's four noticeable traits of his sermon application: (1) hermeneutical principles, (2) application-aimed pastoral preaching, (3) threefold purpose of application, and (4) a bridge-building application paradigm. For the purpose of edifying the church, Calvin made practical applications based on his author-intended exegesis. Without losing sight of his congregation's rhetorical context, Calvin sought a balance between his exposition, application and doctrine-based ethical principles.

The use, profit, and practice of the listeners are Calvin's threefold applicational aims. For this purpose, Calvin regarded pedagogy and persuasion as essential elements

for life-changing application. Calvin's doctrine-based ethical preaching aimed at an action-aimed application. Moreover, Calvin made an effort to apply Paul's doctrine to the use, edification, and instruction of his congregation.

Calvin's sermons on Ephesians demonstrated a model of a doctrine-based application paradigm. Calvin showed a colorful array of relevance categories in his homiltical bridge: personal/imaginative, family (parenting), church/communal, religious, pastoral, and social/cultural. While recognizing the significance of his congregation throughout his pastoral preaching, Calvin tried to engage and to adapt to the needs of his listeners. Therefore, contemporary preachers should recover not only Calvin's specific style of expository preaching but also his application paradigm.

One can regard the homiletical heritage of the Puritans and William Perkins as the backdrop of Edwards's applicatory traits. Perkins's preaching especially molded Edwards's application paradigm. First, in following Perkins's pastoral application, Edwards sought an audience-focused and a doctrine-rooted ethical relevance paradigm beyond the Puritan's plain style. Second, in the vein of the Puritan's applicational heritage, Edwards's preaching constantly sought the consciences of his listeners and personal application for their sanctification. Third, in seeking a dynamic, Spirit-centered hermeneutic, Edwards developed a well-balanced application paradigm beyond the Puritan's relevance style. Fourth, a bridge-builder needs to consider the distinctive features of Edwards's applicational bridge: (1) text-driven and doctrine-based application: theology, soteriology, and eschatology, (2) practical application: directional, motivational, corrective, generational, and particular, (3) socio-political application, (4) imaginative application, and (5) hearer-focused and action-aimed ethical application.

200

In criticizing the Puritans' and Edwards's insufficient application style, Broadus strived for a more effective application paradigm. First, based on author-intended meaning, Broadus sought to build the doctrinal bridge by means of a gospel-centered application rather than a legalism-based application. Second, following Chrysostom's model, Broadus's homiletical bridge demonstrated social and political applications. Third, in his transformational bridge, Broadus showed motivational and persuasive application by using on the four basic motives of his listeners. Broadus's transformational process is closely connected with imaginative, emotional, and decision-aimed applications. Therefore, four exemplary models provided a historical validation to construct a legitimate life-changing application paradigm.

In chapter 4, I discussed a four-bridge application paradigm grounded in biblical and historical models. The primary task of this chapter, therefore, was to verify the main thesis of this dissertation by discerning an application-focused exegetical bridge, formulating an application-focused theological bridge, and analyzing an application-focused homiletical bridge and a transformational bridge. This chapter proposed a life-transforming application process based on biblical, hermeneutical, historical models while maintaining the hermeneutical four-bridge paradigm of application. I concluded that a legitimate application paradigm should be built on its biblical foundations and historical prototypes of relevance.

First, I examined the application-focused exegetical process for discerning the purpose of authorial meaning, applicatory exegesis for author-intended relevance (signification), the criteria for transferring universal principles of application, and an exegetical outline. Second, in understanding the need for a seven doctrine-rooted

application paradigm, I offered criteria to identify the universal principles of application

and form the principalized bridge between the exegetical and homiletical processes. In

order to avoid inappropriate relevance paradigms, to bridge the ostensible gaps and to

identify universal principles of application, I suggested a doctrine-based application

paradigm rooted in biblical prototypes and historical models.

With this in mind, preachers should seek seven doctrinal lenses and one

redemptive telescope to identify universal principles of application. As examined in

chapter 2, following the Minor Prophets' and Paul's doctrine-based application paradigm,

preachers ought to bridge the gap and identify criteria to unlock the universal norms of

ethical application. In order to transfer and reapply author-intended application, preachers

must discern criteria for universal principles by identifying the level of specificity in

them. The criteria of normativeness, in essence, is identified by their root in the seven

doctrinal master keys: redemptive or covenant theology (Moses, Amos, Hosea, Micah,

Malachi, and Calvin), theology proper (Amos, Zephaniah, Joel, Malachi, Paul, and

Edwards), hamartiology (Hosea, Paul, Chrysostom, and Calvin), Christology (Paul,

Chrysostom, and Calvin), soteriology (Paul), ecclesiology (Moses, Paul, and Calvin),

pneumatology (Paul and Calvin) and eschatology (Joel, Paul, Chrysostom, and Edwards).

Third, I argued that the application-focused homiletical bridge included a

variety of relevance categories, legitimate methodologies of audience exegesis and

adaptation, an appropriate degree of transfer, and a homiletical structure. Based on

biblical and historical models, preachers should seek more varied relevance categories.

Biblical and historical models demonstrated the following applicatory classifications: (1)

personal or conscience (Paul, Calvin, Edwards, and Broadus), (2) family or marriage or

parenting (Malachi, Paul, Chrysostom, and Calvin), (3) communal/pastoral (Paul, Chrysostom, Calvin, Edwards, and Broadus), (4) women (Amos and Paul), (5) economic or financial (Amos, Malachi, Paul, and Chrysostom), (6) ethical (Amos, Joel, and Hosea), (7) social or political (Hosea, Amos, Micah, Paul, Calvin, Edwards, and Broadus), and (8) religious (Amos, Hosea, Chrysostom, and Calvin).

In this regard, the twenty-first century preacher needs to systematize a relevance category for life-changing application paradigms such as those of personal/conscience, family/marriage/parenting, communal/pastoral, social (socio-political and socio-economic), cultural, ethical, and religious paradigms. In addition, Paul, Chrysostom, Calvin, Edwards, and Broadus's preaching offered a blueprint for audience exegesis and adaptation.

Fourth, I suggested that a Spirit-led transformational bridge should have biblical and historical justification. Such a transformational bridge separated from the homiletical bridge is legitimate for exegeting one's audience, for rhetorical adaptation, and for radical transformation. Paul's application paradigm demonstrated that the Holy Spirit plays a decisive role in the transformational bridge. Calvin's emphasis on the vital role of the Holy Spirit in a transformational bridge should be reconsidered. Beyond the Puritan's plain style, Edwards's transformational bridge sought a Spirit-centered application. His revolutionary homiletic highlights the decisive role of the Holy Spirit. Thus, a Sprit-filled preacher should pray that the Holy Spirit would give him the appropriate application paradigm for transforming his listeners' lives for the glory of God.

The main thesis of this dissertation was supported by hermeneutical

foundations, biblical prototypes, and historical models. Therefore, I concluded that contemporary preachers, as bridge-builders, need to seek a four-bridge life-changing application paradigm. Moreover, they need to use an application-focused exegetical process, an application-aimed doctrinal process, an application-centered homiletical process and a Spirit-led transformational process.

Thus, one direction for further study is to examine exhaustively other biblical models' sermons by Moses, Joshua, the Prophets, and Peter and to make a comprehensive investigation of other historical sermons such as those of the early Church Fathers, Augustine, Martin Luther, John Knox, Richard Baxter, George Whitefield and Charles Spurgeon. Furthermore, contemporary models' sermons also need to be investigated to verify four-bridge application paradigms and their legitimacy. I humbly pray that the four bridge life-changing application paradigm suggested in this dissertation will be used by young preachers in their pastoral contexts.

BIBLIOGRAPHY

Books

Adam, Peter. *Speaking God's Words*. Vancouver: Regent College Publishing, 1996.

Adams, Jay E. *Audience Adaptations in the Sermons and Speeches of Paul*. Grand Rapids: Baker Book House, 1956.

_____. *Sermon Analysis*. Denver: Accent, 1986.

_____. *Truth Applied: Application in Preaching*. Grand Rapids: Zondervan, 1990.

Ames, William. *The Marrow of Theology*. Boston: Pilgrim, 1968.

Arthurs, Jeffrey D. *Preaching with Variety*. Grand Rapids: Kregel, 2007.

Attwater, Donald. *John Chrysostom: the Voice of Gold*. Milwaukee: The Bruce Pub., 1939.

Bailey, Raymond, ed. *Hermeneutics for Preaching*. Nashville, Broadman Press, 1992.

_____. *Paul the Preacher*. Nashville: Broadman Press, 1991.

Bailey, Richard A. *The Legacy of Jonathan Edwards*. Edited by Sean Michael Lucan, D. G. Hart, and Stephen J. Nichols. Grand Rapids: Baker Academic, 2003.

Barclay, John M. G. *Obeying the Truth: A Study of Paul's Ethics in Galatians*. Edinburgh: T&T Clark, 1988.

Barrett, C. K. *Freedom and Obligation: A Study of the Epistle to the Galatians*. London: SPCK, 1985.

Beaudean, John William, Jr. *Paul's Theology of Preaching*. Macon, GA: Mercer University Press, 1988.

Beker, J. Christian. *The Triumph of God: the Essence of Paul's Thought*. Translated by Laren T. Stuckenbruck. Minneapolis: Fortress, 1990.

Berkhof, Louis. *Principles of Biblical Interpretation*. Grand Rapids: Baker, 1950.

Bickel, R. Bruce. *Light and Heat*. Morgan, PA: Soli Deo Gloria, 1999.

Birch, Bruce C. *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*. Louisville: Westminster John Knox, 1991.

Bodey, Richard Allen. *Inside the Sermon*. Grand Rapids: Baker Book House, 1990.

Braxton, Brad R. *Preaching Paul*. Nashville: Abingdon Press, 2004.

Brilioth, Yngve. *A Brief History of Preaching*. Translated by Karl E. Mattson. Philadelphia: Fortress, 1965.

Broadus, John A. *Favorite Sermons of John A. Broadus*. Edited by Vernon Latrelle Stanfield. New York: Harper and Brothers, 1959.

_____. *Lectures on the History of Preaching*. New York: Sheldon, 1886.

_____. *On the Preparation and Delivery of Sermon*. San Francisco: Harper & Row, 1979.

_____. *Sermons and Addresses*. Baltimore: R. H. Woodward and Company, 1890.

Brown, Alexandra R. *The Cross in Human Transformation*. Minneapolis: Fortress, 1995.

Bruce, F. F. *The Defense of the Gospel in the New Testament*. Grand Rapids: Eerdmans, 1959.

_____. *The Epistle to the Colossians and Philemon, and to the Ephesus*. Grand Rapids: Zondervan, 1984.

Bryson, Harold T. *Expository Preaching*. Nashville: Broadman & Holman, 1995.

Cahill, Dennis M. *The Shape of Preaching*. Grand Rapids: Baker, 2007.

Carrick, John. *The Imperative of Preaching: A Theology of Sacred Rhetoric*. Edinburgh: The Banner of the Truth, 2002.

