

CHRISTIAN MISIONARIES' RESPONSIBILITIES IN PREACHING

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Abstract. *Preaching the Word of God or sermonizing is God's commandment which must be done by every believer. Missionaries are people who are specifically called to convey the truth of the Word of God, through sermons, Bible study and living testimonies that glorify God. Missionaries experience obstacles in preaching because of many factors, such as: lack of mastery in hermeneutic and homiletical skills and ignoring the communication skill. Therefore the text assessment will be shallow and its relevance at the present time has not been well delivered. Those limitations must be the missionaries' main concern besides spiritual qualifications that are equally important. The research found several important things, such as: the right definition for Christian missionaries, Christian missionaries' responsibilities and Christian missionaries' preaching in the perspective of a communication skill. This research was conducted in qualitative methods that provide descriptions and histories with social sciences, theology, communication approaches.*

Keywords: *Preaching, Jesus Gospel, Baptism, Teaching.*

CHAPTER I INTRODUCTION

The gospel must be preached because this is Jesus Christ's command. On that basis there are people who are fully committed to become missionaries. It's very possible for missionaries to carry out preaching or evangelizing tasks at all times, but the results are not always prosperous. Various rejection to the gospel seems so clear, but cannot be used as an excuse to abandon the responsibility.

Missionaries are responsible for discipleship at all times and places. Those activities should be carried out actively, not waiting for people to give themselves to be discipled. Discipleship will never occur without preceded going to look for people to be discipled, and accompanied by baptizing and teaching.

Christian missionaries should master: preaching material, various preaching types and techniques, therefore the sermons become dynamic, biblical and meet everyone's needs.

The ceaseless effort must be done by Christian Missionaries.

CHAPTER II DEFINITION OF CHRISTIAN MISSIONARIES

The term missionary comes from the root word mission. Mission defined as "a task that considered (people) as an obligation to do it for the sake of religion or the activities of the spread of Christianity." Missionary are people who carry out the command of Jesus Christ to spread the teachings contained in the gospel. Missionary is also referred to as messengers or zendeling (from Dutch which means mission), or mission (Latin which means mission); or in English, German, French called a mission. Missionaries or Zending spread the message of the gospel of salvation to others who didn't know about Christ. In this context Arie de Kuiper explained that the term missionary is a noun

which means a missionary. So missionary are people who carry out the command of Jesus Christ to spread salvation or eternal life.

The word gospel comes from the Greek euangelion which means good news, Encyclopedia explained that the gospel is "The good news that God in Jesus Christ fulfilled His promises to Israel, and that a way of salvation has been opened for all." The Gospel according to the Oxford Advanced Learner's Dictionary is "the four books in the Bible about the life and teaching of Jesus," which means the four books in the Bible about the life and teaching of Christ. Macmillan explained that the gospel is "anything proclaimed or accepted as the absolute truth; also gospel truth," whereas according to W. R. F. Browning means "news of joyful events or happy news."

George W. Peters highlighted the work or role of the Gospel as "the love of God spilled out of fullness and glory for the benefit and for salvation of man." The role or work of the gospel related to salvation in the love of God is for every believer. D. W. Ellis states the role of the gospel in terms of responsibility declaring "the eternal treasures of heaven entrusted to us." So that, the gospel or the good news declares that the salvation of Jesus Christ, obtained by the grace of God, where every person who believes in him and is responsible for proclaiming it. The gospel as a Bible is known by several names, like: the Gospels of Matthew, Mark, Luke and John. There are three approaches that could related to evangelism, like: presence, proclamation, persuasion.

The Activity of evangelism could be carried out in exciting and creative events, including: (1) children's activities, such as special groups of boys and girls and camps, (2) activities at night gymnastics, swimming parties and games ball, (3) social activities, such as dinner or class parties, (4) Bible study at home, (5) home entertainment or dinner parties with non-Christians invited by the program and speakers, and, (6) drinking coffee with neighbors with talks and testimonies.

In Theological, A. F. Walls explains that the term 'Christian' is the name of mockery, the name of humiliation, because of the belief in the Savior (1 Peter 4:16) or the person of Christ. Same like this, Paul G. Caram, also said that "True Christianity always

encourages us to face ourselves honest." Mature Christianity arises when "problems in the heart" had been resolve. Based on the descriptions above, the writer could conclude that Christian missionaries are Christians or missionary who are responsible for carrying out God's command to spread (teach) the certainty of salvation or eternal life that could be obtained in Jesus Christ.

