ABSTRACT

A BASIS FOR CONTINUING HOMILETICAL EDUCATION:

THE DEVELOPMENT OF A PREACHING TRAINING PROGRAM

FOR LAY PASTORS IN THE PROVINCE OF CEBU, PHILIPPINES

by

Soo Young Lee

There is widespread demand for the development of a pastoral training program for lay pastors in the province of Cebu, Philippines. Lay pastors, by definition, have no formal theological education. This ministerial situation in Cebu has created the need to establish informal theological institutions. As informal theological institutions, Cebu Korean Church School of Theology (CKCSOT) and Cebu Union Theological School (CUTS) have been established to help lay pastors or church leaders who need theological and biblical training in the Cebu area.

The purpose of this project was to analyze the common practices and qualities in the preaching ministries of lay pastors in Cebu, with the intention of shaping them into preachers through a homiletical education program. To this end, the research project utilized mixed study methods with both a quantitative survey and a qualitative interview. Project participants were lay pastors who were currently enrolled as students in the informal theological institutions of CKCSOT and CUTS.

Research findings showed that the lay pastors wanted to preach expository sermons and grow in their preaching ministry. The results will serve to develop a preaching training program for lay pastors in the province of Cebu, Philippines, as a basis for their continuing homiletical education.

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Doctor of Ministry

by

Soo Young Lee

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Gracious Ministry Church in Mactan (fourth week). They always welcomed me and continued to support my preaching ministry.

I have had special support from individuals in several churches in South Korea. I want to thank them for their sacrifices and faith in the Lord, as their prayers and financial support have made it possible for me to carry on my biblical literacy ministry in the province of Cebu, Philippines.

My special thanks go to my beloved family. My wife Becky Mihwa has taken care of me and encouraged me at all times. She has sacrificed many things for me during the research process and has allowed me to take the time I needed to focus on this study. And, most of all, I remember with many thanks that she always trusted me in what I was doing. David, my son, who has helped me and participated in this study as a proofreader. I want him to know what a joy and honor it was for me to receive such crucial help from my son. I am proud of him!

CHAPTER 1

Overview of the Chapter

Chapter 1 provides an overview of the profiles of lay pastors occupying the pulpit in the province of Cebu, Philippines. The analyzed common practices and qualities of the lay pastors' preaching ministries served to shape them through a training program into preachers who rightly handled the Word of God. The chapter introduces the ultimate purpose of the project as establishing a basis for continuing homiletical education and developing a preaching training program for lay pastors. The rationale for the project and a statement of the problem are also provided, both of which evolved from personal experiences. Additionally, the purpose statement, research questions, and the research methodology are included in the chapter. To support this type of project, the themes of the literature review and contextual factors are identified as well.

Personal Introduction

One of the banners of the Protestant Reformation was "Sola Scriptura" (Mathison 23). I fully agree with Ben Witherington that we have lost this banner in evangelical theology (2005 ix). Moreover, one problem with contemporary Christianity is identified to a large extent as "biblical illiteracy" (1998 1).

To this end, I like to ask what the remedy is to the increasing problem of biblical illiteracy in our culture. Churches can recover the centrality and urgency of biblical literacy through reading, studying, and preaching the Bible. Churches must combat biblical ignorance that produces believers who simply do not know enough to be faithful disciples. This topic is very significant to the Christian ministry at present.

In December 2013, Korean missionary Mihwa Lee conducted a survey targeting pastors in Metro Cebu, of which the initial results were presented to the class "Organizational Behavior & Development" in the Cebu Graduate School of Theology. Even though it was a term paper titled "A Survey of Evangelical Pastors in Metro Cebu" for her master's degree, it was full of suggestions for this study. According to the survey, the priority of the pastors' ministries followed this list in descending order: "Preaching and Teaching the Word of God," "Discipleship," "Visitation and Building up Relationship with people," "Evangelism," "Prayer Ministry," "Counseling," "Leading others in Worship," and "Administration in Church" (10). The primary role of the pastor was associated with preaching and teaching. Therefore, pastors clearly play a leading role in dealing with the problem of biblical ignorance in local churches.

My encounters with the different forms of "biblical illiteracy" and my appreciation of the need for and significance of biblical preaching and teaching challenged me and reconfirmed my Christian ministry. I felt called to do a Bible engagement ministry; I would later call it "biblical literacy ministry." I do not doubt that the needed prescription for the problem of biblical illiteracy in churches worldwide is biblical preaching and teaching based on the study of Christian theology focused on scriptural holiness.

Called to such a ministry, I began to prepare myself to teach and preach the Word of God. I studied biblical theology at different schools, receiving seminary degrees and a post-graduate degree. All of the educational experiences led to the ability to teach and preach the Word of God effectively and efficiently for the development of the church of Christ.

In addition, I felt called to cross-cultural ministries with an emphasis on "biblical literacy ministry." Eight years ago, in obedience to the divine call, I came to Cebu City and began my "Bible Engagement Ministry" as a missionary and Bible teacher. Officially, I introduce my ministry focused on "biblical literacy ministry" as the "Bible Engagement Ministry," because the "biblical literacy ministry" necessarily involves an in-depth engagement with the biblical truth.

Since then, as an instructor, I have been part of informal theological institutions established to educate local church leaders in the province of Cebu. Like formal institutions such as fully accredited four-year colleges or seminaries, informal theological institutions are also Christian educational institutions equipping Christian individuals to be Christian leaders and to serve the church and the community through Christian education. Yet, most of these informal schools are not authorized by the government and are operated by a local church, a denomination, an organization, or individuals such as overseas missionaries. These institutions usually offer less than a four-year theological program.

As an informal theological institution, Cebu Korean Church School of Theology (CKCSOT) was founded to provide theological and biblical education for lay pastors or church leaders who need theological and biblical training in the Cebu area. Located in downtown Cebu City, the school offers a three-year theological education program. Students meet twice a month on the first and third Mondays. Cebu Union Theological School (CUTS) is also an informal theological institution that was started by an overseas missionary with the same purpose of training lay pastors and church leaders in Cebu. The

school also provides a three-year training program for students who meet Mondays to Thursdays. It is located in Lapu-Lapu City, Cebu.

Most of the schools' students are lay pastors who regularly occupy the pulpit and preach the Word of God. Lay pastors, by definition, are not officially ordained ministers as they have not received a regular and formal theological education. Due to this lack of a theological background, the qualities and skills of their preaching ministries have a large void. I have a strong desire to serve the established church leaders, especially lay pastors who occupy pulpits in local churches. Teaching them how to read the Bible, how to interpret it, and how to preach it have brought me joy and delight.

I came to realize that they needed a theological reorientation and a continuous theological education program for their preaching ministry. I have seen lay pastors struggle with teaching and preaching the Word of God. To fill their void, I found it necessary to provide them with biblical preaching and teaching educational programs. Besides, some of the lay pastors were confused about their identity as preachers and the identity crisis became an obstacle to ministering the Word of God. Thus, establishment of the biblical identity of lay pastors was another goal of my ministry and this project.

I am confident that biblical preaching and teaching based on exegetical studies and Christian holiness theology can remedy the problem of biblical illiteracy in churches around the world. The pulpit is reserved for the Word of God; so, I would contend that preachers should stand in the pulpit with fear and trembling lest they preach their own message. Preaching any message other than God's message in the pulpit may mean denial of the authority and dignity of God's word.

I began my ministry in Cebu with this conviction. Therefore, I now place greater significance on the preaching ministry than I had in the past. I define the preaching ministry as a prophetic ministry (Smith 7). In the Old Testament, a prophet was God's spokesperson. As God's messenger, a prophet delivered God's message and not his own message. Preachers are not prophets, but they perform the prophetic ministry as long as they preach the message of God. Preaching inevitably involves the work of interpreting Scripture.

In this regard, my major concern is to develop a preaching educational program for lay pastors in order to equip them for effective preaching ministry. I also feel obligated to remind lay pastors of their identity as preachers. Helping form pastors as preachers called to the prophetic ministry and approved by God is what I envision for my ministry. Paul's exhortation to Timothy still applies to every preacher today: "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (*ESV*, 2 Tim. 2:15).

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Statement of the Problem

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Nowadays, the Philippines is regarded as one of the Christian mission fields where the spiritual harvest is already plentiful. The country has traditionally been a Roman Catholic country. According to "Operation World," the Catholic population is believed to be roughly 80 percent as of 2019 with an annual growth rate of 1.7 percent. However, evangelical churches have a growth rate of 3.1 percent each year (operationworld.org), indicating that evangelical churches grow rapidly in the Philippines.

New churches are continually planted through evangelism by existing local churches and efforts of missionaries. However, new churches suffer from a shortage of skilled shepherds equipped to tend to the flocks of God. So, unprepared lay pastors stand in the pulpit and preach. There are several Bible schools and seminaries, with a majority located in big cities such as Manila and Cebu. However, the reality is that lay pastors cannot afford to attend formal theological schools due to financial reasons.

Four years ago, in the above-mentioned survey, Lee already pointed out significant challenges lay pastors in Cebu faced in their pastoral ministries. The survey indicated that most of them suffered from a lack of training in terms of biblical-theological studies, which was identified as a major stumbling block in their preaching ministry (12). They had little opportunity to study the Bible and learn how to read and interpret Scripture. The survey concluded with a suggestion that formal and informal educational programs should be provided for local pastors or preachers in charge of a pulpit ministry (12).

Purpose of the Project

The purpose of this project was to identify the common practices and qualities in the preaching ministries of lay pastors in the province of Cebu, Philippines, in order to develop a preaching training program for them.

Research Questions

In order to develop the preaching training program for lay pastors in the province of Cebu, based on the problem mentioned in the section above, the research project was guided by and centered on the following questions.

Research Question #1

How do lay pastors in the province of Cebu, Philippines, describe themselves and their ministries?

Research Question #2

What challenges, presented by contemporary situations, face lay pastors in the province of Cebu, Philippines?

Research Question #3

What training and resources do lay pastors in the province of Cebu, Philippines, identify as the most necessary to equip them for their preaching ministry?

Rationale for the Project

The first reason this project matters is that the preaching ministry is a means to combat biblical illiteracy, which has become an epidemic among Christians (Stetzer *Christianity Today* 06 July 2015). It is a spiritual disease–a Christian illness. Churches must recover the centrality and urgency of biblical literacy through the Bible-preaching ministry. The pastoral ministry is simultaneously the ministry of the Word of God. The ministry of the Word of God can be best fulfilled by preaching the Word of God correctly. Regardless of the distinction between clergy and laity, those who stand in the pulpit with the Word of God are responsible for preaching the Word of God correctly. However, only those who are well prepared can do that. This is the reason that theological schools exist.

Consequently, the importance of pastors as preachers in local churches cannot be emphasized enough. Pastors are called to this ministry of preaching the Word of God.

This study targeted lay pastors and the established church leaders who were in charge of the preaching ministry in local churches.

The second reason this project matters is that theological education is critical to the formation of lay pastors as preachers. This project, therefore, centered on the biblical perspective of pastoral ministry mainly identified as the preaching ministry. The Pastoral Epistles in the New Testament offer a valuable and helpful guideline for pastoral ministry; they single out the pastor's capability to handle the word of truth. Paul gives a solemn charge to Timothy who is in charge of pastoral ministry, saying, "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2:15). Like Timothy, pastors have to know how to interpret, teach, and preach the Word of God correctly.

Indeed, this project was aimed at providing a theological education program able to prepare lay pastors for their preaching ministries, and to help them recognize God's call and serve the church and community through quality homiletical education. Thus, the goal of this project was to establish a basis for continuing homiletical education which provides lay pastors with a high sense of divine calling as preachers and with exegetical skills and practices to be effective preachers.

The province of Cebu, Philippines, served as the area of study, an area with many lay pastors established out of the necessity of preaching the Word of God. They lacked homiletical skills and had difficulties in preaching the Word of God. This project was designed to help lay pastors with their ministry on the Word of God. As a result of this project, lay pastors would hopefully benefit from a preaching training program focused on exegetical and homiletical skills.

The third reason is related to fulfilling the personal objective of the researcher. As a missionary-Bible teacher, the researcher feels a calling to world missions. Therefore, as a researcher working for the development of lay pastors, this study was a way of following God's Great Commission of preaching the Word of God to the world. The researcher believes that handling the word of truth correctly is closely related to the preaching ministry. In this regard, the researcher would emphasize the significance of the pulpit. This place is sacred because it is reserved for the preaching or proclamation of the Word of God. This place is set apart for that sacred purpose. Anyone who stands in the pulpit has to preach the Word of God like a prophet.

Definition of Key Terms

For the sake of clarity, key technical terms used in the study are defined as follows:

1. The Province of Cebu (Cebu)

Located in the Central Visayas region (Figure 1.1. Map of Cebu Province), the province of Cebu consists of a main island and 167 surrounding islands and islets. The local government introduces the province of Cebu:

> Cebu is one of the most developed provinces in the Philippines, with Cebu City as the main center of commerce, trade, education, and industry in the Visayas. In a decade it has transformed into a global hub for shipping, furniture-making, tourism, business processing services, and heavy industry. (cebu.gov.ph)
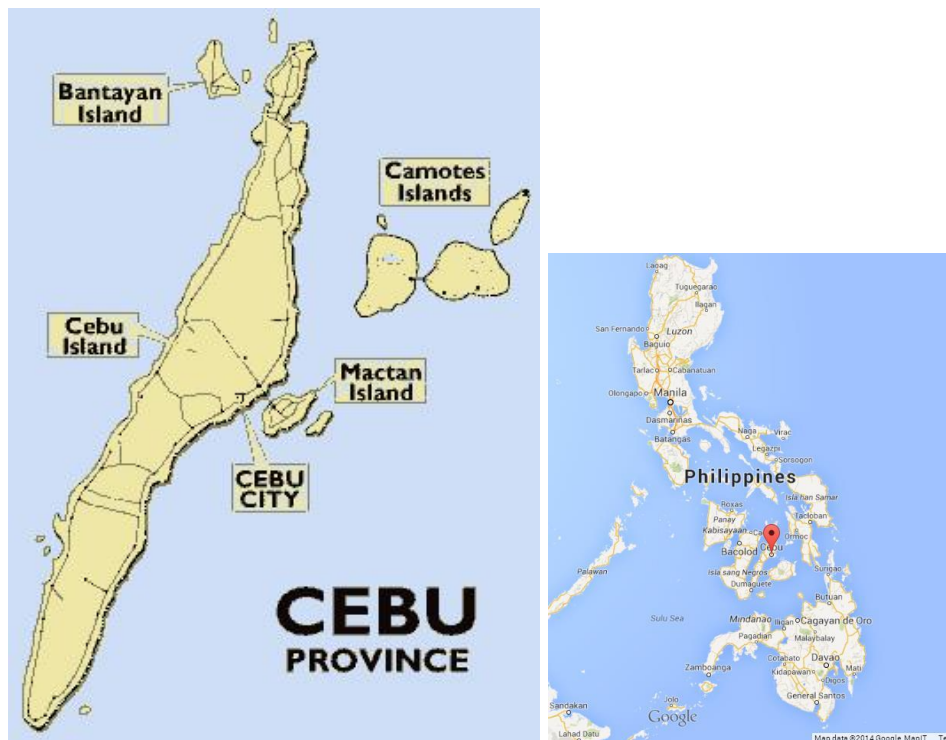
Figure 1.1. Map of Cebu province, Philippines.

According to the government, "Cebu Province has a total population of more than

3.85 million. Cebuano is the native tongue. While Filipino is commonly understood and

spoken, the English language is widely used in business transactions and education"

(cebu.gov.ph). It is located 365 miles south of Manila, the capital of the Philippines.

2. Lay pastors (laity)

The biblical word for laity is not used to distinguish one group of believers within

the church from another (Stout 13). The word *laity* identifies a special group of people–

Christians–who are separated from the world, but not a special group of people within the

church (13).

However, laity is understood to be different from the clergy in Christendom.

Clergy refers to a group that is ordained to perform pastoral ministry in a Christian

church. In major evangelical denominations, members of the clergy administer the

sacramental services. Lay pastors belong to the unordained laity group. However, they are functional pastors in terms of their involvement in pastoral ministry. In this study, lay pastors refer to those who are not officially ordained ministers as they have not received regular and formal theological education, but regularly occupy the pulpit and perform pastoral ministry in their local churches. As the demand for lay pastors continues to grow in the context of Cebu, their identity as Christian ministers and preachers need to be affirmed and their contributions recognized.

3. Preaching (preaching ministry)

Referring to "the act of proclaiming a theological message," preaching communicates "some truth related to God or Scripture with inherent significance to the audience for whom the act is being done" (Meeks). The "what" of preaching is the Word of God. In 2 Timothy 4:2, Paul solemnly orders Timothy to "preach the word." Preaching the Word of God is not optional; it is a directive. Preaching the Word of God is based on the sound exegetical study of the given text to discover the original meaning of the original author for the original audience in order to apply the original message to the contemporary congregation. This discipline requires consideration of the context of the listeners' culture and situation. The preaching message should be prepared and delivered to the listeners in an artistic form able to provide impact on the lives of the congregation.

This study identified the preaching ministry with the prophetic ministry. In the Hebrew Bible, the prophetic tradition or perspective is found in the sermons of Moses in the book of Deuteronomy (Varughese 136). The primary concerns of the prophets consisted of Israel's faithfulness to Yahweh as Moses instructed and whether Israel

trusted in other gods, idols, or even in their own selves (136). From this understanding, prophets are best described as preachers (Smith 7).

Delimitations

This project limited its research subjects to the established lay pastors who felt a need for theological educational training. This study also included laypersons who felt called to the pastoral ministry and prepared themselves for that calling. For this project, the researcher chose survey and interview participants from students who regularly attended CKCSOT and CUTS. The students' gender, denomination, and age were not taken into consideration in the selection process. Their profiles, practices, and qualities in their preaching ministries were collected and examined. The project excluded ministers who graduated from formal Bible colleges or seminaries.

Review of Relevant Literature

This project consulted biblical, theological, ecclesiastical literature to collect insights into the mentorship of lay pastors in Cebu. Literature with a focus on major themes such as biblical illiteracy, theological education, informal and non-formal education, preaching, the priesthood of all believers, pastoral ministry, and the ministry of the Word of God were emphasized in this section.

Ed Stetzer noticed the problem of biblical illiteracy and called it a Christian epidemic in the article "The Epidemic of Bible Illiteracy in Our Churches." As an antidote to this problem, the necessity of theological education was emphasized with a focus on the significance of the preaching ministry in local churches.

The researcher attempted to define pastors both as preachers and shepherds. As the title of his book, *The Prophets as Preachers*, suggests, Gary V. Smith identifies

prophets as preachers (7). The researcher made a theological investigation into how preaching ministry relates to prophetic ministry and conducted biblical research on Old Testament prophets and the theology of preaching.

Although the Greek word poimh,n in Ephesians 4:11 is rendered as "pastor" in most English translations, its primary meaning is "shepherd" (Bauer 843). The Bible is full of images of a shepherd. To conduct a study on the meaning of a shepherd for this project was significant since it helped to unfold the identity of the pastor. The researcher provided an extended biblical study on Ezekiel 34:1-10 that speaks of the true shepherd.

An exegetical study of Acts 6:1-7 indicates that the major ministry of the pastor is the ministry of the Word of God. This study suggested that pastors should devote themselves to ministry to the world that is made possible through preaching the Word of God correctly.

Since this project targeted lay pastors, the research aimed at helping the theological, biblical training of lay pastors. Jill Nelson shed light on this issue in her dissertation. She argued that theological education is necessary for effective Christian leaders and ministers.

Then, the researcher shifted his concern to the issue of the laity, examining the importance of training lay pastors. In his article on the "Value of Theological Education," Tom Gillem emphasized that theological education benefits the laity. The researcher also conducted theological research on the "priesthood of believers" to explore the difference between the clergy and the laity from the biblical perspective and to understand the importance of the role of leaders among lay people. To support this aspect, the researcher

studied some denominations that have different lay ministry programs designed to train and equip lay leaders.

Research Methodology

This section includes a summary description of the project that introduces the type of research and participants involved in this study. The section also explains how the data were collected and analyzed by introducing instrumentation, data collection, and data analysis and evaluation. Finally, the researcher described the trustworthiness of this project and its significance.

In order to find out and collect information on lay pastors in Cebu, their profiles were surveyed and analyzed. The best way to gather data for this project was through the quantitative instrument of a survey targeting focus groups who attended the two informal theological institutions–CKCSOT and CUTS. Furthermore, to enhance the reliability and trustworthiness of this project, the researcher had interviews with the project participants who were chosen from the focus groups as a qualitative instrument.

According to the purpose statement, the purpose of this research was two-fold: firstly, research was conducted to identify what kind of theological education and training the participants received. Secondly, from interviews with the eight participants, the researcher collected data on the specific challenges they faced and specific training program they needed.

Accordingly, for data collection, the participants were asked questions in a survey in order to get more objective data on the profiles of lay pastors in the Cebu area. To address the research questions, the researcher also chose to use a qualitative method in

the form of an interview. In this way, the researcher was able to reach the goal of the purpose statement and answer the research questions.

Type of Research

This study employed a pre-intervention analysis in accordance with the following process: first, the researcher sought to discover and explain the current state of the lay pastors studying in informal theological institutions based on general information about their vocational calling and training for ministry and the demographic data.

Secondly, in order to make suggestions for the lay ministry program, the researcher tried to identify the challenges of contemporary situations in which lay pastors in the province of Cebu, Philippines found themselves. For this purpose, the researcher evaluated the work satisfaction level on their part.

Thirdly, the researcher helped the informal theological schools in Cebu develop their own programs for training lay preachers by providing the most necessary training and resources required for their preaching ministry.

For data collection, the researcher employed a survey as an overall quantitative method for this pre-intervention research project. Tim Sensing describes a survey as "a lengthy questionnaire that employs fixed choice responses. The purpose of a survey is to describe characteristics or understandings of a… group of people" (115). Furthermore, Judith Bell summarizes the use of surveys as follows:

> In surveys, all respondents will be asked the same questions in…the same circumstances. Question wording is not as easy as it seems, and careful piloting is necessary to ensure that all questions mean the same to all respondents. ...Surveys can provide answers to the questions What? Where? When? And How?, but it is not so easy to find out Why?... The main emphasis is on fact-finding and if a survey is well structured and piloted, it can be a relatively cheap and quick way to obtaining information. (14)

For Research Questions #1 and #2, the researcher conducted a questionnaire survey of lay pastors in the informal theological institutions with the aim of identifying their profiles. To address Research Question #3, a semi-structured interview instrument gathered information about specific challenges they faced and specific training program they needed.

Participants

For this project, two focus groups from two informal theological institutions in Cebu–CKCSOT and CUTS–were selected. CKCSOT had forty students while CUTS had fifteen students. Within these focus groups, students who were officially enrolled and regularly attended the schools were selected as participants for the study. Participants in the study were believed to be established church leaders and pastors, as CKCSOT and CUTS were known to select such individuals who had felt called to minister for the church of Christ.

Instrumentation

Two different instruments were employed for this study. For Research Questions #1 and #2, a survey instrument collected large amounts of data. The total number of respondents was around fifty-five. Participants in the study received the same questions to answer in the twenty-five questionnaires in the same circumstances. In order to "describe characteristics or understanding of a large group of people" (Sensing 115), a survey was the best option to address Research Questions #1 and #2. Based on deductive research, this quantitative instrument produced formal and objective information about lay pastors in the province of Cebu.

For Research Question #3, the researcher implemented a semi-structured interview as a qualitative method tool. This method examined and investigated the training and resources most needed for the preaching ministry of lay pastors in the province of Cebu. The researcher interviewed the project participants who were eight in number using the predetermined questions.

Data Collection

Two-page questionnaire surveys were distributed to the participants in the two focus groups (40 participants at CKCSOT and 15 participants at CUTS) on the third Monday of March 2019 for CKCSOT and on the second Wednesday of March 2019 for CUTS respectively. The questions were designed carefully to align with Research Questions #1 and #2 and the purpose statement of this project. The questionnaires were collected completely two weeks later. The researcher himself distributed and collected the questionnaire forms, as he was familiar with both schools where he had previously taught.

For Research Question #3, the researcher chose eight interview participants from the two informal theological schools (five from CKCSOT and three from CUTS). The researcher met with each of them respectively and asked them the predetermined questions that were carefully designed to get the data concerning Research Question #3.

The interviews were held on the third Monday of March 2019 for CKCSOT students and the second Wednesday of March 2019 for CUTS students (after 5:00 pm).

Data Analysis

This project used explanatory mixed methods with the quantitative tool of a survey for primary research, supported by a qualitative tool of interviewing. The survey

instrument produced numerical data that were statistically analyzed. However, the data collected from the interviews were composed of mostly text.

Having conducted a survey for Research Questions #1 and #2, the researcher transcribed and organized the data by statistically and systematically analyzing and grouping the answers together based on reappearing themes. Quantitative Data for Research Questions #1 and #2 were especially compared with each other. Then, the researcher attempted to interpret the answers to determine the profiles of lay pastors in Cebu. The following recurring themes were identified:

- The types of theological education respondents received.

- How respondents understood their preaching ministry.

- How respondents identified themselves as preachers.

Because data collected for Research Question #3 were qualitative, a comparative analysis was used to identify similarities and differences among respondents in order to develop the ideal preaching training program for lay pastors in Cebu.