Calvin, John. *I & II Timothy and Titus*. Edited by Alister McGrath and J. I. Packer. Wheaton, IL: Crossway, 1998.

_____. *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. Translated by Ross MacKenzie. Grand Rapids: Eerdmans, 1995.

_____. *The First Epistle of Paul the Apostle to the Corinthians*. Translated by Ross MacKenzie. Grand Rapids: Eerdmans, 1995.

_____. *John Calvin's Sermons on Galatians*. Translated by Kathy Childress. Carlisle, PA: Banner of Truth, 1997.

_____. *The Mystery of Godliness and Other Sermons*. Morgan, PA: Soli Deo Gloria,

1999.

_____. *The Pastoral Epistles*. Translated by William Pringle. Grand Rapids: Eerdmans, 1948.

_____. *Sermons on the Book of Micah*. Translated by Benjamin Wirt Farley. Phillipsburg, NJ: P&R, 2003.

_____. *Sermon on Deuteronomy*. Edinburgh: Banner of Truth Trust, 1987.

_____. *Sermon on the Epistle to the Ephesians*. Edinburgh: Banner of Truth Trust, 1998.

_____. *Sermon on Galatians*. Audobon, NJ: Old Paths, 1995.

Carson, D. A. *The Cross and Christian Ministry*. Grand Rapids: Baker books, 1993.

Carter, Terry G., J. Scott Duvall, and J. Daniel Hays, *Preaching God's Word*. Grand Rapids: Zondervan, 2005.

Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon.* Grand Rapids: Baker, 1994.

Chartier, Myron R. *Preaching as Communication*. Nashville: Abingdon Press, 1981.

Chrysostom, John. *Saint John Chrysostom on Marriage and Family Life*. Translated by Catherine P. Roth and David Anderson. Crestwood, NY: St. Vladimir's Seminary Press, 1986.

_____. *Saint John Chrysostom on Wealth and Poverty*. Translated by Catharine P. Roth. Crestwood, NY: St. Vladimir's Seminary Press, 1984.

Collins, Raymond F. *1 & 2 Timothy and Titus*. Louisville: Westminster John Knox Press, 2002.

Cunningham, Mary B., and Pauline Allen. *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics*. Leiden: E. J. Brill, 1998.

Dabney, R. L. *Evangelical Eloquence: A Course of Lectures on Preaching*. Edinburgh: Banner of Truth, 1999.

Dargan, Edwin C. *A History of Preaching*. Vol. 1. Grand Rapids: Baker, 1954.

Decker, Bert, and Hershael W. York. *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition.* Nashville: Broadman & Holman Publishers, 2003.

Deidun, T. J. *New Covenant Morality in Paul*. Rome: Biblical Institute Press, 1981.

DeVries, Dawn. *Jesus Christ in the Preaching of Calvin and Schleiermacher*. Louisville: Westminster John Knox, 1996.

Dodd, C. H. *The Apostolic Preaching and Its Development*. Grand Rapids: Baker, 1980.

_____. *Gospel and Law: The Relationship of Faith and Ethics in Early Christianity*. New York: Columbia University Press, 1951.

Doriani, Daniel M. *Getting the Message*. Phillipsburg, NJ: P&R, 1996.

_____. *Putting the Truth to Work: the Theory and Practice of Biblical Application*. Phillipsburg, NJ: P & R., 2001.

Dorsey, David A. *The Literacy Structure of the Old Testament*. Grand Rapids: Baker, 1999.

Dunn, J. D. G. *Romans 9-16*. Word Biblical Commentary, vol. 38. Waco, TX: Word, 1988.

Dutch, Robert S. *The Educated Elite in 1 Corinthians: Education and Community Conflicts in Greco-Roman Context*. New York: T&T Clark, 2005.

Duval, J. S., and J. D. Hays. *Grasping God's Word*. Grand Rapids: Zondervan, 2001.

Edwards, Jonathan. *Charity and Its Fruits*. Edinburgh: Banner of Truth, 1969.

_____. *The Sermons of Jonathan Edwards: A Reader*. Edited by Wilson H. Kimnach, Kenneth P. Minkema, and Douglas A. Sweeney. New Haven: Yale University Press, 1999.

Elliott, Mark Barger. *Creative Styles of Preaching*. Louisville: John Knox Press, 2000.

Enyart, David A. *The Homiletical Review Notebook: Creating Sermons That Connect Bible and Life*. Knoxville: Tennessee Valley Pub., 2003.

Erickson, Millard J. *Evangelical Interpretation: Perspectives on Hermeneutical Issues*. Grand Rapids: Baker, 1993.

Erickson, Millard J., and James L. Heflin. *Old Wine in New Wineskins: Doctrinal Preaching in a Changing World*. Grand Rapids: Baker Books, 1997.

Eswine, Zack. *Preaching to a Post-Everything World*. Grand Rapids: Baker, 2008.

Eversley, Walter V. L. *Edwards in Our Time*. Edited by Sang Hyun Lee and Allen C. Guelzo. Grand Rapids: William B. Eerdmans, 1999.

Fabarez, Michael. *Preaching that Changes Lives*. Nashville: Nelson Publishers, 2002.

Fant, Clyde F., Jr., and Williams M. Pinson. *20 Centuries of Great Preaching*. Vol. 1. Waco, TX: Word Books, 1971.

Fee, Gordon D. *I & II Timothy and Titus*. Peabody, MA: Hendrickson, 1988.

_____. *Inerrancy and Common Sense.* Edited by Roger R. Nicole and J. Ramsey Michaels. Grand Rapids: Baker, 1980.

_____. *New Testament Exegesis*: *A Handbook for Students and Pastors*. Philadelphia: Westminster Press, 1983.

Fee, Gordon D., and Douglas Stuart, *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible.* 2nd ed. Grand Rapids: Zondervan, 1993.

Foxgrover, David, ed. *The Legacy of John Calvin*. Grand Rapids: Calvin Studies Society, 2000.

Furnish, Victor P. *Theology and Ethics*. Nashville: Abingdon, 1968.

Garland, David. *Colossian and Philemon*. The NIV Application Commentary. Grand Rapids: Zondervan, 1998.

Gibson, Scott, ed. *Preaching to a Shifting Culture*. Grand Rapids: Baker Books, 2004.

Goldingay, J. *Approaches to Old Testament Interpretation*. Downers Grove, IL: InterVarsity, 1981.

Goldsworthy, Graeme. *Preaching the Whole Bible*. Grand Rapids: Eerdmans, 2000.

Greidanus, Sidney. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids: Eerdmans, 1988.

_____. *Preaching Christ from the Old Testament*: A *Contemporary Hermeneutical Method*. Grand Rapids: Eerdmans, 1999.

_____. *Sola Scriptura: Problems and Principles in Preaching Historical Texts*. Toronto: Wedge, 1970.

Green, Christopher, and David Jackman, eds. *When God's Voice Is Heard.* Nottingham, England: Inter-Varsity, 1995.

Groos, Nancy Lammers. *If You Cannot Preach like Paul*. Grand Rapids: Eerdmans, 2002.

Guthrie, Donald. *The Pastoral Epistles*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957.

Hamilton, Adam. *Unleashing the Word: Preaching with Relevance, Purpose, and Passion*. Nashville: Abingdon Press, 2003.

Harris, Murray J. *Colossians and Philemon*. Grand Rapids: Eerdmans, 1991.

Hartney, Aldeen M. *John Chrysostom and the Transformation of the City*. London: Gerald Duckworth, 2004.

Hay, David M. *Colossians*. Nashville: Abingdon Press. 2000.

Hays, Richard. *The Moral Vision of the New Testament*. San Francisco: HarperSan Francisco, 1996.

Heisler, Greg. *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery*. Nashville: B&H Academic, 2007.

Henderson, David W. *Culture Shift: Communicating God's Truth to our Changing World.* Grand Rapids: Baker Books, 1998.

Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. Philadelphia: Fortress press, 1977.

Hesselgrave, David, and Edward Rommen. *Contextualization: Meaning, Methods, and Models.* Grand Rapids: Baker Book House, 1989.

Holleman, Joost. *Resurrection and Parousia*: *A Traditional-Historical Study of Paul's Eschatology in 1 Corinthians 15*. Leiden: E. J. Brill, 1996.

Hughes, R. Kent. *1 & 2 Timothy and Titus*. Wheaton, IL: Crossway, 2000.

Johnson, Dennis E. *Him We Proclaim*: *Preaching Christ from All the Scriptures*. Phillipsburg, NJ: P&R Publishing, 2007.

Johnson, Elliot. *Expository Hermeneutics: An Introduction*. Grand Rapids: Zondervan, 1990.

Johnson, L. T. *The First and Second Letters to Timothy*. New York: Doubleday, 2001.

Kaiser, Walter C. *Toward An Exegetical Theology*. Grand Rapids: Baker Book House, 1981.

Kaiser, Walter C., and Moisés Silva, *An Introduction to Biblical Hermeneutics*. Grand Rapids: Zondervan, 1994.

Kaye, Bruce Norman. *The Thought Structure of Romans with Special Reference to Chapter 6*. Austin, TX: Schola Press, 1979.

Keck, Leander E. *The Bible in the Pulpit*. Nashville: Abingdon Press, 1978.

_____. *Mandate to Witness*. Valley Forge: Judson Press, 1964.

Keller, Timothy. *Generous Justice: How God's Grace Makes Us Just*. New York: Dutton Adult, 2010.

_____. *The Reason for God*. New York: the Penguin Group, 2008.

Kelly, J. N. D. *The Pastoral Epistles*. San Francisco: Harper and Row, 1986.

Kennedy, George A. *Classical Rhetoric & Its Christian and Secular Tradition from Ancient to Modern Times*. Chapel Hill: The University of North Carolina Press, 1980.

_____. *New Testament Interpretation through Rhetorical Criticism*. Chapel Hill: University of North Carolina, 1984.

Klein, William W., Craig L. Blomberg and Robert L. Hubbard. *Introduction Biblical Interpretation*. 2nd ed. Nashville: Thomas Nelson Publishing, 2004.

Knight, G. W., III. *The Pastoral Epistles*. Grand Rapids: Eerdmans, 1992.

Larkin, William. *Culture and Biblical Hermeneutics*. Grand Rapids: Baker Book House, 1988.

Larsen, David L. *The Company of the Preachers*. Grand Rapids: Kregel, 1998.

Lawson, Steven J. *The Expository Genius of John Calvin*. Lake Mary, FL: Reformation Trust, 2007.

Lea, T. D. and H. P. Griffin, *1 & 2 Timothy and Titus*. Nashville: Broadman, 1992.

Lehmann, P. *Ethics in a Christian Context*. London: SCM, 1963.

Leith, John H. *From Generation to Generation: The Renewal of the Church According to Its Own Theology and Practice*. Louisville: Westminster John Knox Press, 1990.

Liefeld, Walter L. *1 & 2 Timothy and Titus*. Grand Rapids: Zondervan Publishing House, 1999.

Lightfoot, J. B. *Saint Paul's Epistles to the Colossians and to Philemon*. Grand Rapids: Zondervan, 1959.