CHAPTER III THE RESPONSIBILITY OF CHRISTIAN MISSIONARIES

The task of every Christian missionary to carry out the Great Commission of Jesus Christ, which is carried out with full responsibility which is to make every disciple of Jesus Christ, as explained in the Gospel of Matthew 28:19-20. Frans Silalahi gave three reasons why Matthew 28:19-20 was called the Great Commission, caused by several reasons, name: first, because the person who gave the order was a great Person. His majesty was confirmed when He said, "To me have been given all power in heaven and on earth." Second, it is because it is eternal life in Heaven. There are many things to do, apart from enjoying the atmosphere in Heaven, which has no efforts. The goal is to receive eternal life in Heaven. Third, is the way to carry out the mandate carried out in a great way. The cause of Matthew 28:19-20 is called the Great Commission because Jesus Christ as a great person gives missionary commands, to all believers to reach the order of eternal life. This must be done in a great way and be the focus of all church services.

The Great Commission was given by Jesus Christ because of the misunderstand that Jesus as the Messiah was only for Jews so that the message of the Gospel was only addressed to Jews, so that salvation was only for certain people (Jews), such understanding was referred to as particulars. On the other hand there is also a view that holds that salvation is also given in addition to the Jews (other nations), this is called universalism. According to Ruth Schaeffer that the Great Commission was needed to overcome the exclusivism of many Jews at that time, so that the sending of disciples was expanded to reach all nations.

Looked at the various differences above, Matthew wrote the Gospels to embraced the two groups (particulars and universalists), but the most important thing for the two groups was the fruits of repentance seen after receiving Jesus in personal. The background of the writing of Matthew 28:19-20 is as an effort to pastor or educate so that each person shows the fruit of repentance both universalist and particularist groups. Thus, Christian missionaries must proclaim that salvation is given to everyone who "accepts Him in personal."

The responsibility of Christian missionary based on Matthew 28:19-20 is to make all nations be disciples of Jesus Christ, this is could be proved by exegesis in the Bible . Walter C. Kaiser, Jr. was wrote that the term exegesis is derived from a transliteration of the Greek word ἐξηγέσις, meaning a "narration" or "explanation," The term exegesis also means interpretation of the text. In this case, Henry A. Virkler said that Exegesis is the application of the principles of hermeneutics to arrive at a correct understanding of the text. The prefix ex ("out of," or "from") refers to the idea that the interpreter is attempting to derive his understanding from the text, rather than his meaning into the text (eisegesis). Based on this opinion, concept of exegesis is different from eisegesis, because exegesis uses hermeneutic principles by issuing or explaining the meaning of the text from within (inductively) so that the right or right understanding is obtained. The eisegesis includes or imposes the meaning of the interpreter in the text (deductive).

In Matthew 28:19-20 said: go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observed all things that I have commanded you and surely, I am with you always, even to the end of the age. The text above is a new translation of Indonesian translated from the Greek New Testament (NT) language as: 19πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν•καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. The Greek translation text of NT above can be read with transliteration as: 19poreuthentes oun mathēusate panta ta

ethnē, baptizontes autous eis to onoma tou patros kai tou huiou kai tou hagiou pneumatou, 20didaskontes autous tērein panta hosa eneteilamēn humin•kai idou egō meth humōn eimi pasas tas hēmeras heōs tēs sunteleias tou aiōnos.

The text of Matthew 28:19-20 was took from a new translation of Indonesian and the Greek translation of the NT cited by the author to facilitated the explanation of Bible studies, while transliteration was include to facilitated the way of reading (mentioning). The Discipleship Diagram based on Matthew 28:19-20, is very helpful for doing exegesis. For this reason, Matthew's line hierarchy could be explained in the chart below:

Figure I Leedy's diagram for Matthew 28:19-20

The diagram above shows that the top word with a position in the middle after the sign (X) is interpreted as the main word (main). The main verb that meant is maqhteusate (mathēusate). The term maqhteusate (mathēusate)) in the form of a diagram lowers three lines perpendicular to the bottom which give the meaning "important or related part of the main word." Important parts (related) with the terms: maqhteusate (mathēusate), poreuthentes, baptizontes, dan didaskontes. So through the diagram above it is known that the responsibility of Christian missionaries to make disciples could be done in three ways, namely: going, baptizing and teaching.

Matthew 28:19 states "Go therefore." The term "go" which is used by the Indonesian Bible Institute, in Greek uses the word poreuthentes (poreuthentes) from the basic word poreuomai (poreuomai), Bruce M. Metzger was translated "I go, proceed." Barclay M. Newman Jr translated "go; traveling, walking; depart; live, take care of life; died" by Walter Bauer's, William F. Arndt, F. Wilbur Gingrich diterjemahkan go, proceed, travel, walk, So after observing the quotes of Metzger, Newman Jr., Friberg, Bauer's, Arndt, and Gingrich, it could be concluded that the term of poreuthentes (poreuthentes) derived from the basic word poreuomai (poreuomai could be interpreted in lexical way as "going, walking, take a trip."

The command "go away" refers to the absolute commandment of Jesus Christ, which requires action to move in response to taking orders in connection with making disciples.