Generalizability

This study might not be considered generalizable due to the geographic concentration of participants in the study. Its findings were essentially delimited to lay pastors in the providence of Cebu who participated in the study. However, the researcher attempted to ensure the generalizability of the results to the extent that if the research on the profile of lay pastors in Cebu was repeated at another time by another researcher, the same results could be obtained. Generalizability refers to the external validity of the study because it is related to the degree to which its findings can be applied to another setting or context (Sensing 215).

First of all, to generate the external validity of this project, the researcher employed a mixed method which was a combination of a quantitative instrument in the form of a survey and the qualitative instrument of interviewing.

Secondly, to enhance the level of generalizability of the research, the researcher compared data derived from two different contexts or settings, which enabled him to get more objective findings on the profiles of lay pastors in the province of Cebu. For this purpose, participants in the survey were selected from two different sampling groups of lay pastors within the two different informal theological schools.

Thirdly, of the number of survey respondents, fifty-five were believed to provide an objective analysis which served to ensure the degree of generalizability. The researcher believed that the results of this study could potentially benefit anyone who would preach in the context of the local churches in the province of Cebu.

Project Overview

This project outlined the development of the preaching training program for lay pastors in Cebu, which would provide a basis for continuing homiletical education for them. To this end, this study identified the profiles of the lay pastors in this area.

Chapter 2 covers the literature review for this project with a discussion of the most influential writers and practitioners regarding lay pastors as preachers called into the prophetic ministry. In this chapter, the researcher identifies biblical, theological, and ecclesiological foundations and significance of keywords and themes. The pastoral ministry is also defined.

Chapter 3, "Research Methodology for the Project," outlines the various ways the researcher investigated his research questions. The researcher discusses the data

collection method which employed mixed methods using a survey questionnaire targeting two different focus groups as a primary tool with interviewing as a supporting tool.

Chapter 4, "Evidence for the Project," analyzes the findings that emerged from the quantitative and qualitative methods. In the chapter, the researcher examines the research questions and discusses the application of theoretical assumptions to the analysis of evidence. For each research question, the researcher presents the evidence obtained and analyzed. He also summarizes the significant findings of the research.

Chapter 5 outlines the study's major findings with discussions of present and future implications, as the chapter includes the Learning Report for the Project. The researcher outlines the major findings for each research question and examines the implications to ministry efforts from these findings. He also evaluates the study and presents future directions for the study with a conclusion. The researcher then presents a reflection on the journey.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This study began with the issue of biblical illiteracy which was widespread in the Christian church. Stetzer noticed the problem of biblical illiteracy and called it a "Christian epidemic." An antidote to this spiritual illness is to emphasize the necessity of theological education with a focus on the significance of the ministry of the Word of God in the local churches.

As a prescription for this Christian disease, biblical preaching and teaching are necessary since the ministry of the Word of God mainly depends on teaching and preaching the Word. As a remedy to increasing spiritual illness, biblical literacy should be restored by preaching the Word of God in local churches. This is especially true for the churches in the province of Cebu, which suffer from the lack of well-trained and prepared preachers. To combat biblical ignorance, the local churches in Cebu, Philippines, need pastors and preachers who can handle the Word of God correctly and accurately.

With this point in view, this study consulted biblical, theological, and ecclesiastical literature to gain insights on mentoring lay pastors in the province of Cebu. The literature reviewed in this study focused on a biblical and theological understanding of the preaching ministry of lay pastors. This literature review was considered in detail looking at a number of studies that examined some issues such as biblical literacy, laity in terms of the biblical priesthood of all believers, and the nature of the pastoral ministry. This literature review also dealt with the question of how the literature would contribute

to the research design. Finally, this literature review summarized the relevant literature consulted.

Biblical Foundations

The biblical foundation for the preaching ministry is evident enough. Jesus had been sent by the Father for the purpose of preaching. Similarly, Jesus sent His disciples out to preach (John 20:21). The task of preaching the Word is an imperative in the Bible (2 Tim. 4:2). Preachers preach because Christ preached and He commanded His disciples to preach. They serve and obey Him in their preaching. Throughout history, the Church of Christ has carried out the ministry of the Word that Jesus called His disciples to do. This is the service that has been asked of all the preachers.

The Ministry of the Word Takes Precedence

Today at the center of Christian worship is the ministry of the Word. In worship, Christians hear the Word of God read and preached. This tradition likely has been rooted in biblical history (Old 299). Through the whole history of the church, the reading, teaching, and preaching of Scripture have been understood as part of worship. However, these three aspects of the ministry of the Word are not separate from one another. In Christian worship, a certain biblical text that is read publicly is preached in such a way that the message of salvation is proclaimed to those who are not familiar with Christian faith or expounded in such a way as to teach the Christian way of living to experienced Christians (Old 3183). In this way, Christian preaching becomes the essence of the ministry of the Word of God, as being at the center of Christian worship.

First Timothy 4:11-16 shows a comprehensive statement of the ministry of the Word:

> Command and teach these things. Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, devote yourself to them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

Here Paul exhorts young pastor Timothy to "occupy himself with three aspects of the ministry of the Word: the public reading of Scripture, preaching, and teaching" (Old 3133-3134). This ministry of the Word can be summarized and fulfilled by preaching.

Furthermore, as Hughes Oliphant Old observes, placing an emphasis on the ministry of the Word of God was "simply a matter of following both the example and the command of Christ" (140). Therefore, it is not surprising to see that preaching has occupied a primary place in the worship of the church. Indeed, preaching has been regarded in the Bible as worship. The biblical worship always includes the public reading, teaching, and preaching of the Word. And the purpose of this ministry of the Word in worship is that "by means of it we experience God's presence" (373-374).

The Ministry of the Word throughout Biblical History

Old describes the ministry of the Word as follows: "The reading and exposition of Scripture, the admonishing of the congregation, and the teaching of the Christian way of life were all integral parts of the ministry of the Word" (3146-3147). Based on this, Old shows how preaching has related to the public reading and teaching of Scripture in the public worship service throughout the Bible and church history. A biblical covenantal relationship between God and His people necessarily demands the reading and preaching of Scripture in worship. Accordingly, in the Old and New Testaments, the Scriptures were read and preached in worship.

This reading, teaching, and preaching activity was the ministry of the Levitical priesthood in the Old Testament (Old 433-435). This ministry of the Word that the Levitical priesthood was concerned with was complemented later by a prophetic ministry of preaching (585). Initiated by the Levitical priesthood and complemented by a prophetic ministry of preaching, the ministry of the Word was added to by the wise men's role of preaching. In wisdom literature, the preachers are also introduced as the interpreters of Scriptures (1200).

After the exile, preaching and teaching the Word of God are seen in synagogue worship. The systematic reading and understanding of the Word were necessary to the worship of the restored Israel (Old 1269-1272). Thus, the understanding of the Word came through the preaching of the Word in Old Testament times.

By the beginning of the Christian era, according to Old, preaching played a major role in the worship of the synagogue (1346). At this time, the sermon was supposed to be a learned interpretation and application of the text. It was supposed to teach, admonish, inspire, and comfort the congregation (1347).

The four Gospels reveal that Jesus Christ was preeminently a preacher of the Word. Graeme Goldsworthy observes that "there is a clear emphasis in the Gospels on the fact that Jesus [preached]" (41). He came down to preach the Good News. His three-year ministry was above all a preaching ministry. Jesus used expository preaching to proclaim that the promises of God in the Scriptures have been fulfilled, for the kingdom was at hand (Old 1573-1574).

"While He was still here in the flesh, Jesus began to transfer the task of preaching to His disciples" (Goldsworthy 43). As a result, the apostles of Christ were preeminently

preachers, as evidenced by the book of Acts and the New Testament Epistles. Just as

preaching was a cardinal ministry of the Christ, so it was a cardinal ministry of His

apostles (Old 2333).

Biblical Models for Preaching

It becomes clear that as the essence of the ministry of the Word, the preaching

ministry has been central to Scripture throughout biblical and church history. Indeed, the

Bible shows a standard of preaching for modern preachers to follow or copy–a biblical

model for preaching today.

Goldsworthy notes that one prophetic formula, "Thus says the Lord," occurs over

four hundred times in the Old Testament (38). He argues that this pattern of the prophetic

word becomes the definitive pattern of God speaking to His people (38). "Thus says the

Lord," therefore, is the beginning of preaching. The Bible includes examples of

preaching the Word of God, which are regarded as a literary form of sermons.

Deuteronomy as a Model Sermon

The prophetic formula "Thus says the Lord" is first established in the ministry of

Moses (Goldsworthy 38). In Deuteronomy, Moses is presented as the prototype of

prophets (18:15-19). In other words, Moses' ministry is understood to be a prototype of

the prophetic ministry in Deuteronomy. In this study, therefore, the book of Deuteronomy

is worth examining.

In the sociohistorical context of ancient Israel, the word *Torah* meant instructions

given by parents (Prov. 1:8; 6:20; cf. 31:26) to their children to teach them in matters of

living (Crüsemann 1). Its definition itself implies information, advice, instruction,

establishment of norms, demand and encouragement, command and also the benefit

included (Hodgson 12). As a Torah, Deuteronomy represents instructions given by God

to His adopted children Israel, to teach them in matters of living and to warn them about

mortally dangerous situations (Crüsemann 1).

Deuteronomy is presented as a farewell speech delivered by Moses at the plain of

Moab shortly before his death. For the delivery of its message, Deuteronomy adopted the

forms of speech as a literary device (Weinfeld 169). This idea is shared by Patrick D.

Miller who observes that Deuteronomy is presented in the sermons or speeches of Moses

that are also delivered in covenant form. He says, "From beginning to end, a hortatory

and homiletical style characterizes the book" (2). Deuteronomy is a jealous call to Israel

to a renewed obedience to God. "The vehicle for that," according to Miller, is

"preaching" (12). Thus, Moses' speeches in Deuteronomy are understood to be his

preaching. Deuteronomy, through the mouth of Moses–the prophet and the preacher–

reminds the Israelites of God's instructions as to how to live when they enter the

Promised Land.

Furthermore, some designations have been given to the book of Deuteronomy

with some indications of the book's character. The name *Deuteronomy* which is most

familiar to English readers comes from the Greek "deuterono,mion" (the second law)

through a misinterpretation of the Septuagint translation of Deuteronomy 17:18 which

refers to a copy of the law of Moses (Miller 2). The Hebrew title of the book is from its

opening words, "~yrIb'D>h; hL,ae" (these are the words). According to Jewish tradition,

the book is called "seper debarim" (the book of words) (1). The last two designations

seem to be more appropriate because they represent the characteristics of the book better

than the "second law." Actually, the book is "a collection of words of … instruction,

words of preaching and exhortation" (1). In this way, Deuteronomy is presented as the book of preaching with Moses as the preacher.

Indeed, the book of Deuteronomy consists almost entirely of Moses' farewell sermons to the new generation of Israel, delivered in the form of a covenant in the plain of Moab (1:5), to impress Yahweh's instructions (Torah) on the new generation of the Israelites before they entered the Promised Land of Canaan. Old observes that Deuteronomic preaching contains three components: remembrance, interpretation, exhortation (519-521):

1. Remembrance: Christ and His gospel need to be preached with an emphasis on recounting God's saving acts based on the sermon text. In this regard, preaching is viewed as a witness to the gospel of Christ revealed in Christian Scriptures.

2. Interpretation: Preaching involves exegetical studies of the text in order to discover the original meaning of the author in the text. This is followed by the application of the original message of the text to the contemporary situation. This aspect of preaching requires that preachers bear in mind Paul's passionate exhortation to Timothy–"Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2:15).

3. Exhortation: As Deuteronomic preaching is characterized by its hortatory style, the contemporary preaching is to be shaped by its hortatory style urging the audience to obey the sermon message.

This Deuteronomic-preaching style serves as a model of Christian preaching. In particular, the first two components are concerned with the content of preaching, while

the last is more related to the style of preaching. Therefore, a biblical example of preaching shows a combination of its substance and its form.

Prophets as Preachers

The prophets were responsible to minister to the Word of God. As the messengers of God, the prophets were concerned with proclaiming the Word of God as God revealed that Word directly to them. Old argues that it is appropriate that the prophets be understood as the interpreters of the Law, and therefore the prototype of the preacher (1342). Goldsworthy also defines the prophets as the preachers of the Old Testament (38).

Furthermore, Smith presents Old Testament prophets as the most persuasive preachers (1). "As God's messengers, the prophets challenged God's people to transform their lives and behaviors. To this end, Old Testament prophets used "persuasion" as one of the key tools to transform the way people acted (6). This is the same case with what the preacher is doing today.

Jesus understood that the Hebrew Bible consists of three sections: *Torah* (the Pentateuch), *Nebiim* (the Prophets), and *Kethubim* (the Writings) (Luke 24:44). According to Jewish tradition, the term *TaNaK* refers to this threefold division of the Hebrew Bible (T, N, and K respectively strand for *Torah, Nebiim, and Kethubim*) (Varughese 26). Sometimes the entire Hebrew Bible (Old Testament) is regarded as just *Torah* and *Nebiim* (Luke 24:27).

In the Hebrew Bible, the prophetic tradition or perspective is found in the sermons of Moses in the book of Deuteronomy (Varughese 136). The primary concerns of the

prophets consisted of Israel's faithfulness to Yahweh as Moses instructed and whether

Israel trusted in other gods, idols, or even in their own selves (136).

In summary, the preaching ministry is the main ministry of the Prophets. The

Torah (Deuteronomy) lays the theological foundation for the preaching ministry of the

Prophets. The Torah and the Prophets constitute the entire Old Testament.

The spiritual gift of prophecy in 1 Corinthians 14:3 appears to be synonymous

with preaching (Old 2521-2522). The gift of prophecy was probably understood to

include not only preaching but also the special revelation of truth from God in a manner

similar to the way that the prophets of the Old Testament were given special revelations

(2524-2525). This understanding makes a good case for the prophetic ministry being

identified with the preaching ministry.

Prophets are best described as preachers (Smith 7). Thus, preaching ministry must

be understood as a continuation of prophetic ministry. Today, preachers are not prophets,

but they do prophetic ministry as long as they preach the message of God. The

theological idea behind this provides many advantages in understanding the ministerial

nature of preaching. Roland de Vaux affirms this idea as saying "the prophets were

concerned with proclaiming the Word of God as God revealed that Word directly to

them" (qtd. in Old 586). Preachers, therefore, need to understand themselves as

proclaiming the Word of God. They preach His message, not their messages; they preach

Christ's gospel, not their gospels. In prophetic preaching, "God has a message for His

people. It is the [preacher's] job to proclaim it" (671). For this reason, sermons must be

understood as a continuation of the prophetic ministry. As the prophets understood and

interpreted the written Word of God when they preached God's message, preachers have

to understand and interpret the Scriptures. This prophetic ministry was continued in Jesus' preaching ministry.

Preaching in the Gospels and the Book of Acts

As the narratives of Acts indicate, the church grew through the preaching of the gospel of Christ. "Faith comes through what is heard, and what is heard comes through the word of Christ" (*RSV*, Rom. 10:17).

Jesus, the founder of Christianity, was the first preacher of His gospel. Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom (Matt. 9:35; Mark 1:39). "Indeed, this was Jesus' own understanding of His mission" (Stott 2010 17). Jesus' self-conscious mission was both preacher and teacher.

The preaching ministry Jesus initiated was followed by His apostles. During His lifetime Jesus sent His disciples out to preach (Mark 3:14). The disciples went forth and preached everywhere (Mark 16:20). "They [preached] in the power of the Holy Spirit the good news of the death and resurrection, or the sufferings and glory of Christ" (1 Pet. 1:12) (Stott 2010 17).

Called as a gentile apostle in his three missionary journeys, Paul preached the kingdom of God and taught about the Lord Jesus Christ (Acts 28:31). He realized that God sent him to preach the gospel (1 Cor. 1:17; 9:16; Rom. 10:14, 15). At the end of his life, knowing that he had fought his fight and finished his race, Paul passed the commission on to young pastor Timothy. He solemnly charged Timothy, "Preach the Word, be urgent in season and out of season" (2 Tim. 4:1, 2). Now, pastors have this responsibility to preach the Word of God because they are called to the ministry of the Word.

Christ as the Preacher of the Word

Undeniably, Jesus was "preeminently a preacher of the Word" (Old 1446). His three-year ministry was above all a preaching ministry. Those who continued His ministry, the apostles, were "preeminently preachers" as well (1446). Old notes that the preaching ministry of Jesus was based on interpretation of the Scriptures (1568). He also argues that these interpretations of the Scriptures were "at the core of the [preaching] ministry of Jesus and of His disciples for generations to come" (1568).

Jesus' preaching also reflects an early Christian preaching that was "sensitive to the congregation" (Old 1719). His sermon was "thoroughly expository" and yet at the same time took up into it "the concerns, capacities, and interests of the congregation" (1719). Now Jesus' ministry of preaching sets the example of how preachers today work. Their preaching should reflect the accurate interpretation of the Scriptures and address the concerns, issues, questions, and interests of their audience. This again provides a Christian foundation for the theology of preaching.

Sermon on the Mount

Traditionally, the first of five speeches, delivered by Jesus in the Gospel of Matthew and recorded in 5:3-7:27, is called the Sermon on the Mount. It describes how a citizen of the kingdom of God should live. It is parallel to the Sermon on the Plain in Luke 6:20-49. All of these Gospel materials are called Jesus' sermons. New Testament scholars understand that the Sermon on the Mount and the Sermon on the Plain are compilations of Jesus' sayings by the evangelists. Donald A. Hagner does not see them as something spoken by Jesus on a single occasion (83). R. T. France also understands them to be a collection of Jesus' teachings that do not represent a single sermon (111). This

understanding suggests that Jesus preached sermons on many different occasions. It also presents Jesus as an itinerary preacher.

God Still Speaks Through Scripture

"All Scripture," Paul says to Timothy, "is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16). Precisely because Scripture is God-breathed, as people hear Scripture preached, "they likely move very quickly from mere learning into an actual encounter, from didactic into kerygma, because right at the heart of Scripture… is the core message of the Gospel" (Stackhouse and Crip xxv).

For biblical preaching, according to Philip Greenslade, "the baseline is that God exists and He is not silent" (10). As William H. Willimon says, "We are the only listeners God has got!" (81). Then, these arguments raise a question as to whether Scripture is the voice of the Living God. The book of Hebrews makes a good case for this because it answers "yes" to the question.

Hebrews

Hebrews starts with reflecting confidence that God is a Speaking God (1:1). God has spoken in His Son, Jesus (1:2ff) and God has spoken in Scripture (1:5-7) (Greenslade 10). This confidence leads to confidence in the efficacy of preaching. For "revelation is the preacher's main thing. Without this, preaching is pulpiteering, a mere religious hot-air, a hollow echo of our self-expression" (10).

"Therefore, as the Holy Spirit says, 'Today, if you hear His voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness'" (Heb. 3:7-8). Greenslade comments on this: "What Scripture says is what God said by original

inspiration of the Holy Spirit. Then the Holy Spirit speaks it afresh as the now Word"
(10).

The author of Hebrews describes the nature of Scripture: "the Word of God is
living and active, sharper than any two-edged sword, piercing to the division of soul and
of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart"
(Heb. 4:12). Greenslade interprets the "Word of God" here not as "Scripture *per se* but
[as] God speaking through Scripture in the gospel about His Son by the Spirit and
brought home to us as a preached Word" (15).

God's "today" Word spoken to the Israelites in the wilderness was reiterated in
Psalm 95. This Word of God is now made powerfully applicable to God's contemporary
hearers (Greenslade 15).

Psalm 95:7b-8

Psalm 95:7b-8 ("Today, if you hear His voice, do not harden your hearts, as at
Meribah, as on the day at Massah in the wilderness.") is quoted in Hebrews 3:7-8 to
emphasize "the concept of the contemporary voice of God" (Stott 1982 101). In this and
following verses (10-11), the psalmist exhorts his readers to trust Yahweh and follow
Him and His ways. He emphasizes Yahweh's guidance by rehearsing the story of Israel
in the wilderness and urges his audience to be receptive to Yahweh's leadership.

By using the word *today*, the psalmist introduces a sense of urgency, prompting
the audience to decide immediately. A hearing is emphasized here. In the Middle East,
sheep are not driven; they follow as their shepherd calls and leads them. To emphasize
the importance of hearing "today," the psalmist reminds them of the historical event in
the wilderness. Meribah is a reference to the location where the Israelites quarreled with

Moses and tested Yahweh (Exod. 17:1-7). The Israelites stubbornly refused to follow

Yahweh, their Creator. With the word *today*, the psalmist implies that God is speaking to

his contemporaries as God spoke to their forefathers in the wilderness.

Now, quoting this psalm, the Hebrews text (3:7-8; cf.15) begins with the words

"as the Holy Spirit says," to emphasize that "the Holy Spirit is 'today' making the same

appeal to His people to listen to Him as He made centuries previously when Psalm 95

was written" (Stott 1982 101) and when the Israelites wandered in the wilderness.

These biblical texts serve to establish a biblical foundation for God speaking to us

today through His written Word, the Scripture. The texts illustrate successive stages in

which God spoke in the past and still speaks now. First, God spoke to the ancient

Israelites at the time of testing in the wilderness. God spoke but they hardened their

hearts and would not listen. Next, the psalmist of Psalm 95 exhorted his contemporaries

to listen to God who was speaking to them and not repeat their fathers' earlier folly.

Third, the same is true with the Hebrew Christians of the early church. Now, the same

appeal comes to contemporary Christians who read from Hebrews 3 or Psalm 95. "It is in

this way that God's Word is contemporary" (Stott 1982 101). God's Word has eternal

relevance. It still speaks to the people of God as they hear Scripture preached, studied,

and read.

Revelation and Epistles in the New Testament

In the same manner, "each of the seven letters to the Asian churches recorded in

Revelation 2 and 3 concludes with an identical appeal from the ascended Lord Jesus, 'he

who has an ear, let him hear what the Spirit says to the churches'" (Stott 1982 102). Each

church had its particular letter that was written by John on the island of Patmos. Again,

reading the letter implies that it is meant for listening to the voice of the Spirit. God spoke

to each church when Christians of each church heard the letter read or preached.

In the words of Gustaf Wingren, "men were created in the beginning by the

creative Word and destined to live by that which comes from the mouth of God. Men

understand themselves aright and receive true human life in the hearing of God's Word"

(14). Peter also reminds Christians of this truth: "you have been born again, not of

perishable seed but of imperishable, through the living and abiding Word of God" (1 Pet.

1:23). Since Christians are re-created (born again) as a new creation in Christ by the

Word of God, they need to eat the Word of God to grow up.

The description of the Word of God as food is one of the major motifs in the

Bible. As in the wilderness journey, the Israelites ate the manna from heaven that was

given by God. It was supernatural food provided by God for His people.

More importantly, however, the manna was a metaphor for their spiritual food–

the Word of God. Israel's hunger and want in the desert functioned as a lesson. For

their food, the Israelites were totally to rely on God. God gave them manna to teach that

He would provide. This teaching is reiterated in Jesus' saying in Matthew 4:4, "Man

shall live… by every word that comes from the mouth of God," which was quoted from

Deuteronomy 8:3.

Using a new birth imagery to describe salvation, Peter also urges believers to

desire and depend on Christ for newborn needs and thirsts for milk. "Like newborn

infants, long for the pure spiritual milk, that by it you may grow up into salvation" (1

Pet. 2:2). Here Peter refers to the Word of God as spiritual food and drink that

Christians eat and drink to mature in the faith. New birth is compared to natural human

birth. So, believers are compared with babies who need their mothers' milk. Peter urges

believers to desire and depend on Christ as a newborn needs and thirsts for milk.

In addition, arguing that God still speaks to us through Scripture, Paul asks his

audience in Galatians 4:30, "What does the Scripture say?" How can the Scripture be

said to still speak to us "in such a way that we can hear it speaking?" (Stott 1982 101).

Stott summarizes:

> God has acted; God has spoken, and God has caused His action and
> speech to be preserved in writing. Through this written Word He continues
> to speak with a living voice powerfully. And the church needs to listen
> attentively to His Word since its health and maturity depend upon it. So
> pastors must expound it; it is to this they have been called. Whenever they
> do so with integrity, the voice of God is heard, and the church is convicted
> and humbled, restored and reinvigorated, and transformed into an
> instrument for His use and glory. (1982 133)

God Himself speaks to us through Scripture when it is preached.

Acts 6:1-7 as the Case for Establishing the Ministry of the Word

Acts 6:1-7 emphasizes that the primary means by which the church grows is

through the preaching of the Word. Consequently, this text makes a case that the ministry

of the Word takes precedence over all other ministries, and the ministry of the Word is

carried out by preaching and teaching the Word.

The first five chapters of Acts saw the establishment of the church in Jerusalem

and the beginnings of opposition to it because of its preaching of Jesus (Marshall 132).

Stott understands Acts 4:32-6:7 under the theme of "Satanic counter-attack." According

to Stott, Satan launched a threefold counter-attack upon the church, when it began to

grow (1994 105). The first attack came through persecution (Acts 4), followed by

corruption (Acts 5). Acts 6:1-7 describes his third and subtlest ploy that came through

distraction. "[Satan] sought to deflect the apostles from their priority responsibilities of

prayer and preaching by preoccupying them with the social administration" (Stott 1994 106). However, the book of Acts shows that each time the church overcame satanic attack and continued to grow up. With this in mind, Acts 6:1-7 can be divided simply into three parts: the problem (6:1), the solution (6:2-7), and the result (6:7).

