

**PAUL'S USE OF ETHOS AND PATHOS IN GALATIANS:
ITS IMPLICATIONS FOR EFFECTIVE PREACHING**

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For my father and mother, Kyu Soo, Jumryae,
my faithful parents who has always been encouraging, and committed to me.

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CONTENTS

CHAPTER 1.....	1
Orientation.....	1
Introduction.....	1
1.1 Posing the Problem.....	1
1.1.1 Crisis in the Church today.....	1
1.1.2 Two Main Causes for this Problem.....	2
1.1.3 The Strategies for Effective Preaching.....	4
1.2 Problem Formulation.....	10
1.3 Study Goals.....	10
1.4 Delimitation.....	11
1.5 Definition.....	12
1.6 Hypothesis.....	13
1.7 Method of Research.....	13
1.8 Conclusion.....	15
CHAPTER 2.....	17
Historical Review of Rhetoric.....	17
2.1 The Predominance of Rhetoric in Greco-Roman Society.....	17
2.1.1 The Development of Greco-Roman Rhetoric.....	18
2.1.1.1 Plato.....	18
2.1.1.2 Aristotle.....	20
2.1.1.3 Cicero.....	23
2.1.1.4 Quintilian.....	25
2.2 The Use of Rhetoric in Christian Preaching.....	27
2.2.1 The Application of Rhetoric to Preaching.....	27
2.2.1.1 Chrysostom.....	28
2.2.1.2 Augustine.....	29
2.2.1.3 Modern Preachers.....	34
2.3 The Relationship between Rhetoric and Preaching.....	37
2.3.1 Communication and Persuasion.....	37
2.3.2 Rhetoric and Persuasion.....	38
2.3.3 Preaching as an Art of Persuasive Communication.....	41

2.3.4	Preaching as an Art of Rhetoric.....	43
2.4	Conclusion.....	45
CHAPTER 3.....		46
Basic Conceptual Review of Rhetoric Criticism.....		46
3.1	Rhetorical Situation.....	46
3.1.1	Exigence.....	47
3.1.2	Audience.....	48
3.2	Rhetorical Species.....	48
3.2.1	Deliberative Oratory.....	49
3.2.2	Forensic Oratory.....	50
3.2.3	Epideictic Oratory.....	50
3.3	Classic Cannons.....	51
3.3.1	Invention.....	51
3.3.2	Two Means of Persuasion.....	53
3.3.2.1	<i>Ethos</i> in Classical Rhetoric.....	54
3.3.2.1.1	Plato.....	55
3.3.2.1.2	Aristotle.....	56
3.3.2.1.3	Cicero.....	60
3.3.2.1.4	Quintilian.....	62
3.3.2.2	<i>Pathos</i> in Classical Rhetoric.....	65
3.3.2.2.1	Plato.....	66
3.3.2.2.2	Aristotle.....	67
3.3.2.2.3	Cicero.....	71
3.3.2.2.4	Quintilian.....	72
3.4	Conclusion.....	74
CHAPTER 4.....		75
Foundations for Rhetorical Analysis of Galatians.....		75
4.1	Rhetorical Situation of Galatians.....	76
4.1.1	Rhetorical Situation and the Purpose of Galatians.....	76
4.1.2	Structure of Galatians.....	79
4.1.2.1	Hans Dieter Betz's Hypothesis (Apologetic Letter).....	80
4.1.2.2	George A. Kennedy's Hypothesis (Deliberative Letter).....	81
4.1.2.3	Richard Longenecker's Hypothesis (Epistolography).....	83

4.1.2.4 Suggestion.....	85
4.2 Legitimacy of the analysis of Galatians as rhetoric.....	89
4.2.1 Paul's Rhetorical Awareness.....	89
4.3 Legitimacy of the Analysis of Galatians as Preaching.....	97
4.3.1 The Legitimacy of Selection of Galatians.....	97
4.3.2 The Nature of Paul's Letters.....	100
4.4 Conclusion.....	105
CHAPTER 5.....	106
Rhetorical Analysis of Two Modes of Persuasion in Galatians.....	106
5.1 Paul's Use of <i>Ethos</i>	106
5.1.1 Knowledge (Good Sense).....	107
5.1.1.1 <i>Historical Data</i>	107
5.1.2 Integrity (Moral Character).....	109
5.1.3 Goodwill.....	115
5.1.3.1 <i>Identification</i>	116
5.1.3.2 <i>Negative Ethos</i>	119
5.1.3.3 <i>Divine Ethos</i>	120
5.2 Paul's Use of <i>Pathos</i>	121
5.2.1 Love (Benediction).....	122
5.2.2 Negative <i>Pathos</i>	123
5.2.3 Audience Need.....	125
5.3 Conclusion.....	125
CHAPTER 6.....	127
Implications for Effective Preaching.....	127
6.1 Strategies for Effective Preaching from Paul.....	127
6.1.1 Integrity of Preacher.....	128
6.1.2 Identification.....	132
6.1.2.1 The Concept of Identification.....	133
6.1.2.2 Similarity between Aristotle's Thought and Kenneth Burke's Identification.....	134
6.1.2.3 Persuasion and Identification.....	134
6.1.2.4 Identification and Preaching.....	138
6.1.3 Awareness of Audience.....	142
6.1.3.1 Contextualization in Preaching.....	143

6.1.3.1.1	Contextualization.....	143
6.1.3.1.2	Contextualization in Preaching.....	144
6.1.3.2	Preaching as Communication.....	146
6.1.3.2.1	Focusing on the Bible Text.....	148
6.1.3.2.2	Focusing on the Audience.....	150
6.1.3.3	Audience Analysis.....	153
6.1.3.3.1	Understanding the Language of the Audience.....	154
6.1.3.3.2	Listening to Audience's Needs.....	155
6.1.3.3.3	Reading to Know People.....	160
6.1.3.3.4	Understanding of Modern Society and Culture.....	161
6.1.3.3.5	Common Misunderstanding about the Audience.....	165
6.1.3.4	Anticipating the Audience in Preaching.....	167
6.1.3.4.1	In the Process of Preparing the Sermon.....	168
6.1.3.4.2	In the process of the preaching.....	168
6.1.3.4.3	After the Preaching the Sermon.....	171
6.1.4	Divine Power.....	175
6.2	Implications for Effective Preaching.....	179
6.3	Conclusion.....	182
CHAPTER 7.....		184
An Adjusted Theory for Praxis: Paul's Four Strategies' Contributions to The Preacher for Effective Preaching.....		184
7.1	Sermon Outline of Four Elements of Persuasion for Effective Preaching.....	184
7.2	Contributions to Persuasive Preaching for Effective Preacher.....	186
CHAPTER 8.....		189
SUMMARY AND CONCLUSION.....		189
KEYWORDS 10.....		190
BIBLIOGRAPHY.....		191

CHAPTER 1

ORIENTATION

INTRODUCTION

The problem addressed by this thesis is to find effective strategies for contemporary preachers that will help them more effectively to preach to the audience of this rapidly changing and strange world.

In this first chapter, I will address the following issues: crisis in the church today, the problem in preaching, two main causes of this problem, the strategy for effective preaching, and conclusion. Finally, problem formulation, study goals, hypothesis and methodology of this thesis will be presented.

1.1 POSING THE PROBLEM

This study has its origin in the recognition of the necessity of its use, as well as of the preachers' misunderstanding and ignorance of the use of rhetoric in contemporary preaching.

1.1.1 Crisis in the Church Today

Preaching has always been placed at the very centre of the protestant church and the pastoral ministry. Whenever preaching made great progress, there was always been the unparalleled growth of the church. Whenever preaching weakened, on the contrary, the church declined (Brown, Jr & Northcutt 1963:28-9).

Edwin Dargon (1954:13) writes:

Decline of spiritual life and activity in the churches is commonly accompanied by lifeless, formal, unfruitful preaching, and this partly as cause, partly as effect. On the other hand, the great revivals of Christian history can usually be traced to the work of the pulpit...

Thus many church leaders believe that the church's growth is the result of great preaching (Lloyd-Jones 1971:25). In other words, behind every church growth there is good preaching. Actually proclaiming the word of God and church growth are related to each other as cause and effect. Preaching and church always go and stop together. There is no more urgent and essential task than the effective and powerful proclamation of the Word of God in the church today.¹

In recent decades, then, it has often been pointed out that most churches are not at all in good health in this world today. Statistics show years of constant decline.² According to Win Arn (1988:16), for example, 80 to 85 per cent of the American churches show either no change or even a decrease in the percentage of growth of Christians. Many are concerned about this unfortunate result.

Churches in this world today are really in crisis. What explains this? It would be well to say that there are some painful problems in the pulpit.³ It, therefore, is desirable for us to take this difficult situation seriously.

1.1.2 Two Main Causes of this Problem

What, then, are the main reasons for this problem in the pulpit today? Experts on preaching analyse a number of reasons for this problem in several ways.⁴ In this thesis, however, two main causes will be specially presented among many other causes of the problem of preaching in the contemporary church.

The first crucial cause of the problem is the preacher's poor moral life that does not

¹ For the central importance of preaching, see Thikmanis (1964:15).

² Lyle Schaller (1991:111) warns: "An average of fifty to sixty congregations in American Protestantism choose to dissolve every week compared to perhaps five to ten that are able and willing to redefine their role." Malphurs (1993:13) also clearly cites that "a Gallup survey says that 44 percent of Americans were unchurched in 1988. George Barna (1991:46-7) predicts that the figure will be 65 percent by 2000." Cf. *Christianity Today*, George G. Hunter, III (1992:24), George Barna (1990:142), George Gallup (1988:2); for more detail survey on the decline of the American church, see in particular Aubrey Malphurs' Book (1993:28-32), *Pouring New Wine into Old Wineskins*.

³ In his article, *Christianity Today*, Bird (1986:34) has put it, that "...in all my studies I have yet to see a Western society where the church pews are so full and the sermons so empty."

⁴ It is helpful to see the eleven deadly sins that Markquart (1985:21-46) pointed out concerning the problem of Contemporary preaching: (1) too abstract and academic, too theoretical and theological; (2) too many ideas which are too complex and come at the listener too fast; (3) too little concern for people's needs, (4) too much theological jargon and biblical talk, (5) too much time is spent describing the past and telling about the "land of Zion", (6) too few illustrations and too literary which is not helpful, (7) too much bad news and not enough good news, too much diagnosis and not enough prognosis..., (8) often too predictable and passionless, (9) much

back up his words from the pulpit (Thielicke 1965:131). The preacher's integrity is really in crisis. Billy Graham is inevitably mentioned by many people, whenever we consider the typical model of preachers today. For more than forty years, he has been considered a man of impeccable integrity whose character matches his messages (Loscalzo 1995:12).

In an article in *Christianity Today*, Billy Graham has challenged preachers to appeal to their audience by exemplary holy lives. "Our world today is looking primarily for men and women of integrity, communicators who back up their ministry with their lives"(Graham 1983:31). The message (the content of preaching) cannot be separated from the messenger (the character of the preacher). The message without the messenger's holiness is only empty words. The effectiveness of the message depends on the messenger's integrity and compassionate mind toward his audience.

There is one more crucial cause of the present crisis in preaching. It is preachers' indifference toward the lives and needs of the audiences and the failure in communication with the audiences, even in preaching (Markquart 1985:29-31, Vos 1994:43).⁵ The majority of sermons today are dull, lifeless, irrelevant, non-persuasive, poorly delivered, and one-sided authoritarian preaching that makes audiences incredibly bored and yawning (Baumann 1998:11).⁶ Listening to sermons has become the greatest tedious work in the contemporary church. "It's boring!"⁷ This is a common complaint to every pulpit of this world today.

This failure to be relevant is found in the words of Earl H. Ferguson (1963:8):

Falling asleep during preaching is the symptom of failure in communication, for which the preacher, as well as the listener, may be responsible. When the meanings begin to blur, the listener's attention fades and, like a driver overcome by the monotony of the road, he gives up. Irrelevance, or the failure to convey significant meaning, is a prime factor....

preaching is moralistic, (10) not enough study time, and (11) too often consists of "Saturday night notions."

⁵ For Reid (1967:3), see Thompson (2001:1).

⁶ Fosdick (1928:133-141), who wrote in the twenties, advises that "The sermon is uninteresting because it has no connection with the real interests of the people." Cf. Reid (1967:26), Berton (1965:96), Bailey (1980:7).

⁷ Craddock (1978:12) states that "boredom is a form of evil". For more detail explanation on boring, see Markquart (1985:19-20).