The term of poreuqentej (poreuthentes) is a participle verb (imperative sense) second person aorist middle nominative masculine plural from the basic word poreu,omai (poreuomai) meaning "go away" or "depart." Form participle verb (participant verb) of the term poreu,omai (poreuomai Huber L. Drumwright, Jr. is a supporter of the main verb. Participation has the same function both as a verb and as an adjective, as the verb designates the tense aorist, with the middle direction; as an adjective designating a nominative case, with a gender masculine and a number of second plural people (all of you).

Arnold Tindas explained that the form of the verb participle (imperative sense) aorist means the command to do an act that has been completed (action that is point) and the time before the action of the main verb (principal). The meaning of the act of going ahead of the main verb is to make disciples. Middle form that is intended is a deponent verb that does not have the suffix "-w" so it uses the middle suffix. The deponent verb is a middle or passive form of verb that is active, which has no form in the active direction. The reflexive suffix for the conjunction omega (w) is -omai. The middle form that is meant to be "omai is active so that it is understood as an active action to go. The nominative form that is associated with the term poreu,omai (poreuomai) is used to reinforce the act of being carried out by a second person plural meaning you all (students). So the term poreuqentej (poreuthentes) means "you all go (an active action that precedes discipleship)."

The use of the term poreu,omai (poreuomai) nonbiblical means "to move," "deliver," "lead," "bring," "send"; in medial form means: "go," "journey," and can also be interpreted as going for a journey to the hereafter (death). The use of the term poreu,omai (poreuomai in the Septuagint (LXX) and Judaism literally means "going," "traveling," and "going around or wandering." In original Hebrew, it has the meaning: "passing away." in LXX is a journey of life. In Theological way means "to chase," "seek."

The use of the Old Testament in an imperative form means sending (sending) a Divine mission, referring to the appointment of Enoch and the increase of Elijah. The use of Judaism shows the heavenly journey by heroes of faith or ascent to heaven.

The term of poreu,omai (poreuomai) used in the New Testament in the medial and passive form, means "to leave," "journey." In the specific associated with Jesus' death (is God's way). In the imperative form declares God's sovereignty to govern, heal and send (mission). The students were then sent to preach judgment and salvation. Jesus went to the Father to provide a place (certainty of salvation and ascension to heaven, John 14:2), His departure paved the way to do greater things (John 14:12), and the coming of the Comfort Spirit or Paraclete (John 16:7).

The above opinion is in line with the opinion of Yakob Tomatala who states the phrase "going" is closely related to the mission or mission that is realized through the preaching of the Gospel. Which is done by calling sinners to repent and have faith in God through the Lord Jesus Christ. So that, the accentuation of the word "go" means mission or mission means that there are certain people who are called to be mission messengers to preach the gospel that Jesus Christ is the Savior where everyone must accept Him in personal and give life to Him to be His disciple.

Matthew 28:19 states ". . . baptize . . ." The term "baptism" used by the Indonesian Bible Society, in Greek using the word bapti,zontej (baptizontes) from the root word bapti,zw (baptizō) by Bruce M. Metzger translated "I baptize (baptize)," and by Barclay M. Newman Jr. Is translated "baptizing, washing." The term bapti,zw (baptizō) could be interpreted lexically as baptized or soaked. R. Soedarmo commented "As water cleanses the body, thus water describes the cleansing of life from sin and" being baptized in the name of the Father, Son, and Holy Spirit means being a member of the body of Christ, namely the church." So the term bapti,zw (baptizō) refers at an order to baptize people who had accepted Jesus to be made His disciples.

The term bapti,zontej (baptizontes) is a form of verb participle (imperative sense) present active nominative masculine second person plural from the root word bapti,zw

(baptizō). The form of verb participle from the term bapti,zontej (baptizontes) was a supporter of the main verb. The term bapti,zontej (baptizontes) a verb present tense, pointed in the direction of active; as an adjective designating nominative masculine gender, case and number of the second person plural (you all). The form of the verb participle (imperative sense) present meaningful command verbs that show action are continuous (linear action). So the intended of partisif in here, is the partisif which was given order. Nominative forms associated with the term bapti,zontej (baptizontes) used for expresses the Act of baptizing was done by second person plural meaning you all (disciples). So the term of bapti,zontej (baptizontes) which is a form of the verb participle (imperative sense) present a masculine nominative active second person plural, so that it can be interpreted as "you all do continually actively Act of baptizing." According to Marulak Pasaribu, duty to baptize is a mandate must be constantly carried out by followers of Jesus. Baptismal duty should not stop only in the circle of the Apostles but is valid without a time limit .