The Problem (6:1)

The critical event in the text took place when the early church grew. Widows of the Grecian Jews were neglected in the ministry of the daily distribution. The ministry mentioned here seemed to be the distribution of food to needy people with a focus on widows, and that the distribution was a formal ministry of the church at that time. The word "daily," regardless of its literal or hyperbolic use, indicates that food distribution was one of the major ministries of the early church.

The problem of the Jerusalem church occurred when a complaint among the Grecian Jews disrupted the unity of the church (Parsons 82). The Greek word for a complaint is goggusmo,j. According to Adolf Johann Hess, its verbal form γογγύζω appears 7 times in the New Testament and all of the subjects of γογγύζω are individuals depicted as antagonistic to Jesus (256). The term γογγύζω is used consistently in the LXX to render the Hebrew word !wl (256). In Exodus 15-17 and Numbers 14-17, this word refers to the complaints of the people of Israel on their desert wandering (256). Its verbal form taken up in Acts 6:1, goggusmo,j implies that the Grecian Jews in Jerusalem church were murmuring against the apostles like the ancient Israelites. However, such grumbling is condemned in the Scriptures because it is seen as a complaint against God's gracious and providential care for His people (Parsons 232).

Therefore, it is a clear indication that the church is faced with the problem that threatens its unity.

The Greek word διακονι,α is translated as "waiting at table" or, in a rather wider sense, "provision for bodily sustenance" (Beyer 87). However, διακονι,α occurs again together with the term "Word" in verse 4. Here the preaching of the Word of God is described as a "ministry of the Word" (87). Probably it is because "the Word of God is offered as the bread of life" (87). The use of the word διακονι,α in verses 1 and 4 suggests that the daily distribution ("waiting at the table") and the "ministry of the Word" are connected since "service is oriented to the [Word]" (87). This understanding is affirmed by the fact that Stephen and Philip out of the seven would take their place in preaching.

The Jerusalem church had two groups, one called ~Ellhnisth,j (Grecian Jews) and the other ~Ebrai/oj (Hebraic Jews). The former complained against the latter because their widows were being overlooked in the daily distribution of food. In the text, both groups are Christian believers because they are called disciples. Acts uses "disciples" with reference to all Christian believers (D. Peterson 229). What is the difference between the two groups, then?

The Jewish world as a whole had some tension between Grecian Jews and Hebraic Jews, even in the Christian community (Bruce 128). At issue here is whether this cultural tension was the main cause of the distraction raised by the Grecian Jews. As mentioned above, the distraction was due to Satan's attack on the church. That is why the apostles took a systematic measure against the distraction by suggesting choosing seven leaders in order for them to devote themselves to the ministry of the

Word. It indicates that the apostles were aware of the cause of the problem. The cause seemed to be the neglect of the ministry of the Word of God on the part of the apostles. Their involvement in the distribution ministry threatened to occupy all their time and so hinder them from preaching and teaching. For the ministry of the Word was "the work which Christ had specifically entrusted to them" (Stott 1994 121).

The Solution (6:2-6)

The complaint brought by the Grecian Jews had something to do with the ministerial problem the apostles faced in their involvement with the daily distribution ministry for it brought about neglect of the ministry of the Word of God. Logically speaking, while the apostles were busy with the ministry of serving tables, they had a problem in the church. An ethnic conflict took place when the ministry of the Word of God was neglected. By this, Luke suggests that the ministry of the Word should take precedence over the ministry of serving tables. In other words, church growth continued when the apostles devoted themselves to their daily ministry of the Word of God. So, the solution was simple and clear because the twelve apostles knew the cause of the problem (Sharp 9). As a possible remedy, the apostles proposed that the church choose seven workers, which finally, the church did.

The Result (6:7)

Delegating the social work to the seven, the apostles were able to concentrate on their priority–the ministry of the Word of God. The results were remarkable. The Word of God continually spread. As a result, the number of disciples continued to grow and there were converts among the priests.

Satan had tried to destroy the church by way of distracting the church and the apostles from their main ministry of the Word. However, the apostles were alert enough to detect Satan's schemes. They were spiritually sensitive enough to know the appropriate measure against Satan's plot. This spiritual discernment is also required of church leadership now (Stott 1994 124).

The Significance of the Ministry of the Word of God

The passage begins and ends with a record of the growth in the number of believers in Jerusalem (6:1, 7). This happened because "the ministry of the Word continued unhindered" (D. Peterson 229). David Peterson observes the frequent references to the Word of God, which serve as an indication of Luke's theology of the Word of God (229). Mikeal C. Parsons notes that there are three references to the Word of God growing and multiplying in the book of Acts (6:7; 12:24; 19:20) (82). Each reference climaxes a section recording the resolution of some conflict or the cessation of opposition and persecution (82).

When the ministry of the Word is neglected, the church cannot grow, and the number of disciples cannot increase. This problem leads to the fact that ultimately Christ's commission revealed in Acts 1:8 cannot be fulfilled. Obeying Christ's commission to spread His gospel to the ends of the earth begins with the church's commitment to the ministry of the Word. These observations of the passage lead to the conclusion that the ministry of the Word is more important than any other ministries. The ministry of the Word is fulfilled by preaching and teaching the Word.

In Acts 6:1-7, the Word of God appears in the context of the increasing number of members of the church. Christian growth in the context of the book of Acts is

defined as the spread of the gospel according to the risen Lord's prophecy in Acts 1:8. The Word of God was an end and purpose in this text.

Interpretive Summary

The early Christian community was faced with a conflict. On the surface, the problem was a complaint among the Grecian Jews. However, the apostles recognized the cause of the problem. When the apostles were able to devote themselves to the ministry of the Word, the church continued to grow. However, when they allowed themselves to be distracted from their priorities, the church was faced with a conflict. Their involvement in social work caused them to neglect the ministry of the Word of God. This neglect, in turn, raised a problem in the church. So, the remedy for the conflict was simple and clear. The church selected the seven and delegated the social ministry to them. Then the apostles were able to devote themselves to the ministry of the Word.

Reflections on Application

Pastors are called to dedicate their lives to the real ministry of the Word. They are doing many works in the church. They easily become overwhelmed with administration ministry, instead of concentrating on the ministry of the Word.

If pastors fail to maintain ministerial priority, the consequence may be disastrous. When they have little time to study the Bible or to pray, the ministry of the Word in the church becomes neglected. As a result, the congregation is inhibited from growing into maturity in Christ and in the knowledge of Christ and His grace. The

solution is simple and clear. Pastors must be set free from unnecessary administration to give themselves to the ministry of the Word.

Acts 1:8 is also taken to mean the Great Commission of the Lord assigned to His church. The church has to preach the gospel of Christ to the end of the world. However, Satan always tries to disrupt this ministry of the church. He has his own weapons. He still uses persecution, corruption, and distraction in order to inhibit the church from carrying out the Great Commission. Many Christians are persecuted in the world, especially in non-Christian nations. Many Christians have become victims of Satan's assault through moral decay. Satan also attempts to cause pastors to be distracted by many unnecessary works. For he knows that the ministry of the Word of God is the most powerful weapon against his plot. Nonetheless, pastors can overcome Satan's attack if they know the answer by being full of devotion to the ministry of the Word.

Pastors are called to preach the Word of God. Preachers have to approve themselves not to be ashamed before God, being able to handle the Word of God correctly. For this, pastors should devote themselves to the study of Scripture. Its consequence and reward will be great. The Word of God will increase and multiply. The number of disciples will increase. The Great Commission will be carried out.

This exegetical study of Acts 6:1-7 indicates that the major ministry of the pastor is that of the Word of God. This study suggests that pastors should devote themselves to the ministry of the Word fulfilled through preaching the Word of God correctly.

Biblical Warning on Lack of Biblical Knowledge

The Bible consists of lots of warnings about the danger of biblical illiteracy or the lack of biblical knowledge that leads the people of God to destruction. The Old Testament prophets sounded the alarm–a warning bell to the Israelites about the famine of biblical knowledge. "Behold, the days are coming, says the Lord God, that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord" (Amos 8:11). In the description of the upcoming day of Yahweh as divine judgment, Amos compares the terrible Day of Judgment as a famine of hearing the Words of the Lord. Since Israel rejected Yahweh's message when it was available to them, there will be a spiritual famine that eventually leads to biblical illiteracy.

This is true for contemporary churches. The reason for "the church's decline in some areas and immaturity in others is what Amos called a famine of hearing the Word of God" (Stott 1982 115). Stott remarks on this, "The low level of Christian living is due to, more than anything else, the low level of Christian preaching. More often than we like to admit, the pew is a reflection of the pulpit" (1982 115).

In the days of Amos, the Israelites experienced a "famine of hearing the words of the Lord." Amos paints a picture of God's people without access to God's revelation, searching for a message from God like desperate people–hungry and dehydrated–in search of food and water (Amos 8:11-12). At that time, according to Kenneth Berding, "they wanted it, but were not permitted it. In our case, although we have unlimited access, we often do not want it." Reading and learning from the Bible is such a fundamental priority for all who want to call themselves Christians. Then it is all the more so for pastors and preachers who are called to the ministry of the word of God.

Hosea's warnings also contain messages, which call attention to the seriousness of spiritual famine: "My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children" (Hosea 4:6). This alarm of the spiritual famine, the famine of biblical literacy, has been given to Christian churches today. Paul's exhortation to young pastor Timothy–"Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2:15)–is applied to contemporary pastors

Biblical Profiles of Pastors

Pastors are called to do the pastoral ministry for the sake of the church of Christ. However, there is still confusion about the nature of the pastoral ministry (Stott 2010 97). Because of the variety of their jobs, pastors are called by different titles that define their profiles such as ministers, prophets, elders, preachers, teachers, counselors, administrators, facilitators, managers, social workers, or evangelists. But the Bible describes pastor's main job as preachers.

1 Corinthians 4:1-2

Paul deals with this question in 1 Corinthians 4:1-2: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they should be found trustworthy." In this passage, Paul describes his apostolic ministry. However, in a secondary sense, this description of apostolic ministry can apply to all pastoral ministers today, especially when we remember Paul's instruction to the Corinthian leadership that they should imitate him. "I urge you, then, be imitators of me" (4:16). Therefore, in the passage, Paul is elaborating

essentials of authentic pastoral ministry (Stott 2010 98). In other words, Paul is presenting some models of Christian ministry.

First, according to Paul, pastors are the servants of Christ (4:1a). Paul says that every pastor is regarded as a servant of Christ. "Indeed, before [they] can be ministers of the Word or ministers of the church, [pastors] must be ministers of Christ [as His servants]" (Stott 2010 99). "Servant" is not a title of honor and glory but of lowliness. Pastors are Christ's subordinates. Thus, "fundamental to all Christian leadership and ministry is a humble, personal relationship to the Lord Jesus Christ, devotion to him expressed in daily prayer and love for him expressed in daily obedience" (Stott 2010 99-100).

Second, pastors are the stewards of revelation (4:1b-2). Paul says that every pastor is regarded as a steward of the mysteries of God. The mysteries of God are "truths concealed but now revealed" in the written Word of God, the Scripture (Stott 2010 102). That is why the Bible is called the revelation of God. Stott comments on this:

> These revealed truths relate to Christ and His salvation. The apostles were the original stewards or trustees of these revealed truths, but Christian pastors today, in a second sense, are stewards of divine revelation. For God has entrusted the Scriptures to us, that we in our turn may expound them to others. (2010 102)

This speaks of an important fact that pastors are essentially preachers and teachers: preachers of the message of God and Bible teachers. So, pastors should teach and preach the Bible, and not their own ideas. Pastors are not responsible for inventing or composing their message. As stewards of the truth, they are required to be faithful. If they preach their own message, they prove themselves to be unfaithful stewards and false preachers.

If they reject the authority of the Word of God; if they neglect to study it; if they fail to relate the Word of God sensitively to the contemporary world; if they manipulate it to mean what they want it to mean; if they do not preach the Word of God, then they become unfaithful and disobedient stewards of the truth (Stott 2010 103). Thereby, they prove themselves to be false preachers. Based on these biblical profiles of pastors, Paul in Second Timothy 2:15 encourages young pastor Timothy to do his best to present himself to God "as one approved, a worker who has no need to be ashamed, rightly handling the word of truth." For this reason, in this study, pastors are identified as preachers.

Pastors as Ambassadors of God in the Epistles

The profiles of pastors begin with identifying the tasks they undertake. First of all, as preachers, pastors are understood to be "heralds of Good News from God and dare to think of themselves as His ambassadors or representatives who actually utter oracles of God" (1 Pet. 4:11) (Stott 1982 16). Referring to his ministry of proclaiming the gospel of Jesus, Paul identifies himself as an ambassador for the sake of the gospel of Jesus (Eph. 6:20). In 2 Corinthians 5:20, Paul also uses the same term to refer to himself and his coworkers as ambassadors of Christ, which means representatives of Christ. As Christ's representatives, Paul and his companions not only spoke on behalf of Christ, but they were charged with presenting the message of God's plan of reconciliation to the world (Fowl 209). This understanding was shared by English preacher Charles Simon who notes:

> Ministers are ambassadors for God and speak in Christ's stead. If they preach what is founded on the Scriptures, their word, as far as it is agreeable to the mind of God, is to be considered as God's. This is asserted by our Lord and His apostles. We ought, therefore, to receive the preacher's word as the word of God Himself. With what humility, then

ought we to attend to it! What judgments may we not expect, if we slight
it! (qtd. in Stott 1982 34)

Commissioned by God, therefore, the pastor's task is to preach the Word. The main

ministry of the pastor was and is that ministry of the Word which is fulfilled by

preaching.

Pastors as Shepherds in the Old and New Testaments

One of the most common biblical metaphors throughout Old and New Testaments

for leaders is that of "shepherd" (Laniak 21). The Bible resounds with the Lord's

command, "Feed my lambs; tend my sheep; feed my sheep" (John 21:15, 16, 17). Peter

also commands, "Shepherd the flock of God that is among you" (1 Pet. 5:2). Feeding the

flock of God is a biblical divine command. From this, clearly the "chief responsibility of

the pastor who tends [the flock] is to feed them" (Stott 1982 118). "To feed God's flock

is, of course, a metaphorical expression for teaching the church. So, the pastor is

essentially the teacher" (Stott 1982 118). The Lord's command being considered,

therefore, pastors should devote themselves to a ministry of preaching and teaching.

Stott suggests:

> A good shepherd's care of his sheep is fourfold – feeding, guiding
> (because sheep easily go astray), guarding (against predatory wolves) and
> healing (binding up the wounds of the injured). And all four of these
> activities are aspects of the ministry of the Word. (1982 120)

If so, the task of the pastor as feeding the flock or teaching the church can be

accomplished mostly by preaching the Word to them. This task of the pastor as the

preacher can be better understood from the shepherd imagery in the Bible.

Being responsible for leading, feeding, protecting, and procuring rest for the flock, the

shepherd was a common occupation in the ancient Mediterranean (Montonini). However,

used metaphorically throughout the Bible, it denotes God's trusted leaders who are

charged with the weighty responsibility of tending to and feeding the people of God. The

concept of shepherding is deeply rooted in the Old Testament and sometimes describes

the manner in which God cares for Israel (Montonini). Yahweh reveals Himself as the

"true Shepherd Ruler of Israel" (Laniak 25).

Timothy S. Laniak observes that most of Israel's pastoral imagery is grounded in

two traditions: Moses as God's undershepherd and David as shepherd-king (22). In the

exodus and wilderness narrative, Yahweh is "revealing Himself as protector, provider

and guide, the ultimate Shepherd of His flock. In this setting, Moses functioned as God's

undershepherd" (Laniak 24). When Israel requests a king, another major tradition

associated with the shepherd king David emerges. "These two traditions provide

prototypes for the leaders who follow. Moses and David are prototypical leaders" (Laniak

25). Accordingly, the traditions of Moses and David confirm the identity of pastors as

shepherd-leaders.

Old Testament prophets frequently applied the shepherd designation to Israel's

leaders. "Jeremiah was painfully aware that God's chosen people had been misled by

self-serving shepherd leaders. They were abused and abandoned not just by their kings

but also by their prophets and priests" (Laniak 22). In this context, a divine promise of a

shepherd leader is given in Jeremiah 3:15 ("I will give you shepherds after my own heart,

who will lead you with knowledge and understanding").

The promised shepherds will lead God's people with knowledge and

understanding that "comes in part from an awareness of the mission and destiny of the

flock" (Laniak 22). They also need God's heart and compassion. The challenges of

biblical leadership require deep reservoirs of both tough minds and tender hearts.

With Moses as a prototype for shepherd leaders to come, the wilderness motif and

the exodus motif are together understood as a symbolic setting for the shepherd-leaders'

ministry of provision, protection, and guidance. To the exiled community, a second

exodus in their exilic wilderness is predicted. Jeremiah 16:14-21 depicts the return of the

exiles to Israel as a reenactment of the exodus which surpasses the first exodus because

Yahweh will gather His people from all around the world, instead of from Egypt alone.

The theme of restoration from exile as a second exodus is common in the book of Isaiah

(14:3; 35:1; 48:21) and found in the book of Ezekiel (20:33-49).

In the New Testament, particularly in 1 Peter and Revelation, "Christians are

understood still to be in exile" (Laniak 25). Here pastors are challenged to do the

shepherd-leader's ministry of provision, protection, and guidance.

Meanwhile, this exile motif and the shepherd-leader motif create an expectation

for a "unique shepherd King" (Laniak 25). Especially, the prophetic anticipation in

Jeremiah provides the background for the ministry of the Good Shepherd in the Gospels

(John 10:11). Laniak describes how this shepherd image continues in Christ:

> How Jesus is represented in the Gospels and what He expected of His
> disciples emerge poignantly from this background. The disciples were sent
> as shepherds to feed his sheep. They were also sent out as sheep among
> wolves. They were called to lead God's people as pilgrim tent-dwellers,
> living on margins of settled society, to their eternal home. (23)

Laniak notes that the term "pastor" is "an anglicized form of the Latin/French word for shepherd" (21). The word "pastor" appears in Ephesians 4:11 in the context of Paul's description of particular offices in the Church: "And He gave the apostles, the prophets, the evangelists, the poimh,n and teachers." Although the Greek word poimh,n in Ephesians 4:11 is rendered as "pastor" in most of English translations, its primary meaning is "shepherd" (Bauer 843). This suggests that the words "pastor" and "shepherd" are interchangeably used in the Bible. That is why "Paul assumed shepherds were among the Lord's gifts to the churches" (Laniak 21). With the use of the word poimh,n in Ephesians 4:11, the Bible promotes a comprehensive shepherd leadership that should be exercised by pastors in the church.

The images of the shepherd or shepherding in the Bible form the background for the ministry of Jesus, the Good Shepherd. Therefore, according to Laniak, the nature of the pastor's identity is depicted as God's undershepherd (21). This in turn, defines the pastoral role in local churches. "The pastoral role is central to the ongoing life of local churches in the Christian movement, and today's pastors are still called to be shepherds after God's own heart to lead his people, living on the margins of settled society, to their eternal home" (Laniak 22). The biblical imagery of shepherd indicates that the main role of the true shepherd is feeding and guiding the flock. This role and function stand for the preaching ministry of the pastor as the shepherd.

In Acts 20:28, while saying goodbye to the elders (pastors) of the Ephesian church, Paul advises them to take care of the church that God obtained with the blood of Christ. Since Paul calls the church a flock here, he extends the metaphor to label the elders as its shepherds.

Theological Foundations

D. Martyn Lloyd-Jones asserts that the primary task of the church is preaching (25). Therefore, pastors preach. However, the nature of preaching is poorly understood among people. People say, "Don't preach to me." The word "preach" here is used in a pejorative sense. Therefore, the matter at hand involves the theological foundation of preaching. Though the purpose of preaching is to communicate biblical truths, the nature of preaching goes beyond that–it defines rules and ways of preaching and the theological formation of preachers.

The Supreme Value of the Preaching Ministry

As mentioned above, the problem of biblical illiteracy should be not taken for granted as such a Christian spiritual illness threatens Christian life and the vitality of the church. The contemporary situation with this spiritual disease makes preaching ministry more necessary and central to the Christian church's ministry. Thus, preaching ministry has been offered as an effective remedy for that disease. Indeed, the importance of preaching ministry cannot be overemphasized because the Bible highlights the priority of preaching and teaching. "Since the health of the Christian and of the church depends on the Word of God," according to Stott, "the preaching and teaching of it is both the most important part of divine service and the highest and only duty and obligation of every… pastor and preacher" (1982 24).

A popular preacher of the English Reformation, Hugh Latimer, had a great burden that "the people of England were still lost in spiritual darkness and that the clergy was to blame for this because they neglected the ministry of the Word" (Stott 1982 43). In fact,

church history has witnessed the decline of preaching as a symptom of the decline of the church.

Stott understands that there is a certain glory in the preaching ministry (1982 9). The supreme value of preaching ministry has been maintained in church history. John Calvin, one of the great Reformers, emphasized that "the first and major mark of a true church was the faithful preaching of the Word" (qtd. in Stott 1982 25). An English Methodist Minister, Will Sangster, speaking of the preacher as a herald of the great King and a witness of the eternal gospel, commented on the value of the preaching ministry:

> Could any work be more high and holy [than the preaching ministry]? To this supreme task God sent His only begotten Son. Is it possible to imagine a work comparable in importance with that of proclaiming the will of God to wayward men? ... Preaching the Good News of Jesus Christ is the highest, holiest activity to which a man can give himself: a task which angels might envy and for which archangels might forsake the court of Heaven. (qtd. in Stott 1982 43)

Lloyd-Jones, also said:

> To me, the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. If you want something in addition to that I would say without any hesitation that the most urgent need in the Christian church today is the preaching. (9)

American Puritan Cotton Mather wrote:

> The office of the Christian ministry, rightly understood, is the most honorable, and important, that any man in the whole world can ever sustain; The great design and intention of the office of a Christian preacher are to restore the throne and dominion of God in the souls of men; to play in the most lively color and proclaim in the clearest language, the wonderful perfections, offices, and grace of the Son of God; and to attract the souls of men into a state of everlasting friendship with him… It is a work which an angel might wish for, as an honor to his character; yea, an office which every angel in heaven might covet to be employed in for a thousand years to come. It is such an honorable, important and useful office, that if a man be put into it by God, and made faithful and successful through life, he may look down with disdain. (qtd. in Stott 1982 43)

James Earl Massey reminds preachers that they have been called to the glorious task as stewards of the Word and that stewards are highly privileged persons (7). In the Bible, privilege is meant for responsibility. Thus, Massey argues that preaching is not a thing to be taken lightly, but a weighty task which demands the best preachers have. Such a weighty and holy calling requires that preachers should study the Scriptures in order to utilize them properly (7).

The Theological Formation of Preaching and Preachers

Phillips Brooks' "Lectures on Preaching" is a series of lectures delivered in 1877 at the Divinity School of Yale College. However, it still makes a compelling reading in several ways. Primarily, Brooks deals with the fundamental question of what preaching is and who the preacher is in a persuasive way. Brooks defines preaching as the communication of the truth by a preacher to his audience (6). According to this definition, preaching has two essential elements–the truth and the personality of the preacher. In other words, preaching is meant for the truth preached through the personality of the preacher to the congregation.

Bryan Chapell asserts that "the power for spiritual change resides in God's word" (8). This assertion necessarily defines preaching and preacher. Preaching is meant to present and apply the truths of a biblical passage. Therefore, "the preacher's mission and calling is to explain to God's people what the Bible means" (8).

Truth Preached through the Personality of the Preacher

This understanding of preaching presents a clear perspective on the spiritual and theological formation of preachers in relation to their preaching ministry; but the perspective is twofold. One aspect of the perspective is with regard to the formation of

the personality of preachers. It is related to the question of who preachers are or what they are like. The other aspect is related to forming the preachers' message, addressing how to deal with the truth and how to read the Scriptures on the part of the preachers.

Another question to be answered is what the truth is that is to be preached to the congregation. Jesus said, "I am the truth" (John 14:6; cf. 8:32). So, preachers preach Christ. Here, Brooks pays attention to the fact that the truth is personal. The gospel that is preached is not "of a statement in a dogmatic term, but in personal life"–the life of Jesus (7). This is an awakening idea that demands a Christ-centered preaching. With Christological emphasis, preachers have to preach Christ and His gospel focusing more on who Christ is, what He is like, and what He has done for us. They must preach Christ from the Old Testament because the Old Testament speaks of Christ too (Luke 24:27, 44).

In preaching, the gospel truth is preached. "The truth must come through the [preacher], not merely over his lips, not merely his understanding and out through [his] pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him" (Brooks 8).

Once this fact is realized, preachers cannot help but stand at the pulpit with fear and trembling. A substance is more important than appearance. As preachers, their characters, affections, whole intellectual and moral beings are used in preaching in order for the truth to be preached. It is Good News as long as they maintain lives worthy of the gospel.

Thus, Brooks defines the true sermon as "the utterance of the living truth by the preacher at the pulpit" (14). If pastors fail to live out the truth, they cannot preach the

truth effectively. Before the truth is preached, it should be first experienced, tasted, savored, and lived out in the life of the preacher. It may be a great challenge to the preacher, but it is necessary for life-changing preaching.

Anna Carter Florence articulates an interesting topic of preaching. "Rethinking preaching in light of testimony," she introduces a testimonial approach, based not on explaining the text or proving the text, but on living in the text and sharing what the preacher encounters there (xiii). This could be a challenging approach: if preachers' experience of and encounter with God is shallow or absent, it will show up in their preaching, and the effectiveness of the Word of God will be hindered. Every preacher is to preach his or her own experience of God in the text and in his or her life.