Lincoln, A. *Paradise Now and Not Yet*. Cambridge: Cambridge University Press, 1981.

Lischer, Richard. *A Theology of Preaching*. Nashville: Abingdon, 1981.

Litfin, Duane. *Paul's Theology of Proclamation: 1 Corinthians 1-4 and Greco-Roman Rhetoric*. Cambridge: Cambridge University Press, 1994.

_____. *Public Speaking*. Grand Rapids: Baker Book House, 1982.

Lloyd-Jones, D. Martyn. *The Puritans: Their Origins and Successors*. Edinburgh: Banner of Truth, 1987.

Logan, Samuel T., ed. *The Preacher and Preaching*. Phillipsburg, NJ: P&R, 1986.

Lohse, Eduard. *Colossian and Philemon*. Translated by William R. Poehlmann and Robert J. Karris. Philadelphia: Fortress Press, 1971.

Long, Thomas. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press, 1989.

_____. *The Witness of Preaching*. Louisville: Westminster/John Knox Press, 1989.

Longenecker, Richard. *Galatians*. Word Biblical Commentary, vol. 41. Nashville: Thomas Nelson, 1990.

Loscalzo, Craig A. *Apologetic Preaching: Proclaiming Christ to a Postmodern World.* Downers Grove, IL: InterVarsity Press, 2000.

_____. *Preaching Sermons that Connect*. Downers Grove, IL: InterVarsity, 1992.

MacArthur, John. *Rediscovering Expository Preaching: Balancing the Science and Art of Biblical Exposition*. Dallas: Word Publishing, 1992.

Martin, Ernest D. *Colossian and Phillemon*. Scottdale, PA: Herald, 1993.

Martin, Ralph P. *Colossians and Philemon*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981.

Marshall, I. Howard. *The Pastoral Epistles*. Edinburgh: T&T Clark, 1999.

Mayer, Wendy and Pauline Allen. *John Chrysostom*. London and New York: Routledge, 2000.

McCartney, Dan and Charles Clayton. *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*, Wheaton, IL: Bridge point, 1994.

McDill, Wayne. *The Moment of Truth*. Nashville: Broadman & Holman, 1999.

_____. *The Twelve Essential Skills for Great Preaching*. Nashville: Broadman & Holman, 1994.

McKim, Donald K. *The Bible in Theology & Preaching,* Nashville: Abingdon Press, 1994.

_____. *Calvin's View of Scripture in Readings in Calvin's Theology*. Grand Rapids: Baker Books, 1984.

McKim, Donald K., ed. *Calvin and the Bible*. New York: Cambridge University, 2006.

_____. *Readings in Calvin's Theology*. Grand Rapids: Baker, 1984.

McKnight, Scot. *Galatian*s. NIV Application Commentary. Grand Rapids: Zondervan, 1995.

McQuilkin, J. Robertson. *Understanding and Applying the Bible*. Chicago: Moody Press, 1992.

Merrill, Eugene. *Deuteronomy*. New American Commentary. Nashville: Broadman & Holman, 1994.

Mickelsen, A. Berkeley. *Interpreting the Bible*. Grand Rapids: Eerdmans, 1963.

Miller, Calvin. *Marketplace Preaching: How to Return the Sermon to Where It Belongs*. Grand Rapids: Baker Books, 1995.

Miller, Perry. *Jonathan Edwards*. New York: William Sloane Associates, 1949.

_____. *The New England Mind: The Seventeenth Century*. Boston: Beacon Press, 1961.

Mohler, R. Albert, Jr. *He is Not Silent: Preaching in a Postmodern World*. Chicago: Moody Publishers, 2008.

Moo, Douglas. *The Epistle to the Romans*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996.

Moule. H. C. G. *Colossian Studies*. New York: A.C. Armstrong and Son, 1898.

Mounce, R. H. *Essential Nature of New Testament Preaching*. Grand Rapids: Eerdmans, 1960.

Mounce, William D. *Pastoral Epistles*. Nashville: Thomas Nelson Publishers, 2000.

Murphy-O'Connor, Jerome. *Paul on Preaching*. New York: Sheed and Ward, 1964.

Neill, Stephen. *Chrysostom and His Message*. New York: Association Press, 1962.

Nelson, Richard D. *Deuteronomy: A Commentary*, Old Testament Library. Louisville: Westminster John Knox, 2002.

Nicholls, Bruce J. *Contextualization: A Theology of Gospel and Culture*. Downers Grove, IL: InterVarsity, 1978.

Nichols, Stephen J. *Jonathan Edwards: A Guided Tour of His Life and Thought*. Phillipsburg, NJ: P&R Publishing, 2001.

O'Brien, Peter T. *Colossians and Philemon*. Waco, TX: Word, 1982.

_____. *The Letter to the Ephesians*. Grand Rapids: Eerdmans, 1999.

Old, Hughes Oliphant. *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*. 5 Vols. Grand Rapids: William B. Eerdmans Publishing Company, 2004.

Olford, Stephen F. *Anointed Expository Preaching*. Nashville: Broadman & Holman Publishers, 1998.

Osborne, Grant R. *The Hermeneutical Spiral*. Downers Grove, IL: InterVarsity, 1991.

Packer, J. I. *A Quest for Godliness*. Wheaton, IL: Crossway Books, 1990.

_____. *Truth and Power*. Wheaton, IL: Harold Shaw, 1996.

Parker, T. H. L. *Calvin's New Testament Commentaries*. Louisville: Westminster John Knox, 1993.

Patte, Daniel. *Preaching Paul*. Philadelphia: Fortress, 1984.

Perkins, William. *The Art of Prophesying*. Carlisle, PA: The Banner of Truth Trust, 2002.

Peterson, Brian K. *Eloquence and the Proclamation of the Gospel in Corinth*. Atlanta: Scholars Press, 1998.

Pickett, Raymond. *The Cross in Corinth: The Social Significance of the Death of Jesus*. Sheffield: Sheffield Academic Press, 1997.

Pillai, C. A. Joachim. *Early Missionary Preaching*. New York: Exposition University Press, 1979.

Piper, John. *The Supremacy of God in Preaching*. Grand Rapids: Baker Books, 2004.

Polhill, John B. *Paul & His Letters*. Nashville: Broadman & Holman Publishers, 1999.

Puckett, David L. *John Calvin's Exegesis of the Old Testament*. Louisville: Westminster John Knox, 1995.

Quicke, Michael J. *360 Degree Preaching: Hearing, Speaking and Living the Word*. Grand Rapids: Baker Academic, 2003.

Ramm, Bernard. *Protestant Biblical Interpretation: A Textbook of Hermeneutics for Conservative Protestants*. Grand Rapids: Baker, 1970.

Reid, Robert Stephen. *The Four Voices of Preaching: Connecting Purpose and Identity behind the Pulpit*. Grand Rapids: Brazos Press, 2006.

Resner, Andre Jr. *Preacher and Cross: Person and Message in Theology and Rhetoric*. Grand Rapids: William B. Eerdmans, 1999.

Richard, Ramesh P. *Preparing Expository Sermons*. Grand Rapids: Baker Books, 2001.

_____. *Scripture Sculpture*. Grand Rapids: Baker Books, 1995.

Ridderbos, Hermann. *Paul: An Outline of His Theology*. Grand Rapids: Eerdman, 1975.

Robertson, O. Palmer. *The Christ of the Covenants*. Phillipsburg, NJ: P&R, 1981.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. Grand Rapids: Baker, 2003.

_____. *Making a Difference in Preaching*. Grand Rapids: Baker Books, 1999.

Rosner, Brian S. *Scripture and Ethics*: *A Study of 1 Corinthians 5-7*. Leiden: E. J. Brill, 1994.

_____. *Understanding Paul's Ethics*. Grand Rapids: Eerdmans, 1995.

Ross, Michael F. *Preaching for Revitalization*. Ross-shire, Scotland: Mentor, 2006.

Ryken, Leland. *Worldly Saints the Puritan As They Really Were*. Grand Rapids: Zondervan Publishing House, 1986.

Schreiner, Thomas R. *New Testament Theology*. Grand Rapids: Baker Academic, 2008.

_____. *Paul Apostle of God's Glory in Christ*. Downers Grove, IL: InterVarsity Press, 2001.

_____. *Romans*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 1998.

Seters, Arthur Van. *Preaching as a Social Act*. Nashville: Abingdon, 1988.

Shaddix, Jim. *The Passion Driven Sermon*. Nashville: B&H Publishers, 2003.

Shires, Henry M. *The Eschatology of Paul in the light of Modern Scholarship*. Philadelphia: Westminster Press, 1966.

Simonson, Harold. *Jonathan Edwards: Theologian of the Heart*. Grand Rapids: Eerdmans, 1974.

Smith, Donald K. *Creating Understanding*. Grand Rapids: Zondervan, 1992.

Smith, Gary. *The Prophets as Preachers*. Nashville: B&H Academic, 1998.

Soards, Marion L. *The Speeches in Acts: Their Contents, Context, and Concerns*.

Louisville: Westminster John Knox Press, 1994.

Stein, Robert. *A Basic Guide to Interpreting Bible*. Grand Rapids: Baker, 1994.

Stott, John. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: Eerdmans, 1982.

Stuart, Douglas K. *Old Testament Exegesis*: *a Primer for Students and Pastors*. Philadelphia: Westminster, 1984.

Tate, W. Randolph. *Biblical Interpretation: An Integrated Approach*. Peabody, MA: Hendrickson, 1991.

Terry, Ralph B. *A Discourse Analysis of First Corinthians*. Dallas: University of Texas at Arlington, 1995.

Thiselton, Anthony C. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans, 2000.

_____. *The Two Horizons: New Testament Hermeneutics and Philosophical Description*. Grand Rapids: Eerdmans, 1980.

Thompson, James W. *Pastoral Ministry According to Paul: A Biblical Vision*. Grand Rapids: Baker Academic, 2006.

_____. *Preaching Like Paul*. Louisville: Westminster John Knox Press, 2001.

Thompson, M. *Clothed with Christ: The Example and Teaching of Jesus in Romans 12:1-15:13*. Sheffield: JSOT, 1991.

Tisdale, Leonora Tubbs. *Preaching as Local Theology and Folk Art.* Minneapolis: Fortress, 1996.

Towner, Philip H. *1-2 Timothy and Titus*. Downers Grove, IL: InterVarsity, 1994.

Tracy, Patricia. *Jonathan Edwards, Pastor*. New York: Hill and Wang, 1979.

Turnbull, Ralph G. *A History of Preaching*. Grand Rapids: Baker, 1974.

_____. *Jonathan Edwards the Preacher*. Grand Rapids: Baker, 1958.

Unger, Merrill F. *Principles of Expository Preaching*. Grand Rapids: Zondervan, 1955.

Veerman, Dave. *How to Apply the Bible*. Wheaton, IL: Tyndale, 1993.

Verhey, A. *The Great Reversal: Ethics and the New Testament*. Grand Rapids: Eerdmans, 1984.

Victor, Paul Furnish. *The Theology of the First Letter to the Corinthians*. Cambridge:

Cambridge University Press, 1999.