It is correct to say that preachers today often make their sermons boring and ineffective because they are not focusing on reaching people and are giving little attention to the audience.

If it does not reach the audience's heart, it fails to interest. In preparation of a sermon, of course, the message of today's preachers must be drawn from Scriptures first of all.⁸ The preacher's message, however, must also be addressed to contemporary men and women (Chapell 1994:22, 204-205).⁹ The awareness and the analysis of today's audience are as important as the thorough and solid exegetical work because we live in a rapidly changing age. Preachers are God's tools for helping the audience understand clearly what they are proclaiming (Cowen 1994:64).¹⁰ Thus it is an essential task for preachers to know both God's word and His people at the same time.

Accordingly, first of all, the preacher should be a man of high credibility because the audience in this complex age is not likely to accept the words of preachers whose lives are untrustworthy (Bailey 1991:76-77, Swears 2000:37-39, Pieterse 2001:25-26).

Secondly, preachers today should be sensitive to people's needs and problems and attempt to understand and analyse their audience who live in this complex present situation (Pieterse 2000:2, Long 1989:55-57). They are not the same audience as that of any who have heard the Gospel before.¹¹

1.1.3 The Strategies for Effective Preaching

What, then, is the best method to solve these two difficult problems today's preachers face in this complex age? Where do we go from here? How preachers should develop effective strategies that at the same time solve these two main

⁸ For the importance of the sound biblical exegesis, see MacArthur, Jr. (1992:5).

⁹ It is a widely held opinion that expository preaching includes application. For the danger of mere proclamation without application, see Chapell (1994:199-200) and Liefeld (1984:20-21), cf. Greidanus (1988:183), Clark (1957:38).

¹⁰ Caemmerer (1959:33). For the rejection of audience analysis, see Dietrich Ritschl (1960:21).

¹¹ Michael Rogness calls today's audience the "TV audience," people whose primary medium of information and entertainment is television (1994:11-26). For more information, see his book, *Preaching to a TV Generation*.

problems in preaching. We have to look for a new way which will grant us a new clear-cut hearing of God's word.

It is my contention, therefore, in this thesis, that in our preaching, the use of twin modes of persuasion (*pathos* and *ethos*)¹² taken primarily from Aristotle, but also from other rhetoricians (Plato, Cicero, and Quintilian), is a crucial key to effective contemporary preaching. These two modes of persuasion by Aristotle are the indispensable elements for solving two main problems of preaching in this present church: the preacher's deep concern ("audience awareness") for the lives of the audiences (*pathos*),¹³ and his moral life ("integrity of preacher") that matches his sermons from the pulpit and his sympathetic mind ("identification") that identifies with his audiences (*ethos*)(Vos 1994:78), and also divine power (divine *ethos*).¹⁴

There has been a controversy regarding the use of rhetoric in preaching.¹⁵ It, however, is closely connected to some misunderstandings of rhetoric.

First of all, the word 'rhetoric' is often misconstrued because of its pejorative use in contemporary contexts and also conjures up negative images for many (Kennedy 1963:61-8; 1980:45-52).

For more detail information, we shall discuss later (Ch. 6).

¹² Of the three modes of persuasion, only two elements (*ethos* and *pathos*) will be primarily discussed in this thesis because in preparation of sermon, preachers today may be familiar with the concept of logical appeals (*logos*; truth, or the content of their message). Chapell (1994:25-26), president and famous homiletics professor at Covenant Theological Seminary, says that "although they certainly are not inspired, Aristotle's classic rhetorical distinctions can help preachers consider their basic responsibilities and the attention each deserves...In classical rhetoric three elements compose every persuasive message: *Logos*-the verbal content of the message including its craft and logic. *Pathos*-the emotive features of a message including the passion, fervor, and feeling that the speaker conveys and the listeners experience. *Ethos*-the character of the speaker which is perceived and determined most significantly by the concern expressed for the listeners' welfare. Aristotle believed *ethos* was the most powerful component of persuasion." In his Ph.D Dissertation, *The Intersection of Persuasion Theory and Preaching*, Johnson, Jr. (1975:69) classifies these two elements into 'speaker analysis' (*ethos*) and 'audience analysis' (*pathos*).

¹³ *Pathos* is the feeling and emotion between the speaker and his audience, with emphasis upon the audience. Emotion is one of the essential elements that make a sermon interesting (Sweazey 1976:135-36).

¹⁴ Of the three modes of appeal in rhetoric, *ethos*, credibility of speaker, was found to be Aristotle's primary means in persuasion. See in particular Burkholder's Ph.D Dissertation (1951:155-159), *Persuasion in Preaching*. For deeper discussion on that element, we shall see later (Ch. 6). Ronald Sleeth (1956:22) says that "one of the most persuasive factors in a sermon is the character of the preacher."

¹⁵ It is believed that rhetoric is basically neutral; neither good nor evil. It can be used for right or wrong purposes, depending upon the *ethos* or moral character or virtue of the speaker (Bizzell, Patricia, and Herzberg 1990:4). Robin R. Meyers has put it, that "the sophists had already demonstrated that rhetorical skills were wholly amoral, and that ethics and persuasion need not be joined" (Meyers 1991:12). Pieterse (1994:3) said that "...the words of the preacher will be a Word being heard by the listeners when the Holy Spirit uses our stuttering utterances in his name." Cf. Craddock (1981:57-59).

Secondly, the word 'rhetoric' is also misconceived as a coercive and manipulative force because it is violent and authoritarian.¹⁶ Thus, instead of accepting it favourably as the greatest means for effective preaching, many preachers have shown a tendency to reject rhetoric as being immoral, pompous, rigid, manipulative, ornamental, and anti-gospel,¹⁷ and refused to apply its principles to their preaching work, and finally completely disregarded it.

In contrast to these negative views, nevertheless, some believe that the use of rhetoric can be a very useful device for effective preaching.¹⁸

Every preacher need to remember Augustine's advice and challenge (Augustine 1958:2):

For since by means of the art of rhetoric both truth and falsehood are urged, who would dare to say that truth should stand in the person of its defenders unarmed against lying, so that they who wish to urge falsehoods may know how to make their listeners benevolent, or attentive, or docile in their presentation, while the defenders of truth are ignorant of that art? ...while the faculty of eloquence, which is of great value in urging either evil or justice, is in itself indifferent, why should it not be obtained for the uses of the good in the service of truth if the evil usurp it for the winning of perverse and vain causes in defence of iniquity and error?

Following a similar line of thinking, John Chrysostom (1983:71) has put it.

It necessarily follows that we should arm ourselves with this weapon [the skill of persuasion (rhetoric)] both in order that we may not be wounded ourselves with the darts of the enemy, and in order that we may wound him....

Preachers today, as stated already, are God's tools for the proclamation. Like an

¹⁶ Jaeger (1945:47-70, 182-96), Bailey (1987:7), Ijsseling (1976:92), Cunningham (1990:9); see also Luecke (1978:25).

¹⁷ There are many preachers who assume that they need not to use the worldly and secular skills for delivering it because the church is not of this world and preaching is a divine ministry proclaiming the truth from God (Meyers 1993:7).

¹⁸ Kennedy (1984:10-11) emphasizes the universal applicability of Greek rhetoric. See also Koptak (1996:26).

artist or athlete, therefore, the preachers proclaim God's Word in this rapidly changing world and must seriously and steadily develop and cultivate the useful skills and strategies for their preaching (Caemmerer 1959:79).¹⁹

As defined by Aristotle, “ Ἡ ῥητορικὴ δὲ ἐστὶν ἐπιτήδεωσις περὶ τῶν ἐνδεχομένων ἐπισημασθῆναι καὶ ἀποκρίσασθαι ἐν ἑκάστῳ περὶ τοῦ εὐδαιμονίου καὶ ἐπισημασθῆναι καὶ ἀποκρίσασθαι ἐν ἑκάστῳ περὶ τοῦ εὐδαιμονίου” [Rhetoric then may be defined as the faculty of discovering in the particular case what are the available means of *persuasion*]]” (Freese (trans.) 1947:I.I.15). Rhetoric has been generally defined as effective communication intended to *persuade*.²⁰ Like rhetoric, the goal and intention of preaching is also *persuasion*.²¹ Austin Phelps (1891:21) defined the sermon as “an oral address to the popular mind, upon religious truth contained in the Scripture, and elaborately treated with a view to *persuasion*.”

It is not easy to conceive of preaching that is not persuasive. All preaching should essentially be *persuasive* by nature because the Bible says that preaching is a *persuasive behaviour* that attempts to make changes in people's mind and to elicit transformation of their acts (Act 18:4, 19:8, 28:23, 2 Cor 5:11).²² Paul also said that he uses *all possible means* to save all sorts of men (1 Cor 9:20-22). Without question, speaking persuasively is the task of the preacher.

If the preacher's goal is to *persuade* people to a new understanding or a new action, then the work is inherently *rhetorical* (Bailey 1987: 9). The goal of the preacher is similar to that of the rhetorician.

Thus it can be concluded that rhetoric is an effective tool for good preaching because it is essential to *persuade* people in mind, heart, and will (Litfin 1977:14).²³

As Duane Litfin stated, if persuasion is essential to most preaching, it is useful for us to know how the biblical authors used persuasion through rhetoric in their ministry

¹⁹ See in particular Chapell (1994:25), who emphasizes the preachers' responsibility in preaching. Cf. Chrysostom (1956:71).

²⁰ Cf. Amadi-Azuogu (1996:21); Quintilian (Butler (trans.) 1947:II.XV.3). For the definition of rhetoric, see Kern (1998:7-8).

²¹ Some scholars like Lucy Rose do not accept the claim that “preaching's purpose, like that of rhetoric or oratory, is *persuasion*.” See Rose (1997:14).

²² For the Greek term and New Testament examples of 'persuade', see McCloskey (1985).

²³ From the earliest days of Christianity, rhetoric and preaching were closely related. Rhetoric and preaching have the same concern in what persuades an audience in this secular, rapidly changing world. For more a

(Smith 1997:60). Bible authors use various languages which appeal not only to our intelligence, but to our will and emotions as well.²⁴

In that respect, Apostle Paul is our best example. Apostle Paul would have had the opportunity of the Greco-Roman rhetorical education of his day to a great degree (Kennedy 1980:130)²⁵. Although there are, of course, some voices of doubt about this, he would certainly have been influenced by popular rhetorical practice in his culture (Clark 1967:60-1).²⁶ It is very important to note, however, that although Paul utilized rhetoric of his day, he developed rhetoric of his own unique methods (Kooienga 1989:22).

Hence, it seems safe to conclude that the skilful use of two modes of persuasion is one of Paul's strengths as a good preacher. To be an effective communicator for the gospel proclamation, preachers have to learn various methods of persuasion as well as rhetorical technique from bible authors such as Paul.²⁷

Raymond Bailey (1991:76) writes:

Pauline literature is replete with examples of classical technique acquired by observation or intentional study but skilfully applied to the evangelistic task first, and then to the nurturing one.

detailed survey, we will discuss later (Ch. 2).

²⁴ According to Mitchell (1987:39-63), "preachers have long considered preaching a matter of reasoning with people." Actually most preachers has focused primarily on the reasoning part in preaching throughout the history of homiletics. Yet, even though logical speech may seem very attractive, we cannot express the mystery of the incarnation and the truth of the gospel fully only through it; cf. Meyers (1993:10). The gospel and faith is more than information (McCloskey 1985:58). Information is can be obtained through a rational appeal, but the gospel and faith is rarely the result of it. The gospel and faith involves the whole person. Preaching the gospel will be most effective when it relates to the human wholeness that involves affect and resolution as well as the intellectual assent. Cf. Mitchell (1987:40), Meyers (1993:10), Bailey (1987:10), Litfin (1977:16), Smith (1997:60). It is a total art that appeal to audience's whole person that appeals emotion and will as well as reasoning (1989:22-4).

²⁵ Even though it is not entirely clear whether Paul had the opportunity of the Greco-Roman rhetorical education, but there are many internal and external proofs on that; Bullmore (1993:19), Litfin (1994:139).

²⁶ See Kennedy (1963:7-8); he (1984:10) also has put it, that "even if he had not studied in a Greek school, there were many handbooks of rhetoric in common circulation which he could have seen. He and the evangelists as well would, indeed, have been hard put to escape an awareness of rhetorical theory of the schools found its immediate application in almost every form of oral and written communication." For more detail information, see ch. 4.