Similarly, preachers are encouraged to struggle with the biblical text that is to be preached in order to live it out before preaching it in the sermon preparation process. This becomes clear as Cleophus James LaRue suggests that "effective preachers recognize that this daunting task of creatively engaging the Scriptures and pairing them with …lived experience is at the center of their weekly preparation" (3). The importance of sermon preparation cannot be emphasized enough.

In this respect, Ezra sets a good example for the rest of the preachers. Ezra was a scribe who was skilled in the Torah (Ezra 7:6). He was also introduced as a minister of the word of God. Ezra 7:10 tells that he first set his heart to study the Torah, the Scriptures, then he devoted himself to practice the word of God, and finally he taught the word he once studied and practiced. Before he preached or taught the word, he first studied and practiced it by himself. This attitude is required of the preacher.

The Spiritual and Theological Formation of the Preacher

A question arises as to what sort of man the preacher should be. Brooks enumerates qualifications the preacher needs for preaching: The preacher should know what it means to live by Christ alone (38); Christ's will and His glory should be the sole desires of his life (38); and His life is characterized by mental and spiritual unselfishness (39). Brooks also emphasizes the importance of the knowledge of the preacher (45). Thus, the formation of the preacher's character for his work involves the accumulation of knowledge by making the most use of both secular and religious books.

Scripture provides an answer to the question of how the spiritual and theological formation of a preacher goes on. Paul exhorts Timothy to be "apt to teach" (2 Tim. 2:24). "[To be apt to teach] is not something to which one comes to by accident or by any sudden burst of fiery zeal" (Brooks 48). To be so, the preacher should be well educated. Furthermore, the preacher should be able to teach God's Word correctly. Paul commands Timothy, "Be diligent to present yourself approved to God, (as) a worker who does not need to be ashamed, teaching correctly the Word of the truth" (2 Tim. 2:15). What Paul says here is that the preacher's character, his attitude, and his integrity are really important in order to handle the Word of God properly in his preaching ministry.

Brooks seeks to answer the question of what kind of character and attitude is required of the preacher for his preaching ministry. According to him, the fundamental necessities of character include "personal righteousness and purity" (49), "the freedom from self-consciousness" (51), "genuine respect" for the listeners (52), and "courage" (59). He should enjoy his preaching ministry as well (53).

However, dangers and hindrances stand in the way of the spiritual and theological formation of the preacher. "Self-conceit" or "self-confidence," and "self-indulgence"

often obstruct the formation of the preacher (Brooks 64-65). Preacher's "narrowness" is also dangerous (69). The preacher is to ban intolerance on the grounds of race, theological orientation, or denominational background.

The preacher should be a learner as well. He must grow up in the knowledge of God and in His grace (2 Pet. 3:18). He must grow up in his character too. Growing up does not mean getting old. Growing up is meant to be transforming and making changes. Growing up is a biblical imperative. The preacher has no exception to this divine command.

Lastly, the preacher must live out his message and must, by his humility and passion, allow the Holy Spirit to work through him, and expect such preaching in the power of the Spirit to change lives (Michael Green qtd. in Stott 1982 8). Therefore, the theological formation of the preacher demands theological training including biblical studies. "[For] preaching is a fundamentally theological consideration" (Craddock 1985 44).

The Theological Formation of Preaching

The church grew through the preaching of the Word of God (Goldsworthy 32). People were added to the church by means of this act of preaching–proclaiming the Word of God–because "faith comes from hearing, and hearing through the Word of Christ" (Rom. 10:17). If such is the case, the Bible is the textbook for preaching. As the textbook for preaching, the Bible provides its foundations and makes a case for it.

Elizabeth Achtemeier challenges sharply: "Because much of the church . . . no longer believes or expects to hear God speaking through the Scriptures, it, therefore, is

not very Christian anymore" (120). Greenslade suggests that the Bible becomes "the test of preaching" (10).

Having studied the doctrine of the Scripture, James I. Packer describes the Bible as "God preaching by opening His mind and heart to readers" (81). This statement conveys a clear idea about the divine character and nature of the Bible. The Bible is the inerrant, infallible, inspired, and authoritative Word of God. Scripture has God for its source, God for its theme, and God as its user (155). Packer says, "I listen to Scripture to hear God preaching and instructing me in matters theological and practical, matters of belief and matters of behavior, matters of doctrine, matters of doxology, matters of devotion, matters of orthodoxy (right belief), and matters of orthopraxy (right living)" (162).

The Scriptures are the primary text for Christian preaching. The issue here is how the preacher reads and studies the Scriptures to form his preaching message. This issue demands, first, the realization of the nature of the Bible. The Bible is the authoritative text by which God reveals Himself. said the Bible says that "man does not live on bread alone but on every Word that comes from the mouth of the Lord" (Deut. 8:3; cf. Matt. 4:4). Christians feed on Scripture. The Bible as the Word of God nurtures the people of God just as food nurtures the human body. In their preaching, preachers feed the congregation through the Scriptures. For this, preachers should read the Bible in such a way that helps them provide spiritual food for the congregation.

E. Peterson is concerned with how Christians read the Bible. When the Bible is read with an impure heart or out of poor motives, it becomes a most abused book to cause all manner of harm. What Petersen wants to call attention to is that the Bible is fit for

Christian praxis: "It is the text for living [Christian] lives" (ch. 2, locations 220-221).

That is why he uses the metaphor "eating the [Bible]"–the Word of God (250). For this

aim of "eating the Bible," Peterson suggests the ancient practice of *lectio divina* which is

often translated as "spiritual reading" (103). *Lection divina* is a reading that "enters our

souls as food enters our stomachs, spreads through our blood, and becomes holiness and

love and wisdom" (103).

Pastors should be convinced of the importance of reading Scripture in order to

bring life-changes. If the Bible is the Word of God and His divine message for His

people, the preacher has to read the Bible in such a way as to interpret its message. In

order to interpret the Bible, the preacher should understand the nature of the Bible.

How Did God Preach His Message?

The preaching message comes from the written Word of God. The Bible has been

esteemed and regarded as the Word of God written and recorded. The Bible is also called

God's self-revelation because it is God's message to humanity with the purpose of

revealing Himself. This means that the Bible is God's own preaching to the human who

needs to know Him. Then, the question arises about how God has preached His message

in the Bible. Understanding the dual nature of the Bible is necessary to address that

question.

George Eldon Ladd addresses the issue: "What approach does the Word of God

demand of those who would understand it and correctly interpret it?" (12). His central

thesis is that "[t]he Bible is the Word of God given in the words of men in history" (12).

This idea reveals the dual nature of the Bible as the eternal Word of God but, at the same

time, also the words of men. Accordingly, Ladd emphasizes, "As the words of men, its historical origins must be reconstructed so far as possible" (12).

The dual nature of the Bible demands of preachers the task of understanding how God preached His message. Because the Bible is God's Word, it has "eternal relevance; it speaks to all humankind, in every age and in every culture" (Fee and Stuart 25). On the other hand, "[because] God chose to speak His Word through human words in history, every book in the Bible also has historical particularity" (25). Each biblical text is "conditioned by the language, time, and culture in which it was originally written" (25). In other words, God designed His preaching message dressed in the particular human culture. Therefore, as Gordon D. Fee and Douglas Stuart emphasize, the preacher should understand the "tension that exists between its eternal relevance and its historical particularity" (25).

If God preached His message this way, preachers should follow God's example. This dual nature of the Bible is true for the dual nature of preaching the Bible. Preaching is a combination of eternal truth and cultural presentation. Eternal truth transcends culture and its transient cultural presentation. Eternal truth is universal and normative. The cultural presentation is local and changeable. Therefore, preachers are required to distinguish between them. More particularly, they are to handle the cultural element in Scripture.

No Word of God is spoken in a cultural vacuum. Every Word was spoken in a cultural context. God stooped to the human level, entered into human history, assumed human culture, and spoke a human language, which was the principle of incarnation. As the dual nature of the Bible demonstrates, God has preached His message in human

language and in human context. Preachers should follow this divine model in their preaching. Their preaching should be based on the correct interpretation of the Scripture. At the same time, their preaching emphasizes the diverse contexts of contemporary listeners.

Moreover, preachers need to take into consideration the multicultural perspective of preaching. People live in a multicultural society today. In a multicultural society, they expect more cultural diversity. This is true for preaching. The Word of God is preached in such a multicultural society. As they hear the Word preached, the congregation expects social and cultural diversity. This fact requires that preaching should reflect a multicultural significance.

Theological Models for Preaching

Today, theological models for preaching differ in what it emphasizes. Clyde E. Fant suggests that Christ's incarnation be "the truest theological model for preaching because it was God's ultimate act of communication" (29). Accordingly, an emphasis of Christian preaching is to be put on biblical foundations for the doctrine of incarnation: Jesus is both fully divine and fully human. Incarnational preaching implies that Christian preaching has two different aspects: "it bears the eternal Word, and… it touches the contemporary situation" (Fant 28). Thomas G. Long also understands that the preacher is "the only person who has one foot firmly planted in the biblical text and the other foot firmly planted in the concrete circumstances of the hearers" (84).

Fred B. Craddock advocates listener-oriented preaching (2001 18). Recognizing preaching as a type of communication, he believes the key to more effective preaching is for sermons to be dialogical by showing concern for the listener that both "speaker and

listener [to] share in the proclamation of the Word" (18). He also believes the

congregation should have some part in the preaching process (18). According to

Craddock, preachers "must be in conversation with the issues of its own time and the

voices that address those issues" (viii). Preachers are required to connect their messages

to the pressing issues of the day that the majority of listeners are concerned about.

Denouncing the problematic nature of deductive preaching, Craddock highly

recommends inductive preaching as his particular mode of communication for the

listener-oriented message (2001 49). By nature and by definition, inductive preaching

necessarily involves exegetical studies of the biblical texts (22). An exegetical reading

focuses on discovering the original meaning of the original author. Without exegesis,

thus, the reading of the Scripture "gets sappy, soupy," and the reading of the Scripture

without exegesis becomes "self-indulgent" (E. Peterson 688-689).

Expository Preaching

In the course of time, several types of preaching have appeared. Old identifies

five different genres of preaching that have emerged throughout the history of preaching:

"expository," "evangelistic," "catechetical," "festal," and "prophetic" (Old location 150).

Old defines the expository sermon as "the systematic explanation of Scripture" (155).

According to John C. Gordy, "definitions of expository preaching cover a wide

spectrum, from the narrow and technical, which emphasize methodology, to the broad

and informal, which is primarily philosophical" (9). For example, Walter C. Kaiser Jr.'s

definition is a technical definition. He states:

> Expository preaching is that method of proclaiming the Scriptures that
> takes as a minimum one paragraph of Biblical text (in prose narrative or
> its equivalent in other literary genre) and derives from that text both the

> shape (i.e., the main points and subpoints of the sermon) and the content (i.e., the substance, ideas, and principles) of the message itself. (Kaiser)

Chapell provides a less technical definition of expository preaching by stating:

> An expository sermon may be defined as a message whose structure and thought are developed from a biblical text, covering its scope, in order to explain how the features and context of the text disclose enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text. (8)

Consequently, expository preachers are to explain what the biblical text originally meant to the original audience and "what its significance is for us today" (9).

Long notes, "The whole aim of a preacher's study of a biblical text is to hear in that text a specific word for us" (69). This definition requires a solid engagement with the text on the part of the preacher. Once the original meaning is discovered, then it is to be delivered by means of preaching to the congregation in their contemporary context.

In Christian preaching, the text comes from the Bible. In this sense, every preaching should be expository preaching because, in expository preaching, "the meaning of a [biblical text] provides the message of a sermon" (Chapell 25). Stott supports this idea:

> All true Christian preaching is expository preaching… Properly speaking, exposition has a much broader meaning. It refers to the content of the sermon (biblical truth) rather than its style (a running commentary)… In expository preaching, the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said. (1982 125-6)

Consequently, expository preaching demands both exegetical studies of the sermon text and a thorough understanding of the contemporary context of the hearers. Douglas Stuart defines "exegesis" as a "thorough and analytical study of a biblical passage done so as to arrive at a useful interpretation of the passage" (1). Thus, expository preaching raises a

hermeneutical issue. The message of a sermon may depend on how to interpret the given text. Stuart encourages the preacher to extract from the biblical passage "the essentials pertaining to sound hermeneutics (interpretation) and exposition (explanation and application)" (68). Getting into exegesis of a biblical text also calls for using secondary literature including "articles, books, commentaries" relevant to the passage (62).

Winston C. Reyes concludes that "[urban] pastors need to continually develop their skills on biblical exegesis… [they] need to be trained further in knowing the background of Bible texts and the principles of Bible interpretation or hermeneutics (104). The same holds true here with lay pastors in the province of Cebu. As expository preaching emphasizes the discovery of "the true and exact meaning of the biblical text," it is often called "biblical preaching" (Sunukjian 10).

Preaching as Storytelling

The Bible is literature. As a literary form, it is primarily a story. Thus, the preacher has to read the Bible not for information but as a story. A story has a beginning and ending, plot and character development, conflict, and resolution (E. Peterson 495-496).

Indeed, effective preaching is found in the model of storytelling–telling the biblical stories in the preacher's own retelling. This model necessarily involves the "rhetorical way of retelling the story" (Massey 35). The preacher needs to develop the ways in which his or her knowledge of the biblical stories can be told or delivered to the congregation in the manner of a rhetorical approach. To this end, the preacher should be ready to make the best of ritual elements of preaching that are available with the correct understanding of "the meaning, importance, and effects of those elements" (35).

Massey identifies the preacher as a "steward" of God's story–the metanarrative (1). As stewards of God's story, preachers are tasked with presenting God's story to others in a way that does not damage its original meaning but reinforces its meaning and significances (42). This identity of preachers as stewards of the story presents a very compelling, powerful, biblical idea of preaching ministry. To carry out preaching ministry as stewards of God's story, preachers should study the Scriptures diligently in order to utilize their stories properly.

Dual Nature of Preaching

Emphasizing incarnational preaching, Fant points out the dual nature of preaching. Preaching must recognize "the historical given of the eternal Word" (28). On the other hand, it should reflect "the present situation, the existential given of our own contemporary culture" (28). The latter is worth thinking about because it is a theological idea that describes preaching as an art–the discipline of sermon preparation and the delivery of the sermon. In fact, in a sense, preaching is an art. In Fant's idea, the study of "the historical given of the eternal Word" makes preaching a science (28). However, it becomes an art when we shift the focus to the other pole, our contemporary context. As an artist, the preacher is required to build more effective and engaging sermons, which is an artistic work.

Preaching should be rooted in and shaped by the presentation of God's message with clarity while at the same time emphasizing the context of the listeners. To this end, the preacher has to take into account the culture and traditions of the listeners in order to invite the presence of the Spirit at work in preaching.

Matthew D. Kim emphasizes the importance of listener-focused preaching (45). He argues that preaching is fundamentally a cultural consideration (46). Teresa Fry Brown is concerned about the delivery of the sermon between the preacher and the audience. If delivered in an inappropriate way, "the sermon–regardless of the proficiency of the exegesis, depth of poetic creativity, or brilliance of attire–will suffer disruptions in communication" (3). For effective delivery of a sermon, the preacher should create the sermon artistically by investigating his or her use of language patterns and examining his or her tone, or quality of the voice. The preacher should bear in mind that a sermon should be preached "to, with, and for the people" (13).

Identifying the failure of reaching people as the lack of craft in shaping the sermon, Sondra B. Willobee explores the process of crafting effective sermons. She challenges the preacher to be well aware of "how to capture and keep listeners' attention, how to generate suspense through structure, and how to increase impact with vivid language" (back-cover page).

Between Two Worlds: Content and Form of Preaching

Preaching is comparable to art. As art does, the task of preaching involves the preacher at two levels: content and form. In preaching, content refers to what is being told or preached. Form, on the other hand, refers to the issues of how to preach. Form relates more to creating the sermon and how to deliver it in an effective way. The form is, therefore, more concerned about the style of preaching–its techniques and its artistic aspects. The central role that form plays in preaching is impossible to overstate because form as the style of delivery of the message determines if the content is communicated as intended by the preacher. Content–the essence of the message–is told, described, and

communicated by the way in which the preacher employs form. The preacher has nothing to do with the effectiveness of the Word of God, but the effectiveness of the Word can be hindered by the form he or she employs.

This is a biblical example of preaching–a balanced combination of substance and form. This model is reaffirmed by Jesus Christ, whose preaching was thoroughly expository based on the interpretation of the Scriptures and, at the same time, emphasized the context of the listeners.

Preachers' commitment to Scripture is required. Preaching without concentration on Scripture entirely misses the mark. Preaching without a focus on delivery misses the mark too. Preachers find themselves between the two worlds–content and form. Either cannot be ignored. Those who know and balance themselves between the two worlds are good preachers. Therefore, a sermon must engage the text in context.

Artistic Craft of Preaching

The nature of preaching demands an artistic method of message delivery; the skillful craft of preaching should consider tradition and culture of the congregation. As a form of literature, the Bible itself is a work of art. Preaching should reflect that reality.

For example, Deuteronomic preaching, characterized by its hortatory style for exhortation purposes, makes a case for the skillful craft of preaching. In favor of this model, preachers need to balance substance and content as the two separate but complementary elements of preaching. As mentioned above, "the preacher should create the sermon artistically by investigating his or her use of language patterns and examining his or her tone, or quality of the voice" (Brown 13).

With preaching viewed as art, artistic preaching is emphasized and the skillful craft of preaching is necessary. Preachers need to get in touch with their artistic sides and consider how preaching can be crafted, how it can tell biblical stories, and how it can be delivered effectively in the context of the listeners. Such preaching necessarily demands the careful study of the artistic features of preaching and cultural consideration. Thus, preachers are thought of as creative artists who employ many artistic disciplines to craft their sermons and deliver them.

In terms of developing the skillful craft of preaching, an emphasis on retelling the biblical stories in a rhetorical way is critical. Preaching is more than a mere theological statement; it demonstrates divine reality to human reality.

This understanding of artistic preaching challenges preachers to reconsider their identity and calling as proclaimers of God's story to a lost world. Viewed as an artistic writer, the preacher also needs imagination, as imagination is necessary for good writing. Without imagination, sermons become tired and boring, losing their artistic nature.

Summary: Toward a Theology of Preaching

Pastors preach because Christ preached, and they serve Him through their preaching. The Father sent Jesus to preach. Similarly, Jesus sent His disciples out to preach (John 20:21). Preaching the Word is an imperative in the Bible (2 Tim. 4:2). Throughout history, the church has carried out the ministry of the Word that Jesus called His disciples to do. This is the service to which Jesus has called preachers.

Stott also summarizes the theological foundation for the ministry of preaching:

> God has acted; God has spoken, and God has caused His action and
> speech to be preserved in writing. Through this written Word, He
> continues to speak with a living voice powerfully. And the church needs to
> listen attentively to His Word, since its health and maturity depend upon

> it. So pastors must expound it; it is to this they have been called. Whenever they do so with integrity, the voice of God is heard, and the church is convicted and humbled, restored and reinvigorated, and transformed into an instrument for His use and glory. (1982 133)

The pulpit is reserved for the Word of God. Preachers should stand in the pulpit with fear and trembling, lest they preach their own message. Preaching any message other than God's message in the pulpit means denial of the authority and dignity of the Word of God.

Preachers are ministers of the Word of God. Thus, they need to understand the nature of the Bible. It is the Word of God, thus, the Word of Truth. It is the Word of life. It is powerful (Heb. 4:12). Still, it is written in human words in a particular part of human history. The quality of church worship depends on worshipers' knowledge of God, and their knowledge depends on preaching. In this regard, Stott's suggestions are worth listening to:

> When the Word of God is expounded in its fullness, and the congregation begin to glimpse the glory of the living God, they bow down in solemn awe and joyful wonder before His throne. It is preaching which accomplishes this, the proclamation of the Word of God in the power of the Spirit of God. That is why preaching is unique and irreplaceable. (1982 83)

Therefore, preachers need to establish their own theology of preaching based on the definition of biblical preaching and the nature of the Bible.

Biblical Illiteracy as a Christian Epidemic

Christians would undoubtedly believe that the Bible has the most transformative power. They know that the Bible is the most important and most influential book in the world. Christians believe that the Bible is God's divinely inspired, inerrant message to them. Yet, despite this, Christians are not reading the Bible.

A major problem of contemporary Christianity is "biblical illiteracy" (Witherington 2005 ix), or ignorance of the Bible. Biblical illiteracy has become an epidemic all over the world among Christians. As mentioned before, it is a spiritual illness–a Christian disease. Many professed Christians simply do not know what the Bible teaches and often hold to unbiblical or even heretical beliefs. A simple reason is that they just do not read the Bible. The Bible is the powerful, life-giving, life-transforming, and mind-renewing source; but God's people have become more and more biblically illiterate (Whelchel).

According to research conducted by LifeWay:

> Only 45 percent of those who regularly attend church read the Bible more than once a week. Over 40 percent of the people attending church read their Bibles occasionally, maybe once or twice a month. Almost [20 percent of] churchgoers say that they never read the Bible... It is striking that while most of [them] desire to please Jesus, few of [them] take the time to check the Bible to find out if [they] are actually doing it. (Stetzer)

Clearly, a disconnection exists. Christians mistreat the Bible. They neglect the Word of God. Biblical teaching and preaching are key to combating and changing the epidemic of biblical illiteracy. The Bible suggests that biblical engagement which primarily consists of preaching and teaching the Word of God should be one of the most effective antidotes to such a Christian disease.

The Tendency of Biblical Illiteracy

Biblical literacy is "the ability to rightly read and understand the Bible, using the proper tools of study, thereby becoming well acquainted with the Bible's character and content" (Nelson). For preachers or pastors, biblical literacy is meant for "rightly handling the word of truth" (2 Tim. 2:15) in their ministry of the Word of God.

Concerns have been voiced about this tendency of biblical illiteracy in the church. "It has been demonstrated that biblical literacy has continued to decline. … Gallup polls have tracked this descent to a current 'record low' (Berding). Michael Vlach, picking up the issue of biblical illiteracy as his concern, agrees that "the Christian body in America is immersed in a crisis of biblical illiteracy" (qtd. in Berding). David Nienhuis also understands the problem of evangelical biblical illiteracy:

> For well over twenty years now, Christian leaders have been lamenting the loss of general biblical literacy in America. … Some among us may be tempted to seek odd solace in the recognition that our culture is increasingly post-Christian. … Much to our embarrassment, however, it has become increasingly clear that the situation is really no better among confessing Christians, even those who claim to hold the Bible in high regard. (qtd. in Berding)

Thus, preachers need to bear in mind that biblical illiteracy is a Christian disease.

David Wells points out, "Every study of the internal life of the churches shows that they are becoming increasingly less literate biblically" (Wells). Albert Mohler also notes,

> We will not believe more than we know, and we will not live higher than our beliefs. The many fronts of Christian compromise in this generation can be directly traced to biblical illiteracy in the pews and the absence of biblical preaching and teaching in our homes and churches. (Mohler)

These comments reveal that preaching ministry can help overcome the problem of biblical illiteracy in the Church of Christ.

A survey that investigated the level to which the general Christian public is biblically literate reveals that the Bible is "America's favorite unopened text" (Agtarap and Willett 7). A separate Gallup poll indicated that "about six in ten Americans (59%) [said] they read the Bible at least on occasion" (Gallup and Simmons). Even though the poll was conducted in 2000, the result can be still relevant to us because the tendency

toward biblical literacy continues. According to the poll, "readership of the Bible declined from the 1980s overall, from 73% to 59% [as of 2000]" (Gallup and Simmons).

Furthermore, Pew Research found that atheists, agnostics, and Jews scored five percent higher on surveys about religious knowledge than Christians. Additionally, out of twelve Bible knowledge questions, Mormons scored more points than Christians (Kennedy 6-7).

The Tendency toward Biblical Illiteracy in the Philippines

Lloyd Estrada is one of those involved in Bible engagement ministry in the Philippines. Recently he shared some biblical literacy-related data released from the Spiritual Needs Survey commissioned by the Philippine Council of Evangelical Churches (PCEC). The survey shows an overwhelming familiarity with the Bible among Filipinos (Estrada). According to Estrada, this is not surprising since the Philippines has been regarded as a Roman Catholic country. Moreover, since the majority of Filipinos were raised in Christianity, copies of the Bible are ordinarily found in homes, schools, and even hotels (Estrada). Estrada says,

> In spite of this, the survey shows that 38% of Filipinos will not read or listen to the Bible in a typical week… This is quite disappointing. We do not experience the transforming power of the Word of God in our individual lives and communities because of our lack of engagement with it. (Estrada)

Indeed, Filipino Christians ignore the Word of God, which gives rise to biblical illiteracy that is a Christian disease.