Vines, Jerry. *A Practical Guide to Sermon Preparation*. Chicago: Moody, 1986.

Vines, Jerry, and Jim Shaddix. *Power in the Pulpit.* Chicago: Moody Press, 1999.

Virkler, Henry A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981.

Vos, Geerhardus. *The Pauline Eschatology*. Grand Rapids: William. B. Eerdmans Publishing Co., 1953.

Wallace, Daniel B. *Greek Grammar beyond Basics*: *An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.

Wallace, Ronald S. *Calvin's Doctrine of the Word and Sacrament*. Tyler, TX: Geneva Divinity School, 1982.

Wellborn, L. L. *Paul, the Fool of Christ: A Study of 1 Corinthians 1-4 in the Comic-Philosophic Tradition.* London/New York: T&T Clark International, 2005.

Wells, C. Richard, and A. Boyd Luter. *Inspired Preaching*. Nashville: Broadman & Holman, 2002.

Willhite, Keith. *Preaching with Relevance without Dumbing Down*. Grand Rapids: Kregel, 2001.

Williamson, H. G. M. *Ezra and Nehemiah*. Sheffield: JSOT, 1987.

Wilson, Paul Scott. *Preaching and Homiletic Theory*. St. Louis: Chalice, 2004.

Wilson, R. R. *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress, 1980.

Witherington, Ben, III. *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1995.

Wright, Christopher H. *Walking in the Ways of the Lord*. Downers Grove, IL: InterVarsity, 1995.

York, Hershael W., and Bert Decker. *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition.* Nashville: B&H Publishers, 2003.

Zachman, Randal. *John Calvin as Teacher, Pastor, and Theologian*. Grand Rapids: Baker Academic, 2006.

Zuck, Roy B. *Basic Bible Interpretation*. Wheaton, IL: Victor, 1991.

Articles

Adam, Peter. "Calvin's Preaching and Homiletic: Nine Engagements Part 1." *Churchman* 124 (2010): 201-15.

Aland, Barbara. "Trustworthy Preaching: Reflection on John Chrysostom's Interpretation of Romans 8." In *Romans and the People of God*, ed. Sven K. Soderland and N. T. Wright, 271-80, Grand Rapids: Eerdmans, 1999.

Allen, David L. "Preaching & Postmodernism: An Evangelical Comes to the Dance." *Southern Baptist Journal of Theology* 5 (2001): 62-78.

_____. "A Tale of Two Roads: Homiletics and Biblical Authority." *Journal of Evangelical Theology* 43 (2000): 489-515.

Allen, Leslie. "Micah's Social Concern." *Vox Evangelica* 8 (1973): 22-32.

Allen, Pauline. "The Homilist and the Congregation: A Case Study of Chrysostom's Homilies on Hebrews." *Augustinianum* 36 (1996): 397-421.

_____. "John Chrysostom's Homilies on First and Second Thessalonians: The Preacher and His Audience." *Studia Pastristica* 31 (1997): 3-21.

Allen, Ronald J. "Preaching in the Congregational System." *Encounter* 60 (1999): 551-81.

Anderson, Marvin. "Calvin: Biblical Preacher (1539-1564)." *Scottish Journal of Theology* 42 (1989): 167-81.

Awad, N. George. "The Influence of John Chrysostom's Hermeneutics on John Calvin's Exegetical Approach to Paul's Epistle to the Romans." *Scottish Journal of Theology* 63 (2010): 414-36.

Bailey, Raymond H. "Acts 17:16-34." *Review and Expositor* 87 (1990): 481-85.

_____. "John A. Broadus: Man of Letters and Preacher Extraordinaire." *Preaching* 9 (1993): 58-61.

Bailey, Richard A. "Driven by Passion: Jonathan Edwards and the Art of Preaching." In *The Legacy of Jonathan Edwards*, ed. Sean Michael, Lucan D. G. Hart, and Stephen J. Nichols, 65-67. Grand Rapids: Baker Academic, 2003.

Bandstra, Andrew J. "Interpretation in 1 Corinthians 10:1-11." *Calvin Theological Journal* 6 (1971): 5-21.

Barram, Michael. "Colossian 3:1-17." *Interpretation* 59 (2005): 188-90.

Barton, Stephen C. "New Occasions Teach New Duties? Marriage and Family Life as

Christian Concerns." *Expository Times* 106 (1994): 69-74.

Beach, J. Mark. "The Real Presence of Christ in the Preaching of the Gospel: Luther and Calvin on the Nature of Preaching." *Mid-America Journal of Theology* 10 (1999): 77–134.

Beasley, George R. "The Second Chapter of Colossians." *Review and Expositor* 70 (1973): 469-80.

Bettler, John F. "Application." In *Preacher and Preaching*, ed. Samuel T. Logan, 371-92. Phillipsburg, NJ: P&R Publishing, 1986.

Black, David A. "Paul and Christian Unity: A Formal Analysis of Philippians 2:1-4." *Journal of Evangelical Theology* 28 (1985): 299-308.

_____. "The Pauline Love Command: Structure, Style, and Ethics in Romans 12:9-21." *Filologia Neotestamentaria* 2 (1989): 1-21.

Blue, Scott A. "The Hermeneutic of E.D. Hirsh, Jr., and Its Impact on Expository Preaching: Friend or Foe?" *Journal of Evangelical Theology* 44 (2001): 253-69.

_____. "Meaning, Intention, and Application: Speech Act Theory in the Hermeneutics of Francis Watson and Kevin J. Vanhoozer." *Trinity Journal* 23 (2002): 161-84.

Boers, H. W. "Apocalyptic Eschatology in 1 Cor. 15." *Interpretation* 21 (1967): 50-65.

Boyle, M. O. "The Covenant Lawsuit of the Prophet Amos 3:1-4:13." *Vestus Testamentum* 21 (1971): 338-62.

Bramer, Stephen J. "Analysis of the Structure of Amos." *Bibliotheca Sacra* 156 (1999): 160-74.

Breeze, Mary. "Hortatory Discourse in Ephesians." *Journal of Translation and Textlinguistics* 5 (1992): 313-47.

Broadus, John A. "The Habit of Thankfulness." In vol. 4 of *Selected Works of John A. Broadus*, 45-56. Cape Coral, FL: Founders Press, 2001.

_____. "The Holy Scripture." In *Sermons and Addresses*, 164-66. Baltimore: R. H. Woodward and Company, 1890.

_____. "How the Gospel Makes Men Holy." In vol. 4 of *Selected Works of John A. Broadus*, 97-109. Cape Coral, FL: Founders Press, 2001.

_____. "Intense Concern for the Salvation of Others." In vol. 4 of *Selected Works of John A. Broadus*, 110-23. Cape Coral, FL: Founders Press, 2001.

_____. "Let Us Have Peace with God." In *Sermons and Addresses*, 85-96. Baltimore: R. H. Woodward and Company, 1890.

_____. "The Light of Life." In *Favorite Sermons of John A. Broadus*, ed. Vernon L. Stanfield, 124-27. New York: Harper and Brothers, 1959.

_____. "The Mother of Jesus." In vol. 4 of *Selected Works of John A. Broadus*, 125-38. Cape Coral, FL: Founders Press, 2001.

_____. "Some Laws of Spiritual Work." In vol. 4 of *Selected Works of John A. Broadus*, 26-44. Cape Coral, FL: Founders Press, 2001.

_____. "Worship." In vol. 4 of *Selected Works of John A. Broadus*, 1-25. Cape Coral, FL: Founders Press, 2001.

Brouwer, Wayne. "How to Land the Sermon." *Preaching* 14 (1999): 12-17.

Brueggemann, Walter. "Amos 4:4-13 and Israel's Covenant Worship." *Vestus Testamentum* 15 (1965): 1-15.

_____. "The Social Nature of the Biblical Text for Preaching." In *Preaching as a Social Act*, ed. Arthur Van Seters, 127-65. Nashville: Abingdon, 1988.

Bugg, Charles B. "A Look at Baptist Preaching: Past, Present, and Future." *Baptist History and Heritage* 40 (2005): 8-17.

Burnett, Stephen G. "Exegetical Notes: Hosea 9:10-17." *Trinity Journal* 6 (1985): 211-14.

Byrne, Brendan. "Eschatologies of Resurrection and Destruction: The Ethical Significance of Paul's Dispute with the Corinthians." *Downside Review* 104 (1986): 280-98.

Chapell, Brian. "Alternative Models: Old Friends in New Clothes." *Presbyterion* 19 (1993): 3-16.

_____. "Application without Morality." In *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig B. Larson, 291-94. Grand Rapids: Zondervan, 2005.

_____. "The Future of Expository Preaching." *Presbyterion* 30 (2004): 65-80.

_____. "When Narrative is not Enough." *Presbyterion* 22 (1996): 3-16.

Charles, Daryl. "Engaging the (Neo) Pagan Mind: Paul's Encounter with Athenian Culture as a Model for Cultural Apologetics (Acts 17:16-34)." *Trinity Journal* 16 (1995): 47-62.

Cherry, Conrad. "Symbols of Spiritual Truth: Jonathan Edwards as Biblical Interpreter." *Interpretation* 39 (1985): 263-71.

Christopher, Gregory T. "A Discourse Analysis of Colossians 2:16-3:17." *Grace Theological Journal* (1990): 204-20.

Chrysostom, John. "Homily I on Colossians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily I on Philemon." In A *Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily III on Thessalonians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily IX on 1 Timothy." In A *Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily V on Ephesians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily VI on Colossians." In *A Selected Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily VI on Ephesians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily VI on the Gospel of Matthew." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 10. Edinburgh: T. & T. Clark, 1888; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily VIII on Colossians." In A *Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily X on Acts." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 11. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily X on Colossians." In A *Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily X on Romans." In *A Selected Library of The Nicene and Post-Nicene*

Fathers of the Christian Church: St. Chrysostom, ed. Philip Schaff. Vol. 11. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily XII on Ephesians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily XV on Romans." In *A Selected Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 11. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily XX from Ephesians." In A *Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily XXI from Ephesians." In *A Select Library of The Nicene and Post-Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 13. Edinburgh: T. & T. Clark, n.d.; reprint, Grand Rapids: Eerdmans, 1994.

_____. "Homily XLIII from the Gospel of Matthew." In *A Select Library of The Nicene and Post- Nicene Fathers of the Christian Church: St. Chrysostom*, ed. Philip Schaff. Vol. 10. Edinburgh: T. & T. Clark, 1888; reprint, Grand Rapids: Eerdmans, 1994.

Clements, R. E. "Understanding the Book of Hosea." *Review and Expositor* 72 (1975): 405-23.

Clements, Roy. "Expository Preaching in a Postmodern World." *Evangelical Review of Theology* 23 (1999): 174-82.

Conn, Harvie M. "Contextual Theologies: The Problem of Agenda." *Westminster Theological Journal* 52 (1990): 51-63.

_____. "Normativity, Relevance and Relativism." In *Inerrancy and Hermeneutic: A Tradition, A Challenge, A Debate*, 196-97. Grand Rapids: Baker, 1988.