²⁷ Pieterse said that "To enhance the communication of a sermon one needs a knowledge of rhetoric. In recent times C J A Vos (1995; 1996) has probably contributed most to the fruitful application of rhetorical insight to homiletics. Rhetoric is the art of oratory and dates back to the fifth century before Christ, when the ancient Greeks first developed this art. Rhetoric aims at persuading listeners to accept the truth of a message in such a way that they experience it as true for themselves. A sermon should be couched in language and delivered in

In particular, Galatians has been usually thought of as one of Paul's best letters in order to gain some useful skills and modes of persuasion for effective preaching. G. Walter Hansen notes that Galatians is "an example of the art of discerning the possible means of persuasion" (Hansen 1989:55).²⁸

It, therefore, is fair to say that in his letter to the Galatians, Paul used two modes of persuasion (*pathos* and *ethos*) from Aristotle and other ancients to persuade and move the Galatian audiences more effectively (Fairweather 1994:37-8).²⁹ Even though he is not a perfect model, but he can be one of the models of skilful communication for effective preaching.³⁰ In the letter to the Galatians, he, first of all, appealed his credibility by using *ethos* for the audience in order to persuade effectively, In particular, however, he appealed for credibility of God or Christ by utilizing divine *ethos*³¹ to them in order to persuade more powerfully, and then he appealed to them and the context in which he lives by using *pathos*.

Thus this problem posing has led to the conclusion that there is indeed a close relationship between classical rhetoric and preaching, and apostle Paul also used twin modes of persuasion from Aristotle in his letter to the Galatians as effective persuasive tool, and then using them (*ethos* and *pathos*) in contemporary preaching is the best alternative to the crisis in the pulpit today. Without preachers' new recognition of rhetoric, it is impossible for them to have an adequate strategy for the audience in these multi-cultural settings.

1.2 PROBLEM FORMULATION

The main questions in this thesis wishes to ask are: Are two classical rhetorical modes of persuasion, which Paul used and developed in the letter to the Galatians,

such a way that it grips people, carries them along, addresses and convinces them."

²⁸ Cosby (2002:299). Despite Paul's letters have been dictated by written words, they in the ancient world functions in a manner similar to his oral communication (his real preaching). That is why his letter to the Galatians can be a good model for contemporary preaching (Kennedy 1984:5). For more detailed statements, we shall see later (Ch. 4).

²⁹ Paul was careful to distinguish between his opponent's persuasion that was accomplished through trickery and the wisdom of this world, and his own persuasion that was a demonstration of the Spirit's power (1 Cor 2:4). See Smith (1997:67), cf. Larsen (1989:135).

³⁰ In his Ph.D dissertation, Burkholder (1951:152) says that "effective preaching is persuasive preaching." For more detail information, we shall see later (Ch. 6).

³¹ Cf. Cook (1962:136, 148).

useful tools for effective preaching? And how should contemporary preachers employ them (*ethos* and *pathos*) in their preaching in order to persuade their audience today?

In order to support the main questions, the following subsidiary questions are required:

What is the brief history of classical rhetoric and the relationship between rhetoric and preaching? (Chapter 2)

What are the basic rhetorical concepts? (Chapter 3)

What is the relationship between Paul and classical rhetoric? (Chapter 4)

How does Paul use two modes of appeal in the letter to the Galatians? (Chapter 5)

How Paul's use of classical modes of persuasion in Galatians will affect preaching today? (Chapter 6)

What are Paul's strategies for and contributions to effective preaching? (Chapter 7)

1.3 STUDY GOALS

The primary goal of this thesis is to discover whether two classical modes of persuasion, which Paul used in the letter to the Galatians, are useful tools for effective preaching.

The secondary purpose is to determine whether two appeals what Aristotle calls 'artistic proofs' are present in Galatians and how Paul developed and achieved his intent in his communication to his audiences through these two appeals.

To achieve this goal, two modes of persuasion (*ethos* and *pathos*) will be focused on in this thesis.

1.4 DELIMITATION

Certain delimitations are necessary to narrow the scope of this study and place it within reasonable bounds for research. For a brief history of the classical rhetorical tradition, the focus will be on four ancients; Plato, Aristotle, Cicero, and Quintilian. They were chosen because they are representatives of their times. Among them, Aristotle was greatly influenced by his teacher Plato. Therefore, in the survey of

classical rhetoric, these four men, including Plato, will be considered.

And also for the affirmative application of rhetoric to Christian preaching, two Latin fathers (Augustine and Chrysostom) and several modern homileticians will be studied. Even though Augustine and Chrysostom lived 400 years after Paul and their rhetoric is different from ours, they were selected because they suggested not only a positive value and careful warning for rhetoric, but also the union of rhetoric and preaching. In a word, they are important because they thought about rhetoric positively for preachers today. This is also a process of historical review of classical rhetoric.

Four modern preachers, David Buttrick, John A. Broadus, Harry Emerson Fosdick, Ronald E. Sleeth, were chosen because they recognized rhetoric as an effective means for contemporary preaching.

Among contemporary rhetoricians, only Kenneth Burke was selected in chapter 6 because there seems to be a considerable similarity between Burke's theory and Paul's rhetorical theory (identification).³²

A further delimitation with regard to three modes of persuasion (*logos*, *ethos*, and *pathos*), only *ethos* and *pathos* will be mainly discussed in this study.³³ *Logos*, of course, is a very essential element in the Christian context and Paul utilized it widely in his letter to the Galatians. In this thesis, however, particular attention will be given to the twin modes of persuasion, *ethos* and *pathos*, as essential tools for effective preaching.³⁴ My reason for this is because these two modes will be given as alternatives to the solutions of two serious problems, presented in the Problem Posing of the Introduction, in the pulpit today.

1.5 DEFINITION

To form a better basis for understanding, in this thesis, "rhetoric," which is the most basic and important term, needs to be defined.

³² According to H. J. C. Pieterse (2001:25), "In recent times C J A Vos (1995; 1996) has probably contributed most to the fruitful application of rhetorical insight to homiletics."

³³ These are included in *invention* (invention; subject matter), which is one of five classical canons (*inventio*, *dispositio*, *elocutio*, *memoria*, and *pronuntiatio*). See Corbett (1971:33-9).

³⁴ Cf. Kraftchick (1985:215).

In its meaning, the word “rhetoric”³⁵ has attained a considerably negative connotation in contemporary contexts.³⁶ The Greek *rhema*, which means “a word” and *rhetor*, which means “a teacher of speech” stem from the Greek verb *eiro*, which means, “I say.” *Rhetoric* comes from the Greek term *rhetorike*, which is elliptical for *rhetorike techne*, meaning “the art of the rhetor or orator” (Corbett 1971:31).³⁷

According to James A. Herrick (Herrick 1998:2), “the clichés ‘That’s mere rhetoric’ and ‘That’s just empty rhetoric’ are used as insults.”³⁸ In general, “rhetoric” is synonymous with “insincere or grandiloquent language³⁹ used to deceive or mislead an audience. Far too often it is identified with talking without action, empty words and talk with no substance, or flowery, ornamental speech.

The word “rhetoric” first occurs in Plato’s *Gorgias*, one of the most influential discussions on rhetoric, probably written in the second decade of the fourth century B.C. Plato regards rhetoric as foul and ugly. To Corax rhetoric was “an art of persuasion, thus making it a practical art designed to elicit responses from hearers...” (Thonssen and Baird 1948:35).

D. L. Clark (1922:6) summarized the perspective of the classical rhetoricians:

To the Greeks and Romans, rhetoric meant the theory of oratory. As a pedagogical mechanism it endeavored to teach students to persuade an audience...Thus, to the Greeks and Romans, rhetoric was defined by its function of discovering means of persuasion.”

Although, for some people, rhetoric is frequently used negatively, its primary meaning excels modern usage. Sound definition of rhetoric includes “the use of symbols to influence thought and action suggests that a major function of rhetoric is persuasion” (Foss 1989:4).

Rhetoric, therefore, should not be understood only as negative.⁴⁰ As an art, rhetoric

³⁵ This is the most difficult term to be defined. For the definition of rhetoric, see Kern (1998:7-11).

³⁶ For four false conceptions of rhetoric, see Cunningham (1990:11-2).

³⁷ Cf. Herrick (1998:7). Kennedy (1999:1).

³⁸ Cf. Carpenter (1995:2).

³⁹ See “Rhetoric” in Webster’s Ninth New Collegiate Dictionary (1987:1011).

⁴⁰ For certain ethical issues arising from the art of rhetoric, see Herrick (1998:7).

is regarded not only as a connotation of a condemnation, but also as a connotation of a useful assistance for persuasive appeal. It is not mere ornamentation; it is essential for effective persuasive communication.

In a word, rhetoric is discourse that demonstrates the power of persuasion. This understanding emphasizes rhetoric's pragmatic objective. It calls the audience either to action or to decision. This thesis employs this pragmatic understanding. Throughout this study, "rhetoric" means the art of persuasion.

1.6. HYPOTHESIS

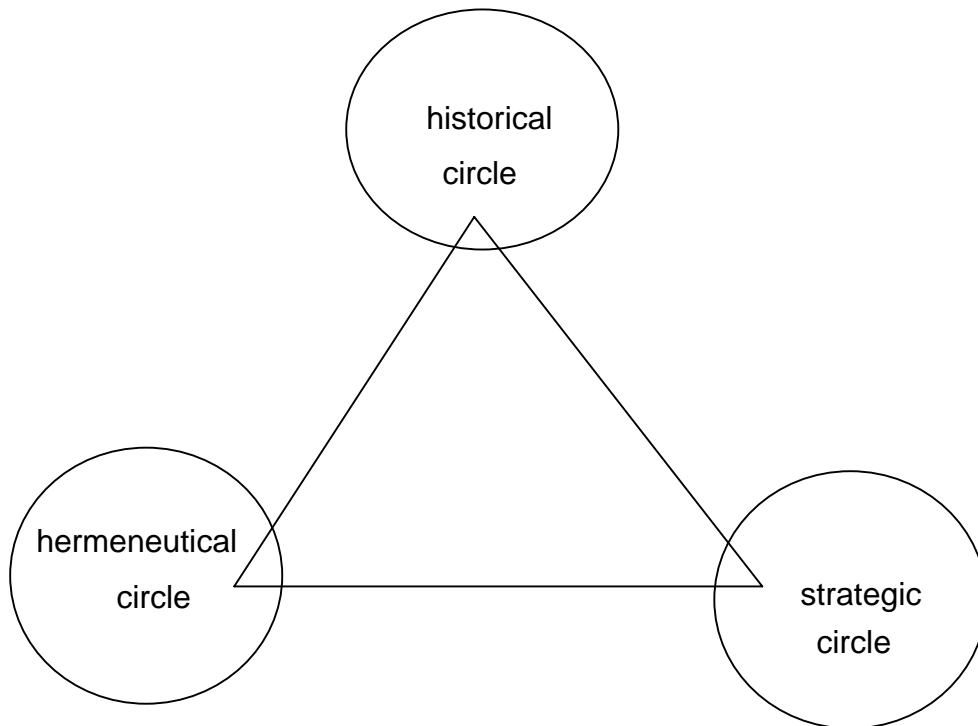
The thesis hypothesis suggests that Paul, whether consciously or unconsciously, applied and uniquely developed classical rhetorical persuasion techniques (*ethos*, and *pathos*) in his writing (Galatians) to persuade his reader to action. It will then be argued that *ethos* and *pathos*, as already formulated in classical rhetoric, are effective tools for contemporary preaching. In the thesis, this hypothesis will be evaluated.

1.7 METHOD OF RESEARCH

There are recent investigations on the methodology of practical theology. Gerben Heitink (1993: 165-6), in his book *Practical Theology*, uses three circles to explain his approach; regulative circle (changes), hermeneutical circle (understand), and empirical circle (explains). He describes these three slightly differently; the hermeneutical perspective, the empirical perspective, and strategic perspective.

Van der Ven (1993:29) also suggests three major approaches; hermeneutical, historical, ideological-critical ones.

In this thesis, both of the methods will be employed. The methodology of this study is based on historical, hermeneutical, and strategic approaches. These can be illustrated as follows:



More concretely stated, the first circle is the historical approach. With the aid of the historical review of rhetoric, it will be discovered how rhetoric was applied by ancient rhetoricians and Christians in the past and modern times.

The second circle is the hermeneutical approach. With the aid of the biblical or theological foundation, in particular, through the biblical and theological theories of Paul's two modes of persuasion in the letter to the Galatians, one of the effective tools of persuasive preaching will be presented because preaching is a theological action and event.

The third circle is the strategic approach. According to Heitink (1993:166), "The strategic perspective takes first place in the education and training of pastors and in pastoral praxis."