Through Matthew 28:19 it is known that the preposition that follows the word bapti,zontej (baptizontes) is the preposition eivj (eis) followed by the term to (to) which is a dative form, by Arnold Tindas interpreted "inward." Term eivj to (eis to) followed by the word o;noma (onoma) means name (name), so that it can be understood that baptism in Matthew 28:19 explains or emphasizes the direction "into the name," namely tou/ patro.j (The Father) kai. tou/ ui`ou (and the child) kai. tou/ a`gi,ou pneu,matoj (and the Holy Spirit). The term tou/ (tou) refers to the definite article genitive singular masculine (a particular article of a single masculine genitif) from o` (ho). After observing the diagram of Matthew 28:18-20, it is known that the Father and the Son and the Holy Spirit pointing to a particular article o` (ho) are meant to be o` VIhsou/j (ho iēsous) in verse 18. So baptism must be clear by referring to certain person namely Jesus. Another thing that confirms the term tou/ (tou) in verse 19 and VIhsou/j (iēsous) in verse 18 which has the same form of singular masculine which refers to Jesus Christ.

The baptism was performed by Submerge (baptized), and means "stated commitment of repentance as a follower of

Jesus Christ." Baptism shows a certain experience after experience the forgiveness of sins, claimed oneness as a member of the body of Christ, and to enter into communion with Christ's death. The baptism of the stated commitment to die (stop) from sin, reminding the terrible punishment in hell for not believing in him, relying on the name of Jesus Christ and promote eternal salvation.

The use of the term bapti,zw (baptizō) in Christian baptism is exemplified by Jesus, even though baptism addressed to Him does not show Himself to sin. Christian baptism is God's command, done by faith in the name of the Father, Son and Holy Spirit. Baptism is related to eternal life, which states that everyone who is baptized is only those who have experienced reconciliation with God through the death of Christ. Baptism is a sign of participation in the death and resurrection of Christ which drives life's change which is to become a new creation (John 3:5; compare with Titus 3:5), where life changes from the daily day remain something that is sought in Christ.

Baptism must be done in the name of Jesus who is the owner of every person who is baptized. Baptism also explains the process of bringing new believers into the church, with the act of initiating baptism as a witness to the world about the salvation that brought shalom experienced by the believer. Matthew 28:20 states "and teach. . ." Used by the Indonesian Bible Institute, in Greek uses the word dida,skontej (didaskontes) from the root word dida,skw (didaskō), by Bruce M. Metzger translated "I teach," and subsequently translated by Newman "teach, teaching."

The term dida,skontej (didaskontes) in Greek is a participle verb (imperative sense) present active nominative masculine second person plural, from the root word dida,skw (didaskō) which means "teaching" or "speaking in a gathering." Form participle verb from the term dida,skontej (didaskontes) is a supporter of the main verb. The terms dida,skontej (didaskontes) as verbs designate present tense, with active direction; as an adjective designating the case nominative, gender masculine and the number of second plural people (you all). Present participle forms for Greek terms bapti,zontej (baptizontes) and dida,skontej (didaskontes) show continuous and contemporaneous

actions with the action of the main verb in a sentence. The nominative form that is associated with the term *dida,skontej* (*didaskontes*) is used to reinforce the act of baptism carried out by a second person plural meaning you all (disciples). The term *dida,skontej* (*didaskontes*) is a participle verb (imperative sense) present active second person plural nominative masculine, so that it can be interpreted as "you all do teaching constantly." So, the act of baptizing and teaching is done continuously and when with the main verb (*ou=n maqhteu,sate ta .e;qnh [oun mathēteusate ta ethnē]* meaning that it is therefore making all nations to be disciples).

The term *dida,skontej* (*didaskontes*) in verse 20 followed by *avtjou.j threi/n* (*autous tērein*). The term *avtjou.j* (*autous*) is a form of accusative that functions as the object of an action. The term *threi/n* (*tērein*) is an infinitive form explaining "purpose, expressing results." So, the term should be done, *dida,skontej avtjou.j threi/n* (*didáskontes autoús teereín*) in Matthew 28:20 can be interpreted as "teaching them (accusative or object) with the purpose (infinitive) to do, which is to do everything that I have commanded you (verse 20)."

Based on the analysis above, the commandment to go, baptize and teach must be carried out continuously until everyone becomes a disciple of Christ. The three participant verbs: *poreuqe,ntej* (*poreuthentes*), *bapti,zontej* (*baptizontes*), *dida,skontej* (*didaskontes*) each function as a predicate because the usage is not accompanied by an article word. Arnold Tindas gives an explanation that if the participant is not accompanied by the article words will be translated with temporary nuances (time), namely "when", "while", "while", or "at the moment." If the three participant verbs are associated with the main verb *maqhteu,sate* (*mathēteusate*), then it can be understood that the act of "going, baptizing and teaching" is done together ("while going away, while baptizing, while teaching") in connection with "make disciples. "

Yakob Tomatala commented that the phrase "Teach" is an affirmation step that leads to the creation of intimate relationships and knowledge of God, which also equips believers to be involved in ministry (evangelism). Thus, teaching people who have accepted Jesus helps the person to build intimate fellowship with God and his fellow people, even completing it

to be involved in ministry or evangelism. Teaching about obedience or obedience aims to instill the teachings of Christ so that His followers can live as taught by Jesus and He also promises to always be together in carrying out this task, as well as for those who do His teachings.