The Consequences of Biblical Illiteracy

Richard J. Krejcir describes the contemporary church's problem of biblical illiteracy:

> From our experiences, we have discovered big problems in our churches, the sheepfold of God's chosen and precious creation. The sheep (the people of God) are getting skinnier and dumber! And, many of the shepherds (leaders and pastors) tend to be merely puffed-up, directionless, arrogant, imperceptive halfwits leading their flock away from the prime pasturelands of our Lord to rather feed on the garbage piles of the world and in turn, crafting obtuse sheep with inadequate nourishment and a lack of proper care. They are ignoring our great Shepherd and thus are relying on the way of the wolf and not on the way of our Lord! (Krejcir)

In fact, the Christian church continues to pay a heavy price for the problem of biblical illiteracy. Krejcir lists the consequences of lacking knowledge of the Bible:

1. It creates false teaching! The Church becomes more and more filled with bad, false teaching from faulty models of biblical interpretation. Bible illiteracy prevents Christians from thinking, processing, and applying to their lives what is actually in the Bible.

2. It creates shallow Christians and pretentious, incompetent leaders. More and more Christians are not delving into the Bible for their spiritual nourishment, rather swapping it for "feel good" books that do not properly instruct, and/or turning on the TV for the false teacher crowd–or else doing nothing at all for their spiritual growth. As a result, anti-intellectualism strikes the church and shallow people and a faithless church move away from the Bible and embrace anything but Christ and His Word.

3. It creates emptiness and hurt because it keeps Christians away from God and the blessings and opportunities He has for them. The Bible contains God's voice; they need to hear Him clearly.

The church has to combat this epidemic in Christianity because Bible illiteracy may produce a failed church and a meaningless life. For this reason, Jeffrey Scott Crawford defines biblical illiteracy as a spiritual crisis that affects pew and pulpit alike

(1). This crisis of biblical illiteracy has been slowly stripping the Christian church of its identity and power (1).

Cecilia Arona Baptiste Dennery describes Bible illiteracy as the intentional ignorance of the Bible. She notes, "Bible illiteracy is not the unfortunate, unintentional inability to read and understand Scripture; it is the unfortunate, intentional neglect of Scripture" (10). This suggests that biblical illiteracy is an act of neglecting God, which is an insult to God.

Jill Nelson summarizes the significance of biblical literacy (1):

1. Biblical literacy is necessary to bring about faith (Rom. 10:17 and John 20:31).

2. Biblical literacy is necessary for Christian growth (John 17:17 and 1 Pet. 2:2).

3. Biblical literacy is necessary for guarding true doctrine (Titus 1:9).

God desires pastors and preachers to be His transformed agents, and this takes their beings in transformative engagement with His Word, examining and paying attention to the Bible, so that they can better handle the Word of God.

Knowing God Really Matters!

Don A. Carson asks: "What is the most urgent need in the church of the Western world today?" (11). Many different candidates include sexual purity, anti-materialism (worship of Mammon), evangelism, church worship, church growth, and disciplined Bible study (15). Carson does not belittle any of these needs, but says, "There is a sense in which these urgent needs are merely symptomatic of a far more serious lack. The one thing we most urgently need in Western Christendom is a deeper knowledge of God. We need to know God better" (15). A deeper knowledge of God brings about a substantial

improvement in the areas of those aforementioned needs (16). Carson writes: "if we seek

these things without passionately desiring a deeper knowledge of God, we are selfishly

running after God's blessings without running after Him" (16).

That is true not only in Western churches, but also here in Cebu, Philippines.

Amos already spoke of this truth in a compelling way. Knowing God matters. Because of

the supreme value of knowing Christ, Paul counted all things he had and all credentials

he had earned to be loss (Phil. 3:8).

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy

One is insight" (Prov. 9:10). Knowing God is the beginning of understanding the reality

of the world. The problem of sexual impurity, the worship of Mammon (the love of

money), the improper motivation for church growth, and all other evils can be solved by

knowing God. Theology really matters. The psalmist still raises his voice to remind

God's people of the necessity of knowing God: "Know God. He is your God and you are

His people" (Ps. 100:3). It is an imperative–a divine command; it is not optional. The task

"Knowing God" can be carried out through Bible-based preaching and teaching ministry.

A. Berkeley Mickelsen and Alvera M. Mickelsen speak of the importance of

theology:

> No area of the Christian church stands more in need of renewal and
> spiritual awakening than that of … theology. Unfortunately, many people
> think of doctrine or theology as some boring, abstract, philosophical
> approach to Christianity that has no application to their daily lives or that
> requires a mastery of technical theological language. This is a
> misunderstanding. Theology affects every facet of our lives and does not
> demand theological jargon. Our choices and attitudes in all of life are
> determined largely by our theology, whether we realize it or not. For this
> reason, it is crucial that our theology be sound and truly biblical. (124)

Jeremiah is one of many prophets who emphasized the importance of knowing God: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am Yahweh who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares Yahweh" (9:23-24).

A Basis for a Preaching Training Program for Lay Pastors

In his research on the development of an alternative pastoral training program for Filipino pastors in Luzon (the northern island where the capital region is located) without formal theological training, Fernando C. Lua reveals that "the Philippine church has grown rapidly the past four decades… The growth of churches creates a great need to produce pastors for these churches. Around 39 percent of all churches do not have a pastor or a trained pastor" (5). Such is the case here in the province of Cebu (the southern island), Philippines. Many local churches suffer from lack of well-trained and capable pastors. Consequently, lay pastors are in charge of pastoral ministry in the local churches. Lay pastors, by definition, mean those who take charge of church ministry with no formal theological training. Therefore, churches under the leadership of lay pastors find it difficult to expect quality spiritual nourishment that well-equipped pastors can provide. From this context, the need for a preaching training program for lay pastors has been recognized to address the shortage of traditionally trained and ordained ministers available to serve the flocks of God within the province of Cebu, Philippines.

Rethinking the Concept of Laity

To begin with, the socially recognized concept of laity needs to be refined. The theological and biblical case for lay ministry should first shed new light on the understanding of laity and lay ministry. Lay pastors may suffer from an identity crisis. Therefore, the theological case for the lay ministry serves as God's affirmation of lay pastors in the province of Cebu. Evaluation of the legitimacy of lay pastoring from the standpoint of the Bible is essential. Addressing the issue of whether or not lay pastoral ministry could be accepted within the setting of Christian denominations was particularly important.

This issue should be addressed in order to overcome the unnecessary identity crisis that lay pastors may suffer from just because they are laypersons and neither professionally trained nor ordained. There has been an unfortunate dichotomy between the professionally trained, ordained minister commonly called "clergyperson" and the rest of those who made up of the body of Christ presently called "laypersons" (Stout 6). This dichotomy makes both clergy and laity view their tasks as being basically different from each other (6).

As Kenneth B. Stout observed, today the call for the laity to become involved and to participate substantially in the various areas of the church's life has risen (7). James C. Fenhagen once said, "I am convinced that the greatest single obstacle to the genuine renewal of the church is the lack of mutuality that exists between the clergy and the laity" (23). According to Stout, the clergy is commonly described as those ordained "for the ministration in the Christian church, in distinction from the laity" (10). Accordingly, by definition, clergypersons are sharply set apart from laypersons in the church. The

question arises as to whether this understood dichotomy between the clergy and the laity

in their function and ministry is supported by the Bible.

A Theological Understanding of Laity

The term *laity* is derived from the Greek word lao,j (Stout 12). According to

Frederick William Danker, the word lao,j means a "group of humans" frequently

translated "people" (213). As Stout stresses, the biblical word for the laity is not used to

distinguish one group of believers within the church from another (13). "All of those in

the New Testament church [were] considered part of the laity because all [were] the

people of God" (13). The biblical word for laity identifies a special group of people –

Christians – who are separated from the world, but not a special group of people within

the church (13). This idea becomes more evident when the usage of the word in the Bible

is examined. The word lao,j occurs in 1 Peter 2:9-10:

> But you are a chosen race, a royal priesthood, a holy nation, a people
> (lao,j) for His own possession, that you may proclaim the excellencies of
> Him who called you out of darkness into His marvelous light. Once you
> were not a people (lao,j), but now you are God's people (lao,j); once you
> had not received mercy, but now you have received mercy.

Obviously, the word lao,j in this passage refers to the whole body of Christians who place

their trust in Christ–using language formerly used for Israel. Peter here gives four

descriptions for the church–a chosen race, a royal priesthood, a holy nation, a people

(lao,j) for God's own possession (McKnight 110). Scott McKnight argues that these four

descriptions are Old Testament descriptions of Israel (cf. Exod. 19:6; Isa. 43:20-21) now

applied to the church of Jesus Christ, giving rise to the important teaching that the church

is the fulfillment and continuation of Israel (110). In the Old Testament, beginning with

the exodus narrative, the people of Israel are often described as a nation chosen by God to

serve as a priesthood (see Exod. 19:5-6; Deut. 4:20; 7:6; 14:2; Isa. 43:20-21). The

language of "priesthood" is now applied to believers in Jesus.

"Israel's priesthood was composed of individuals or groups of individuals who

were selected to serve as intermediaries between God and His people" (Meeks). They

served as intermediaries between God and His people. Meeks observes that Israel's

priesthood would "undergo years of training in the daily tasks of temple life, including

the carrying out of burnt sacrifices and the celebration of sacrificial meals. In this sense,

they were regarded as professionally trained and ordained full-time ministers. They

correspond to today's clergy. Believers in Christ are a royal priesthood (clergy), and at

the same time, they are people of God (laity). No difference exists between clergy and

laity in their biblical connotations. "The laity are the whole people of God, purchased by

His precious blood… The common phrase 'clergy and laity' is essentially dualistic"

(Stott 1973 52).

As a royal priesthood, all believers are set apart as ministers of the new covenant

to the world. No distinction is found between the so-called laity and clergy. This idea is

supported by Stott who emphasizes the New Testament doctrine of the body of Christ

insisting that every member has a gift and therefore a ministry (1982 116). Concerning

pastoral ministry as a teaching ministry, Stott suggests accordingly that it is not necessary

to distinguish between clergy and laity (1982 121). Stott adds:

> Suffice it to say that God desires every local church to have the benefit of
> pastoral oversight; that this oversight–at least over a congregation of any
> size–should be exercised by a team; and that such a team should include
> part-time and full-time, clerical and lay, stipendiary and voluntary
> ministers–women as well as men…. Gifted lay people should be
> encouraged to join the team, and exercise their ministry in a voluntary
> capacity according to their gifts. One of these is preaching, and the church
> needs many more lay preachers. Nevertheless, the pastoral ministry of

> regular preaching and teaching is extremely exacting. It demands much time and energy in the study. So, a pastoral team in any sizeable church needs at least one full-time leader, who will give them to the ministry of the word. (1982 121)

"Christian ministry is not and cannot be restricted to the ordained ministry" (Stott 1973 49). In summary, lay pastors can be best defined as "called but not ordained; called but not trained" (Wood).

James L. Garlow's words are still ringing in the ears: "If you are a Christian, you are a minister. Whether or not you are ordained, Jesus Christ has called you to a meaningful ministry. Every layperson is called to ministry" (8).

Models for Lay Ministry

Most United Methodist seminaries provide courses that meet the educational requirements for people seeking to serve in specialized ministries, as either laity or clergy (Gillem). Dean of Candler School of Theology at Emory University in Atlanta, Jan Love said,

> Seminary education is incredibly beneficial for [laity], on a practical level and a spiritual formational and vocational level as well. We seek them… to deepen and strengthen their capacity to respond to God's call in their lives, even though it is not a call to be ordained. (qtd. in Gillem)

For laity who are not called to ordination, Love said that a theological education enhances their skill base and their capacity to think creatively and deeply about the ministry they want to perform in the church (qtd. in Gillem).

The Presbyterian Church (USA) formed the Commissioned Lay Pastors (CLP) to meet the need for lay ministry in small local churches. "Many of these small churches are rural, and ordained pastors are not always willing to move into rural communities. Often because of family considerations and financial constraints, many clergies simply cannot

or will not take leadership of small churches" (Ikard 9-10). Once CLP was introduced, as

Stacy L. Ikard notes, PCUSA churches overcame the problem of shortage of traditionally

trained and ordained ministers since lay preachers gained expanded pastoral roles in

small churches (10).

In the context of Filipino churches, the Center for Continuing Studies (CCS),

established by Asian Theological Seminary in Manila, seems to be a good model for

training lay pastors. CCS trains different pastoral groups in different areas of Luzon,

focusing more on lay pastors in order to produce more effective and productive pastors

(Lua 7).

"Langham Partnership" was founded by Stott "with the vision that every pastor in

every church is equipped to preach the Bible" (Langham Partnership). According to

"Langham Partnership," "more than 80% of pastors around the world have little or no

biblical training – that is more than two million pastors that are not equipped to help

believers in their churches understand and apply God's Word." "To train pastors around

the world to teach the Bible, equipping them to biblically shepherd their churches, Stott

established "Langham Logic" based on the following three beliefs:

1. God wants the church to grow up.

2. The church can grow through the Word of God.

3. The Word of God comes through preaching (Langham Partnership).

The organization says, "What has produced such a growth in the church? Without

any doubts, it has been the preaching of the Word. When the people of this church meet

with God's Word, their lives are transformed." In this way, this organization emphasizes

the importance of training pastors to equip them to preach the Word of God correctly.

All of these cases reflect the need of churches here in Cebu for lay pastors. All of these models demonstrate the necessity for lay ministry as a way to deal with the lack of ordained and well-trained pastors in local churches in the province of Cebu.

As informal theological schools, CKCSOT and CUTS find a greater significance and confidence in their educational function and role. As informal theological schools, they serve students who come seeking a theological education and then pursue callings of pastoral ministry in local congregations. When these schools produce well-equipped and well-trained lay pastors, the churches in Cebu benefit from their theological education. Informal theological schools exist and give their allegiance to the great cause of lay ministry that is primarily fulfilled by teaching and preaching the Word of God. For this reason, lay education should be focused on the ministry of the Word of God.

Establishing the Ministry of the Word as Lay Pastors' Priority

Given the foregoing, today's pastors are asked to take seriously the Bible's emphasis on the priority of preaching and teaching. Instead, sadly, "many are essentially administrators, whose symbols of ministry are the office rather than the study, and the telephone rather the Bible" (Stott 1982 124). Pastors are asked to establish the ministry of the Word as their priority, as the apostles did (Acts 6:4). To help lay pastors through their training program, CKCSOT and CUTS are also asked to involve a radical restructuring of their programs for lay pastors so that they prioritize the preaching and teaching the Word.

<div align="center">Research Design Literature</div>

The goal of this project was to develop a preaching training program for lay pastors in the province of Cebu, which would provide a basis for a continuing homiletical

education for them. To this end, this study required their profiles to be identified and their

common practices and qualities in their preaching ministries to be analyzed.

In the pursuit of this purpose, the project used "a type of participatory action

research" (Sensing 58) that needed an interventional study. According to Sensing,

"participatory action research … would require the community under study to be the

primary actor in defining the project's problem, data collection, methods of analysis and

how and where to use the fining" (58n).

As an interventional tool, this project used a pre-intervention study design

employing both qualitative and quantitative methods. In order to measure the issue of the

common practices and qualities in the preaching ministries of lay pastors in Cebu, the

quantitative method was introduced. The quantitative method also yielded numerical data

on the research issue of identifying their profiles and needed to analyze the data.

Throughout the process, this study emphasized the importance of the measuring

instrument in quantitative research. Michael Quinn Patton notes,

> Validity in quantitative research depends on careful instrument
> construction to ensure that the instrument measures what it is supposed to
> measure. The instrument must then be administered in an appropriate,
> standardized manner according to prescribed procedures. The focus is on
> the measuring instrument… (14)

This research used the measurement tool of survey questions.

On the other hand, the process of developing a preaching training program for lay

pastors in the Cebu area required a qualitative methodology that was primarily

exploratory research. Norman K. Denzin and Yvonna S. Lincoln describe qualitative

research as follows:

> Qualitative research is multi-method in focus, involving an interpretative,
> naturalistic approach to its subject matter. This means that qualitative

researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them… Accordingly, researchers deploy a wide range of interconnected interpretive practices hoping always to get a better understanding of the subject matter at hand. (qtd. in Sensing 57)

This research used interviews as the tool for discovering what kinds of challenges lay pastors in the province of Cebu currently faced. The interviews were also designed to identify the most necessary training and resources required for their preaching ministry. Based on the literature reviewed in this chapter, the results of the interviews served to develop a preaching training program for lay pastors in the province of Cebu.

In this way, the research goal of establishing a preaching training program for lay pastors in the province of Cebu, which would provide a basis for continuing homiletical education for them, could be qualitatively identified. The purpose of identifying the profiles of lay pastors in the Cebu area and the practices and qualities in their preaching ministry could be quantitatively measured as well.

For these reasons, the mixed method of triangulation, a combination of survey and interviews, was most appropriate for this project. According to Sensing, triangulation is a "way to cross-check [the] data that provide breadth and depth to [the] analysis and increase the trustworthiness of [the] research" (72).

Summary of Literature

Biblical illiteracy inflicts great mischief on the community of the Christian church. Its harmful effect on Christian life is extremely dangerous and should not be ignored. The Bible warns about biblical illiteracy, calling it the "famine of hearing the Words of the Lord" (Amos 8:11). Hosea also calls attention to the seriousness of spiritual famine with an emphasis on its negative consequences (Hos. 4:6). Lay pastors are more

vulnerable to this Christian disease, and their churches continue to pay a heavier price for the problem of biblical illiteracy.

As a prescription for this Christian disease, biblical literacy ministry should be restored through preaching the Word of God. As an antidote to the problem of biblical illiteracy, a deeper knowledge of God is urgently needed in the church. This is especially true for churches in the province of Cebu, which suffer from the lack of well-trained and prepared preachers. This project seeks to help lay pastors in Cebu by providing them with biblical and theological foundations for preaching so that they can handle the Word of God correctly and accurately.

The Bible insists that the ministry of the Word takes precedence. Christian preaching becomes the essence of the ministry of the Word of God throughout biblical history. An exegetical study of Acts 6:1-7 makes a good case for establishing the importance of the ministry of the Word. This study demonstrates that the major ministry of the pastor is that of the Word of God and therefore suggests that pastors should devote themselves to the ministry of the Word that is summarized and fulfilled by preaching the Word of God correctly.

The Bible provides foundations for preaching. Deuteronomy is spoken of as a series of Moses' final sermons. Old Testament prophets were thought of as preachers. They were responsible for ministering to the Word of God. As a messenger of God, Moses was understood as the prototype of preachers because he was the prototype of the prophets. New Testament churches grew through the preaching of the gospel of Christ. The apostles and disciples of Jesus followed his preaching ministry.

God still speaks through Scripture. God's Word has eternal relevance. It still speaks to the people of God as they hear it preached. Thus, a biblical foundation for God speaking to us today through His written Word, the Scripture, can be established.

The Bible defines the profiles and qualifications of preachers by stating that preachers should handle the Word of God correctly (2 Tim. 2:15). The Bible also introduces pastors as shepherds, using the biblical imagery of shepherding. Being identified as God's undershepherd, the pastor has a role and function best described as feeding and guiding the flock–a spiritual metaphor for the preaching ministry.

The supreme value of the preaching ministry cannot be spoken too highly of. Indeed, the Bible emphasizes the priority of preaching the Word. The health of the Christian and of the church depend on the Word of God. In view of its surpassing value, preaching ministry has been regarded as the most precious, desirable, and most honorable Christian activity throughout church history.

In preaching, truth is preached through the personality of preachers to their audience. This definition of preaching not only presents a clear perspective on the spiritual and theological formation of preachers in relation to their preaching ministry, but also requires Christ-centered messages of them. Theological formation of the preacher demands theological training, including biblical studies, because preaching is fundamentally a theological consideration.

Since the Scriptures are the primary text for preaching, the preacher is required to realize the dual nature of the Bible. As the eternal Word of God, the Bible has eternal relevance. At the same time, as the words of men, the Bible has historical particularity. This dual nature of the Bible demands preachers to interpret it. In the interpretation of the

Bible, preachers necessarily involve themselves in exegetical study. For preaching is a combination of eternal truth and cultural presentation.

Incarnational preaching, listener-oriented preaching, and inductive preaching are recommended as models for preaching. Above all, every instance of preaching should be expository preaching. Deuteronomy as a whole can be read as a sermon. Today's preaching is understood as a continuation of prophetic ministry. Christ is depicted preeminently as the preacher of the Word. Ezra is also introduced as a biblical role model for preachers,

A keen focus has been placed on the dual nature of preaching. In terms of exegetical study, preaching makes itself a science. In view of the delivery of the sermon, however, preaching is described and viewed as an art. The preacher is understood as an artist required to build more effective and engaging sermons. Therefore, the task of preaching involves the preacher at two levels–content and form.

The pulpit is reserved for the Word of God. Preachers should stand in the pulpit with fear and trembling. Preachers are not born; rather, preachers are formed through acquiring and practicing preaching skills. Education produces well-equipped preachers. The theology of preaching and its surpassing value serve to provide the rationale for informal theological schools Cebu.

Biblical and theological foundations for preaching and preachers contribute to the development of a training program for lay pastors in Cebu. In order to forestall any possible crisis that may occur on the identity of lady pastors, the socially recognized concept of laity needs to be refined. Biblically understood, no distinction between the so-called laity and clergy exists. The Bible emphasizes that as a royal priesthood, all

believers (both clergy and laity) are set apart as ministers of the new covenant to the world.

       Different denominations and seminaries have developed their own educational programs to meet the need for lay ministry. As informal theological schools, CKCSOT and CUTS meet the need for lay ministry as a way to deal with the lack of ordained and well-trained pastors. They serve lay pastors who need a theological education to pursue their calling to pastoral ministry in local churches. Lay pastors preach the Word of God because they have a simple imperative to do so (2 Tim. 4:2). Any theology of preaching begins with this imperative.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter demonstrates how the researcher achieved the purpose of this project.

With a summary of the nature and purpose of the project, this section describes the project's

research questions along with the instruments used to collect data for each question. The

ministry context of the project is then presented, followed by explanation of specifics on the

participants in this project. The types of instruments used for data collection are also

described. Finally, the chapter explains how the data were collected and analyzed.

Nature and Purpose of the Project

The need for development of a pastoral training program for lay pastors in the

province of Cebu, Philippines, is widely recognized. They began to perform pastoral

ministry out of necessity without formal theological training. This need of lay ministry is

closely related to the issue of biblical illiteracy. As mentioned earlier, lay pastors, by

definition, have no formal theological education. Therefore, they are exposed to the

possibility of being biblically illiterate–being ignorant of the Bible. Biblical illiteracy is a

spiritual disease because it may produce Christians who hold to unbiblical or even

heretical beliefs.

A simple reason is just that they do not read the Bible. However, for lay pastors,

the reason is that they do not have a chance to undergo biblical and theological studies.

They do not have enough theological resources to help them overcome the spiritual

illness of biblical illiteracy. Theological libraries are not available for their use. Of

course, many biblical and theological materials are accessible on the internet free of

charge. However, many lay pastors are excluded from the benefits of internet technology as well.

The ultimate purpose of the project was to identify common practices and qualities in the preaching ministries of lay pastors in Cebu, in order to develop a preaching training program for them. Thus, the nature of this project was to identify their profiles and analyze common practices and qualities of their preaching ministries with the intention of shaping them into biblically literate preachers through a training program.

Research Questions

In order to develop a preaching training program for lay pastors in Cebu, the research project was guided by and centered on the following questions.

Research Question #1

How do lay pastors in the province of Cebu, Philippines, describe themselves and their ministries?

This question was designed to identify the general profiles of lay pastors in the province of Cebu. Their profiles included their general information and demographic data. Those data by nature should be objective, less in depth but more on breadth of information across a large number of cases. For this reason, the researcher used the quantitative instrument of a survey with two focus groups of forty-five participants.

The first eleven questions were intended to answer this research question. Precisely, survey questions from 1 to 8 began with demographic questions given to collect lay pastors' general information and demographic data. Questions from 9 to 11 were asked about the background of their pastoral ministry, including their vocational

calling and training for ministry. The results of these questions identified the profiles of lay pastors in the Cebu area and their ministry.

Research Question #2

What challenges, presented by contemporary situations, face lay pastors in the province of Cebu, Philippines?

This question was designed to uncover the common practices and qualities in the preaching ministries of lay pastors in Cebu. The nature of this research question was similar to that of Research Question #1. Therefore, the researcher employed the same instrument of a survey.

Survey questions were deliberately made to get precise and objective data. To this end, questions from 12 to 20 were asked about lay pastors' common practices in the preaching ministry. Questions from 21 to 25 were intended to evaluate the lay pastors' satisfaction level with their preaching ministry.

Research Question #3

What training and resources do lay pastors in the province of Cebu, Philippines, identify as the most necessary to equip them for their preaching ministry?

This question was more related to the goal of this project, to develop a preaching training program for lay pastors in the province of Cebu. Survey questions from 23 to 25 were also designed to discover lay pastors' interests and their need for their preaching ministry. However, to get the data on the most necessary training and resources required for the lay pastors' preaching ministry, the researcher instrumented a semi-structured interview tool.

The researcher chose five participants randomly from the third-year students of CKCSOT and another three participants from CUTS. In an interview, the researcher asked each of them about specific challenges they faced and specific training programs they needed. Finally, based on analysis and interpretation of the collected data, the researcher suggested the ideal educational preaching program for training lay pastors in the province of Cebu.

Ministry Contexts

Lay pastors who were studying in informal theological institutions in the province of Cebu, Philippines, served as the ministry context. The ministerial situation in the province of Cebu has created the need to establish informal theological institutions. Like formal institutions, fully accredited four-year colleges or seminaries, informal theological institutions are also Christian educational institutions that have been established for the purpose of equipping Christian individuals to be Christian leaders and to serve the church and the community through Christian education. Most of these informal schools are not authorized by the government but operated by a local church, a denomination, an organization, or individuals such as overseas missionaries. These institutions usually offer less than a four-year theological program.