With the aid of the strategic approach, strategies for effective persuasive preaching from Paul can be drawn and an outline of the sample model of the effective sermon can be utilized for the contemporary pulpit, and the contributions of this thesis will be presented.

As has been stated already, the methodology of this thesis is fundamentally a historical-hermeneutical-strategic approach. In this thesis, this approach provides important strategies and a persuasive sermon model for practical theology (praxis).

1.8 CONCLUSION

First, the historical circle covers chapter 2 of this thesis. After the present introductory chapter, chapter 2 will present a historical review of classical rhetoric. A brief history of classical rhetoric and the relationship between rhetoric and preaching as communication will be explained. These studies will help the reader to understand the general background of classical rhetoric and the relationship between rhetoric and preaching.

Secondly, the hermeneutical circle covers chapters 3 to 5. In chapter 3, some basic concepts of rhetorical theories for this thesis will be considered. These explanations will help the reader to understand how these terms are used and related in this thesis.

Chapter four will be devoted to two parts. First is an examination of the rhetorical situation in which the original communication was accomplished, Paul's main purpose in Galatians, and the kinds of rhetoric. These considerations will aid the reader to understand the particular historical situation of rhetorical problems, the literary structure of Galatians, the purpose of Galatians, and Paul's intent with the letter as a whole. Second is an investigation of Paul in an attempt to determine whether he was really trained rhetorically and whether Galatians is a strong echo of Paul's actual oral preaching. This review will help the reader to grasp the level of Paul's rhetorical awareness and the nature and characteristics of his letter.

In chapter five, two modes of persuasion (*ethos*, and *pathos*) in Galatians will be analysed. This chapter will exhaustively show the reader how Paul used and developed two modes of persuasion in his preaching to persuade audiences effectively to action.

Thirdly, the strategic circle covers chapters 6 and 7. Chapter six will discuss the implications for effective preaching by analysing Galatians in terms of the twin modes

of persuasion. This study will define the important strategies for effective preaching.

Chapter seven will present an overview and sermon outline of four elements of persuasion for effective preaching and contributions to persuasive preaching for effective preachers.

In the final chapter, a summary of the contents is presented in the Conclusion, which presents a concrete argument in terms of which the hypothesis presented in the Introduction can be tested, and answers can be formulated to the questions posed.

It, therefore, is the researcher's contention that not only a more positive understanding of the use of rhetoric in Christian preaching, but an examination of examples of the use of rhetoric by Paul will give us clues to his persuasive abilities for effective preaching that are essential to edify the church more soundly today in this complex world.

CHAPTER 2

HISTORICAL REVIEW OF RHETORIC

The purpose of chapter 2 is to address the question, “What is the brief history of classical rhetoric?” And “What is the relationship between rhetoric and preaching?” These questions will be answered by first considering the nature and function of rhetoric as presented in classical rhetorical theories. I begin this chapter by offering a brief history of the classical rhetorical tradition. Special attention must be given to the important four Greek and Roman writers (Plato, Aristotle, Cicero, and Quintilian). Even though this account is certainly not exhaustive but selective, it will give us considerable information about the introduction to rhetoric.

Then, the application of rhetoric to Christian preaching will be explored by observing how the Latin Fathers and modern homileticians applied it to preaching.

Finally, the relationship between rhetoric and preaching, closely related to persuasion and communication, will be considered.

Recognizing the importance and necessity of using rhetoric in preaching requires some studying of the Latin Fathers and modern preachers who favoured rhetoric, and an understanding of the relationship between rhetoric and preaching as persuasive communication. It is impossible here to survey these studies exhaustively, so the discussion must be limited to a representative sample.

2.1 The Predominance of Rhetoric in Greco-Roman Society

From the times of ancient Greece, rhetoric has been remarkably highly recognized. It has played an important role in every area of Greco-Roman life; both in education

and the culture of the Greeks and Romans.⁴¹ To the Greco-Roman citizen, there was nothing more important than participating in public address, expressing the values of civilization, and pleading in the courts. Furthermore, rhetoric has occupied a significant position in the proclamation of gospel by Christian authors (Ijsseling 1976:1).

We, therefore, must take into account the predominant influence of rhetoric on Greco-Roman life and the representative ancient rhetoricians before we understand the use of rhetoric in Christian preaching.

2.1.1 The Development of Greco-Roman Rhetoric

The history of rhetoric is as old as the history of mankind. Rhetoric existed from the beginning, but the description of rhetoric is said to have its origin in Greek culture at the beginning of the fifth century B.C. It was first “developed,” or more accurately, “discovered,” in Syracuse in Sicily (Kennedy 1994:3). After the tyrant Thrasybulus fell and a democracy was established, the art of rhetoric became an essential system to help original owners plead their cases in court for the return of the lands and properties confiscated during the reign of the tyrant (Corbett 1971:595-6).⁴² It was the power of rhetoric that deposed the tyrants and brought democracy to the Greeks. In this period, rhetoric was understood as the oral art of persuasion, with its main function to train people adequately to defend themselves in courts of law. Rhetoric, therefore, is an indispensable instrument and rhetors became popular figures among the ancient local citizens. In the following survey of classical rhetoric, in particular, four major figures will be discussed because their works are primarily responsible for the development of classical rhetoric.

2.1.1.1 Plato

Plato (427-347 B.C.) is the most important among Socrates’ followers. He is the great

⁴¹ For the influence of rhetoric on ancient education, see Kennedy (1963:7), Clark (1957).

⁴² Sonja K. Foss, Karen A. Foss, and Trapp (1991:1-2), Kennedy (1994:18-9), Majercik (1992:710-2), Mack (1990:25-31), Dixon (1971:7-8), Barilli (1989:3).

historical enemy of the sophistic movement.⁴³ For Plato, the essence of philosophy lay in the process of dialectic, in which reason and discussion progressively lead to the discovery of important truths. Plato believed that the sophists cared not for the truth of an argument, but only how they might appear to win it.

The most expressive opposition to rhetoric can be found in the writings of the Greek philosopher Plato. He disliked the rhetoric of his day.⁴⁴ Plato denounced the excesses and dishonest practices associated with rhetoric. It was with Plato that there was the deepest conflict between philosophy and rhetoric (Ijsseling 1976:7).

His critical attitude towards rhetoric is well developed in his two works, *Gorgias* and *Phaedrus*, best examples of Socratic dialogue. The earlier work, *Gorgias*, focuses on the orator and by implication contains a fairly negative perspective on rhetoric, suggesting that it is mostly art without knowledge, a form of flattery that produces pleasure in an audience and plays upon the ignorance of the audience. Plato contrasts rhetoric with dialectic. He thought that dialectic, as a means of testing truth, is concerned with knowledge and universal truths, but rhetoric is crafted in deceit, trickery, flattery and immorality (Majercik 1992:711).

As Murphy (1983:17) put it:

Plato held two divergent views on rhetoric. He attacked rhetoric vigorously in such early dialogues as *Protagoras* and *Gorgias*. In the latter he charged: (1) rhetoric is the simple knack of producing pleasure and gratification in an audience; (2) it is merely a species of flattery; (3) possession of the power to move men's minds is an evil, since it often feeds on the ignorance of the audience; (4) rhetoric is not an art, but only a "tool" like swimming or cookery; and (5) the teachers of rhetoric claim that a man who knows rhetoric will therefore be virtuous.

Plato was inclined to condemn rhetoric, but his writings in actuality were rhetorical studies. Although Plato denied that general rhetoric is an art, we find that he offered

⁴³ For the explanations of the Sophists, see Barilli (1989:3-6).

⁴⁴ For the several reasons for Plato's opposition to rhetoric, see Liftin (1994:52); He explains that "First, he felt it was contrived and stilted, producing speeches that lacked honesty and spontaneity...Second, Plato seemed inherently to distrust extended speeches...Third, and by far the most serious of Plato's complaints against

a constructive substitute and developed the possibility of a true and useful art of rhetoric in the *Phaedrus*,⁴⁵ where rhetoric is treated somewhat more deferentially than in the *Gorgias* (Murphy and Katula 1995:25).⁴⁶ He gives his ideal rhetoric which he connects with philosophy and develops the concept of what the true or ideal rhetorician should be. In fact, while he keeps his earlier attitude toward the existing rhetoric, he does admit that there might be a genuine and useful rhetorical art.

It must be remembered that Plato's view of rhetoric was different from the general view. Although he felt that the general rhetoric was not an art but some ugly sophistic rhetoric, his rhetoric was an art. It was an art because it was tied in with philosophy and wisdom.⁴⁷ His rhetoric was not simply for the sake of winning a case or persuading someone without regard to justice.

Plato perhaps thinks of true rhetoric as best manifested in the dialectic with which the philosopher persuades and ennobles the soul of his beloved (Kennedy 1963:81).

Unlike the negative view of rhetoric that was criticized by many, Plato never rejected rhetoric; he rather embraced its fundamental nature. What he rejected is not so much rhetoric but the rhetoric of people such as the sophists who persuaded others with rhetoric without regard to truth or justice.⁴⁸ Surely persons who are armed with truth would not lead others to a conclusion or action that is false or unjust.

2.1.1.2 Aristotle

Aristotle (384-322 B.C.), Plato's most famous pupil, studied at Plato's Academy in Athens. He was influenced by his teacher Plato in many ways. He was greatly influenced in the issues of philosophy by Plato, but yet showed great difference from

rhetoric, was that it did not deal with truth. Instead it trafficked in mere appearances or probabilities.”

⁴⁵ For Plato, according to Bizzell and Herzberg (2001:28), the false (in the *Gorgias*) and true rhetoric (in the *Phaedrus*) is distinguished.

⁴⁶ For the content of *Gorgias* and *Phaedrus*, see Herrick (1998:53-66); Cloonan (1959:68-70). Cf. Corbett (1971:598).

⁴⁷ For the relationship between rhetoric and philosophy, see the introduction to Cooper's translation of *Plato* (Cooper 1948:xxxii).

⁴⁸ See Black (1958:374), Weaver (1965:311-29). For the Sophist-Platonist controversy, see Scheidel (1967:4-7). And also for the reasons the Sophists were criticized, see Sleeth (1986:18).

his teacher.⁴⁹ “In part his rhetoric is derived from Plato’s view as stated in the *Gorgias* and the *Phaedrus* and in much greater part is a reaction away from Plato” (Clark 1957:41). Whereas Plato described the ideal orator, Aristotle modified Plato’s thinking in many areas to make it more practical. He was interested in utility.

In his Ph.D dissertation, *The Persuasive Power of Lucan Rhetoric*, David Neil Mosser (1998:31) concluded:

Plato and Aristotle each grounded rhetoric in philosophy, but began the rhetorical task from different assumptions. Plato, because of his long-standing philosophical feud with the Sophists, took a narrow view of rhetoric’s morality. Conversely, when Aristotle classified rhetoric, he adopted a more neutral stance toward the ethics of rhetoric.

Aristotle made the fullest contribution to the development of the art of persuasion. Thonssen and Baird proclaim, “Aristotle is perhaps the most highly esteemed figure in ancient rhetoric” (1948:57).

Rhetoric was Aristotle’s primary concern.⁵⁰ It, however, would be a mistake to assume that he was not interested in rhetoric. He had no intention of rejecting rhetoric merely on the ground that it presented a power of good or evil, even though he was aware of its amorality. However, rhetoric was not secondary to him. Whereas Plato had opposed rhetoric to dialectic, Aristotle stated that like dialectic, rhetoric is mainly an art of argument, not of ornamentation.

Aristotle produced a great many works on a variety of subjects, but few have been preserved. His *Rhetoric*, which has survived, is the classic work on persuasive speaking. In the opening paragraph of *Rhetoric*,⁵¹ Aristotle states a close relationship between rhetoric and dialectic. They do not differ in nature, but in subject and form.

⁴⁹ For the relationship between Plato and Aristotle, see two Croisets (1904:336).

⁵⁰ For a brief and useful discussion of Aristotle and rhetoric, see Kennedy (1963: 82-114), Stigen (1966:348-80).

⁵¹ Though Aristotle wrote other works on rhetoric, only the *Rhetoric* has survived. For a discussion of both the surviving and the lost writings of Aristotle, see Guthrie (1981:49-65). Scholars disagree about whether the text

Unlike his teacher, Plato, who argued that ideal rhetoric grounded itself in philosophy, Aristotle described rhetoric as the counterpart of dialectic,⁵² which is a strictly scientific and logical procedure.⁵³ A counterpart is not merely an opposite; rather, rhetoric and dialectic are two sides of the same coin. Rhetoric and dialectic dealt solely with the world of probability, according to Aristotle, but philosophy and science were concerned with demonstrable matters (Perelman 1990:760).