Cox, James W. "Biblical Preachers from Chrysostom to Thielicke." *Review and Expositor* 72 (1975): 189-201.

_____. "The Pulpit and Southern." *Review and Expositor* 82 (1985): 77-88.

Coxhead, Steven R. "Deuteronomy 30:11-14 as A Prophecy of the New Covenant in Christ." *Westminster Theological Journal* 68 (2006): 305-20.

Croy, N. Clayton. "Hellenistic Philosophies and the Preaching of the Resurrection (Acts 17:18, 32)." *Novum Testamentum* 39 (1997): 21-39.

Davies, John R. "Biblical Precedence for Contextualization." *Evangelical Review of*

Theology 21 (1997): 197-214.

Davis, Thomas J. "Preaching and Presence: Constructing Calvin's Homiletical Legacy." In *The Legacy of John Calvin*, ed. David Foxgrover, 84–106. Grand Rapids: Calvin Studies Society, 2000.

Dawes, Stephen B. "Walking Humbly: Micah 6:8 Revisited." *Southwestern Journal of Theology* 41 (1988): 331-39.

Degner, G. Waldemar. "From Text to Context: Hermenuetical Principles for Applying the Word of God." *Concordia Theological Quarterly* 60 (1996): 259-78.

Deist, F. E. "Parallels and Reinterpretation in the Book of Joel: A Theology of the Yom Yahweh." In *Text and Context*: *Old Testament and Semitic Studies for F. C. Fensham*, ed. W. Claassen, 63-79. Sheffield: JSOT, 1988.

Dempsey, Carol J. "Micah 2-3: Literary Artistry, Ethical Message, and Some Considerations about the Image of Yahweh and Micah." *Journal of Study of Old Testament* 85 (1999): 117-28.

Dennison, Charles G. "Preaching and Application." *Kerux* 4 (1989): 44-52.

Dennison, William D. "Indicative and Imperative: the Basic Structure of Pauline Ethics." *Calvin Theological Journal* 14 (1979): 55-78.

Deuel, David C. "An Old Testament Pattern for Expository Preaching." *Master Seminary Journal* (1991): 125-38.

DeSilva, David A. "Paul's Sermon in Antioch of Pisidia." *Bibliotheca Sacra* 151 (1994): 32-49.

Doriani, Daniel M. "Doctrinal Preaching in Historical Perspective." *Trinity Journal* 23 (2002): 35-62.

Dunn, James M. "Ethical Emphases in Galatians." *Southwestern Journal of Theology* 15 (1972): 53-66.

Dunnam, Maxie D. "Fulfill Your Ministry (2 Timothy 4:1-8)." *Evangelical Journal* (2001): 1-6.

Eduard, Schwizer. "Christ in the Letter to the Colossians." *Review and Expositor* 70 (1973): 451-67.

Edwards, Jonathan. "All God's Methods Are Most Reasonable." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 161-97. New Haven: Yale University Press, 1997.

_____. "Christian Cautions." In vol. 2 of *The Work of Jonathan Edwards*, ed.

Edward Hickman, 159-63. Edinburgh: Banner of Truth, 1974.

_____. "Christian Knowledge: Or the Importance and Advantage of a Through Knowledge of Divine Truth." In vol. 2 of *The Work of Jonathan Edwards*, ed. Edward Hickman, 159-63. Edinburgh: Banner of Truth, 1974.

_____. "A City on a Hill." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 537-59. New Haven: Yale University Press, 2001.

_____. "The Day of Judgment." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 509-41. New Haven: Yale University Press, 1997.

_____. "The Duty of Charity to the Poor." In vol. 17 of *The Works of Jonathan Edwards*, ed. Mark Valeri, 371-404. New Haven: Yale University Press, 1999.

_____. "East of Eden." In vol. 17 of *The Works of Jonathan Edwards*, ed. Mark Valeri , 329-48. New Haven: Yale University Press, 1999.

_____. "False Light and True." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 122-42. New Haven: Yale University Press, 2001.

_____. "The Folly of Looking Back in Fleeing out of Sodom." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 323-38. New Haven: Yale University Press, 2001.

_____. "Honey form the Rock." In vol. 17 of *The Works of Jonathan Edwards*, ed. Mark Valeri, 123-41. New Haven: Yale University Press, 1999.

_____. "Impending Judgment Averted only by Reformation." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 216-26. New Haven: Yale University Press, 1997.

_____. "The Justice of God in the Damnation of Sinners." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 348-54. New Haven: Yale University Press, 2001.

_____. "Living Peaceably One with Another." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 116-33. New Haven: Yale University Press, 1997.

_____. "The Nature and End of Excommunication." In vol. 2 of *The Work of Jonathan Edwards*, ed. Edward Hickman, 118-121. Edinburgh: Banner of Truth, 1974.

_____. "The Preciousness of Time." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 243-60. New Haven: Yale University Press, 2001.

_____. "Profitable Hearers of the Word." In vol. 14 of *The Works of Jonathan*

Edwards, ed. Kenneth P. Minkema, 246-77. New Haven: Yale University Press, 1997.

_____. "The State of Public Affairs." In vol. 17 of *The Works of Jonathan Edwards*, ed. Mark Valeri, 351-70. New Haven: Yale University Press, 1999.

_____. "Stupid as Stones." In vol. 17 of *The Works of Jonathan Edwards*, ed. Mark Valeri, 173-83. New Haven: Yale University Press, 1999.

_____. "The Torment of Hell Are Exceeding Great." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 301-28. New Haven: Yale University Press, 1997.

_____. "The Unreasonableness of Indetermination in Religion." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 91-105. New Haven: Yale University Press, 2001.

_____. "Warning of Future Punishment Don't Seem Real to the Wicked." In vol. 14 of *The Works of Jonathan Edwards*, ed. Kenneth P. Minkema, 200-12. New Haven: Yale University Press, 1997.

_____. "Youth and the Pleasures of Piety." In vol. 19 of *The Works of Jonathan Edwards*, ed. M. X. Lesser, 81-92. New Haven: Yale University Press, 2001.

Ehrhard, Jim. "A Critical Analysis of the Tradition of Jonathan Edwards As a Manuscript Preacher." *Westminster Theological Journal* 60 (1998): 71-84.

Ellis, Robert R. "Amos Economics." *Review and Expositor* 107 (2010): 460-79.

Emerson, Everett H. "Calvin and Covenant Theology." *Church History* 25 (1956): 136-44.

Escobar, Donoso S. "Social Justice in the Book of Amos." *Review and Expositor* 92 (1995): 169-74.

Estes, Daniel J. "Audience Analysis and Validity in Application." *Bibliotheca Sacra* 150 (1993): 219-29.

Evans, W. Glyn. "Jonathan Edwards: Puritan Paradox." *Bibliotheca Sacra* 124 (1967): 51-65.

Exum, C. and C. Talbert. "The Structure of Paul's Speech to the Ephesian Elders (Acts 20:18-35)." *CBQ* 29 (1967): 233-36.

Fant, Clyde F., Jr., and William Pinson, Jr., eds. "Jonathan Edwards." In vol. 5 of Twenty *Centuries of Great Preaching: An Encyclopedia of Preaching*. Waco, TX: Word Books, 1971.

Farris W., James. "The Hermeneutical Arc." *Toronto Journal of Theology* 4 (1988): 86-100.

Fasol, Al. "What Is Happening While the Sermon Is Preached." *Southwestern Journal of Theology* 40 (1998): 20-27.

Fee, Gordon D. "Freedom and the Life of Obedience (Galatians 5:1-6:18)." *Review and Expositor* 91(1994): 201-17.

Fensham, F. C. "The Marriage Metaphor in Hosea for the Covenant Relationship between the Lord and his People." *Journal of Northwest Semitic Languages* 12 (1984): 71-78.

Filson, David Owen. "Fit Preaching: "Fitness" in the Preaching of Jonathan Edwards." *Presbyterion* 31 (2005): 89-100.

Findley, Gary. "Bridges or Ladders?" *Kerux* 17 (2002): 21-30.

_____. "Review of Christ-Centered Preaching: Redeeming the Expository Sermon by Brian Chapell." *Kerux* 11 (1996): 37-41.

Fleer, D. "Exegesis of Joel 2:1-11." *Restoration Quarterly* 26 (1983): 149-60.

Flemming, Dean. "Contextualizing the Gospel in Athens: Paul's Areopagus as a Paradigm for Missionary Communication." *Missiology* 30 (2002): 199-214.

Freeman, Harold. "Making the Sermon Matter: The Use of Application in the Sermon." *Southwestern Journal of Theology* 4 (1985): 32-37.

Fretheim, Terence E. "The Prophets and Social Justice: A Conservative Agenda." *Word & World* 28 (2008): 159-68.

Fudge, Edward. "Paul's Apostolic Self-Consciousness at Athens." *Journal of Evangelical Theology Society* 14 (1971):193-98.

Fuhrmann, Paul T. "Calvin, The Expositor of Scripture." *Interpretation* 6 (1952): 188-209.

Gamble, Richard C. "Brevitas et Facilitas: Toward and Understanding of Calvin's Hermeneutic." *Westminster Theological Journal* 47 (1985):1-17.

_____. "Exposition and Method in Calvin." *Westminster Theological Journal* 49 (1987): 153-65.

Gangel, Kenneth O. "Paul's Areopagus Speech." *Bibliotheca Sacra* 127 (1970): 308-12.

Garrett, Duane A. "The Structure of Amos As A Testimony To Its Integrity." *Journal of Evangelical Theological Society* 27 (1984): 275-76.

_____. "The Structure of Joel." *Journal of Evangelical Theological Society* 28 (1985): 289-97.

Gerstner, John H. "Calvin's Two-Voice Theory of Preaching." *The Reformed Theological Review* 13 (1959): 15-26.

Gibbs, Jeffrey A. "An Exegetical Case for Close (d) Communion: 1 Corinthians 10:14-22; 11:17-34." *Concordia Journal* (1995): 148-63.

Gibson, Scot. "Philosophy versus Method: Big Idea Preaching's Adaptability." In *The Big Idea of Biblical Preaching*, ed. Scott M. Gibson and Keith Whihite, 163-72. Grand Rapids: Baker Books, 1998.

Given, Mark D. "Not Either/Or but Both/And in Paul's Areopagus Speech." *Biblical Interpreation* 3 (1995): 356-72.

Gossip, Arthur John. "The Whole Counsel of God: The Place of Biblical Doctrine in Preaching." *Interpretation* 1 (1947): 325-40.

Gray, Patrick. "Athenian Curiosity (Acts 17:21)." *Novum Testamentum* 47 (2005):110-16.

Greidanus, Sidney. "Truth Applied: Application in Preaching." *Calvin Theological Journal* 30 (1995): 212-14.

Grisanti, Michael A. "Was Israel Unable to Respond to God? A Study of Deuteronomy 29:2-4." *Bibliotheca Sacra* 163 (2006): 176-96.