CHAPTER IV CHRISTIAN MISSIONARY SERMONS IN THE COMMUNICATION SCIENCE PERSPECTIVE

In terminologically the sermon is "giving a speech about religious teachings." According to John Virgil Marthen Milla, "the term preaching or Homiletics comes from the Greek word "Homilia" which means a conversation or a lecture. Where at the time the early Christian congregation was delivered to many people. "A similar opinion was also stated by Vernon L. Stanfield that "preaching" showed a Bible-based conversation, Williams Evans also argued that "preaching" is "spread the good news whose did by people to others." E. P. Gintings further explained that preaching originates from the word *homilein* (*ὁμιλεῖν*) which means being together, associating, or fellowship, contacting other people, talking, talking. In theology, the conversation in question is preaching the God's word. Looking at the various explanations above, then according to the author, the essence of preaching is a lecture on the contents of the Bible or God's word that carried out by humans towards each other. Christian missionary sermons in a communication science perspective that will be explained by the author include: types of sermons and sermons.

In this connection the sermon consists of several types, namely: (a) topical sermons, (b) textual sermons, and (c) expository sermons. Topical sermons, or more often called topic sermons, are "a sermon whose main parts are taken from the topic or subject, separated from the text." Topical sermons are title-based sermons, which are not directly taken from the text because the sermon is built deductively (the preaching idea already exists [theme and outline] then the supporting text is searched). Things that need to be considered are related to topical sermons: they are varied, interesting and easily prepared. Topical sermons can be:

biography, theology, issues or problems. Topical sermons are sometimes less comprehensive with all the truths of Bible Revelation. Topical sermons are used to answer needs in certain situations and allow the novice preacher to preach well.

Examples of topical sermon frameworks. Title: "Satan, Our Mainly Enemy." Principal: The main facts in the Bible concerning Satan. Outline: I. Origin (Ezekiel 28: 12-17). II. His Fall (Isaiah 14: 12-15). III. His power (Ephesians 6: 11-12; Luke 11: 14-18). IV. Activities (2 Corinthians 4: 4; Luke 8:12; 1 Thessalonians 2:18). V. His fate (Matthew 25:41).

The textual sermon is "a sermon whose main parts are derived from a text consisting of a short biblical passage, each of which is used as an outline and the text gives the theme of the sermon." According to John Virgil Marthen Milla, sermon textual is a sermon based on one to three verses from Bible text, one passage, one chapter and even one book, in the translation it is permissible to use various texts from the OT and NT as a support for the outline that appears as an inductive result. Based on meaningful analysis, it can be concluded that textual sermons are inductive sermons (sermon ideas derived from book ideas, but not bound to certain texts, outlines proposed supported by biblical texts, generally in one pericope).

The Important things that need to be considered are related to textual sermon: biblical characteristic (have strong potential according to the author's intent), it's characteristic likes expository (could be one word, one verse, one passage, one chapter, one book). The weaknesses of textual preaching: sometimes less relevant, less answering certain situations and conditions and less variation. The superiority of textual preaching: helps the preacher to preach progressively (the sermon is delivered comprehensively), and helps the preacher remain consistent (preaching does not keep from the Bible or at will).

Examples of textual sermon frameworks. Title: "Miracle in Crisis (2 Kings 4: 1-7)." Principal: Steps to experiencing miracles in the midst of a crisis. Outline: I. Coming to the right (verses 1-2), Matthew 11:28, Psalm 50:15. II. Doing appropriate suggestions (verses 3-5), Titus 3: 8, John 14:12. III. Using blessings appropriately (verses 6-7), 2 Corinthians 9: 6-8, Matthew 6: 25b.

Whereas the expository sermon is as stated in II Timothy 4: 2a "Preach the word of God (Greek: κήρυξον τὸν λόγον [kēruyon ton logon]; English: preach the Word)." So the expository sermon is a sermon that explains what stated by the Bible and not what people said about the Bible. This sermon is very inductive because the focus of the news is the result of exegesis which includes analysis: contextual, syntactic, verbal, theological and homiletical. Expository sermon are delivered in a biblical, dynamic and contextual manner. Expository preaching begins, mediates and ends by staying focused on the Bible, while illustrations and other materials are used as (secondary) support.