There is a striking difference between Aristotle's concept of truth and the ideal envisioned by his teacher, Plato.

Notably, Aristotle distinguished between two types of truth. One type of truth is related to facts and is provable, universally accepted issues.

Aristotle called the second kind of truth "probabilities," which is the key to understanding his approach to rhetoric. Probable truth usually deals with human action and interpretation. Probable truth is composed of that with which an audience is likely to agree.

Plato admitted the value of a "philosophical" rhetoric in the *Phaedrus*, but did not define it further in detail. This task, however, was taken on by Aristotle whose *Rhetoric* became an influential source for later developments of the art. In particular, Aristotle developed a practical theory of rhetoric that dealt with the relation of rhetoric to philosophy, the role of the audience, and a general discussion of arrangement and style. Even though with the influence of Plato, there had been a considerable conflict between philosophy and rhetoric, with Aristotle, they entered an era of a good relationship from each other.⁵⁴

Aristotle's most significant contributions are the following: (a) three types of rhetoric: judicial, which pertains to the oratory of the courts; deliberative, which pertains to the oratory of the general populace dealing with political policy; and epideictic, which

should be regarded as completed, or even whether Aristotle was its chief author.

⁵² According to Herrick, the word "*Dialectic* is a logical method of debating issues of general interest, starting from widely accepted propositions." See Herrick (1998:77).

⁵³ Ijsseling (1976:28).

pertains to the oratory of ceremonial occasions; (b) three modes of persuasion: reason (*logos*), emotion (*pathos*), and character (*ethos*).⁵⁵ Each mode, or means of persuasion, focused on one aspect of a communicative situation. Rhetoric, after all, admits the dynamic relationship between language and its users—between speakers, audiences or hearers, and the language through which they communicated.

He also developed what is known as (c) the major canons of rhetoric: invention, or the discovery of ideas and arguments; arrangement, or organization of ideas discovered by means of invention; elocution or style, which involves language and diction; delivery, or the presentation of the speech; and memory.⁵⁶ Aristotle's main emphasis centres on the first canon of rhetoric, invention (which is concerned with the discovery and accumulation of arguments and data pertinent to the subject for means of persuasion). The fact that Aristotle was not as much interested in style as he was in the invention of arguments is demonstrated by his emphasis on "topics," the available lines of argument in each case.

Unlike his teacher Plato who regarded rhetoric a "mere knack", Aristotle tried to reveal that rhetoric was not a "mere knack." Instead, for Aristotle, rhetoric "was a true art, a teachable and systematic discipline that could guide men in adapting means to an end" (Corbett 1971:598).

2.1.1.3 Cicero

Cicero is considered the epitome of Roman rhetoric.⁵⁷ Charles Sears Baldwin (1959:37) explains:

Cicero remains after two thousand years the typical orator writing on oratory. The most eminent orator of Roman civilization, he wrote more than any other orator has ever written on rhetoric; and historically he has been more than any other an ideal and model.

⁵⁴ For the five major contributions of Aristotle to classical rhetoric, see Solmsen (1938:37).

⁵⁵ For detailed information of three types of rhetoric and three modes of persuasion, see in particular in Ch. 3.

⁵⁶ Sonja K. Foss, Karen A. Foss, Trapp (1991:4). For a chapter-by-chapter outline of the whole, see Kennedy (1991:13-22).

⁵⁷ For more information, see Kennedy (1980:96-9), Sonja K. Foss and others (1991:5), Dixon (1971:21-2).

He was himself the greatest Roman orator and the most important Latin writer of several rhetorical handbooks; *De Inventione*, *De Optimo Genera Oratorium*, *Topica*, *De Partitione Oratoria*, *De Oratore*, *Brutus*, and *Orator* (Corbett 1971:541). Of his seven works, *De Oratore* (55 B.C), in which he tried to unify rhetoric and philosophy, was his major work on rhetoric.

Book I presents the qualifications of an ideal orator; Book II contains discourses on invention and disposition. Book III develops the Ciceronian concept of style.

Cicero's major contribution to the study of rhetoric was that he optimised the position of rhetoric and he extended its scope (Foss, Foss, and Trapp 1991:5).⁵⁸ He was a practitioner of oratory as well as a rhetorical theoretician. Like Aristotle, Cicero felt a connection between dialectic and rhetoric. Cicero observed that some speakers surpassed others in their ability to effectively move an audience. This excelling was due to rhetorical skills the speaker had learned and developed. In contrast to Aristotle, Cicero was more systematic in his understanding of rhetoric.

Whereas Aristotle recognized that rhetoric did not have any particular subject matter, Cicero felt that an effective orator had to study many subjects. Cicero [Rackham (trans.) 1942:1.6] thought that the function of rhetoric was to persuade an audience to respond to the truth that had been discovered by reason. Even though he maintained that rhetoric and philosophy had once been identified and subsequently divorced through the unfortunate efforts of Socrates, Cicero did not feel that rhetoric came into conflict with philosophical inquiry. Cicero recognized that indeed philosophy was a very important part of the training of the ideal orator, though not all of the necessary general learning was found in philosophy. The orator must be acquainted with all things worth knowing.

He followed a similar line of thinking as Aristotle's concept that rhetoric was a counterpart of dialectic. Cicero [Rackham (trans.) 1942:1.6] stated that "*Officium autem eius facultatis videtur esse dicere apposite ad persuasionem; finis persuadere dictione*" [the function of eloquence seems to be to speak in a manner suited to persuade an audience, the end is to persuade by speech]. In *De Oratore*, Cicero

⁵⁸ For more information about the contributions of Cicero, see Kennedy (1980:90-96), Corbett (1971:600), Dixon (1971:15-18), Litfin (1994:91-100).

[Rackham (trans.) 1942:1.31] noted that the function of rhetoric is in the realm of persuasion: "...it is the business of an orator to speak in a manner adapted to persuade...".

Like Aristotle, Cicero presented the case that rhetoric was more than a knack. Cicero played a very important role in the development and usage of rhetoric. The accomplishments of Cicero are recognizable in his emphasis on the second and third canons of rhetoric: arrangement and style.

2.1.1.4 Quintilian

Lester Thonssen and A. Craig Baird (1948:109) introduce two outstanding rhetoricians:

The great names of this period are, of course, Cicero and Quintilian. The former left the most complete set of works on rhetorical theory and criticism ever assembled by one man. Writing as an orator of consummate ability, he set forth, (it is) in terms more copious than necessary perhaps, a virtual prolegomena to the whole art of speaking. Quintilian, on the other hand, spoke as a teacher intent upon preserving the good in rhetorical education during a period when the excesses of exhibitionism and declamation show were threatening not only this art, but the whole system of culture. His institutes represent the most comprehensive contribution in print of the training of public speakers.

With Cicero, of particular importance is a final Roman rhetorician, Quintilian (35-95 A.D).⁵⁹ He was put in charge of rhetoric by the emperor Vespasian. He exerted great influence on Christian rhetoricians from the early Middle Ages until the nineteenth century (Bizzell and Herzberg 2001:361).⁶⁰ His *Institutio oratoria* (93 A.D) has always been highly regarded as an excellent work in comparison with all other works of the ancients.

Institutio Oratoria described the ideal training of the citizen-orator from birth through

⁵⁹ Cf. Kennedy (1980:100-3), Dixon (1971:18-20).

retirement. His work was so systematic that it not only serves as an excellent synthesis of Greek and Roman rhetorical thought, but it is an important source of ideas on education throughout the Middle Ages.

Nancy Harper (1979:30) writes that *Institutio Oratoria* “represents a complete statement of the nature of rhetoric and its function in the everyday life of the citizen of the classical world.” Quintilian’s work describes a synthesis of the entire body of rhetorical works that preceded him. It is divided into twelve books.⁶¹

Special emphasis was given to the final book (XII) of his work on rhetoric. In it, the requirements for being a perfect orator are discussed.

Quintilian thought that the perfect orator must not only be a master of style, he must also be a person of prominent character. Like Aristotle, Quintilian felt that the speech, speaker and occasion should be clearly understood. Like Cicero, he seems to think that the orator must be a student of liberal arts, one who studies very hard. Quintilian recommends that the orator be a broadly educated person. For him, effective speaking can be achieved only by exhaustive study and hard training, ceaseless exercise (Butler (trans.) 1953:2.13.15). But in a Platonic sense, he described a perfect orator as not only a person skilled in speaking, but also a person of high moral and ethical character.⁶² The ideal orator, according to him, is a good man speaking well. Like Cicero, he broadened the scope of rhetoric beyond persuasion to include instruction and giving pleasure.

Unlike others’ definition of rhetoric, Quintilian takes a broader view. He states that the definition which best suits its real character is that which makes rhetoric the science of speaking well. This distinction between rhetoric and persuasion is very significant to the study of persuasion, because it entails a change in the functions of oratory.

Quintilian points out that if rhetoric is equated with persuasion without regard to whether the orator is honourable, then it can be used for evil as well as good.

⁶⁰ The reason for the importance of Quintilian, we shall see later (Ch. 3).

⁶¹ For more detailed information about these twelve chapters, see Bizzell and Herzberg (2001:361-3).

⁶² For more detailed discussion, we shall see later (Ch. 3).

By broadening the concept of rhetoric Quintilian, vitally affected the functions of oratory.

2.2 The Use of Rhetoric in Christian Preaching

The great contribution of classical rhetoricians should not be neglected. Classical rhetoric reached its peak with Cicero and Quintilian. Nancy Harper, however, said “After Quintilian...theorizing came to a virtual standstill” (1979:30). From the end of the first century until the fourth century A.D. there was a continuing rhetorical decline.

Over the period of the first five centuries A.D., however, as more and more converts thoroughly trained in rhetoric entered the church and became bishops and priests, and as more and more cultured people who expected culture in the clergy became converts to Christianity, the rhetorical techniques in preaching came to be used more and more generally, although there were always those who warned of its danger.

2.2.1 The Application of Rhetoric to Preaching

Over the centuries, the struggle between rhetoric and preaching has been widespread. One moment rhetoric was embraced; the next it was seen as suspect, even as fear (Keegan 2001:1-2). As Tertullian (160-225 A.D.) once sharply asked,⁶³ “What is the relationship between rhetoric and preaching? How the two could be reconciled with one another?” are the questions that the church has been asking from its earliest beginnings. It has frequently agonized over the use of secular practices of oratory outside the faith.

Before Augustine, there was a great scorn and fear for the use of classical rhetoric, taught and practiced by the secular culture, among the Latin Fathers. The Latin Fathers’ strong rejection of rhetoric came from their misconception that rhetoric would have a tainting effect on God’s truth and gospel because of its extra-Christian use

⁶³ A famous Latin Father Tertullian scornfully asked, “What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the church? What between heretics and Christians?” See Resner Jr. (1999:42) (cited from Tertullian, *De Praescriptione*, PL II c. 20a-b).

(Resner Jr. 1999:41). Some Greek Fathers, on the other hand, showed favour towards rhetoric.

Today, many preachers are warning of the use of rhetoric in their preaching ministry because it will cause their preaching to become empty, pompous, bombastic speech, and flowery, ornamental language that is poor in substance.

In our ministry, however, the use of rhetoric can be a very profitable tool, not because it teaches “tricks loaded with false gimmickry,” but because it supplies the “available means of persuasion” for effective preaching. Rhetoric, therefore, should be adopted as an aid to contemporary preaching.

One of the best ways to affirmatively illuminate the relationship between rhetoric and Christian preaching is to understand the importance of and necessity for rhetoric. To grasp the importance of and necessity for rhetoric, of course, it is helpful to study the Latin Fathers who favoured rhetoric.

John Chrysostom and Augustine of Hippo, both professional rhetoricians and effective preachers before they became Christians, despite a generally recognized distaste for pagan rhetoric, were the primary proponents of rhetoric during that period. They strongly recommended the use of rhetoric in Christian preaching and felt that there was a place for rhetoric in Christian preaching. Both were the two preachers to gently relieve serious tension between rhetoric and preaching among the Latin and Greek Fathers.

2.2.1.1 Chrysostom

John Chrysostom (347-407 A.D), the most admired Christian orator in Greek, recognized that the preachers had to study rhetoric because the skill of persuasive speaking could be gained by the using rhetoric in their preaching. Through his vocation as a cleric, he felt that the effective preachers were diligent students of rhetoric (Willimon and Lischer 1995:410). Chrysostom saw that the gospel became effective only when the preachers used this persuasive skill and power. The use of rhetoric was of primary concern to him.