As informal theological institutions, CKCSOT (Cebu Korean Church School of Theology) and CUTS (Cebu Union Theological School) helped lay pastors or church leaders who needed theological and biblical training in the Cebu area. CKCSOT and CUTS provide a three-year theological education program and have their own curriculum similar to the so-called "fourfold curriculum" that includes such basic theological education as "Bible, church history, systematic theology, and practical theology" (Van

Gelder 35). Instructors of the two schools include overseas missionaries and local

ministers who have finished formal theological education. Most of them hold the degree

of Master of Divinity. The two schools did not charge tuition fees. CKCSOT is located in

downtown Cebu City, while CUTS is in the city of Lapulapu which is next to Cebu City.

The demographics of CKCSOT and CUTS showed a variety of people. Most of

the students were financially embarrassed. Ethnically, all of them were native Filipinos

and Filipinas. The demographics of the schools also revealed a form of homogeneity

among their communities. They had the same nature of lay ministry. The shared culture

of lay ministry gave rise to homogeneity among them. All of the students had no formal

theological educational background. They have not been officially ordained as ministers

in the church. However, many of them were called "pastors" because of their position in

local churches as church leaders who were in charge of pastoral ministry. They regularly

preached the Word of God and performed pastoral ministry in their local churches. In

many cases, their pastoral ministry began out of necessity in the church.

CKCSOT and CUTS understood lay pastors to refer to lay ministers who had not

received formal theological education in Bible colleges or in seminaries; thus, they were

not officially ordained pastors, but were functional pastors because they were performing

pastoral ministry in their local churches–regularly occupying the pulpit.

Participants

Participants in this project were lay pastors or church leaders who were enrolled

as students in informal theological institutions CKCSOT and CUTS. As they felt called to

the pastoral ministry, they were to be formed into preachers through theological

education. They had not received regular and formal theological education.

Criteria for Selection

Participants in this project took part in focus groups. Three considerations were used as the main criteria for selection of those participants in the focus groups:

1. The participants for this study were from the province of Cebu, Philippines.

2. The participants for this study were lay pastors or church leaders who were called to pastoral ministry. They were to be formed into preachers.

3. Because they had no formal theological education, all the participants were studying at informal theological institutions CKCSOT and CUTS, established to help laypersons who needed theological and biblical training in the province of Cebu, Philippines.

Participants in this project consisted of students of the informal theological institutions (CKCSOT and CUTS) that were established to train and equip lay pastors and church leaders with the intention of forming them into preachers. Therefore, there were two focus groups: one consisting of students of CKCSOT, the other being made up of students of CUTS.

Further, the researcher chose eight students for interviews. Those students were selected at random from third-year students because they were comparatively familiar with pastoral ministry and the nature of this project; thus, their ideas and suggestions would contribute more precisely to the goal of this project.

Description of Participants

As stated above, the participants were students at informal theological institutes that offered theological, biblical education to lay people who had no formal theological education in the province of Cebu. Even though they were not ordained ministers, in

obedience to the call of God, they were doing church ministries in their local churches. To be effective Christian workers, they were studying at CKCSOT and CUTS. In the province of Cebu, "while Cebuano, their native tongue, is commonly understood and spoken, the English language is widely used in business transactions and education" (Cebu.gov.ph).

CKCSOT had about fifty (50) students. Some of them came from a distance. It took them four or five hours to get to the school. Most of them were from lower income brackets within the local Filipino community. There was no tuition fee at CKCSOT. The school is located in downtown Cebu City which is the second largest city in the Philippines and acts as "the main center of commerce, trade, education and industry in the Visayas" (Cebu.gov.ph).

The ratio of men to women in CKCSOT was four to one. Students ranged in age from 20s to 60s. However, students in their 30s and 40s made up the largest number in the school. The proportion of married students to single students was six to one. Most of them made themselves understood in English even though they felt more comfortable with Cebuano, their native language.

There were fifteen students at CUTS. Students in their 20s formed the mainstream group in the school. The proportion of married students to single students was seven to one. The school is located in Lapu-Lapu City, next to Cebu City. The rest of its cultural context remained similar to that of CKCSOT.

Ethical Considerations

Informed Consent Letters (Appendix D), distributed to both survey and interview participants, apprised them of the nature and a brief review of the project. In particular, the informed consent letters made clear to the participants the strict rule of confidentiality the

researcher adhered to. Each of the participants returned the signed informed consent letters to the researcher, signifying agreement with its terms, before any survey questionnaires were distributed or any interviewing started. The researcher kept the signed consent letters in a locked file case in his private room throughout the project for the purpose of confidentiality.

In order to protect confidentiality, the researcher held firm to his principle of confidentiality for participants. Accordingly, no personal, private, or individual data such as names, schools' individually identifying denominational information, or education, social background, and specific job descriptions, were reported in the study. Raw data including survey questions answered by participants and records or transcripts of interviews were never shared or distributed so that all the data remained confidential.

Instrumentation

This study used explanatory mixed methods combining a quantitative survey instrument and a qualitative interview based on researcher-designed assessment instruments. In order to identify the profiles of lay pastors occupying the pulpit in Cebu with the intention of shaping them into preachers through a training program, the researcher needed objective and quantitative data on the common practices and qualities of their preaching ministries. A survey of participants who answered the predetermined questions met this need.

Falling into four categories, the survey questionnaire (Appendix A) consisted of twenty-five questions in total which were carefully designed to align with the purpose statement and research questions. The first eight questions, demographic in nature, collected the lay pastors' general information and demographic data.

Questions 9 to 11, "Personal Background of Pastoral Ministry," profiled lay pastors in Cebu. They asked about pastors' vocational calling and training for ministry. Questions 12 to 20, "Common Practices of the Preaching Ministry," dealt with pastors' involvement in their local churches as preachers. Finally, questions 21 to 25 evaluated the work satisfaction level of lay pastors. The multi-choice questions were answered by using a 4-point scale 4.

Furthermore, in order to examine the training and resources most needed for the preaching ministry of lay pastors in Cebu, the qualitative method tool of a semi-structured interview was implemented (Appendix C Interview Protocol). By combining quantitative and qualitative instruments, the researcher enhanced the reliability and trustworthiness of the project.

Expert Review

Since the project utilized researcher-designed assessment instruments, the researcher employed three expert reviewers to evaluate all the survey and interview questions. First, the researcher chose academic dean of Visayan Nazarene Bible College, Mrs. Annie Jean Montecastro as a faculty expert. Second, an Expert Review document was sent to Ms. Do Montecastro. She studied research science in college, and now works at a commercial company as a researcher. Finally, the researcher chose Pastor Cris Pano as the Focus Group leader. He served CKCSOT as director.

The expert reviewers responded with positive reviews, gave some helpful comments, and suggested some minor points of clarification on a few questions. The final form of the survey and interview questions reflected all of their reviews, comments, and

suggestions, and helped assure the validity of the researcher-designed assessment instruments.

Reliability and Validity of Project Design

To secure the reliability and trustworthiness of this project, the researcher employed mixed methods which combined the quantitative survey and the qualitative interview. Furthermore, to remedy the shortcomings of a homogenous sampling, the researcher compared heterogeneous data that enabled him to get more objective data on the profiles of lay pastors in Cebu. For this purpose, the selection of participants for the survey was made from a heterogeneous sample within the two different informal theological schools–CKCSOT and CUTS.

To address the issue of the validity of the study, the researcher meticulously created the survey and interview questions to align with the purpose statement and research questions. Moreover, using expert reviewers for both quantitative and qualitative data also helped improve the reliability of the project design. The researcher asked the three expert reviewers to assess and evaluate those questions with a focus on whether they aligned well with the purpose statement and three research questions.

<div align="center">

Data Collection

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The research type of this project was pre-intervention. Accordingly, this study tried to fully describe an issue and identify what would contribute to that issue with the aim of developing a strategic plan to address the issue. With this in mind, the researcher implemented this project with explanatory mixed methods which used a quantitative survey and a qualitative interview.

According to Sensing, "the purpose of a survey is to describe the characteristics or understandings of a large group of people" (115). The desired sample size in the project was around sixty in number, which was too large, and therefore "it [was] not feasible to interview or use a questionnaire, then the survey [was] the best option" (115).

A semi-structured interview was used to describe the issues lay pastors faced Cebu. "Interviews allow people to describe their [issues] and put words to their interior lives, personal feelings, opinions, and experiences that otherwise are not available to the researcher by observation" (Sensing 103). Unlike a survey instrument that produces numbers and statistics, the products of a qualitative study are verbal and descriptive (Merriam 7). Compared to the deductive quantitative data, interviews produce "inductive" data that "establishes patterns or themes" (Creswell 37).

The survey questionnaires were distributed to the participants in two focus groups (40 participants at CKCSOT and 15 participants at CUTS) on the third Monday of March 2019 for CKCSOT and on the second Wednesday of March 2019 for CUTS.

To facilitate a quick response, the researcher himself distributed and collected the questionnaire forms. On March 18, 2019, the students at CKCSOT were given the survey questionnaires during the morning assembly (9:10-9:30 am) to answer them. On the same day, before they left CKCSOT at 5:00 pm, the forms were collected. To the students at CUST, the same questionnaires were given on March 13, 2019, during the morning assembly (9:00-9:20 am) and collected before they left CUTS at 5:00 pm. The answers collected began to be analyzed immediately.

While the survey questionnaires were being collected, the researcher also informed the semi-structured interview candidates of the interview date and the process

for interviewing. On the same day as the survey, in-person interviews of three participants from CUTS (on March 13, 2019) were completed. In the same manner, five participants from CKCSOT had in-person interviews on March 18, 2019 at the campus of CKCSOT. From the qualitative interviews, data on the necessary training and resources required for lay pastors' preaching ministry were anticipated.

Data Analysis

The researcher had a total of forty-five survey questionnaires received out of fifty-five questionnaires distributed, and eight interview transcripts. He analyzed the data collected from the survey questionnaires and the transcript data from in-person interviews.

Upon receipt, the researcher typed the raw data of the descriptive quantitative statistics into a Microsoft Excel spreadsheet in order to tabulate the results of the survey. With the help of the Microsoft Excel program, he analyzed each question individually to determine the statistical significance of the response, mean, and standard deviation, which led to a general description and interpretation of the analysis in detail.

"Qualitative analysis … is to place the raw data into logical, meaningful categories, to examine data in a holistic fashion and to find a way to communicate the interpretation to others" (Sensing 194). Accordingly, the transcripts of the semi-structured interviews were examined by the researcher to identify recurring patterns or themes. Since all of the qualitative data by nature were inductive and descriptive, the researcher read through them again and again until he noticed some patterns, categories, or themes, which those data created. Then, they were interpreted in a way that revealed the most necessary and essential needs lay pastors had. Finally, a comparative analysis

was used to identify similarities and differences among respondents in order to develop

the ideal preaching training program for lay pastors in the Cebu area.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

Many local churches in the province of Cebu, Philippines, suffer from a lack of well-trained pastors. Consequently, lay pastors are in charge of pastoral ministries in the local churches. Lay pastors, by definition, refer to those who take charge of church ministry without formal theological training. Therefore, churches under the leadership of lay pastors usually do not receive the spiritual nourishment that is provided by well-trained pastors. This ministerial situation in Cebu has created the need to establish informal theological institutions. Informal theological institutions are Christian schools established to equip lay pastors with biblical and theological education, so that they can serve the church and the community more effectively. The purpose of this project was to identify the common practices and qualities in the preaching ministries of lay pastors in Cebu, Philippines, in order to develop a preaching training program for them.

This chapter introduces the analysis of results from the quantitative survey and qualitative interview methods. For this purpose, it describes the participants in the study, including their demographic information. The chapter presents the evidence of quantitative data collected from the survey questionnaires and the qualitative data collected from the interview questions. Finally, this chapter identifies major findings from the presented data.

Participants

As the ministry context consisted of lay pastors who were studying in informal theological institutions in the province of Cebu, Philippines, the participants in this study

were lay pastors and church leaders enrolled as students at two informal theological

institutions, CKCSOT (Cebu Korean Church School of Theology) and CUTS (Cebu

Union Theological School). CKCSOT and CUTS were established to help lay pastors or

church leaders who needed theological and biblical training in the Cebu area.

On March 13, 2019, fifteen survey questionnaires were distributed to fifteen

students at CUTS, but only twelve surveys were collected. On the same day, three

students from CUTS participated in the interview. On March 18, 2019, forty survey

questionnaires were given to students at CKCSOT, and thirty-three responded to the

questions. On the same day, in-person interviews for five participants from CKCSOT

were completed. In the end, a total of forty-five participants responded to the survey

questionnaires. Also, a total of eight students participated in the interview.

The evidence of the instrumentation expressed in what follows results from data

totals collected from both CKCSOT and CUTS. Personal demographics of the survey

participants from both CKCSOT and CUTS are represented in Figure 4.1. There were

different age groups enrolled. Students in their twenties were the prominent age group

(39%), followed by those in their thirties and students over fifty (each 23%), and, lastly,

by those in their forties (16%). Male students made up the majority (67%). Out of 45

recipients, 23 were married (51%). As for the educational training of participants, only

sixteen percent possessed a master's degree, and 29% a bachelor's degree; the majority

were high school graduates (47%).
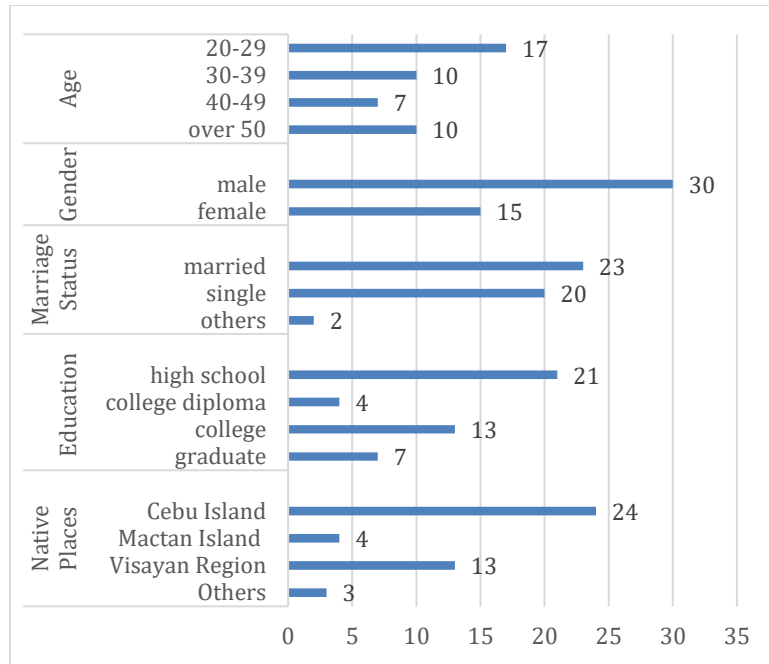
Figure 4.1. General demographics of survey participants.

Research Question #1: Description of Evidence

How do lay pastors in the province of Cebu, Philippines, describe themselves and their ministries?

To identify the general profiles of lay pastors in Cebu, the researcher surveyed 45 students from two informal theological schools (33 from CKCSOT, 12 from CUTS). Survey questions 6-8 were designed to collect their ministerial demographic data, and the results are represented in Figure 4.2. Overall, more than half had been following Christ for more than 11 years (56%) and had worked as Christian ministers for less than five years (52%). Most of the churches had less than 50 regular attendees in their Sunday services (78%).
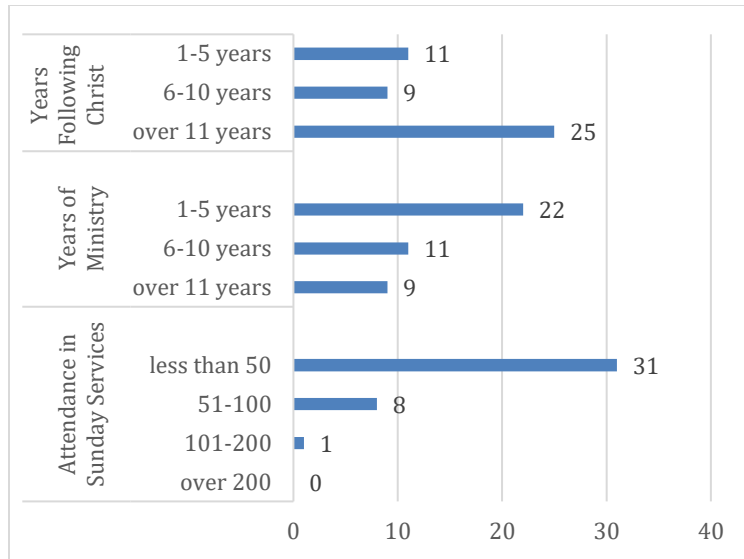
Figure 4.2. Ministerial demographics of survey participants.

Personal Background of Pastoral Ministry

Questions 9-10 dealt with the background of the participants' pastoral ministries,

including their vocational calling, and training for ministry. Those questions were given

to participants who answered each item using the scale below:

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1 = STRONGLY DISAGREE (SD) with this idea or statement. It is almost always
NOT true of me.
2 = DISAGREE (D) with this idea or statement. It is normally NOT true of me.
3 = AGREE (A) with this idea or statement. It is often or usually true of me.
4 = STRONGLY AGREE (SA) with this idea or statement. It is almost always true of
me.

Table 4.1. Personal Background of Pastoral Ministry (Scores of Mean)

QUESTIONS	SD	D	A	SA	MEAN	ST.D.
9) The Lord has called me to serve in pastoral ministry in a church.	2	0	16	26	3.50	0.73
10) I have been prepared and trained to serve as a pastor.	1	0	16	27	3.57	0.62
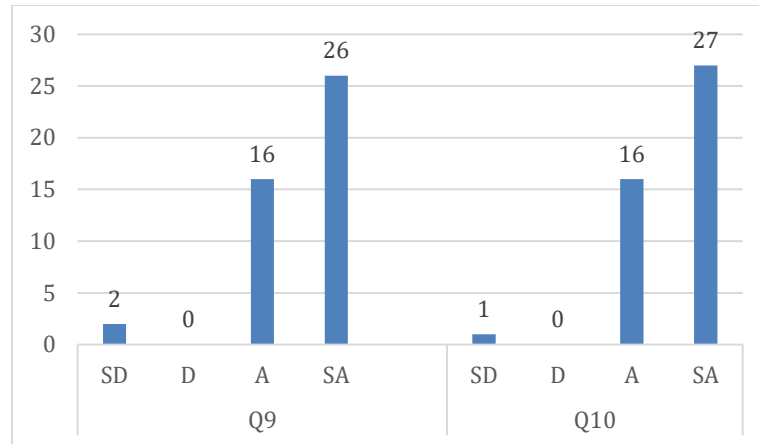
Figure 4.3. Personal background of pastoral ministry.

In general, the survey results showed that they felt positively called to pastoral ministry and prepared for that ministry. For question 9, most of them responded with "I strongly agree" (62%) or "I agree" (38%) in regard to God's calling to their ministries. The question's mean score of 3.50 was significant. The average response was either "I agree" or "I strongly agree."

Out of participants, about 64% of participants answered question 10 with "I strongly agree." Its mean score of 3.57 suggested that they were confident as well-prepared ministers. However, this interpretation seemed to be contradictory to their educational training background, which was analyzed above, and might indicate the subjective nature of the answers.

Question 11 asked what respondents thought were the major components of pastoral ministry. From the data gathered, Table 4.2 and Figure 4.4 show what the participants thought were the major components of pastoral ministry. Figures show "preaching and teaching of the Bible" to be the overwhelming answer.

Table 4.2. Major Components of Pastoral Ministry

Type of Ministry	Number	%
Administration and Management	5	11.9
Discipleship Ministry	8	19.0
Evangelism	4	9.5
Leading Others in Worship	3	7.1
Preaching and Teaching of the Bible	17	40.5
Visitation and Building Relationship	4	9.5
Others	1	2.4
Total	42	
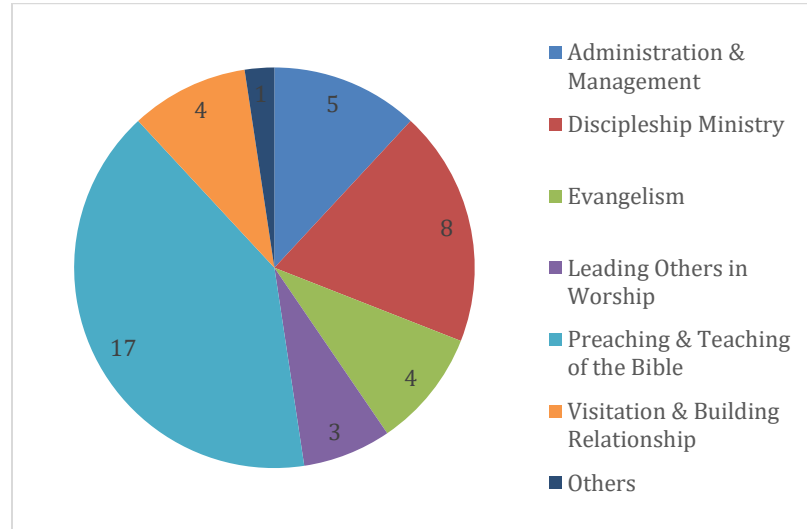
Figure 4.4. Major components of pastoral ministry.

Qualitative data that emerged from the semi-structured interview tool supported preaching as the major component of pastoral ministry. The researcher chose five participants randomly from third-year students of CKCSOT and three other participants from CUTS to carry out all the procedures described in Chapter 3. The study did not gather demographic information about these eight participants.

All eight interviewees were asked whether they regarded preaching as the main component of a pastor's ministry. Five of them gave affirmative answers. Examples of their answers included the following: "Preaching is my calling" (CKCSOT 2). "Preaching helps my congregation more than any other ministries do" (CKCSOT 3). "Preaching the word helps the congregation understand what God is doing and what God wants us to do" (CKCSOT 5). Their answers clearly indicated that they were well aware of the importance of preaching in their ministry. Presumably, they understood the significance of theology or knowing God.

Three of the interviewees answered the question negatively. One of them said that pastors were required to do many things for the congregation, including work for an individual's house, farm, or carpentry-related labor (CKCSOT 1). Another said that handling church issues is the pastor's primary job (CUTS 2). These notions were noteworthy because some of the lay pastors in Cebu were actually working in such a way that made them busy all the time. This busyness affected their preparation for preaching.

<div align="center">

Research Question #2: Description of Evidence

</div>

What challenges, presented by contemporary situations, face lay pastors in the province of Cebu, Philippines?

Survey questions 12-17 addressed the lay pastors' common practices and qualities of the preaching ministry, which provided some meaningful information about challenges lay pastors in Cebu faced. Both Figures 4.5 and 4.6 show common practices within the preaching ministry of the participants.
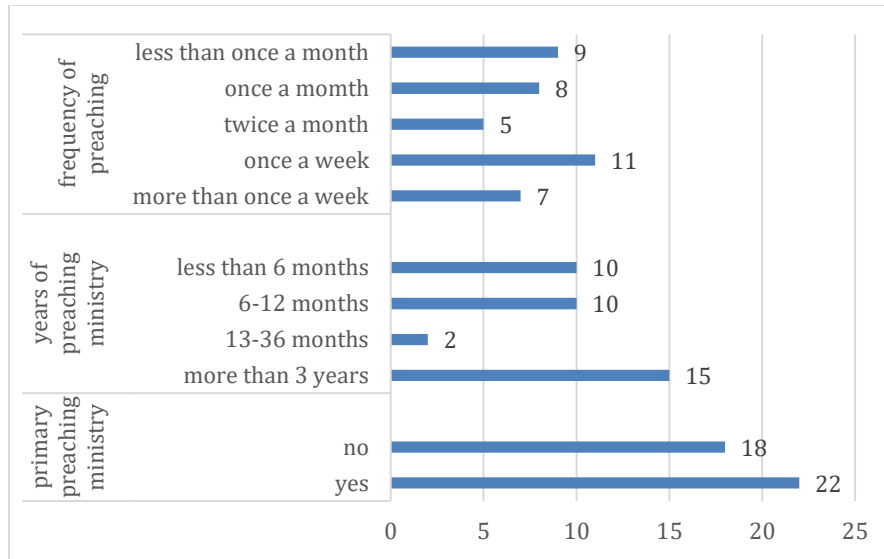
Figure 4.5. Common practices of the preaching ministry (I).

Out of 40 recipients, 55% answered that they were primary preaching ministers in their churches. This indicated that more than half of students of CKCSOT and CUTS were senior pastors who were identified as leading preachers. In a small church, the senior pastor usually preaches. The survey also showed that 41% of respondents have been preaching for more than three years. However, more than half of them did not have much experience in the field of preaching. About 54% of them had less than one year of experience.