Expository preaching becomes something important, caused by several things, likes; first, there are now many preachers who no longer preach the Bible, but rather convey "liberal" biblical interpretations (free understandings that are not bound by biblical rules of interpretation). Second, there is a need for servants of God to be mature in Jesus Christ. Third, it can enrich the preacher because expository sermons can be taken from one word, one phrase, one clause, one sentence, one verse, one paragraph, one passage, even one book so the preacher has "a myriad" of sermon material. Examples of expository sermon frameworks. Title: "We are more then conquer or overcome (Romans 8:28-39)." Principal: The victories that should be experienced by everyone who believes in Jesus Christ. I. Winning over eternal problems because God has chosen (verses 28-34), Romans 10:9-10. II. Winning over a temporary problem because God has loved it (verses 35-39), Philippians 4:13.

There are several provisions that must be considered related to the sermon, namely: (a) the person of the preacher, (b) the material of the sermon, (c) the technique of preaching, (d) the struggle of the preacher, (e) sermon evaluation and (f) reliable tips for dealing with sudden sermon. According to Hendra Rey "the preacher is the figure behind the sermon." The intended figure behind the sermon is the preacher's personal life that is seen day by day. Spiritual quality is needed that must meet qualifications such as: experiencing a new birth, committed to serving God, consistently meditating on the word of God, always praying to God, implementing love, showing

humility, and mastering hermeneutic principles.

Hannas stated that one of the criteria for preachers is "people who are born again and have a strong desire to continue to grow." Hasan Sutanto explained the minimum requirement for people who want to serve as preachers is that he really received the Lord Jesus as his Savior. He was born again. If not, themselves cannot even see the Kingdom of God (John 3:3). Because one of the main conditions of a person who preaches the Bible is to accept Jesus as Savior, because otherwise the preaching that will be delivered will not be built on the truth of God's Word. The same view was expressed by Hasan Sutanto, who stated that the main condition for being a preacher is "people who long to serve God (Philippians 1:21)." The desire to serve God is good, but the commitment to serve God is very good, meaning the desire to serve is not enough, that's why you have to constantly show commitment to serve that can be demonstrated through preaching. The commitment of service shows sincerity, and joy, so that anytime, anywhere and whatever the circumstances will continue to preach the Bible.

Hendra Rey said that "a preacher is a person who loves the Bible; like to read, investigate, and try to do what is obtained from the Bible (Psalm 1:1-2; John 15:7)." Hannas also explained that the criteria a preacher must have is to have the joy and discipline of reading, investigating, pondering and applying the Word of God. Meditating on the Word of God is a very important part of preaching the Bible. What the preacher ponders is what he will preach. The quality of the sermon delivered by the preacher is in accordance with his understanding of the Word of God. So if a disciplinary preacher in meditating on the Word of God, which is shown by reading the Bible "at quiet time," reading Bible reference books, then that will greatly affect his sermon, the input obtained through reflection will be the output of the sermon.

John Virgil Marthen Milla normatively also argues that "A preacher is a prayer. He is a person who likes to pray," Hannas stated the same thing that "a preacher is a faithful person who prays and is sensitive to the leading of the Holy Spirit (Matthew 14:23)." Preachers who always pray are people who have an intimate relationship with God, so that by the power of

the Spirit God will convey the Word of God. Preachers who actively pray will cause each sermon delivered to all listeners and encourage them to do the Word of God.

John Virgil Marthen Milla stated "A preacher is a loving person (Matthew 22:37-39)." The term "love" is also in John 21: 15-16 using the Greek term ἀγαπᾷς (agapas) is a verb indicative present active 2nd person singular. The indicative form is an objective statement of a job or situation (really happening). Present tense states a work that is being done or done repeatedly in the present time. Active explains that the subject is doing something. 2nd singular is the second single person, you. So the term ἀγαπᾷς (agapas) grammatically means "you are loving or constantly loving." John 21: 15-16 says Σίμων Ἰωάννου, ἀγαπᾷς με (simōn iōannou, agapas me) can be interpreted "Simon, son of John, you really truly loving or continuing to love Me" is Jesus' question to Peter. Verse 15 is the first question and verse 16 of the second question, a question that is really questioned by Peter to solidify Peter's love in ministry, specifically related to Peter's sermon.

The use of the term avgapa,w (agapaō) by Jesus Christ states that love is a new commandment. Love is revealed to God, and to others, is exclusive and unconditional. God's love is God's total commitment. Love for God rejects Mammon, arrogance and demands loyalty. Every person who loves others means expressing love to God (Matthew 22:39), transcending any boundaries, comes from a heart response and is done calmly on every opportunity. Loving others means loving the enemy, forgiving and building new relationships with one another. Such a preacher fulfills the qualifications of a qualified preacher. According to Andreas B. Subagyo writes that the servitude of God's Word should be humble. He does not consider himself always better or superior than others. He does not consider other people always inferior to him. He must be aware, he is truly unworthy, but God craves to be a preacher of the Word (1 Thessalonians 2:4; Matthew 11:29).