Gurorian, Vigen. "The Ecclesial Family: John Chrysostom on Parenthood and Children." In *The Child in Christian Thought*, ed. Marcia Bunge, 61-77. Grand Rapids: Eerdmans, 2001.

_____. "Family and Christian Virtue: Reflections on the Ecclesial Vision of John Chrysostom." In *Ethics after Christendom: Toward an Ecclesial Ethic*, 133-54. Grand Rapids: Eerdmans, 1994.

Haire, J. L. M. "John Calvin as an Expositor." *Irish Biblical Studies* 4 (1992): 74-89.

Hannah, John D. "The Homiletical Skill of Jonathan Edwards." *Bibliotheca Sacra* 159 (2002): 96-107.

_____. "Jonathan Edwards and the Art of Effective Communication." *Reformation & Revival* 11 (2002): 109-31.

Harakas, Stanley S. "Resurrection and Ethics in Chrysostom." *Ex Auditu* 9 (1993): 77-95.

Harris, Garry. "Preaching in a Cultural Context." *Evangelical Review of Theology* 26 (2002): 184-86.

Harrisville, Roy A. "The Concept of Newness in the New Testament." *Journal of Biblical Literature* (1955): 69-79.

Heisler, Greg. "The Expository Method." *Preaching* 23 (2008): 20-23.

Hemer, Colin. J. "The Speeches of Acts: The Ephesian Elders at Miletus." *Tyndale Bulletin* 40 (1989): 77-85.

Hesselink, I. John. "Calvin on the Law and Freedom." *Ex Auditu* 11 (1995): 77-90.

Hofmeyer, J. H. "Covenant and Creation: Hosea 4:1-3." *Review and Expositor* 102 (2005): 143-51.

Holder, R. Ward. "Calvin as Commentator of the Pauline Epistles." In *Calvin and the Bible*, ed. Donald K. McKim, 224-55. New York: Cambridge University, 2006.

_____. "The Church as Discerning Community in Calvin's Hermeneutic." *Catholic Theological Journal* 36 (2001): 270-89.

Honeycutt, Roy L. "Amos and Contemporary Issues." *Review & Expositor* 63 (1966): 441-57.

Howie, Carl G. "Expressly for Our Time." *Interpretation* 13 (1959): 273-85.

Howinton, Nolan P. "Toward an Ethical Understanding of Amos." *Review and Expositor* 63 (1966): 405-12.

Huey, F. B. "The Ethical Teaching of Amos, Its Content and Relevance." *Southwestern Journal of Theology* 9 (1966): 57-67.

Huffmon, H. B. "The Covenant Lawsuit in the Prophets." *Journal Biblical Literature* 78 (1959): 285-95.

Hultgren, Stephen. "The Origin of Paul's Doctrine of the Two Adams in 1 Corinthians 15:45-49." *Journal for the Study of the New Testament* 25 (2003): 343-70.

Iats, Ian M. "Calvin's Ministry of Encouragement." *Presbyterion* 11 (1985): 43-99.

Jacobson, Rolf A. "The Lord is a God of Justice (Isaiah 30:18): The Prophetic Insistence on Justice in Social Context." *Word & World* 30 (2010): 125-34.

Jensen, Rogers. "Micah 4:1-5." *Interpretation* 52 (1998): 417-20.

Jewett, Robert. "Following the Argument of Romans." In *The Romans Debate* (Peabody, MA: Hendrickson, 1991), 265-77.

Johnson, Alan. "A Response to Problems of Normativeness in Scripture: Cultural Versus Permanent." In *Hermeneutics, Inerrancy and the Bible*, ed. E. Radmacher and R. D.

Preus, 257-82. Grand Rapids: Zondervan, 1984.

Johnson, Andy. "First Fruits and Death's Defeat: Metaphor in Paul's Rhetorical Strategy in 1 Cor. 15:20-28." *Word & World* 16 (1996): 456-64.

Johnson, Ronald W. "The Christian and the State: Romans 13:1-7." *Review and Expositors* 97 (2000): 91-95.

Kaiser, Walter C. "The Crisis in Expository Preaching Today." *Preaching* 11 (1995): 4-12.

_____. "Legitimate Hermeneutics." In *Inerrancy*, ed. Norman Geisler, 117–50. Grand Rapids: Zondervan, 1979.

Kelley, Page H. "The Holy One in the Midst of Israel: Redeeming Love (Hosea 11-14)." *Review and Expositor* 72 (1975): 464-72.

Keller, Timothy. "A Model for Preaching: Part One." *Journal of Biblical Counseling* 12 (1994): 36-41.

_____. "Preaching Morality in an Amoral Age." In *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig B. Larson, 166-70. Grand Rapids: Zondervan, 2005.

Kilgallen, John J. "Acts 13, 38-39: Culmination of Paul's Speech in Pisidia." *Biblica* 69 (1988): 480-506.

Klein, George. "An Introduction to Malachi." *Criswell Theological Review* 2 (1987): 31-35.

Kline, Meredith G. "Dynastic Covenant." *Westminster Theological Journal* 23 (1960): 1-15.

Knight, George W. III. "From Hermeneutics to Practice: Scriptural Normativity and Culture, Revisited." *Presbyterion* 12 (1986): 93-104.

Kostenberger, Andreas J. "What Does It Mean to be Filled with the Spirit? A Biblical Investigation." *Journal of Evangelical Theological Society* 40 (1997): 229-40.

Kraus, Hans-Joachim. "Calvin's Exegetical Principles." *Interpretation* 31 (1997): 8-18.

Kreider, Glenn R. "Sinners in the Hands of a Gracious God." *Bibliotheca Sacra* 163 (2006): 259-75.

Kruse, Colin G. "Paul, the Law and the Spirit." In *Paul and His Theology*, ed. Stanley E. Porter, 109-28. Boston: Brill, 2006.

Kurz, W. S. "Hellenistic Rhetoric in the Christological Proofs of Luke-Acts." *Catholic*

Biblical Quarterly 42 (1980): 171-95.

Kysar, Robert. "New Doctrinal Preaching for a New Century." *Journal for Preachers* 20 (1997): 17-22.

Lawson, Steven J. "The Pattern of Biblical Preaching: An Expository Study of Ezra 7:10 and Nehemiah 8:1-18." *Bibliotheca Sacra* 158 (2001): 451-66.

Lea, Thomas. "The Hermeneutics of the Puritans." *Journal of Evangelical Theological Society* 39 (1996): 271-84.

Leith, John H. "Calvin's Doctrine of the Proclamation of the Word and Its Significance for Today in the Light of Recent Research." *Review and Expositor* 86 (1989): 29-44.

Levison, John R. "2 Apoc Bar 48:42-52:7 and the Apocalyptic Dimension of Colossian 3:1-6." *Journal of Biblical Literature* (1989): 93-108.

Leyerle, Blake. "John Chrysostom on Almsgiving and the Use of Money." *Harvard Theological Review* 87 (1994): 29-45.

Light, Gary W. "The New Covenant in the Book of Hosea." *Review and Expositor* 90 (1993): 219-38.

Lind, Millard C. "Hosea 5:8-6:6." *Interpretation* 38 (1984): 398-403.

Litfin, Duane "The Perils of Persuasive Preaching." *Christianity Today* 21(1983): 14-17.

Long, Thomas G. "Learning to Speak of Sin." In *Preaching as a Theological Task*, ed. Thomas Long and Edward Farley, 94-102. Louisville: Westminster John Know Press, 1996.

Logan, Jr. Samuel T. "The Hermeneutics of Jonathan Edwards." *Westminster Theological Journal* 43 (1980): 79-96.

Lowery, David K. "The Head Covering and the Lord's Supper in 1 Corinthians 11:2-36." *Bibliotheca Sacra* 143 (1986): 155-63.

Luter, A. Boyd, and Michelle V. Lee. "Philippians as Chiasmus: Key to the Structure, Unity, and Theme Questions." *New Testament Studies 41* (1995): 89–101.

Macgregor, G. H. C. "The Concept of the Wrath of God in the New Testament." *New Testament Studies* 7 (1960/1961): 103-09.

MacLean, J. "Micah 3:5-12." *Interpretation* 56 (2002): 413-16.

Mains, David. "From Application to Action." *Leadership* 7 (1986): 64-68.

Malherbe, A. J. "In Season and Out of season: 2 Timothy 4:2." *Journal of Biblical*

Literature (1984): 235-43.

Marcus, Joel. "Paul at the Areopagus: Window on the Hellenistic World." *Biblical Theology Bulletin* 18 (1988): 143-48.

Massey, James Earl. "Application in the Sermon." In *Handbook of Contemporary Preaching*, ed. Michael Dudoit, 209-15. Nashville: Broadman Press, 1992.

Mattingly, Terry. "The Big idea to Cultures and Subcultures: Exegeting the Culture." In *The Big Idea of Biblical Preaching*, ed. Scott M. Gibson and Keith Whihite, 81-94. Grand Rapids: Baker Books, 1998.

McCants, David. "The Lost Yale Lectures on Preaching, by John A. Broadus." *Southern Speech Journal* 36 (1970-71): 49-60.

McGrath, Alister E. "Apologetics to the Greeks." *Bibliotheca Sacra* 155 (1998): 259-65.

_____. "Apologetics to the Jews." *Bibliotheca Sacra* 155 (1998): 131-38.

_____. "Doctrine and Ethics." *Journal of Evangelical Theology Society* 34 (1991): 145-56.

McKay, K. L. "Aspect in Imperatival Constructions in the New Testament Greek." *Novum Testamentum* 27 (1985): 203-08.

McKenzie, S. L. and H. Wallace, "Covenant Themes in Malachi." *Catholic Biblical Quarterly* 45 (1983): 549-63.

McKibbens, Thomas R. Jr. "John A. Broadus: Shaper of Baptist Preaching." *Baptist History and Heritage* (2005): 8-17.

McMickle, Marvin A. "The Prophet Amos as a Model for Preaching on Issues of Social Justice." *The African American Pulpit* (2001): 99-108.

McMillion, Phil. "An Exegesis of Hosea 4:1-5:7." *Restoration Quarterly* 17 (1974): 236-48.

McNeill, J. T. "The Significance of the Word of God for Calvin." *Church History* 28 (1959): 131-46.

McQuilkin, J. Robertson. "Limits of Cultural Interpretation." *Journal of the Evangelical Theological Society* 23 (1980): 113-24.

_____. "Problems of Normativeness in Scripture: Cultural Versus Permanent." In *Hermeneutics, Inerrancy and the Bible*, ed. E. Radmacher and R. D. Preus, 228-39. Grand Rapids: Zondervan, 1984.

Michael, Parsons. "Being Precedes Act." In *Understanding Paul's Ethics*, ed. Brian S.

Rosner, 217-49. Grand Rapids: William B. Eermans Publishing Company, 1995.

Milelic, J. L. "The Concept of God in the book of Nahum." *Interpretation* 2 (1948): 199-208.

Miller, Calvin, ed. "Scripture Application: Preaching Ancient Texts to Modern People." *Leadership* 18 (1997): 19-67.