The number of times the respondents preached turned out to be low. Only 45% of them preached more than once a week. This might be due to the fact that they were not the primary preaching ministers in their churches.
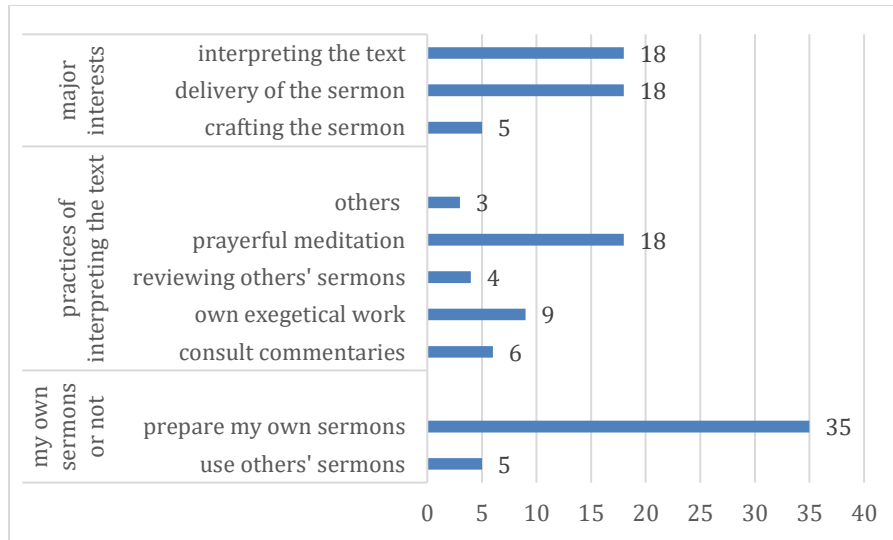
Figure 4.6. Common practices of the preaching ministry (II).

According to the data collected, most of them tried to prepare their own sermons. However, it appeared that they relied more upon just prayerful meditation (40%) than their own exegetical work (23%) or consulting commentaries (15%), reflecting the lack of hermeneutical discipline. Possibly, the lay pastors preached their own ideas rather than God's ideas and messages. This inevitably called for the necessity of preaching education. Since they could not afford to get commentaries or books to assist their preaching ministries, the absence of such materials in their sermon preparations was an obstacle to their successful preaching ministry.

The survey also revealed that they paid the most attention to interpreting the text (44%) and delivering the sermon (44%). Only 12% of them showed interest in crafting the sermon. Even though they had a high interest in interpreting the text, they might not handle the word of God correctly and accurately based on their prayerful meditation. Again, this evidence showed what they needed to be equipped with to become effective preachers in the future.

Questions 18-19 also dealt with the common practices and qualities of pastoral ministry. Results from these questions were calculated on the same scale applied to questions 9-10 above. Table 4.3 and Figure 4.7 represent the common practices of their pastoral ministry.

Table 4.3. Common Practices of Pastoral Ministry (Scores of Mean)

QUESTIONS	SD	D	A	SA	MEAN	ST.D.
18) I love to preach and teach the Bible.	0	0	10	33	3.77	0.43
19) I have been well trained in sermon preparation.	0	3	21	16	3.33	0.62
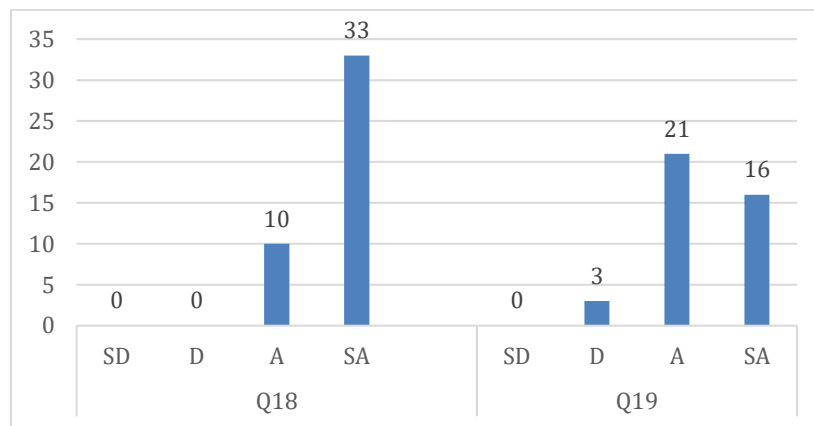
Figure 4.7. Common practices of pastoral ministry.

In regard to the question of whether they "loved to preach and teach the Bible," all of the respondents responded with "I strongly agree" or "I agree." Significantly, 77% of the respondents answered question 18 with "I strongly agree" and 23% with "I agree," with its mean score coming out to be 3.77. The results could suggest that they understand their identities as being preachers and teachers of the Bible. This interpretation was supported by other results from questions introduced below. The mean score of question 19 of 3.33 was lower than the mean score of question 18. Even though they loved

preaching and teaching the Bible, as results indicated, they were not trained enough to do

exactly that. This result helped CKCSOT and CUTS develop their curriculum to meet the

needs of their students.

Questions 21 to 24 evaluated the lay pastors' satisfaction level with their

preaching ministries. Table 4.4 and Figure 4.8 show the results.

Table 4.4. Satisfaction with Preaching Ministry (Scores of Mean)

	SD	D	A	SA	MEAN	ST.D.
21) I feel personally satisfied, fulfilled, and successful as a preacher.	0	3	23	14	3.28	0.60
22) I am satisfied with my level of engagement with preaching throughout the process of preparing and delivering sermons.	1	4	16	18	3.31	0.77
23) It is important for preachers to engage in spiritual disciplines like praying and fasting throughout the process of preparing and delivering sermons.	1	0	23	18	3.38	0.62
24) Is it important for preachers to engage in academic disciplines like studying the Bible and theology for the process of preparing and delivering sermons?	0	0	12	29	3.71	0.46
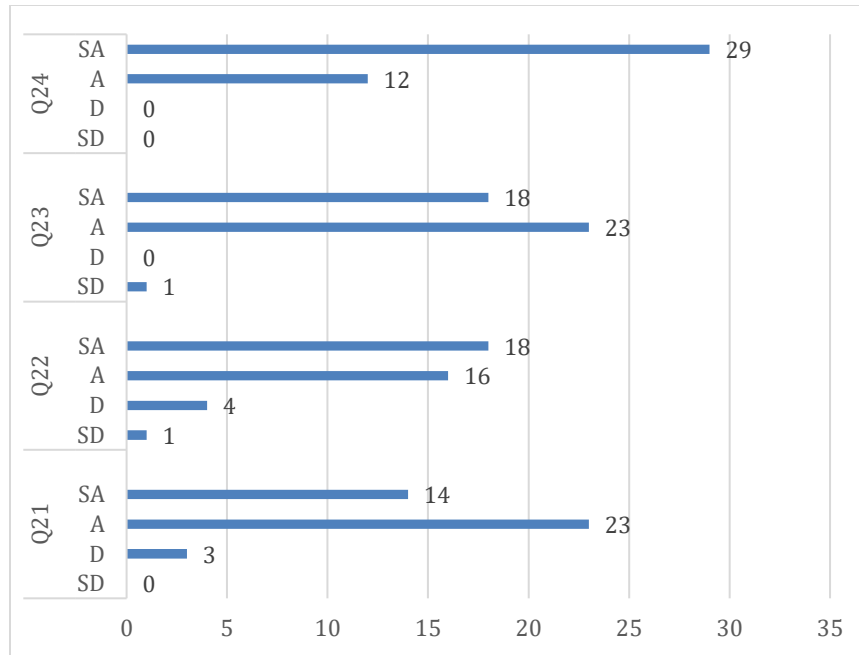
Figure 4.8. Satisfaction with preaching ministry.

In general, most of them were satisfied with their preaching ministries. They

responded with "I agree" or "I strongly agree" as their satisfaction levels. The mean score

of 3.28 for question 21 suggested this interpretation. Question 22 was closely related to

question 21. Its standard deviation (0.77) was higher than that of question 21 (0.60). The

higher standard deviation indicated that the values in the data set were farther away from

the mean, which meant that the data points were spread out over a large range of values.

With the mean being higher (3.31), most were satisfied with their level of engagement

with preaching. However, the higher standard deviation reflected a large amount of

variation in the respondents. This might indicate that respondents from CKCSOT and

CUTS may have been in situations that altered their ability to preach. For example, some

of them could have been in desperate conditions that affected their abilities to preach.

Questions 23-24 evaluated the satisfaction level with the preaching ministry in

terms of their spiritual and academic disciplines. According to the results analyzed,

respondents answered that engaging in academic discipline was more important than engaging in spiritual discipline throughout the process of preparing and delivering sermons. The mean of question 24 (3.71) was higher than that of question 23 (3.38), while the standard deviation of question 24 (0.46) was lower than that of question 23 (0.62). One possible reason for these results might lie in the lay pastors being well aware of their weak points. In other words, they realized that they lacked in academic discipline like studying the Bible and theology, which could be obtained by outside help. However, to pursue a spiritual discipline like praying or fasting, they did not need to be ordained pastors. Anyone can pray and fast.

The evidence of the qualitative data on the level of satisfaction with their current practices of preaching ministry showed no discrepancy with the quantitative data which emerged from the survey results. In general, they were satisfied with their preaching practices. On a scale from 1-5, with 1 being not satisfied at all and 5 being very satisfied, three out of eight interviewees answered 4 or 5, three answered 3, and two answered 2 or 3. Even though they suffered from a lack of resources or inadequate homiletical educational training, they seemed to be satisfied with their preaching practices. Perhaps, they were quite sure about their call to preach and fully enjoyed their respective ministries.

Research Question #3: Description of Evidence

What training and resources do lay pastors in the province of Cebu, Philippines, identify as the most necessary to equip them for their preaching ministry?

Survey question 25 helped to answer this research question by discovering lay pastors' interests and their needs for their preaching ministry. Out of the recipients, 47%

identified "interpretation of the Bible" as the most necessary training and resource

required for their preaching ministry. Table 4.5 and Figure 4.9 represent what they

needed for their future preaching ministries.

Table 4.5. Necessary Training and Resources Required for Preaching Ministry

Types of Training and Resources	Numbers	%
Interpretation of the Bible	20	46.5
Spiritual Discipline	11	25.6
Theology of Preaching	11	25.6
Others	1	2.3
Total	43	
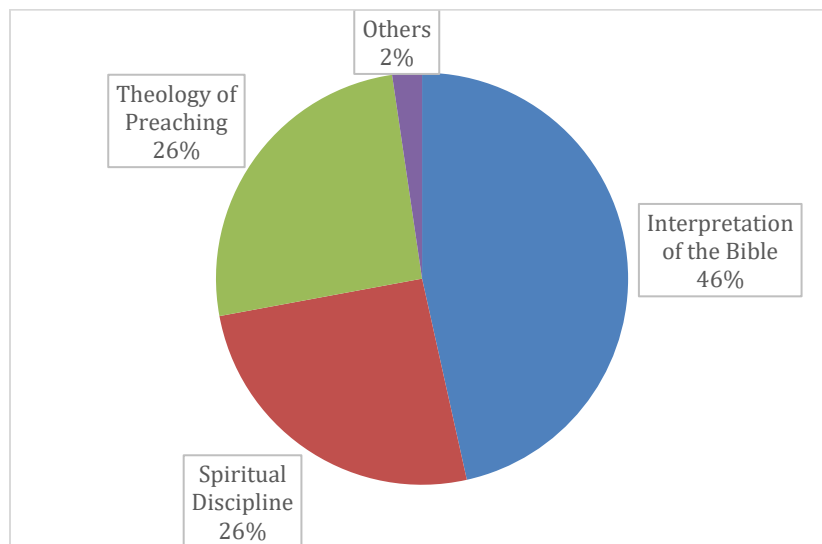
Figure 4.9. Satisfaction with preaching ministry.

The responses to question 25 provided evidence for what their actual need was in

their preaching ministry. They wanted to know how to interpret the Bible more than

anything else. The results coincided with the fact that the respondents were lay pastors.

Some implications are as follows: They wanted academic disciplines like the

theology of preaching (26%), but it was not their priority. They wanted to learn the more

basic academic discipline of interpreting the Bible (46%). This indicated that they were well aware of the nature of the preaching ministry. They might share the idea of biblical preaching that "explains precisely what the [Bible] says for the issues of our day, the concerns of our lives" (Chapell xix).

Secondly, they also wanted to develop a spiritual discipline, but it was not their priority either. As stated above, they could practice a spiritual discipline by themselves. However, the interpretation of the Bible, or academic discipline, could not be reached without help from the outside. This analysis challenged CKCSOT and CUTS to address these issues and concerns more seriously in their schooling.

Furthermore, the researcher tried to identify the lay pastors' common practices for the preaching ministry in order to answer Research Question #3 in addition to Research Question #2. To do that, qualitative data collected from the semi-structured interview instrumentation were analyzed and interpreted. Their common preaching ministry practices served to determine which training was most necessary and which resources were most needed. The researcher defined and named themes that captured the main ideas in the data which, in turn, served to identify the most necessary training and resources for lay pastors. The themes were as follows:

- The Whole Process of Preparing Sermons

- Types of Preaching

- Experiences of Attending a Seminar or Lecture Relating to Homiletics or Preaching

- The Biggest Influence in Shaping the Current Practices of Preaching

- The Most Difficult Thing in Sermon Preparation

- Expectations from CKCSOT or CUTS

The Whole Process of Preparing Sermons

Selection of the Sermon Text

The interviewees were asked about the criteria for selecting their sermons. The determining factor for their decisions was the need of their congregations. Six out of eight interviewees said that they chose the sermon text based on the need of the congregation. Consequently, they tried to find and interpret their respective congregations' needs. For example, one of the interviewees said, "During the Sunday service, I closely watch the congregation to see what their spiritual need is" (CUTS2). It could be a positive sign that they preferred listener-oriented preaching.

In many cases, they started to choose the sermon text as early as Sunday or Monday. One of them began it on Saturday so that he secured enough time to prepare the sermon during the whole week. Apparently, they were thinking about preparing for the sermons for most of the week. One interviewee even said that he kept a special notebook to write down any sermon ideas that came to mind.

Keeping the need of the congregation in mind, interviewees chose the sermon text as they read the Bible. By praying for the Holy Spirit's guidance and through reading the Bible, certain biblical texts that drew their attention or touched their hearts became the sermon text. However, the choice of the text through this way could be arbitrary.

Process of Preparing the Sermon

Once they chose the text, they prepared the sermon by wrestling with the text daily and taking notes of sermon ideas on a special notebook. The initial writing of the sermon manuscript began on Thursday or Friday.

To understand and interpret the text, it seemed that they primarily resorted to the help of the Holy Spirit. All of them had minimal resources in interpreting biblical texts. They did not have exegetical or critical commentaries. Only a few had the basic or devotional level of commentaries. For others, free internet access was the only available resource. This lack of resources made them subject to the aid of the Holy Spirit and their own knowledge. Their efforts might be perceived positively, but there were concerns of subjective interpretations of the texts. Expository preaching necessarily requires biblical exegesis, and exegesis requires biblical research. Internet access merely provides superficial research information or shallow biblical knowledge. Therefore, they needed some sources to help them handle the word of God correctly.

Available resources at the hands of the interviewees were as follows:

- Commentaries, concordances, or books available on the internet (CKCSOT 1)

- Only the Bible and lecture notes provided by the informal Bible school (CKCSOT 3; CUTS 3)

- Matthew Henry's Commentary (CKCSOT 4)

- A few commentaries and free internet access (CUTS 1)

- Only the Study Bible and free internet access (CUTS 2)

- Vine Expository Commentaries (CKCSOT 5)

Most of them wrestled with the Bible itself, primarily because they did not have enough resources available to them. Most of the lay pastors had insufficient funds to afford a pastor's library either in their home or in their churches.

Supplementary Information about Their Preaching Practices

"Sermon should be first for me, then for the congregation" (CKCSOT 1). "I preach the sermon message to myself first" (CUTS 3). He wanted to be touched by his sermon. If his sermon did not touch him, he was not satisfied with the sermon.

One of the interviewees emphasized the importance of God's anointment in the whole process of sermons. He defined anointing as God's direct intervention or divine touch on the preacher in the process of preparation. Another preacher asked his wife to sit in the front of the congregation during his sermons to evaluate his sermons and to increase the effectiveness of his preaching or sermon skills. Christ-centered preaching was preferred by CKCSOT students because they took a "Christ-centered Preaching" class.

One of the interviewees said that he usually chose sermon texts from the New Testament because it was easier to understand than the Old Testament. That was an indication of the level of capability in handling the Word of God. As mentioned above, the need of the church determined the sermon texts. However, sometimes, problems a church encountered influenced the choice of sermon texts. For example, "I select the sermon text to apply it to my church situation and fix its problem" (CUTS 3). Whether this purpose was a legitimate use of the biblical text was questionable. Negative feedback from members of the congregation would sometimes worry the preacher.

Types of Preaching

Seven out of eight interviewees preferred expository preaching. One of them preached topical sermons because the congregation consisted of mostly young students

and older generations who had minimal knowledge of the Bible. Seemingly, they considered topical preaching more comfortable than expository preaching.

Experiences of Attending a Seminar or Lecture Relating to Homiletics or Preaching

All of them had experienced taking courses or seminars on homiletics or hermeneutics. However, those courses were held in informal theological schools or hosted by local churches. Compared with the courses offered by formal theological Bible colleges or seminaries, their quality of teaching was poorer because the quality of teaching depends much on instructors and the duration of a course.

The Biggest Influence in Shaping Current Preaching Practices

The results showed that a variety of different people influenced their preaching ministries, including:

- "The pastor who led me to the Lord" (CKCSOT 1)

- "Co-pastors and fellow-preachers I meet regularly and exchange sermon ideas and information" (CKCSOT 3)

- "My mentor" (CUTS 3)

- "My teacher who taught me about how to preach" (CKCSOT 4)

- "The instructors at the informal Bible school I am attending" (CKCSOT 5)

- "My father who is a pastor" (CUTS 2)

The Most Difficult Thing in Sermon Preparation

Four of them singled out the lack of resources for the exposition of biblical text as the most challenging factor in sermon preparation. Two picked busyness and a low level of competence in English as the biggest obstacles to sermon preparation. The last one had difficulty choosing the right sermon text relevant to the situation of the congregation.

Expectations from CKCSOT or CUTS

What they expected from the informal theological schools they were attending demonstrated strong enthusiasm for their studies. They wanted the schools to develop existing courses or open new programs:

- Coaching or mentoring system that would enable their practices of preaching to be checked, corrected, and developed

- Simple but effective preaching materials

- Biblical theology

- Basic biblical languages

- In-depth studies of homiletics

- More frequent class meetings

Summary of Major Findings

From the analysis of the data, the research yielded several meaningful findings concerning common practices and qualities in the preaching ministries of lay pastors in the province of Cebu, Philippines. These findings will serve to develop a preaching training program for them. The major findings are as follows.

1. Lay pastors in Cebu understand preaching and teaching of the Bible to be the main ministry of pastors.

2. Lay pastors in Cebu prefer expository preaching.

3. Lay pastors in Cebu choose the sermon text based on the need of the congregation.

4. Lay pastors in Cebu suffer from lack of secondary resources necessary for the exposition of biblical texts and inadequate homiletic training in their preaching ministry practices.

5. Lay pastors in the province of Cebu have a strong desire for basic or fundamental academic disciplines for their preaching ministry more than anything else.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The preaching and teaching of the Bible can be a solution to the problem of

biblical illiteracy, which has become a Christian epidemic in the province of Cebu as in

other places in the world. To combat biblical ignorance, local churches in Cebu need

pastors and preachers who can handle the Word of God correctly and accurately. This

project sought to identify the common practices and qualities in the preaching ministries

of lay pastors in the province of Cebu, Philippines, in order to develop a preaching

training program for them. This purpose, by and large, has been achieved as indicated by

the analysis of results from the quantitative survey and qualitative interview methods in

Chapter 4.

This chapter introduces five findings from this research study and relates them to

the researcher's observations, the literature review, and the biblical and theological

foundations. Some of the findings were not expected. This chapter also includes

implications for the practice of ministry, unexpected observations, and recommendations

for further study. All of these components are expected to serve as key factors toward

development of a preaching training program for lay pastors in Cebu so that they may

continue their homiletical education.

Major Findings

Main Ministry of Lay Pastors Identified as Preaching and Teaching the Bible

The contemporary Christian problem of biblical illiteracy largely motivated this

research. The researcher had encountered various forms of biblical illiteracy during his

ministry in the province of Cebu. His concern for lay pastors and their need of biblical literacy through preaching and teaching the Bible acted as a major factor for this research project.

During the survey, the researcher noticed that lay pastors in Cebu understood preaching and teaching the Bible to be the main components of their pastoral ministry. He also observed that most of the lay pastors loved to preach and teach the Bible. The survey results provided evidence that the lay pastors understood their identities as being preachers and teachers of the Bible. This result corresponded to a past survey conducted by Lee 8 years ago that targeted ordained pastors in Metro Cebu, where survey results also showed that the priority of their ministries were focused on preaching and teaching the Word of God as well. Altogether, these two surveys affirmed the primary role of both lay pastors and ordained pastors in Cebu to be preaching and teaching the Bible.

The results of the interviews revealed the importance placed on the preaching and teaching ministry by the lay pastors, though not in huge numbers. Only five out of eight interviewees (62.5%) responded that preaching was the major component of their pastoral ministries. The combined results of the survey and the interviews made the researcher conclude that the lay pastors were aware of the importance of preaching in their ministries.

In the literature review, Stott points out that pastors are among those who are regarded as stewards of the mysteries of God. The mysteries of God are truths previously concealed but now revealed in the written Word of God, the Scripture. This calls for pastors to be preachers and teachers. Therefore, pastors should, first and foremost, teach and preach the Bible. As Lloyd-Jones asserts, the primary task of the church is preaching.

Goldsworthy argues that the church grows through the preaching of the Word of God. In the end, the primary task of pastors is to preach.

The fact that Jesus had been sent to preach by the Father establishes the biblical foundation for the preaching ministry. Similarly, Jesus sent out His disciples to preach (John 20:21). The task of preaching the Word is imperative in the Bible (2 Tim. 4:2). The ministry of preaching and teaching the Word takes precedence over any other component of pastoral ministry.

Acts 6:1-7 serves as a good case for establishing the ministry of the Word. The exegetical study of Acts 6:1-7 in Chapter 2 indicates that the major ministry of the pastor is that of the Word of God, namely, preaching and teaching the Bible. This study suggests that pastors should devote themselves to the ministry of the Word fulfilled through preaching the Word of God correctly.

First Timothy 4:11-16 serves as a comprehensive statement of the ministry of the Word. As Old rightly observes, Paul exhorts young pastor Timothy to occupy himself with three aspects of the ministry of the Word: public reading of Scripture, preaching, and teaching. This ministry of the Word can be summarized and fulfilled by preaching. In 2 Timothy 2:15, Paul also encourages young pastor Timothy to do his best to present himself to God as one who is approved, a worker who needs not be ashamed, and one who rightly handles the Word of truth. For these reasons, pastors are identified primarily as preachers in this study.

Expository Preaching as a Model for Preaching

Since preaching the Bible faithfully and correctly is a solution to biblical illiteracy, the observation that lay pastors in the province of Cebu understood their

identities as preachers has been encouraging. Most of them acknowledged that their primary ministry was the preaching ministry. The issue, then, lies in identifying the type of model for preaching that they should pursue.

According to the results of the research, the lay pastors favored expository preaching. In fact, seven out of eight interviewees preferred expository preaching. This does not necessarily mean that they are already expository preachers. The researcher had a chance to listen to some of their sermons and they were not expository sermons. In practice, topical preaching was more common in the pulpit among the lay pastors.

Expository preaching exposes the original meaning of the text. To this end, expository preaching uses a hermeneutical method called "exegesis," which is a historical, grammatical, and literary study of a given biblical text. For this reason, expository preaching is not an easy task for lay pastors. Furthermore, as the congregation has minimal knowledge of the Bible, topical preaching is likely more comfortable to hear than expository preaching. Nevertheless, lay pastors in the province of Cebu prefer expository preaching.

CKCSOT offered a class in homiletics in which students learned "Christ-Centered Preaching;" the class emphasized the importance of expository preaching. The students who took this course at CKCSOT came to realize the value and necessity of expository preaching. Therefore, lay pastors preferred to preach expository sermons, even though many of them are not yet ready for expository exegetical preaching.

As Chapell observes, the meaning of a biblical text provides the message of a sermon. Furthermore, the meaning of the biblical text can be discovered through the academic discipline of exegesis. Fee and Stuart define biblical exegesis as the careful,

systematic study of Scripture to discover the original, intended meaning of the text. This means that the message of a sermon should come from the text itself. Haddon W. Robinson suggests that preachers determine the "big idea" of a message by asking, "What is the author talking about?" John Goldingay notices the tight-knit relationship between hermeneutics and homiletics: any accurate biblical interpretation must eventually take the form of preaching and vice versa, because the Bible itself is preaching. Due to the emphasis of expository preaching on the discovery of the original meaning of the text, Sunukjian calls that preaching "biblical preaching."

In the literature review, Old Testament prophets were viewed as preachers. The messages of the prophets were not original. They preached, in essence, the same message delivered by God originally through Moses. In this sense, Old Testament prophets were known to be expository preachers.

Acts 7 includes the speech of Stephen, who recounts Israel's history to show that his contemporary Jewish generation shares much in common with their rebellious ancestors. Stephen preaches in a way that reflects the preaching of Old Testament prophets, reminding listeners of the Deuteronomic theology.

In Luke 24, the resurrected Jesus appeared to two of His followers on the road to Emmaus. "And beginning with Moses and all the Prophets, [Jesus] interpreted to them in all the Scriptures the things concerning Himself" (v. 27). Jesus' interpreting Scriptures to His disciples can be comparable to an example of expository preaching. Jesus opened the Bible and told them the truth about God and Himself. Then, Luke emphasizes the power and impact of expository preaching by introducing the disciples' reflections on their

excitement as Jesus preached the Scriptures to them: "Did not our hearts burn within us while [Jesus] talked to us on the road, while He opened to us the Scriptures?" (v. 32).