Chrysostom recognized that Christianity was being attacked by pagan views when he contends (Stephens (trans.) 1983:4. 3).⁶⁴

He emphasized the necessity of rhetoric. He argued (Resner Jr. 1999:45):

Rhetoric is necessary for the preacher to use because of human weakness. It is theologically justifiable as a matter of accommodation. The gospel, as received, is not enough by itself. The people need more than 'the simple gospel.' This 'more' is provided by rhetorical embellishment.

For him, the use of persuasive speech means an effective tool, not only for defending the faith and gospel but for making the enemy attacking the faith and gospel give in. He felt that gospel is not enough by itself. He recognized something more than the simple gospel. This "something" is attained through rhetorical skill. Furthermore, he pleaded that "the priest should do all that in him lies, to gain this means of strength [the skill of rhetoric]" (1999. 4. 5).

Chrysostom saw that rhetoric was necessary for the preacher to use for the purpose of goodness, but he warned that there could be danger of its being misused by evil men (Kennedy 1983:245).⁶⁵

2.2.1.2 Augustine

In the transitional period between classical and medieval rhetoric, Augustine (A.D. 354-430),⁶⁶ an accomplished teacher of rhetoric before converting to Christianity, is considered the greatest of the early Church Fathers.⁶⁷ Augustine made one of the earliest contributions by writing a rhetoric for the Christian orator.

In his youth, Augustine was trained thoroughly in rhetoric according to a classical

⁶⁴ In his book, *The Urgency of Preaching*, Haselden (1963:24) pleads for the improvement and utilization of effective persuasive preaching. He asks, "...why turn over to the enemy the best weapons, the spoken word?" He emphasizes that "In the communication of the gospel the spoken word is the best weapon, the superlative tool; in this area it has superiority over all other forms of communication."

⁶⁵ Preachers should not forget the fact that Hitlers also have used persuasive skill (Sleeth 1956:9).

⁶⁶ Chronologically, Augustine does not belong to the Middle Ages, but he is nevertheless a representative figure in the development of rhetoric during this time (Corbett 1971:604).

⁶⁷ Jerome, Augustine's contemporary and friend, on the contrary, was also trained in rhetoric, , but chose to advise preachers to reject rhetoric (Craig 1975:32).

Roman model. Augustine loved the study of rhetoric so much that he went on to teach the subject at universities in Italy and in other parts of the Mediterranean world. After his conversion to Christianity, he wrestled with the potential uses of Roman rhetoric in the Christian Church. He used his rhetorical training creatively to advance the theology, teaching, and preaching of his newfound faith and bridged the gap between classical and later medieval rhetoric. Augustine used his rhetorical education wisely.

Like Plato in *Phaedrus*, Augustine saw the possibility of a true art of rhetoric that could be used in the service of transcendent truth. Thus, the ancient theme of rhetoric's relationship to truth becomes a central issue in rhetorical theory at the start of the Middle Ages.

Like Chrysostom, Augustine also recognized a real value in using classical Greco-Roman rhetoric in preaching the word of God, even though many other Latin Fathers of the day had a great distaste for pagan rhetoric.

In his pivotal work, *On Christian Doctrine* (or *De Doctrina Christiana*), recognized as the classical document on the relationship between rhetoric and preaching, Augustine widely opened up new way for a marriage between rhetoric and preaching. He urged preachers to be armed with a weapon of all means of rhetorical devices to persuade people.

The four books comprising *On Christian Doctrine*, written between 346 A.D. and 426 A.D., were designed to give both substance and form to the sermon. In this book, translated by Baldwin (1965:162), Augustine raises the question:

Who dare say that the defenders of truth should be unarmed against falsehood? While the proponents of error know the art of winning an audience to good will, attention, and open mind, shall the proponents of truth remain ignorant? While the sophist states facts concisely, clearly, plausibly, shall the preacher state them so that they are tedious to hear, hard to understand, hard to believe? While the one attacks truth and insinuates falsehood by fallacious argument, shall the other have too little skill either to defend the true or to refute the false? Shall the one, stirring his hearers to error, urging them by the

force of oratory, move them by terror, by pity, by joy, by encouragement, and the other slowly and coldly douse for truth?

The first three books were aimed at providing the preacher with the substance and form necessary for effective preaching (Murphy 1958:27). The first book articulates the relation between thing and sign, and the second and third books contain a summary of the principles of biblical interpretation.

Book 4 of *On Christian Doctrine* has been called “the first and the most influential Homiletical textbook in Christian history” (Wilson 1992:60). Book 4 emphasized rhetoric as a means of persuading Christians to live a holy and consecrated life. Furthermore it examines the homiletical methodology of “preaching,” specifically regarding preparation and eloquence of delivery.

In particular, book 4 is prepared for the description of Augustine’s understanding of the relationship of rhetoric to Christian preaching.⁶⁸ This book was written some thirty years after the first three and so represents Augustine’s opinion after much reflection as a Christian.⁶⁹

Upon being converted to Christianity, he at first renounced rhetoric, of course, complaining that its teachers concerned themselves with the law of letters and syllables while neglecting their own salvation. The whole rhetorical tradition is bound up with dishonesty. But Augustine (1873:144) later saw its place, and so defined its proper relationship to Christianity.

Now if anyone says that we need not direct men how or what they should teach, since the Holy Spirit makes them teachers, he may as well say that we need not pray, since our Lord says, “Your Father knoweth what things you have need ye ask him.”

Baldwin (1959:52) has put it very clearly when he writes:

⁶⁸ For the further detailed explanation of Book IV of Augustine’s *On Christian Doctrine*, see Resner Jr. (1999:46-58).

⁶⁹ Some scholars’ understanding of Augustine’s *On Christian Doctrine* concluded that Augustine distrusted rhetoric. But the majority’s view is that he created reconciliation of rhetoric and preaching (Brilioth 1965:49-55).

The fourth book of his *On Christian Doctrine* has historical significance in the early years of the fifth century out of all proportion to its size; for it begins rhetoric anew. It not only ignores sophistic; it goes back over centuries of the lore of personal triumph to the ancient idea of moving men to truth; and it gives to the vital counsels of Cicero a new emphasis for the urgent tasks of preaching the word of God.

Augustine felt the importance of rhetoric for the Christian. Baldwin (1959:60) states Augustine's contribution to the field of persuasion in the area of style when he writes:

The vindication of an eloquence distinctly Christian has the more weight because its doctrine of form and substance echoes from Cicero the best ancient tradition. The older tradition had in Augustine's time been so overlaid that he could do no better service to rhetoric than to recall it. In fact, Christian eloquence redeemed public speaking by reviving the true persuasion.

Augustine contributed to the art of persuasion by restoring its true purpose. By linking persuasion with the Christian's purpose of winning souls, he gave persuasion its noblest function. Augustine put rhetoric and Christianity into a proper relationship and made rhetoric an effective means to be utilized by the Christian. Caplan (1927:285) observes this relationship:

In any event, preaching had a rhetorical function in the clear exposition of Scripture, with the persuasive purpose of winning souls to God---a function and a purpose germane to the universal uses of rhetoric.

By encouraging the Christian to be properly prepared and to use the tool of rhetoric effectively, Augustine made a significant contribution to the art of persuasion. The Christian was to use rhetoric, but Augustine did not stop there. He declares that while rhetoric is valuable for persuasion, it is not enough. The Christian must depend upon God. This is very important as Augustine (Robertson (trans.) 1958:685) asserts:

And so our Christian orator, while he says what is just, and holy, and good (and he ought never to say anything else), does all he can to be heard with

intelligence, with pleasure, and with obedience; and he needs not doubt that if he succeed in this object, and so far as he succeeds, he will succeed more by piety in prayer than by gifts of oratory.

Though rhetoric is useful for better service of the proclamation of the truth by the preacher, but it is useless unless God touches the preacher. To him, meanwhile, even though the preacher should depend on the Holy Spirit, human skill and effort should not be neglected.

Augustine finds proper balance between God's power and human skill. A good change from the Greco-Roman rhetorical tradition to the writings of Paul took place through Augustine's demonstration that rhetoric has a place in Christian preaching.

Augustine's warning about misuse of rhetoric and his favouring of it, however, were meaningful and productive, for he relieved satisfactorily the tension between rhetoric and Christian preaching. He contributed greatly to creating a good relation between rhetoric and preaching.

Hogan (1999:34-5) explains the situation between rhetoric and preaching that Augustine faced. They write:

Augustine, having been a teacher of rhetoric before he became a Christian, observed that the public orators were engaging and entertaining, while preachers of the truth were 'sluggish, and frigid, and somnolent (4.2).'⁷⁰ In other words, preachers were boring and were putting people to sleep. To remedy the situation Augustine realized that he needed to draw on some of the tools of his former profession [a teacher of rhetoric].

Augustine's favourable views concerning the relation between rhetoric and preaching greatly contributed to the homiletical theory until the presence of Karl Barth (1886-1968) (Resner Jr. 1999:58-62).

⁷⁰ For this, see Augustine's *On Christian Doctrine* (Robertson (trans.) 1958).

In short, among the Latin and Greek Fathers, Chrisostom and Augustine were the two preachers who favoured rhetoric, saw the true value of rhetoric, and contributed to a close relationship between rhetoric and preaching. They are very important contributors to understanding the importance and necessity of using (classic) rhetoric in preaching

2.2.1.3 Modern Preachers

Karl Barth, a Swiss Reformed theologian and the father of neo-orthodoxy, was against rhetoric. He greatly contributed to the influence on the theology of the word of God and the homiletical ministry. Barth's view against rhetoric started in a strong theocentric focus in the ministry of preaching. To Barth (1975:95) God is the homiletical starting point; the preacher should faithfully deliver God's word itself without any aid of worldly tools for preaching.⁷¹ He emphasizes that in preaching, the role of the divine is incompatible with human elements and God is the only existing and operating factor (1975:94). Barth and other twentieth-century theologians almost neglected the human preacher's role and rhetorical training in the process of preaching.

However, their aggressive reaction to rhetoric could not control homiletics for long. Today, a new view of the place and practice of rhetoric as the art of persuasion that seeks response from the listeners in Christian proclamation can still be found in the modern homiletical community. In the eighteenth and nineteenth centuries, preachers such as David Buttrick, John A. Broadus, Harry Emerson Fosdick, Ronald E. Sleeth thought of rhetoric as the art of persuasion and as an essential tool for contemporary preachers to effectively present the message of the gospel (Kim 1999:1-2).

David Buttrick, one of the best examples of the new homiletic, compared rhetoric to Christian preaching. He wrote (1994:205):

Rhetoric is actually a kind of cultural awareness. It helps us see how the people to whom we speak think, understand, visualize, and believe. Good rhetoric works

⁷¹ For Barth's theology of preaching, see Beaudéan, Jr. (1988:3-5).

from the common, everyday language that ordinary people use, so preachers must become rhetorically aware.⁷²

If for him, rhetoric is the art of persuasion that expects response from the listeners, preachers should recognize and utilize it. Buttrick and many others today emphasize the importance of rhetoric for preachers.

John A. Broadus, one of the most influential homileticians of modern times, accepted the value of rhetoric and persuasion. He stated (Broadus 1944:8, 215):

Now in respect of skill, preaching is an *art*; and while art cannot create the requisite powers of mind or body or supply their place if really absent, it can develop and improve them and aid in suing them to the best advantage. To gain [persuasive] skill, then, is the object of rhetorical studies, skill in the construction and in the delivery of discourse.⁷³

But the chief part of what we commonly call application is *persuasion*. It is not enough to convince men of truth, nor enough to make them see how it applies to themselves, and how it might be practicable for them to act it out, -but we must “persuade men.”

He recognized the place and the value of rhetoric as the art of persuasion in the ministry of preaching.

Harry Emerson Fosdick (1956:99), one of America’s most famous great theologians and preachers recognized:

My own major difficulty sprang from the fact that starting a sermon with a problem, however vital and urgent, suggests a discussion, a dissertation, a treatise. A sermon, however, is more than that. The preacher’s business is not merely to discuss repentance but to persuade people to repent; not merely to debate the meaning and possibility of Christian faith, but to produce Christian faith in the lives of his listeners; not merely to talk about the available power of

⁷² See also Buttrick’s same book, *A Captive Voice*, (1994:112).

⁷³ Cf. Broadus warns against the dangers of rhetorical studies as follows: “(1) Overemphasis on rules and forms... (2) Imitation... (3) Artificiality” (Broadus 1944:10-3).

God to bring victory over trouble and temptation, but to send people out from their worship on Sunday with victory in their possession. A preacher's task is to create in his congregation the thing he is talking about.⁷⁴

He accepted that the ultimate purpose in Christian preaching is persuasion.