Minkema, Kenneth P., and Richard A. Bailey. "Reason, Revelation and Preaching: An Unpublished Ordination Sermon by Jonathan Edwards." *The Southern Baptist Journal of Theology* 3 (1999): 16-33.

Minkema, Kenneth P., "Jonathan Edwards in the Twentieth Century." *Journal of Evangelical Theological Society* 47 (2004): 659-87.

Moule, C. F. D. "The New Life in Colossian 3:1-17." *Review and Expositor* 70 (1973): 481-94.

Nettles, Tom. "The Transforming Power of Theological Preaching: Part 1." *Founders Journal* 21 (1995): 17-24.

_____. "The Transforming Power of Theological Preaching: Part 2." *Founders Journal* 22 (1995): 9-17.

Noble, Paul L. "The Literary Structure of Amos: A Thematic Analysis." *Journal Biblical Literature* 114 (1995): 209-26.

Nwaoru, E. O. "The Role of Images in the Literary Structure of Hosea 7:9-8:14." *Vestus Testamentum* 54 (2004): 216-22.

Osborne, Grant. "Hermeneutics and Women in the Church." *Journal of Evangelical Theological Society* 20 (1977): 340.

_____. "Preaching the Gospels: Methodology and Contextualization." *Journal of Evangelical Theology* 27 (1984): 27-42.

Owen, H. P. "The Scope of Natural Revelation in Romans 1 and Acts 17." *New Testament Studies* 5 (1958/59): 142-43.

Papageorgiou, Panayiotis. "Chrysostom and Augustine on the Sin of Adam and Its Consequences." *St. Vladimir's Theological Quarterly* 39 (1995): 361-78.

Parsons, Michael. "Being Precedes Act: Indicative and Imperative in Paul's Writing." In *Understanding Paul's Ethics: Twentieth Century Approaches*, ed. Brian S. Rosner, 217-47. Grand Rapids: Eerdmans, 1995.

Peterson, David. "Worship and Ethics in Romans 12." *Tyndale Bulletin* 44 (1993): 271-88.

Pfitzner, V.C. "The Hermenutical Problem and Preaching." *Concordia Theological Monthly* 38 (1967): 348.

Phillips, Jere L. "Preaching Doctrine with Flavor." *Preaching* 23 (2008): 10-14.

Pierce, Timothy M. "Micah as a Case Study for Preaching and Teaching the Prophets." *Southwestern Journal of Theology* 46 (2003): 77-94.

Pieterse, Hendrik J. C. "Preaching in Urban Congregations." *Theologia Evangelica* 16 (1983): 21-28.

Pinnock, Clark H. "The Structure of Pauline Eschatology." *The Evangelical Quarterly* 37 (1965): 9-20.

Piper, John ."The Man and His Preaching." *Sothern Baptist Journal of Theology* 3 (1999): 4-15.

Plantinga, Cornelius. "Preaching Sin to Reluctant Hearers." *Persepectives* 12 (1997): 11-12.

Polaski, D. C. "Malachi 3:1-12." *Interpretation* 54 (2000): 416-18.

Porter, Stanley E. "Romans 13:1-7 as Pauline Political Rhetoric." *Filologia Netestamentaria* 3 (1990): 115-37.

Porter, Steven L. "On the Renewal of Interest in the Doctrine of Sanctification." *Journal of Evangelical Theology Society* 45 (2002): 415-26.

Pretorius, Emil. "Role Models for a Model Church: Typifying Paul's Letter to the Philippians." *Neotestamentica* 32 (1998): 547-71.

Proctor, John. "The Gospel from Athens: Paul's Speech before the Areopagus and the Evangel for Today." *Evangel* 10 (1992): 69-72.

Quicke, Michael. "Applying God's Word in a Secular Culture." *Preaching* 17 (2002): 7-15.

Ramsey, G. W. "Speech Forms in Hebrew Law and Prophetic Oracles." *Journal of Biblical Liturature* 96 (1977): 45-58.

Reagles, Stever. "One Century After the 1889 Yale Lectures: A Reflection on Broadus' Homiletical Thought." *Preaching* (1989): 32-36.

Reid, Robert Stephen. "Postmodernism and the Function of the New Homiletic in Post-Christendom Congregations." *Homiletics* 20 (1995): 1-13.

Reisinger, Ernest. "The Priority of Doctrinal Preaching." *Founders Journal* 23 (1996): 29-33.

Resner, Jr., Andre. "Preaching in the Face of Economic Injustice." In *Just Preaching: Prophetic Voices for Economic Justice*, ed. Andre Resner, Jr., 3-10. St. Louis: Chalice, 2003.

Richard, Ramesh P. "Application Theory in Relation to the New Testament." *Bibliotheca Sacra* 143 (1986): 207-17.

_____. "Application Theory in Relation to the Old Testament." *Bibliotheca Sacra* 143 (1986): 302-11.

_____. "Levels of Biblical Meaning." *Bibliotheca Sacra* 142 (1986): 123-33.

Richmond, Kent D. "Preaching in the Context of Pluralism." *Quarterly Review* 3 (1983): 43-50.

Rivera, Ted. "Jonathan Edwards Hermeneutic: A Case Study of the Sermon Christian Knowledge." *Journal of Evangelical Theology Society* 49 (2006): 273-86.

Robertson, A. T. "Broadus the Preacher." *Methodist Quarterly Review* 69 (1920): 244-58.

Robinson, Haddon W. "Blending Bible Content and Life Application.' In *Making a Difference in Preaching*, ed. Scot M. Gibson, 85-95. Grand Rapids: Baker Books, 1999.

_____. "The Heresy of Application," In *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig B. Larson, 306-11. Grand Rapids: Zondervan, 2005.

_____. "Homiletics and Hermeneutics," In *Making a difference in Preaching*, ed. Scot M. Gibson, 69-84. Grand Rapids: Baker, 1999.

_____. "Preaching to Everyone in Particular: How to Scratch Where People Niche." *Leadership* 15 (1994): 99-103.

_____. "The Relevance of Expository Preaching." In *Preaching to A shifting Culture*, 79-93. Grand Rapids: Baker Books, 2004.

_____. "What Authority Do We Have Anymore?" *Leadership Journal* 13 (1992): 24-29.

Robert L. Thomas. "Current Hermeneutical Trends: Toward Explanation or Obfuscation?" *Journal of Evangelical Theology Society* 39 (1996): 241-53.

Rogers, Cleon L. "The Dionysian Background of Ephesians 5:18." *Bibliotheca Sacra* 136 (1979): 245-57.

Rogers, Edward. "Important Moral Issues: Gambling." *Expository Times* 75 (1964): 123-27.

Ryrie, Charles C. "Perspectives on Social Ethics." *Bibliotheca Sacra* 134 (1977): 33-44.

Sanchez, Daniel R. "Contextualization in the Hermeneutical Process." In *Biblical Hermeneutics*, ed. B. Corley, S. Lemke, and G. Lovejoy, 293-306. Nashville: B&H, 1996.

Sandnes, Karl O. "Paul and Socrates: the Aim of Paul's Areopagus Speech." *Journal for the Study of the New Testament* 50 (1993): 13-26.

Schreiner, Susan. "Calvin as an Interpreter of Job." In *Calvin and the Bible*. ed. Donald McKim, 57-59. Cambridge: CUP, 2006.

_____. "Through a Mirror Dimly: Calvin's Sermons on Job." *Calvin Theological Journal* 21 (1986): 175-93.

Schuringa, H. David. "The Vitality of Reformed Preaching." *Calvin Theological Journal* (1995): 184-93.

Schweitzer, Eduard. "Christ in the Letter to the Colossians." *Review and Expositor* 70 (1973): 451-67.

Seilhamer, F. H. "The Role of Covenant in the Mission and Message of Amos." In *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Jacob M. Myers, 435-51. Philadelphia: Temple University, 1974.

Selms, A. Van. "The Alphabetic Hymn in Nahum." *Biblical Essays OTWSA* (1969): 35-45.

Shealy, Brian A. "Redrawing the Line between Hermeneutics and Application." *Master's Seminary Journal* 8 (1997): 84-107.

Simonson, Harold P. "Jonathan Edwards and the Imagination." *Andover Newton Quarterly* 16 (1975): 110-17.

Sisk, Ronald D. "Preaching in a Congregational Context." *Review and Expositor* 100 (2003): 375-82.

Smit, Joop F. M. "Do Not Be Idolaters: Paul's Rhetoric in First Corinthians 10:1-22." *Novum Testamentum* 39 (1997): 40-53.

Smith, J. Z. "The Influence of Symbols upon Social Change: A Place on Which to Stand." *Worship* 44 (1970): 471-72.

Smith, Steven W. "Christology of Preaching." *Southwestern Journal of Theology* 50 (2008): 134-45.

Smothers, Thomas G. "Preaching and Praying Repentance in Hosea." *Review and Expositor* 90 (1993): 241-44.

Snyder, George. "The Law and Covenant in Amos." *Restoration Quarterly* 25 (1982): 158-66.

Stanfield, V. L. "Elements of Strength in the Preaching." *Review and Expositor* 48 (1951): 379-404.

Stein, Robert H. "The Benefits of an Author Oriented Approach to Hermeneutic." *Journal of Evangelical Theology Society* 44 (2001): 451-66.

Stitzinger, James F. "History of Expository Preaching." *Master's Seminary Journal* 3 (1992): 8-12.

Stott, John W. "The World's Challenge to the Church." *Bibilotheca Sacra* 145 (1988): 123-32.

Strange, John O. "The Broken Covenant: Bankrupt Religion (Hosea 4-6)." *Review and Expositor* 72 (1975): 437-48.

Sunday E., David. "Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching." *Interpretation* 55 (2001): 338-39.

Sweeney, M. A. "Concerning the Structure and Generic Character of the Book of Nahum." *Zeitschrift für die alttestamentliche Wissenschaft* 104 (1992): 364-77.

Talbert, Charles H. "Freedom and Law in Galatians." *Ex Auditu* 11 (1995): 17-28.

Thielman, Frank. "Law and Liberty in the Ethics of Paul." *Ex Auditu* 11 (1995): 63-75.

Thiselton, Anthony C. "Realized Eschatology at Corinth." *New Testament Studies* 24 (1978): 510-26.

Thomas, D. E. "The Experience Underlying the Social Philosophy of Amos." *Journal of Religion* 7 (1927): 136-39.

Thomas, Robert L. "Current Hermeneutical Trends: Toward Explanation or Obfuscation?" *Journal of Evangelical Theology Society* 39 (1996): 241-53.

Tiessen, Terry. "Toward A Hermeneutic For Discerning Universal Moral Absolutes." *Didaskalia* 18 (2007): 5-29.

Trakatellis, Demetrios. "Being Transformed: Chrysostom's Exegesis of the Epistle to the Romans." *Greek Orthodox Theological Review* 36 (1991): 211-29.

Turnbull, Ralph G. "Jonathan Edwards the Bible Interpreter." *Interpretation 6* (1952): 422-35.

Veerman, David. "Sermons: Apply Within." *Leadership* 11 no.2 (1990): 120-25.

Van der Wal, A. "The Structure of Amos." *Journal for the Study of the Old Testament* 26 (1983): 107-13.