As noted above, this study strongly suggests that biblical preaching and teaching based on exegetical studies and Christian holiness theology should remedy the problem of biblical illiteracy in the local churches. Expository preaching is the most effective way to achieve this goal in the context of Cebu.

How to Choose the Sermon Text

One of the main issues for lay pastors in the province of Cebu who preferred expository preaching was how to choose the sermon text. Interview results showed that most lay pastors tried to choose the sermon text that best met the needs of their congregations. They made efforts to discern the life issues or concerns their congregations faced and chose the sermon text that seemed to address those issues from the biblical perspective.

As mentioned in the literature review, Craddock recommends listener-oriented preaching by stating that preachers must be in conversation with the issues of their time and the voices that address those issues. Preachers are required to connect their messages to the pressing issues of the day that the majority of listeners are concerned about. Sermons should cease being exclusively one-sided because, according to Craddock, preaching is a type of communication. In a similar way, Kim emphasizes listener-focused preaching, which takes into consideration the cultural context of the listeners.

Brown and Willobee are more concerned with the delivery of the sermon by the preacher to the audience. In preaching, a preacher delivers God's message to their congregation. If delivered inadequately, as Brown says, the sermon will suffer disruptions

in communication. For effective delivery of a sermon, as Willobee suggests, the preacher should create the sermon artistically in a way that captures and keeps the attention of listeners. Sermons should be preached to, with, and for listeners.

Kim emphasizes that preachers should take into consideration the congregation's concerns so that they do not ignore the diverse issues that exist in a community, such as unemployment, the death of a pillar in a church, a national or local disaster, a church-building program, a young person's dilemma as to whether they should enter the mission field, moral issues that the young encounter, and health concerns that the elderly face.

Scripture supports this method of selecting a passage. Old Testament prophets, who were thought of as preachers, looked into and interpreted the current status of God's people. They delivered their messages to address the present-life concerns and issues of their listeners. For example, Genesis was written by the author with the intention of addressing the life concerns or issues that his original readers encountered. The risen Lord asked the apostle John to write the book of Revelation in order to comfort and encourage the first century Christians who suffered under the Roman authority.

In 1 Corinthians 9:22, Paul introduces his evangelistic approach by stating: "To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some." This is taken to mean a listener-focused approach that should be applied to preaching.

"Whatever was written in former days was written for our instruction" (Rom. 15:4). Paul advocates this idea in 2 Timothy 3:16-17, saying, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work."

The Necessity of Secondary Resources for Expository Preaching

Lay pastors in the province of Cebu understood expository preaching as their primary ministry. Expository preaching, by definition, is based on the careful exegesis of the sermon text. As Reyes concludes, lay pastors are asked to continually develop their skills on biblical exegesis, acknowledging their need to be trained further in knowing the background of biblical texts and the principles of biblical interpretation. In the course of biblical exegesis, Stuart stresses the use of secondary literature, including articles, books, commentaries, and Bible dictionaries, which are relevant to the sermon text.

Reliance upon secondary resources in doing an exegetical study of a biblical text cannot be neglected. Anyone who has prepared an expository sermon is very well aware of what it means to prepare for the sermon without any secondary resources. That might be the last thing they desire. However, this type of situation happened in the ministries of the lay pastors in Cebu. They had to prepare sermons with access to only a few secondary resources every week.

The results from the interviews revealed that the biggest challenge to sermon preparation by lay pastors in Cebu was the lack of secondary resources necessary for exposition of the biblical texts and, consequently, for effective preaching. Most of the interviewees singled out this dearth of resources as the most challenging factor in sermon preparation. Most of them relied on the Bible itself for exposition of the sermon texts. The main reason for this situation lay in the fact that the lay pastors had insufficient funds to afford such secondary literature. Their churches were small and unable to provide their pastors with a library. The pastors' libraries in CKCSOT and CUTS were not yet available as well.

Consequences of these limitations had the potential to be more serious than expected. One problem from this lack of resources was that the lay pastors could be easily subjected to their own interpretations of the text. Expository preaching requires biblical exegesis, and exegesis requires biblical research. For this reason, lay pastors need secondary resources.

If they cannot afford to establish their own library in their homes, churches, or schools (CKCSOT and CUTS), the only alternative option is to visit a Bible college or a seminary that provides biblical-theological resources in its libraries. The city of Cebu has one evangelical seminary and several four-year Bible colleges.

The thinking of lay pastors should first be changed. They need to acknowledge that their task is to preach expository sermons through exegetical studies that are assisted by secondary resources found in the libraries of Bible colleges or seminaries. With awareness of the significance of this matter, they will likely visit these locations that provide access to secondary resources.

A Strong Desire for Academic Disciplines Necessary for Preaching Ministry

In the previous section, the researcher suggested that lay pastors in Cebu should first recognize their need to be trained in such academic areas as biblical exegesis and hermeneutics in order to preach expository sermons. Satisfactory results from the research showed that the lay pastors wanted to know how to interpret the Bible more than anything else. Particularly, they wanted to study the theology of preaching, indicating that they were well aware of the nature of preaching ministry. They seemed to accept the idea of biblical preaching in order to address the issues and concerns of the faith

community. They also acknowledged that biblical preaching required an exegetical approach to the Bible.

As discussed in the literature review in Chapter 2, preaching may be compared to composite art. As artists are fixed on a concept before they start to work, a preacher is required to prepare for a sermon before delivering it. From preparation to delivery, therefore, the lay pastors need to incorporate the various disciplines related to expository preaching, including how to empathize with the congregation to identify their needs, how to craft the sermon in an art form, and how to deliver the sermon message effectively. Lay pastors are not born as expository preachers, but they can be trained and taught to be effective expository preachers.

This need to be disciplined in biblical studies stresses the importance of CKCSOT and CUTS. As informal theological institutions and as Christian educational institutions, they are equipped to provide lay pastors with a biblical and theological education. They exist for the purpose of assisting lay pastors in the province of Cebu who have a strong desire to equip themselves through biblical and theological studies for their preaching ministries. As long as these lay pastors hold on to the desire to deepen their knowledge through biblical and theological studies, these schools will continue to be significant establishments in Cebu.

Ministry Implications of the Findings

Research findings identified the main task of lay pastors in the province of Cebu to be preaching the Word of God in the form of expository preaching. Expository preaching is valuable for their ministries and an urgent need of the lay pastors. Thus, the need for an on-going training program on expository preaching is established.

Furthermore, the findings of the study support the premises of the project, namely, to develop a preaching training program for the lay pastors. The unique ministerial situation in Cebu has required lay pastors to stand in the pulpit. As a result, it has created the need to establish informal theological institutions, dedicated to equipping lay pastors with biblical and theological education with the goal of shaping them into expository preachers who know how to handle the word of God correctly and accurately.

In this sense, the findings of this study call informal theological schools, such as CKCSOT and CUTS, to examine their educational purposes and adjust their curriculum in a way that they meet the needs of the lay pastors who want to preach expository sermons. The schools should be aware that the lay pastors have expressed desires to preach expository sermons with the help of more biblical studies. CKCOST and CUTS are asked to reinforce the courses in biblical and theological studies, including Old and New Testament surveys, biblical studies on each book of the Bible, theology of homiletics, biblical exegesis, and hermeneutics. CKCSOT and CUTS have both shown interest in this research project and look forward to seeing the final results.

Biblical exposition requires biblical research. In order to prepare expository sermons, the lay pastors need to engage in biblical exegesis through the process of research through secondary resources. The lay pastors urgently need a library. Until the lay pastors receive a library, they are encouraged to use the libraries of Bible colleges or the seminary located in Cebu City. What they sow is what they will reap. Consulting secondary resources is required.

More essentially, the findings emphasize the fact that the preaching ministry of lay pastors serve as a remedy for biblical illiteracy. Expository preaching makes

considerable contributions as a remedy for the problem of biblical illiteracy. Paul's words

to Timothy in 1 Timothy 5:17 is worth noting: "Let the elders who rule well be

considered worthy of double honor, especially those who labor in preaching and

teaching." For lay pastors, expository preaching is most likely a difficult endeavour.

However, as Lloyd-Jones notes, the work of such preaching is the highest and most

significant and most glorious calling to which anyone can ever be called.

Limitations of the Study

One noticeable limitation was that the research targeted only two schools–

CKCSOT (located in Cebu City) and CUTS (located in Lapu Lapu City). When this

study began three years ago, these two schools were the only informal theological schools

established to train lay pastors in the province of Cebu. However, nowadays, the

researcher is not sure whether other such schools exist in the area. If another research was

conducted to include other schools, the results of that research might end up producing

different findings, just as CKCSOT and CUTS produced different results from each

other.

Here are two considerations in relation to generalizing this study. First, as the

purpose statement reveals, this research focused on lay pastors and was conducted with

the intention of helping their preaching ministries. Secondly, geographically, this study

was limited to the province of Cebu. The Philippines is made up of many islands. This

limitation implies that the findings and results of the study may not be applicable to

ordained pastors in the province of Cebu and to lay pastors in the rest of the Philippines.

A personal limitation the researcher faced was limited time. The researcher

conducted the study while maintaining his ministerial duties at three different theological

institutions and as a preacher on Sundays, and with no intention of abandoning any of the regular ministries. The Asbury Theological Seminary Doctor of Ministry program has a strict timetable for completion of the research project. Thus, it assisted the researcher in keeping up the pace of the progress of the research.

Another significant limitation was a lack of secondary literature. As the researcher stayed and worked in Cebu City, Philippines, accessing the Asbury Theological Seminary library for books proved to be impossible. Although there are Bible colleges and an evangelical seminary in Cebu, the researcher could not find the books he needed in their libraries. For the first two years of the program, the researcher spent significant amounts of time at the library of Asbury Theological Seminary when he had summer residency classes to make copies of the books and materials he needed for the research. These personal limitations, however, are not believed to have impacted the generalizations of the study findings.

Unexpected Observations

The fact that lay pastors preferred expository preaching was highly unexpected as they were not likely expository preachers in practice. Even when the researcher was convinced that preaching and teaching the Bible could be a solution to the problem of biblical illiteracy in the local churches, he did not expect the lay pastors to share the same opinion. In addition, the researcher was used to hearing lay pastors preach sermons that were far from expository sermons. To preach expository sermons, they should make efforts to become familiar with biblical studies of the sermon text. In response to the survey questions, most of them manifested their longing to study biblical theology to become expository preachers. This indicates that they recognized the importance of

expository preaching. Recognizing the need and desiring expository preaching is one thing, putting it into practice is another. They have to grow up learning about expository preaching and develop their way of expository preaching.

The necessity of establishing a library for lay pastors studying at CKCSOT and CUTS was another unexpected observation. The research results point to the use of such a theological library as a practical necessity for the lay pastors in Cebu. The question of how to establish such libraries are not dealt with in this research, and that question is reserved for another research. Nevertheless, CKCSOT and CUTS should bear in mind that their students–lay pastors–are desperately in need of libraries.

Lastly, this study has led to the rediscovery of the biblical significance of lay pastors in the church ministry. As Garlow claims, every Christian is a minister whether he or she is ordained or not, just as Jesus Christ has called each of His disciples to their own ministries. Stott emphasizes that Christian ministry is not and cannot be restricted to ordained ministry. Therefore, every layperson is called to his or her own ministry. As Lawrence Wood defines best, lay pastors are called but not ordained–called but not trained.

Recommendations

This study began with the issue of biblical illiteracy, which was widespread in the province of Cebu. It is a Christian disease. The results of this study present preaching ministry as an antidote to the epidemic of biblical illiteracy in the local churches. The preaching ministry–and, in particular, expository preaching–requires theological training that aims to help lay pastors handle the Bible correctly. The preaching ministry also calls for training in ministry that assists the lay pastors with various teachings to effectively do

ministry. More fundamentally, the preaching ministry needs spiritual training that helps the lay pastors develop spiritual leadership.

The researcher suggests that CKCSOT and CUTS should have chapel services at least once a month. During the services, expository sermons should be preached and students should also be invited to preach from time to time. These schools are recommended to introduce a training or mentoring system where expository preaching practices are checked, corrected, and developed. In classes, student lay pastors should be required to write manuscripts for expository sermons that are to be examined and checked by the instructors. Once the manuscripts are examined, the sermons can be preached in the local churches. This offers opportunities for the lay pastors to be exposed to expository preaching and to learn about it through developing their own sermons.

One of the contributions this study made was the recovery of the supreme value of the preaching ministry. It is undoubtedly a great privilege to preach the Word of God. To use the words of Lloyd-Jones again, "[T]he work of preaching is the highest and greatest and most glorious calling to which anyone can ever be called." This statement can mean two things to lay pastors in Cebu. On the one hand, realizing the supreme value of the preaching ministry can mitigate a pastoral tendency to leave Christian ministry. Nowadays, for many reasons, some lay pastors end up pursuing secular vocations and abandoning their call to the Christian ministry. Some others still consider leaving the ministry. The researcher would present the recovery of the supreme value of the preaching ministry as both an appropriate approach and an effective remedy to the issue.

On the other hand, for this reason, as Massey argues, preaching is not a thing to be taken lightly, but a weighty task and holy calling. Such a weighty and holy calling

defines and describes how preachers should do their ministry. They have to remember their identity as preachers, understanding the task of preaching and devote themselves to studying Scripture in humility in order fulfill such a holy calling.

The researcher hopes that this project contributes to the ministries of informal theological institutions, including CKCSOT and CUTS. He hopes that this study can serve its purpose in training lay pastors with biblical and theological education, with a bigger goal of shaping them into expository preachers. He expects that the results can be used to develop a preaching training program for lay pastors as a basis for their continuing homiletical education. The researcher also hopes that this project can help lay pastors in other islands understand their primary role as expository preachers and continue carrying out their glorious but difficult task of expository preaching ministry.

Postscript

As this study was conducted, the researcher felt more called to the biblical literacy ministry–the Bible engagement ministry. He became more convinced that the pastors' main ministry should be the preaching and teaching ministry. Serving lay pastors in the province of Cebu and other areas of the Philippines was, is, and will be the researcher's joy and honor as a Bible teacher and preacher.

The idea that pastors are necessarily preachers and teachers brought home to the researcher the great need for a course on "Biblical Hermeneutics" for lay pastors in CKCSOT and CUTS. He came to realize that the ministry of shaping lay pastors into preachers requires providing them with a proper knowledge of the nature of the Bible and with a set of skills–how to read the Bible, how to interpret it, how to apply it, and how to

preach it. The researcher will endeavor to help lay pastors in this area in the context of

informal theological institutions.

APPENDIX A

Survey Questionnaire

1. Demographic Questions
    1) Age Range
        □ 20-29   □ 30-39   □ 40-49   □ 50 and above
    2) Province of Origin
        □ Cebu Island   □ Mactan Island   □ Visayan region   □ Other (please specify):
    3) Gender
        □ Male   □ Female
    4) Marriage Status
        □ Single   □ Married   □ Other (please specify):
    5) Educational Background
        □ High school   □ College diploma   □ College degree   □ Graduate school and above
    6) Years since becoming a Christian
        □ 1-5 years   □ 6-10 years   □ 11 years and above
    7) How many years have you been a pastor or Christian worker?
        □ 1-5 years   □ 6-10 years   □ 11 years and above
    8) What is the normal attendance total in your Sunday services?
        □ Less than 50   □ 51-100   □ 101-200   □ More than 201

2. Personal Background of Pastoral Ministry
    9) The Lord has called me to serve in the pastoral ministry in a church.
        □ I strongly agree.   □ I agree.   □ I disagree.   □ I strongly disagree.
    10) I have been prepared and trained to serve as a pastor.
        □ I strongly agree.   □ I agree.   □ I disagree.   □ I strongly disagree.
    11) What do you think is the major part of the pastoral ministry? (Choose one.)
        □ Administration and management tasks in the church
        □ Christian Counseling
        □ Discipleship ministry
        □ Evangelism
        □ Leading others in worship
        □ Prayer ministry
        □ Preaching and Teaching of the Bible
        □ Visitation and building of relationships with people
        □ Other (please specify):

3. Common Practices of the Preaching Ministry

12) Are you the primary preaching minister in your church?

☐ Yes ☐ No

13) How many years have you been preaching?

☐ Less than 6 months ☐ 6-12 months ☐ 13-36 months ☐ more than 3 years

14) How often do you preach?

☐ Less than once a month ☐ Once a month ☐ Twice a month

☐ Once a week ☐ More than once a week

15) What method do you use most often to prepare your messages?

☐ Adapt others' sermons ☐ Preach others' sermons ☐ Prepare my own sermons

16) When interpreting a biblical text, what best represents your typical and most fruitful practice? (Choose one.)

☐ Consult commentaries ☐ Own exegetical work ☐ Reviewing others' sermons

☐ Prayerful meditation ☐ Other (please specify):

17) Which part of the following do you pay attention to most when you prepare a sermon message?

☐ Crafting the sermon ☐ Delivery of the sermon ☐ Interpreting the text

18) I love to do preaching and teaching the Bible.

☐ I strongly agree. ☐ I agree. ☐ I disagree. ☐ I strongly disagree.

19) I have been well trained to prepare a sermon.

☐ I strongly agree. ☐ I agree. ☐ I disagree. ☐ I strongly disagree.

20) Do you have a Bible-college or seminary degree in which courses on preaching were taught?

☐ Yes ☐ No

4. Satisfaction with the Preaching Ministry

21) I feel personally satisfied, fulfilled, and successful as a preacher.

☐ I strongly agree. ☐ I agree. ☐ I disagree. ☐ I strongly disagree.

22) I am satisfied with my level of engagement with preaching throughout the process of preparing and delivering sermons.

☐ I strongly agree. ☐ I agree. ☐ I disagree. ☐ I strongly disagree.

23) It is important for preachers to engage in spiritual disciplines like praying and fasting throughout the process of preparing and delivering sermons.

☐ I strongly agree. ☐ I agree. ☐ I disagree. ☐ I strongly disagree.

24) It is important for preachers to engage in academic disciplines like studying the Bible and theology for the process of preparing and delivering sermons.

☐ I strongly agree.　　☐ I agree.　　☐ I disagree.　　☐ I strongly disagree.

25) What do you identify as the most necessary training and resources required for your preaching ministry? (Choose one.)

☐ Interpretation of the Bible　　☐ Spiritual discipline　　☐ Theology of preaching

☐ Other (please specify):

Thank you for your time.

APPENDIX B

INTERVIEW SCRIPT

Is this _____? Hi, my name is Sooyoung Lee.
I will interview you on your preaching ministry. Is this still a good time for us to talk?

First of all, I want to thank you for being willing to participate in this interview. As I said before, this is for a doctoral dissertation I am writing for Asbury Theological Seminary.

I am going to ask you about 10 questions that have been created to address research question number 3: *What training and resources do lay pastors in the province of Cebu, Philippines, identify as the most necessary to equip them for their preaching ministry?*

Of course, you are under no obligation to answer any of these questions; it is purely voluntary. But I would ask you to report to me as accurately as possible since this interview is the material I will use as my data and I will build my conclusions from this interview. Again, since you are helping me with the interview, I would be happy to share with you my dissertation and findings when it is completed.

As I mentioned earlier, in order to accurately report the data from the interview, I need to tape this interview. So just before I turn on the recorder and ask for your permission to tape our interview, do you have any questions? (Answer any questions.)

Ok, I am going to turn the recorder on now. (Turn on tape recorder and tape switch.)

_____, may I have permission to record this interview with you regarding the most necessary training and resources required for the preaching ministry?

Thank you.

APPENDIX C

INTERVIEW PROTOCOL

The following questions have been created with an aim to understand common practices of the preaching ministry of CKCSOT or CUTS students, and what they identify as the most necessary training and resources required for their preaching ministry. Please answer the following questions as honestly as possible and explain your reason(s) for those answers.

1. Could you tell me how you normally prepare sermons? Please describe the whole process of preparing and delivering sermons including how you choose the sermon text, how you develop your sermon manuscript, and what kind of resources you utilize in that process.

2. Would you describe yourself as a narrative preacher, a topical preacher, an expository preacher, or some other label?

3. Have you attended a seminar, a class, or lecture that related to homiletics or preaching? *(If yes, describe more. Has it helped you with your preaching ministry?)*

4. Do you think that preaching is the main ministry of pastors? *(Why? If not, what is the main ministry of pastors?)*

5. When you prepare a sermon, what is the most difficult part for you? *(Why?)*

6. What kinds of preaching materials or resources are available for you? *(books, others' sermons, etc.)*

7. Is there any one person or resource that has been the biggest influence in shaping your current practice of preaching?

8. On a scale from 1-5, with 1 being not satisfied at all and 5 being very satisfied, how satisfied are you with your practice of preaching throughout the process of preparing and delivering sermons?

9. What do you expect from CKCSOT or CUTS for your preaching ministry? *(Is there any specific subject that you want?)*

10. How has the CKCSOT or CUTS program helped you in terms of the preaching ministry? *(in relation to the following areas:)*
    - *Understanding biblical preaching*
    - *Preparation of sermons*
    - *Delivery of sermons*

APPENDIX D

INFORMED CONSENT LETTER (for the survey)

You are invited to be in a research study being done by Sooyoung Lee as part of the Doctor of Ministry program at Asbury Theological Seminary. The purpose of this research is to identify common practices and qualities in the preaching ministries of lay pastors in the province of Cebu, Philippines, in order to develop a preaching training program as basis for a continuing homiletical education for them.

You are invited because you are currently studying at an informal theological institution established to help lay ministers in Cebu by providing them with basic theological, biblical education.

Procedure: Your participation in this survey is completely voluntary. If you choose to participate, you will be asked to answer the questions of the survey and return it to me immediately after you complete it. It should take you approximately 10-15 minutes. If any of the questions appear unclear to you, please feel free to ask me in the process of completing the survey.

Risks and Benefits: There are no known risks associated with answering this survey. However, by expressing your subjective views about your experience of common practices and qualities in your preaching ministry, you will help me develop a preaching training program for lay pastors in Cebu, and thus you will assist them with their future preaching ministry.

Confidentiality: In order to protect confidentiality, I will hold firm to the principle of confidentiality for you. Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person who will process all the information given by you. Accordingly, no personal, private, and individual data will be reported in the study. Any raw data, including the survey questions answered by you, will never be shared or distributed so that all the data will remain confidential.

If something makes you feel uncomfortable in any way while you are in the survey, please tell me. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

If you have any questions about the research survey, please contact me at *tim591225@gmail.com*, or you can reach me at 09271358695.

By signing below, you are agreeing to answer the survey and allow me to use it as part of the data source for my study analysis.

| ---------------------- | ---------------------- | -------------------- |
| (Print Name) | (Signature) | (Date) |

INFORMED CONSENT LETTER (for the interview)

You are invited to be in a research study being done by Sooyoung Lee as part of the Doctor of Ministry program at Asbury Theological Seminary. The purpose of this research is to identify common practices and qualities in the preaching ministries of lay pastors in the province of Cebu, Philippines, in order to develop a preaching training program as basis for a continuing homiletical education for them.

You are invited because you are currently studying at an informal theological institution established to help lay ministers in Cebu by providing them with basic theological, biblical education.

Procedure: Your participation in this survey is completely voluntary. If you choose to participate, you will have an in-person interview with me and you will be asked to answer ten open questions. I will tape the interview and, after the interview, I myself will transcribe it. It should take you approximately 10-15 minutes. If any of the questions appear unclear to you, please feel free to ask me in the process of completing the interview.

Risks and Benefits: There are no known risks associated with answering the questions. However, by expressing your subjective views about your experience of common practices and qualities in your preaching ministry, you will help me develop a preaching training program for lay pastors in Cebu, and thus you will assist them with their future preaching ministry.

Confidentiality: In order to protect confidentiality, I will hold firm to the principle of confidentiality for you. Your name will be kept confidential in all of the reporting and/or writing related to this study. Accordingly, no personal, private, and individual data will be reported in the study. Raw data including interview questions answered by you and records or transcripts of the interview will never be shared or distributed so that all the data will remain confidential.

If something makes you feel uncomfortable in any way while you are in the study, please tell me. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

If you have any questions about the research study, please contact me at *tim591225@gmail.com,* or you can reach me at 09271358695.

By signing below, you are agreeing to answer the survey and allow me to use it as part of the data source for my study analysis.

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------------------------          ----------------------          --------------------
     (Print Name)                      (Signature)                      (Date)
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APPENDIX E

Confidentiality Agreement

I, _____, will be assisting the researcher by being a member of the research team as facilitator of the research as Director of Cebu Korean Church School of Theology (CKCSOT) of which students are participants of the survey.

I agree to abide by the following guidelines regarding confidentiality:

1. Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.

2. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the Researcher.

3. Keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession (e.g., using a password-protected computer).

4. Return all research information in any form or format (e.g., disks, tapes, transcripts) to the Researcher when I have completed the research tasks.

5. After consulting with the Researcher, erase or destroy all research information in any form or format regarding this research project that is not returnable to the Researcher (e.g., information stored on computer hard drive) upon completion of the research tasks.

| --------------------- | ------------------- | ----------------- |
| (Print Name) | (Signature) | (Date) |

Researcher(s)

SOO YOUNG LEE

| ------------------------------ | ---------------------- | -------------------- |
| (Print Name) | (Signature) | (Date) |

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