Ronald E. Sleeth (1956:vii-viii), a more contemporary writer, applied rhetoric to preaching. He stated:

For the preacher, the response he seeks is commitment to the claims of the Gospel. His responsibility is to proclaim this Gospel in such a way that his message meets men where they are and seeks to bring them into a closer relationship with God and man. That is his task as a preacher, for that is the meaning of preaching-to bring God's Good News in Jesus Christ to a needful humanity. An understanding and application of persuasion will help him to achieve this end.

He provided a sound basis for seeing a place and relationship between the two. Of course, there are some preachers who refuse to accept persuasive skill as an art of rhetoric.

Despite its weaknesses and abuses, however, persuasive skill as an art of rhetoric is thought of as a tool essential to Christian preaching by the majority of modern preachers. We see once again the revival of a rhetorical strategy through modern homileticians. They also saw the value of and relationship between rhetoric and Christian preaching.

2.3 The Relationship between Rhetoric and Preaching

A useful point of departure for the study of the relationship between rhetoric and preaching is a more clear understanding of what rhetoric is. And then the study of the interrelationship between communication and persuasion, closely related to rhetoric

⁷⁴ According to McLaughlin (1979:54), Fosdick "advocated what he called cooperative dialogue, or preaching that was counseling."

and preaching, will be necessary.

2.3.1 Communication and Persuasion

Communication is the sharing of information for the purpose of affecting the receivers' attitudes or behaviours in some predetermined way. It is clearly shown that human beings usually speak to others for the purpose of achieving some *private intent* (Martin and Colburn 1972:29). David Berlo (1960:12) has a similar line:

Our basic purpose in communication is to become an effecting agent, to effect others, our physical environment, and ourselves...In short, we communicate to influence...to effect with *intent*.

In a word, communication has purpose and intent. Communication theorists generally concur that all communicative trials are inherently *persuasive* and *purposeful*.

What, then, is persuasion? Ronald E. Sleeth (1956:vii) writes that persuasion is the art of stimulating or motivating someone, through the use of various appeals, to change a particular attitude, belief, or behaviour and to bring about a specific response.

Erwin P. Bettinghaus (1973:10), in writing about *Persuasive Communication*, says that persuasion is:

a conscious attempt by one individual to change the attitudes, beliefs or the behaviours of another individual or a group of individuals through the transmission of some message.⁷⁵

All of these definitions suggest that persuasion must be thought of as an *intentional*

⁷⁵ For examples of several definitions of persuasion, see Applbaum and Anatol (1974:9). Cf. Brembeck and Howell (1976:19). For the origin of persuasion, see McCloskey (1985:56). He writes that "the Greek term for "persuade" is *peitho*, meaning to prevail upon or win over, *to persuade*, bringing about a change of mind by the influence of reason or moral considerations. The word has the basic meaning of trust, and implies that the one persuaded is ready and willing to let himself become convinced and thus puts his trust in the information made available by the communicator. *Peitho* is also translated as "trust" (Mark 10:24), "obey (Acts 5:36) and "being confident" (Philippians 1:6)."

effort to influence one's thoughts or behaviour. Hence, it is certain that persuasion is basically a form of communication because the definition and purpose of the persuasion are similar to those of communication.

Communication and persuasion are essential parts of the daily life of every human being. In particular, they have become the most important tools of the preachers for proclaiming God's truth and gospel. It is important for preachers to use persuasive communication more effectively. Unfortunately, however, one of the major problems facing today's church is that persuasively communicating the truth and gospel entrusted by the Lord is neglected and misunderstood by many.

Can anyone imagine preaching as not being persuasive? It is not possible to imagine any communication that is not to some degree persuasive. Actually, there are many examples of dialogue of persuasive nature in the New Testament. Above all, Paul's ministry is filled with vivid illustrations of persuasive communication and preaching for transforming people.⁷⁶ Paul felt that the gospel is not a just word, but persuasive communication that produces certain decisions and actions (McCloskey 1985:56-8).⁷⁷ Thus persuasive communication needs to be studied and utilized more effectively by preachers of the church today.

2.3.2 Rhetoric and Persuasion

As communication and persuasion are generally considered to be identical, rhetoric and persuasion are also closely related because rhetoric has usually been viewed as a specialized form of communication intended to persuade audiences and persuasion has always been located at the centre of rhetoric (Martin and Colburn

⁷⁶ For the various examples of the intent of persuasion in the New Testament, see McLaughlin (1979:28).

⁷⁷ It is sometimes stated, by many scholars, that Paul criticized rhetoric in I Corinthians 1:17-2:5, I Corinthians 2:4 in particular. These passages are often misinterpreted to be a condemnation of any conscious use of rhetoric. According to McLaughlin (1979:41-2), however, this statement is not a rejection of rhetoric, but a statement concerning how a Christian ought to carefully use it. What Paul condemned in these verses is not so much rhetoric itself but sophistic and excessive rhetoric. Paul is not rejecting persuasive preaching (his sermon before Agrippa in Acts 26 is a remarkable example of persuasive preaching). Paul is rejecting any reliance on the preacher's ability to persuade with human wisdom. Paul himself mentions that he uses a principle of rhetoric. Paul describes his own preaching as 'persuasion' (2 Cor 5:11). See also Kooienga (1989:20-2).

1972:136).⁷⁸

According to Raymond W. McLaughlin (1979:12), though in their meaning there are some minute differences in the terms *communication*, *persuasion*, and *rhetoric*, they are usually considered as overlapping, depending upon the ethics of the user.

When people say about “rhetoric” that it is often inclined to have negative connotations; leaving them with a feeling of flowery, embellished, ornamentation, and empty language together with deceitful words designed to coerce or manipulate an audience at all costs.

Persuasion also may conjure up images of a negative connotation. Karl. R. Wallace (1955:1-9) recognized persuasion as violating an individual’s freedom and values.⁷⁹

Persuasion, however, should not be misunderstood as that kind of manipulation and coercion whereby someone changes or acts differently because of the violent force, physical threat, or punishment. In spite of some distortions of it, persuasion should be used for good in the service of rhetoric because it can be a positive, noble, and beneficial concept.

Ronald L. Appelbaum and Karl W. E. Anatol wrote (1974:13):

Since the time of Aristotle, rhetoricians-those who attempt to study and apply the various strategies of persuasion to oral communication-have tended to categorize coercion as bad or inherently unethical and, therefore, distinct from persuasion.

Manipulation, coercion and persuasion are all alike in that they attempt to change attitudes, beliefs, and actions of others. Manipulation and coercion, however, are not the same thing as persuasion. They are rather the antithesis of persuasion. Traditionally, persuasion has always been contrasted with manipulation and coercion

⁷⁸ Litfin (1994:110-1).

⁷⁹ For contemporary attitudes towards persuasion, see McLaughlin (1979:50-9). In Lucy Lind Hogan’s article, “Rethinking Persuasion” (Hogan 1999:1-5) Lucy Rose objected to the assumption that the goal of preaching is persuasion because she recognizes that persuasion is forceful and overpowering.

from an ethical standpoint (McLaughlin 1979:18).⁸⁰

Coercion is thought of as being the use of force that interferes with audiences' right of free choice (Johannesen 1975:133). Manipulation and coercion are inherently self-interested and self-centred. The interest of the audience is always not the primary concern.

Persuasion, on the contrary, offers voluntary choice and will. As two Bormanns (1972:139) explained:

Persuasion is not the same as force. We can control human beings to some extent with the use of force or the threat of force. Coercion restricts choice. If you are forced to do something, your options are closed. Coercion eliminates choice, while persuasion influences it. Coercion does not require artistry.⁸¹

Preachers, therefore, should use persuasive skill instead of using both manipulation and coercion in their proclamation of the gospel (Graham 1984:57).

In the United States, most pulpits are now in the midst of great change. Now we live in an age of mass communication, when the importance of the spoken word is growing. Preachers today should never neglect precious lessons from the oral age of the classical rhetoric of the past. Even though it is not so easy to work and live effectively in this rapidly changing and complex world and to respond favourably to this new change, we have to acknowledge that the study of rhetoric and persuasive communication are necessary for all who proclaim God's Word.

2.3.3 Preaching as an Art of Persuasive Communication

Every effort to trace man's ability to use words in the theory of communication is as old as ancient rhetoric itself. From its earliest beginnings, the church has agonized over language in order to communicate its message. Preaching is a form and act of

⁸⁰ For the ethics of persuasion, see McLaughlin (1979:59).

⁸¹ Burke (1969:50).

communication. The communicative aspect of preaching has the potential to move audience to specific action.

According to Clyde H. Reid, until about 1950, communication was recognized chiefly as a one-way process transmitted by communicator to audiences. Since 1950, however, it has been thought of as two-way relation.⁸²

The heart of our ministry is communication. Today, we have to preach to completely different audiences than what existed before us because we live in a new world of a massive electronic and communicative revolution (Rattee 1996:3). Ron Kowalski (1990:2) states that this revolution absolutely affected the ways people listen to sermons and preachers communicate to their audience.

Therefore effective preaching requires us to realize this huge and rapid change in communication and to analyse our audience. If we fail to seriously take this situation into account in preaching, we will not appeal to our audience any more. Nevertheless, we have ignored this massive change in communication media and continue to preach much the same way as preachers did a few decades ago. It, therefore, is essential for preachers to be sensitive to changes and differences in the audience.

In particular, good communication appeals to the audience's emotions and will, not just the intellect. According to Henry Mitchell (1987:39-63), "preachers have long considered preaching a matter of reasoning with people." Actually, most preachers have focused primarily on the reasoning part in preaching throughout the history of homiletics. Yet, even though logical speech may seem very attractive, we cannot express the mystery of the incarnation and the truth of the gospel fully only through it" (Meyers 1993:10). Belief and faith is more than information. Information can be obtained through a rational appeal, but belief and faith is rarely the result of it (McCloskey 1985:58).⁸³

According to Duane Litfin (1994:86), "Belief is something induced within the audience

⁸² For the Latin origin of communication, see the same page of Clyde H. Reid's article, "Preaching and the Nature of Communication" (Reid 1963:41).

⁸³ See also Loscalzo (1995:30).

by the sheer power of the orator's logical, emotional and ethical arguments." In short, belief and faith involve the whole person.

It is well known that the audience responds to a sermon with their whole being. Preachers' communication, therefore, will be most effective when it relates to the human wholeness that involves affect and resolution as well as the intellectual assent (Lewis 1977:89).⁸⁴ A man of effective preaching should be a man of effective communication that appeals to the audience's whole person.

Effective sermons can be delivered when preachers realize the relationship between preaching and communication.

In his book *The Empty Pulpit*, Clyde Reid (1967:10-11) identified one of frustrations in his preaching ministry:

I first became concerned about the relationship between preaching and communication when, as a young pastor, I observed very little happening as a direct result of my preaching. I worked hard on my sermons, and I am sure the results were no worse than those of most of my fellow preachers. And yet I could see very little concrete effect from that preaching in changed lives and changed attitudes...If preaching is a form of communication, and we know more about communication today than ever before, then communication research may be able to help us.

If the centre of our ministry is communication and we do not want to experience frustration in our preaching ministry any more, we should not ignore this communication (Rogness 1994: 21).

As we have seen, communication involves intentionality, principle, and purpose. If preaching is a form of communication, then preaching is also understood as an art which involves the principles of communication.

⁸⁴ Meyers (1993:10), Mitchell (1987:40), Litfin (1977:16), Sleeth (1956:69).

2.3.4 Preaching as an Art of Rhetoric

“What is the relationship between rhetoric and preaching?,” was probably the most hotly debated question in the third and fourth centuries. Some preachers, having considered rhetoric as an evil pagan art which defiles God’s truth and the gospel of Jesus Christ, have criticized rhetoric vehemently.⁸⁵

The refusal to apply rhetoric to preaching is deeply rooted in the mis-understanding of the definition of rhetoric by Plato. A precise understanding of Plato’s *Phaedrus* may solve the problem. According to the conclusion of the evaluation of the *Phaedrus* by Rodney Kennedy (1993:25), as we have seen already, even though Plato distrusted sophisticated rhetoric, he produced a true rhetoric of a high quality.

As Chrysostom and Augustine sought to reconcile rhetoric and preaching, many scholars also have favourably viewed the application of rhetoric to Christian preaching (Anderson 1985:102-104).⁸⁶

In rhetoric, there is intent on the part of the speaker. The intent and goal of rhetoric are persuasion (Burke 1969:46). In particular, rhetoric is the art of persuasion that seeks response from the audience.