Another requirement for a preacher is to have a humble attitude. The humility seen in the life of the preacher will make each sermon delivered bless the congregation. The other hand, the arrogant preacher will be the source of failure, because God is not pleased and the

congregation will not like it. Humility will make the preacher more interested in the congregation so that the frequency of delivering the Word of God will increase, while pride will close the possibility of preaching freely. A preacher must learn, even master hermeneutic principles. One who preaches should be someone who has studied hermeneutics or biblical interpretation. Because people who listened to their sermon would obey, if it is good it will be good, but if it is wrong and deviant, it could be misleading. Most heresies develop from the pleasure of interpreting the Bible according to their own understanding.

The responsible preacher is the preachers who study hermeneutics seriously, because if they didn't, then the likelihood of the Word of God being conveyed will deviate from its true intentions. The enthusiasm and sincerity in preaching is good, but a preacher must also master hermeneutic principles in order to motivate the congregation to do God's Word correctly. Literal awareness of preaching (according to the intent of the author of the biblical text) is sometimes obscured and some preachers tend to preach as they please so that they choose to interpret the text freely and are not bound by hermeneutical rules, this can lead to misdirection. Whatever the preacher says, the congregation tends to accept and do without much consideration or check hermeneutically whether right or wrong. A preacher who is academically responsible is seen in his mastery of hermeneutic principles. Therefore, the sermon material delivered must meet several qualifications, including: (a) purpose, (b) relevant, (c) Biblical, (d) structured, and (e) interesting.

Sermons must have goals. A sermon that has no purpose will be a guidelines without direction. It does not matter how great and biblical a sermon is, but without a clear purpose it is not worthy preaching. In this case the preacher does not have an adequate idea underlying why he speaks. Hendra Rey also explained that the purpose of the sermon was to change one's life. So the sermon must have a purpose because if not, it will be chaotic, one of the goals is to change the life of the congregation in order to be like Jesus Christ. Clear goals in preaching will make it easier for listeners to understand what the preacher means, so the congregation can obey God's commands. Meanwhile effective sermons are

relevant sermons, where these sermons touch the lives of listeners because they need to know what the listeners need. Sermons that are relevant to everyday life will touch every listener so the church is encouraged to do the Word of God.

The content of the sermon must be biblical, which is why the interpretation of the biblical texts is very important for the preacher. If the preacher fails to interpret the text or is weak in preparing the sermon, then it is impossible for his preaching to bear fruit in the life of his congregation. Conversely, if a preacher learns how to be an expert in interpreting biblical texts and is able to preach how to use them, then he will most likely succeed as a preacher of God's Word. Interpreting the Bible correctly for a preacher is very important, because a preacher must preach according to the Bible. The same was stated by Hendra Rey "effective sermons are sermons that are in accordance with the Bible." A preacher who preaches according to the Bible (without any pressure or accusation) means daring to declare the truth in its entirety because what is said is only intended to declare God's will.

James Braga explains that "sermons must have a strict form or a certain pattern, with ideas in the sermon showing the continuity of the mind and the whole sermon toward a specific goal or climax." Structured sermons aim to keep the preacher's ideas focused on the theme, delivered intact, and systematic. The structure of the sermon includes: introduction, text, theme, outline (outline content, explanation, illustration and application), closing.

Sermons must also attract and grip the attention of listeners, not to be boring. The preacher must try to attract his audience by using good paintings (illustrations) and clear ideas. Hendra Rey also stated that "sermons must be conveyed attractively." In such a position, a preacher must have the skill to convey God's message interestingly. Sermons that are purposeful, relevant, biblical, structured, very necessary, but in the presentation must be interesting. A preacher does not preach for himself, but for the congregation, that is why it must be packaged as interesting as possible, but it cannot reduce the standards or authority of the Bible. Illustration in the form of parables, stories, personal practices, important events and

others need to be considered to be used when preaching so that sermons attract more listeners so that the people do the preached Word of God. According to Andreas B. Subagyo that effective sermons are well presented so that the Word of God is successfully delivered. Good presentation requires good delivery techniques. Several factors influence the technique of preaching: (a) language, (b) sound, (c) movement, and (d) appearance.

In the context of convey the Word of God, the language of the preacher should be appropriate and not regional or foreign in its pronunciation. Incorrect pronunciation in the presentation of the word, besides not in accordance with the rules of the Indonesian language, can also obscure the meaning of the word spoken. The language used by a preacher should be adapted to the listener. Preaching using foreign languages (regional, English, Hebrew, Greek, Arabic, etc.) must be adjusted to the majority language used by the congregation. According to John Virgil Marthen Milla, the language used by the preacher when preaching must be clear, easy to understand, not artificial, simple and meet grammar. The quality of the use of language adapted to the age category of listeners will greatly help listeners to understand the content of the sermon. Further it is said that a preacher must have the right sound pressure; normal, don't scream, don't imitate other people's voices, don't speak in your mouth (falset).