Van Spanje, T. E. "Contextualization: Hermeneutical Remarks." *Bulletin of the John Rylands University Library* 80 (1998): 197-217.

Warren, Timothy. "Mind the Gap." *Preaching* 13 (1997): 18-22.

_____. "A Paradigm for Preaching." *Bibliotheca Sacra* 148 (1991): 463-86.

_____. "The Theological Process in Sermon Preparation." *Bibliotheca Sacra* 156 (1999): 336-56.

Wanders, David W. "The Pastoral Sense of Jonathan Edwards." *Reformed Review* 29 (1976): 124-32.

Watson, Duane F. "A Rhetorical Analysis of Philippians and Its Implications for the Unity Question." *Novum Testamentum* 30 (1988): 61-79.

Watts, John D. W. "Amos-the Man and His Message." *Southwestern Journal of Theology* 9 (1966): 21-26.

Wells, C. R. "The Subtle Crisis of Secularization: Preaching the Burden of Israel." *Criswell Theological Review* 2 (1987): 39-62.

Wenig, Scot A. "Biblical Preaching that Adapts and Contextualizes." In *The Big idea of Biblical Preaching*, ed. Scott M. Gibson and Keith Willhite, 25-37. Grand Rapids: Baker Books, 1998.

Wessels, W. J. "Meeting Yahweh's Requirements—A Proposed Reading of Micah 6:1-8." *Old Testament Essays* 15 (2002): 539-50.

Westra, Helen Petter. "Jonathan Edwards and What Reason Teaches." *Journal of the Evangelical Theological Society* 34 (1991): 495-503.

William, Baird. "Pauline Eschatology in Hermeneutical Perspective." *New Testament Studies* 17 (1971): 314-27.

Windor, Paul. "Four Horizon in Preaching." *Evangelical Review Theology* 21 (1997): 225-27.

Winter, Bruce W. "Theological and Ethical Responses to Religious Pluralism: 1 Corinthians 8-10." *Tyndale Bulletin* 41 (1990): 222-25.

Willhite, Keith. "Audience Relevance in Expository Preaching." *Bibliotheca Sacra* 149 (1992): 355-69.

_____. "Bullet versus Buckshot: What Makes the Big Idea Work?" In *The Big Idea of*

Biblical Preaching, ed. Scott M. Gibson and Keith Willhite, 13-24. Grand Rapids: Baker Books, 1998.

_____. "Connecting with Your Congregation." In *Preaching to a Shifting Culture*, ed. Scott M. Gibson, 95-112. Grand Rapids: Baker Books, 2004.

_____. "A Sneak Peek at the Point: Sermon Introductions that Aim at Application." *Preaching* 5 (1990): 17-22.

Wilson, Eugene A. "The Homiletical Application of Old Testament Narrative Passages." *Trinity Journal* 7 (1978): 85-92.

Witten, Marsha G. "Preaching About Sin in Contemporary Protestantism." *Theology Today* 50 (1993): 244-53.

Word, Peter. "Coming to Sermon: the Practice of Doctrine in the Preaching of John Calvin." *Theology Today* 58 (2005): 319-32.

Wortham, Robert A. "Christology as Community Identity in the Philippians Hymn: The Philippians Hymn as Social Drama (Philippians 2:5-11)." *Perspectives in Religious Studies* 23 (1996): 281-87.

Wyrtzen, David B. "The Theological Center of the Book of Hosea." *Bibliotheca Sacra* 141 (1984): 315-29.

York, Hershael W., and Scott A. Blue. "Is Application Necessary in the Expository Sermon?" *Southern Baptist Journal of Theology* 4 (1999): 70-84.

Zachman, Randall C. "Expounding Scripture and Apply it to Our Use: Calvin's Sermon on Ephesians." *Scottish Journal of theology* 56 (2001): 481-507.

_____. "Gathering Meaning from the Context: Calvin's Exegetical Method." *Journal Religion* 82 (2002): 1-26.

Zehnder, Markus. "A Fresh Look at Malachi 2:13-16." *Vetus Testamentum* 53 (2003): 224-59.

Zink-Sawyer, Beverly. "The Word Purely Preached and Heard." *Interpretation* 51 (1997): 342-57.

Zuck, Roy. "The Role of the Holy Spirit in Hermeneutics." *Bibliotheca Sacra* 141 (1984): 120-29.

Zweck, Dean "The *Exodium* of the Areopagus Speech, Act 17: 22, 23." *New Testament Studies* 35 (1989): 94-103.

Dissertations

Barnard, L. R. "Christology and Soteriology in the Preaching of John Chrysostom." Ph.D. diss., Southwestern Baptist Theological Seminary, 1974.

Breidenbaugh, Joel Randall. "Integrating Doctrine and Expository Preaching: A Proposal and Analysis for the Twenty-First Century." Ph.D. diss., Southern Baptist Theological Seminary, 2003.

Brown, William Earl. "Pastoral Evangelism: A Model for Effective Evangelism as Demonstrated by the Ministers of John Albert Broadus, Alfred Elijah Dickinson, and John William Jones in the Revival of the Army of Northern Virginia in 1863." Ph.D. diss., Southeastern Baptist Theological Seminary, 1999.

Chamberlin, Charles A. "The Preaching of the Apostle Paul, Based on a Study of Acts of the Apostles and Paul's Letters." Ph.D. diss., Temple University, 1959.

Christina, Craig Collier. "Calvin's Theology of Preaching." Ph.D. diss., The Southern Baptist Theological Seminary, 2001.

Dooley, Adam Brent. "Utilizing Biblical Persuasion." Ph.D. diss., The Southern Baptist Theological Seminary, 2006.

Duvall, J. Scott. "A Synchronic Analysis of the Indicative-Imperative Structure of Pauline Exhortation." Ph.D. diss., Southwestern Baptist Theological Seminary, 1991.

Flynt. William T. "Jonathan Edwards and His Preaching." Ph.D. diss., The Southern Baptist Theological Seminary, 1954.

Guthrie, Anthony Dale. "An Investigation into the Use of Application in the Preaching of John of Antioch (Chrysostom)." Ph.D. diss., New Orleans Baptist Theological Seminary, 2002.

Heisler, Gregory. "A Case for a Spirit-Driven Methodology of Expository Preaching." Ph.D. diss., The Southern Baptist Theological Seminary, 2003.

Howell, Mark A. "Hermeneutical Bridges and Homiletical Methods: A Comparative Analysis of the New Homiletic and Expository Preaching Theory 1970-1995." Ph.D. diss., The Southern Baptist Theological Seminary, 1999.

Huber, Paul. "A Study of the Rhetorical Theories of John A. Broadus." Ph.D. diss., University of Michigan, 1956.

Robinson, Haddon W. "A Rhetorical Analysis of Sermons by Peter and Paul in the Acts of the Apostles." M.A. thesis, Southern Methodist University, 1960.

Ryoo, David Eung-Yul. "Paul's Preaching in the Epistle to the Ephesians and Its

Homiletical Implications." Ph.D. diss., Southern Baptist Theological Seminary, 2003.

Smith, David Alan. "Introductory Preaching Courses in Selected Southern Baptist Seminaries in the Light of John A. Broadus's Homiletical Theory." Ph.D. diss., Southwestern Baptist Theological Seminary, 1995.

Sunukjian, Donald R. "Patterns for Preaching: A Rhetorical Analysis of the Sermons of Paul in Acts 13, 17, and 20." Ph.D. diss., Dallas Theological Seminary, 1972.

Walchenbach, John R. "John Calvin as Biblical Interpreter: An Investigation into Calvin's Use of John Chrysostom as an Exegetical Tutor." Ph.D. diss., University of Pittsburgh, 1974.

ABSTRACT

TOWARD A LIFE-TRANSFORMING APPLICATION
PARADIGM IN EXPOSITORY PREACHING

Hyun Shin Park, Ph.D.
The Southern Baptist Theological Seminary, 2012
Chairperson: Dr. Hershael W. York

The primary aim of this dissertation is to examine the hermeneutical
foundation, the biblical basis, the historical principle, and then to formulate a four-bridge
application paradigm based on four distinguished processes—exegetical, doctrinal,
homiletical, and transformational—aiming at transforming the lives of listeners for the
glory of God.

Chapter 1 analyzes the indispensability of a well-balanced hermeneutical
application paradigm by arguing the relationship between hermeneutics and application,
by reexamining application paradigms and bridge-building models, and by refocusing the
four bridge paradigm.

Chapter 2 examines the sermons of biblical prototypes—Moses, Ezra, the
Minor Prophets, and Paul—and their features of application paradigms by means of a
paradigmatic analyses rather than an exhaustive one. This chapter thoroughly explores
Paul's sermons in his epistles, his preaching in Acts, and his hermeneutical bridge-
building paradigm. The essential characteristics of these biblical models lead to a four-
bridge life-changing application paradigm.

Chapter 3 investigates four exemplary historical models—John Chrysostom,
John Calvin, Jonathan Edwards, and John Broadus—and examines their illustrative
sermons to identify their indispensable principles of application paradigms and to apply
these historical facets for formulating a contemporized application paradigm. Four

models provide a historical validation to formulate a legitimate life-changing application paradigm.

Chapter 4 proposes a four-bridge application paradigm rooted in hermeneutical, biblical prototypes and historical models. The chapter systemizes (1) an exegetical bridge for discerning the aim of author-intended signification and the criteria for transferring universal principles of application (2) a doctrinal bridge for examining seven master keys to unlock the universal principles of ethical application, (3) a homiletical bridge for identifying a variety of relevance categories, legitimate methodologies of audience exegesis and adaptation, and an appropriate degree of transfer, and (4) a Spirit-led transformational bridge that is legitimate to change the lives of listeners.

Chapter 5 concludes that contemporary preachers, as bridge-builders, need to seek a life-transforming application paradigm by utilizing the exegetical bridge, the doctrinal bridge, the homiletical bridge and the Spirit-led transformational bridge.

VITA

Hyun Shin Park

PERSONAL
        Born: April 9, 1973, Sanchung, Korea
        Parents: Yong Doug Park and Ahn Sue Son
        Married: Eun Jin Park, July 9, 2002
        Child: Eddie Park, April 29, 2003

EDUCATIONAL
        Th. B., Kosin University, 1998
        M.Div., Chongshin University, 2003
        Th. M., Southwestern Baptist Seminary, 2006

MINISTERIAL
        Pastor, Haengdang Central Presbyterian Church, Seoul, Korea, 2003-2004
        Youth Pastor, Dallas Chonghyun Church, Dallas, Texas, 2005-2006
        Youth Pastor, Indiana New Hope Church, Indianapolis, Indiana, 2007-2009
        Pastor, Korean Presbyterian Church of St. Louis, St. Louis, Missouri, 2010-
        Youth KOSTA USA 2010

ACADEMIC
        Teaching Assistant, Southwestern Theological Seminary, Fort Worth, Texas,
            2006

ORGANIZATIONAL
        The Evangelical Homiletical Society
        National Conference on Preaching Speaker (Korean Track)