E. P. Gintings stated that "the purpose of preaching is that the preaching of the Word of God can be heard by the whole congregation." So a preacher must convey the Word of God with a voice that could be heard by all listeners, paying attention to intonation, specifically strengthening the intonation of parts that need special attention. Statement or restatement should also use a loud voice, but must be adjusted to the capacity of the room. E. P. Gintings also argued that "the movements of the preacher's body must be reasonable, polite and not artificial. And also do not imitate other people's style or overdo it when the sermon is delivered." When the sermon is delivered, then the entire attention of the listener must be directed at the preacher. Each preacher's behavior and style must be appropriate and need to be careful. Here are some bad styles of the preacher: (1) awaken the body on the pulpit, (2) stand stiffly or

unnaturally, (3) the legs open wide, (4) the waist or both hands inserted into the pants pocket, (5) the body is shaken to left and right, (6) eye view continues upward, as if no one in front of it, (7) bends his head, expresses his fears and tensions.

At least there are 7 (seven) body language that must be avoided above should be the concern of the preacher so that it is not done, otherwise the preacher's body movements must be in accordance with the contents of the story, normal and not too excessive. Other movements that must be avoided are playing a tie, playing glasses, playing with fingers, pulling pants, and others. The expression on the face of the preacher must be friendly with the listener, body movements should help clarify the purpose of the sermon, rather than blurring the message of the sermon instead. The body language is only used to facilitate the explanation of the sermon.

Appearance is a part or aspect of the presentation of the Word that is not directly related to the presentation itself, but also determines success. That aspect includes clothes and makeup, his posture when sitting and standing, the attitude of walking towards and leaving the pulpit, and the expression of preaching. Including the condition of the body (weight) and the use of toothpaste and mouth fragrances. The preacher's appearance is a basic thing that is most often noticed by listeners, although it is sometimes ignored by preachers. The appearance of the preacher does not need to be excessive, but also should not be careless. The preacher's appearance becomes the benchmark of the preacher's appreciation of himself. Formal clothing or not, used according to the worship ceremony. A polite and elegant appearance attracts the attention of listeners to pay attention to the preacher conveying God's message.

A preacher who has fulfilled qualifications both in terms of spirituality, mastery of material and technique, but must remain vigilant, because the possibility of making mistakes remains. That is why every preacher must keep struggling to control: first, the motivation that is wrong in preaching is seeking popularity, and materialism. Second, covert hypocrisy (can only teach but not do). Third, soft falsehood (the preacher does not express the word of God firmly, does not dare

to rebuke sin, which is important congregation is happy and the preacher is safe). Fourth, lack of self-confidence.

A good preacher will be ready to getting evaluated. There are six things that need to be evaluated related to superior sermons: first, introduction (does it guide or relate to the theme?). Second, the theme (is it in accordance with the introduction, is it in accordance with the text and includes all outlines). Third, text (are the most primary or suitable texts). Fourth, outline (whether the outline division is suitable, interconnected, and shows good progressive). Fifth, closing (does the closing of the sermon summarize the main points or repeat the outline if it is not clear). Sixth, the ending song of the sermon (whether the closing song of the sermon used summarizes the whole outline or point).

Sometimes, the invitation to preach comes suddenly or urgent. But a preacher must always be ready to serve. Preacher couldn't rejects the invitation to sermons simply because they are not ready or do not have the material of the sermon. The following are things that must be understood in the face of sudden sermons: (1) Realizing that often sudden sermons can appear suddenly. (2) Realizing that preaching is an order from God that must be respected and done by giving the best. (3) Making new sermon texts in free time. Therefore, each preacher must prepare sermon material for different moments or situations (death, birthday, thanksgiving, revival services and others). The availability of sermon material in the vocabulary of a preacher will support his readiness to convey the Word of God in various situations. At least a preacher must have 3 (three) superior preaching material that can be preached in sudden conditions.

CHAPTER V CONCLUSION

Missionaries are people or the Gospel messenger who carry out Jesus Christ's command to spread or preach salvation or eternal life. There are three approaches that can be taken to actualize these things: presence, proclamation, persuasion.

The Great Commission of Jesus Christ to make all nations His disciples is very

exclusive and universal. It's exclusive because the assurance of eternal life is only obtained in Jesus Christ and it's universal because salvation is intended for all who are willing to receive Him personally. The discipleship by Christian missionaries are done through *poreuq,ntej* (*poreuthentes*) means to go, *bapti,zontej* (*baptizontes*) means to baptize, and *dida,skontej* (*didaskontes*) means to teach.

Christian missionaries can deliver sermons in three types: topical, textual and expository. Topical sermons are delivered based on the title, built deductively. Textual sermons delivered from one short Bible text. Expository sermons explain what the Bible states and not what people say about the Bible. Christian missionaries as preachers must fulfill spiritual qualifications (love, humility, responsibility, spiritual maturity), and expertise (Bible mastery, hermeneutics, technique, receive the evaluation and doing the improvement).

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