The same is true of preaching. In preaching, there is an intentional element on the part of the preacher. Craig Loscalzo (1995:28) emphasizes that preaching does have purpose. What, then, is the purpose of preaching? He states:

Evangelistic preaching is persuasive preaching: we seek a desired response, and we consciously attempt to influence the attitudes and behaviors of our listeners...The gospel itself is inherently persuasive. Its message intends to evoke changes in people’s attitudes and to elicit transformation of their behaviour (2 Cor 5:17).⁸⁷

⁸⁵ For the contents of attack on rhetoric, see Kennedy (1993:14-5).

⁸⁶ Cf. Erickson (1985:205-7).

One of the goals of preaching, like that of rhetoric, is also *persuasion*. Biblical teaching supports preaching as persuasion. There are many demonstrations in the bible that supports preaching as persuasion. Persuasion can be used for good in the service of truth.

If rhetoric has the same purpose and concern for what persuades an audience, preaching has much in common with rhetoric (Bailey 1987:10). Thus preaching can be a rhetorical art because preaching and rhetoric are virtually synonym-mous.⁸⁸

Classical rhetoric in the history of Christian preaching and its service to the Christian gospel cannot be underestimated.⁸⁹

Wise preachers use the principles of rhetoric in their sermons without the prejudice against rhetoric. To improve and enhance our communicative skills, the use of rhetorical strategies for preaching should be an essential element of our preaching ministry. Although classical rhetoric is not essential for effective preaching, today's preacher needs to spend more time with the ancient teachers to understand and utilize something of classical rhetoric and persuasion.

2.4. Conclusion

This chapter has briefly investigated classical rhetoric and the relationship between rhetoric and preaching. The study has led to the conclusion that rhetoric can play both a powerful and pervasive role, that there is indeed a close relationship between rhetoric and preaching, and that preaching is a rhetorical art which involves the principles of persuasive communication. Having drawn this conclusion, it is now necessary to study the basic conceptual review of classical rhetoric related to double modes of persuasion.

⁸⁷ For the purpose of preaching, see Craddock (1978:19).

⁸⁸ In his historical prelude to a rhetorical homiletics, Kennedy (1993:14-25) concludes that "preaching is rhetoric. This modest claim opens the door to a homiletics based on rhetorical principles. The way is now clear to utilize rhetoric and metaphor as the bridge in a positive interface of rhetoric and preaching." Only by its unique message of faith and gospel is preaching distinguished from other forms of rhetoric.

⁸⁹ In his book, *God's Word & our Words: Basic Homiletics*, Ronald Sleeth (1986:16) states that the second important influence on Christian preaching was classical rhetoric.

CHAPTER 3

BASIC CONCEPTUAL REVIEW OF RHETORIC CRITICISM

The purpose of chapter 3 is to answer this question, “What are the basic rhetorical concepts?” In this thesis, at first, the basic meaning of rhetorical situation, rhetorical species, two modes of persuasion in invention, and the classic canons will be discussed so that the readers may understand the methodology of rhetorical criticism. For analysing Galatians rhetorically, the methodology espoused by George Kennedy in his book, *New Testament Interpretation Through Rhetorical Criticism*, will be used in the next chapter.⁹⁰

Secondly, rhetorical theories of the important four rhetoricians of Greco-Roman rhetoric will be studied so that the readers may understand them easily.

3.1 Rhetorical Situation

In rhetorical criticism, the rhetorical unit is defined first. Once the rhetorical unit has been defined, the next step is to determine the rhetorical situation. “Rhetorical Situation” is in this case synonymous with the “given situation” in Aristotle’s definition of rhetoric. The Rhetorical Situation is the real world situation in which the rhetorician uses the means of persuasion. It always involves the relationship between a communicator, the one being communicated to, and the communication in between. The theory of Rhetorical Situation is used by the rhetorician to diagnose his strengths and weaknesses in each situation so that he will more readily meet the rhetorical challenges.

The rhetorical situation refers to the conditions or circumstances which prompted the speech. This is almost similar to the *Sitz im Leben* of form criticism.

⁹⁰ A five-step methodology of rhetorical criticism is based on George A. Kennedy’s proposition (1984:33-8) utilizing Greco-Roman rhetorical textbooks (rhetorical unit, rhetorical situation (exigence, the audience, and the constraints), species of rhetoric, invention, arrangement and style, rhetorical effectiveness).

Lloyd F. Bitzer (1968:1-4, 6) defines the rhetorical situation as

A complex of persons, events, objects and relations presenting an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence.⁹¹

Rhetorical situation is a term first coined by Bitzer to describe the elements that combine to constitute a communication situation. To understand these elements as they apply to argument helps us to understand what motivates or causes the argument in the first place, who the author is, who the audience is, how they might react to it, and how we as readers might respond. By analysing and understanding the rhetorical situation, we gain critical insight into the entire context as well as the parts of an argument, and this insight ultimately helps us to evaluate its final success or failure.

In Bitzer's article titled "Rhetorical Situation," he argues that the rhetorical situation is marked by three elements: an audience, an exigence, and constraints.⁹²

3.1.1 Exigence

The first constituent is exigence, somewhat similar to the *Sitz im Leben* of form criticism. According to Kennedy (1984:35),

An "exigence" is a situation under which an individual is called upon to make some response; the response made is conditioned by the situation and in turn has some possibility of the situation or what follows from it.⁹³

E. S. Fiorenza (1985:192) says that a rhetorical situation is characterized by

⁹¹ Wuellner writes, "Kennedy follows L. F. Bitzer's understanding of the argumentative or rhetorical situation as that specific condition or situation which invites utterance. This stage is the most crucial one. It has been so since antiquity when the rhetorical situation underlying or preceding a text was discussed as the crucial initial step of invention" (Wueller 1987:456-7).

⁹² In this thesis, the study on the constraint will not be discussed.

exigence and urgency. The exigence consists of the circumstances that necessitate communication. For example, if you fall down the cellar stairs and lay at the bottom screaming for help, then exigence is easy to understand: you have fallen, and you can't get up. Those are the circumstances that necessitate communication. In a word, exigence is a problem, a defect, a challenge out there in the real world that compels people to communicate. Thus the exigence, which rhetorical situation depends on, is an important material for determining rhetorical discourse and species.

3.1.2 Audience

The audience is the second element of a rhetorical situation. The audience is an addressed audience, a specific audience. It "consists only of those persons who are capable of being influenced by discourse and being mediators of change" (Bitzer 1968:8).

The audience plays an important role in the rhetorical situation. For example, what the audience expects in all of the elements of a rhetoric situation, and how the rhetor manipulates these expectations, are significant. "Audience" is usually the most difficult situation,

3.2 Rhetorical Species

Once the rhetorical situation has been examined and rhetorical problems have been considered, the rhetor is prepared to proceed to consider the species of rhetoric.

Together with Aristotle, rhetoricians mentioned three species of rhetorical speech (Freese (trans.) 1947:I.III.3.33):

:Esti de. th/j r`htorikh/j ei;dh tri,a to.n
avriqmo,n osou/toi ga.f kai. oi` kroatai. tw/n
lo,gwn u`pa,rcousin o;ntej...avna,gkh de. to.n

⁹³ Cf. Bitzer (1968:6).

avkroath.n h; qewfo.n ei-nai h; krith,n krithn
 krithn de. h; tw/n gegenhme,nwn h; tw/n
 mello,ntwn. e;sti dV o` me.n peri. tw/n
 mello,ntwn kri,nwn oi=on e,klhsiasth,j, o` de.
 peri. tw/n gegenhme,nwn oi=on o` dikasth,j, o` de.
 peri.. th/j duna,mewj o` qewro`j\ w[st dx
 ana,gkhj a;n ei;h tri,a ge,nh tw/n lo,gwn tw/n
 r`htorikw/n, sumbouleutiko,n, dikaniko,n,
 e,pideiktiko,n. [The kinds of rhetoric are three in number,
 corresponding to the three kinds of hearers...the hearer must necessarily
 be either a mere spectator or a judge, and a judge either of things past or of
 things to come. For instance, a member of the general assembly is a judge of
 things to come; the dicast, of things past; the mere spectator, of the ability of
 the speaker. Therefore there are necessarily three kinds of rhetorical
 speeches, deliberative, forensic, and epideictic].

Rhetoricians believed that there was nothing that might not come up for treatment by one of these three kinds of rhetoric (Butler (trans.) 1947:367).⁹⁴ Each kind was thought of as appropriate for the specific occasion of speech. Accordingly, the classification of speech especially helps us to understand the occasion of speech and the situation of the audience.

3.2.1 Deliberative Oratory

This, also known as political, hortative, and advisory oratory, is concerned with politics, such as the matters of war, tax, alliance, and the construction of a bridge or a reservoir or a temple (Corbett 1971:39-40). Deliberative rhetoric is “avei. ga.r kai. oi` ivdi,a| sumbouleu,ontej kai. ok` koinh/| dhmhgorou/ntej tou,twn qa,teron poiou/sin.” [For both those

⁹⁴ For full discussion of the three species of rhetoric, see Kennedy (1972:7-20). See also Cooper (trans.) (1932:1.3).

who give advice in private and those who speak in the assembly invariably either exhort or dissuade] (Fresse (trans.)1947:I.III.3.33). In general, deliberative rhetoric is that in which we seek to persuade someone to do a certain action or to accept our point of view.

Deliberative oratory is always concerned with the future⁹⁵ because the speaker gives advice about things to come, exhorting or discussing (Kennedy 1972:18-21)⁹⁶ and logically one cannot deliberate about how to act in the past. The special end of deliberative rhetoric is “the *expedient* and the *inexpedient*; possible or impossible, advantageous or harmful, necessary or unnecessary” and all other considerations, such as “justice and injustice, honor and disgrace,” are included as accessory (Freese (trans.) 1947:I.III.5.35; Butler (trans.) 1947:III.8.1-6.479-83). Its means were “*exhortation* and *dehortation*” (Corbett 1971:39).

3.2.2 Forensic Oratory

Also forensic oratory referred to as legal or judicial oratory was the rhetoric of the lawyers in the courtroom. This can also cover any kind of discourse in which one seeks to condemn or defend someone’s action in the courtroom. The function of forensic oratory is to condemn a past action and its aim concerns justice and injustice (Kennedy 1972:7-18). The special end of the forensic speaker is the just or the unjust. Forensic rhetoric is concerned with events that happened in the past and how we ought to judge them. Here the hearer acts as a judge of things past.

Quintilian (Butler (trans.) 1947:III.VIII.13.485) writes that “*Nam et prudentissimus esse haberique et optimus debet, qui sententiae suae de utilibus atque honestis credere omnes velit*” [In forensic speeches the orator may, according to the generally received opinion, indulge his passion to some extent. But all will agree that the advice given by a speaker should be in keeping with his moral character].

3.2.3 Epideictic Oratory

⁹⁵ Deliberative rhetoric can also have to do with “present” things. See Freese (trans.) (1947:I.8.7.89).

⁹⁶ Rackham (trans.) (1942:II.1xxxii. 333-383), Butler (trans.) (1942:III.Viii.2-13).

This oratory, also called demonstrative, declamatory, panegyric, ceremonial, was the oratory of display eulogies. Epideictic oratory probably had the broadest scope of the three kinds.⁹⁷ Epideictic rhetoric is primarily concerned with the present by recommending something or someone for the praise or blame of the audience. The special end of epideictic speakers is to praise nobility or condemn baseness. The epideictic, however, can also recall the past and anticipate the future (Freese (trans.) 1947:1.3.1-6.33-35).

As seen above, though each kind of oratory has its own “formality,” “time,” and “end,”⁹⁸ it is not so easy to distinguish the kind of rhetoric in a discourse. The kinds of rhetoric, their end, and their times can interchange, and the three kinds of rhetoric can be intermingled in any discourse (Oravec 1976:172).

3.3 Classical Canons

According to classical tradition, as we have seen already in the previous chapter, all rhetoric divides the process of persuasion into five parts: invention, disposition, elocution, memory, and delivery. This fivefold division is fairly standard in all major works after Aristotle until the eighteenth century. The exact origin of the fivefold plan is uncertain, but the pattern of division remained the same until the time of George Campbell, when memory practically dropped out of the analysis.

These concepts are not only the concern of an orator, who must master them in order to deliver an effective speech, they are also the aspects of the delivered speech that a critic uses to examine and evaluate it.

3.3.1 Invention

“Invention” is not simply evidence, but the entire mindset of choosing and interpreting

⁹⁷ Chase (1961:293). He points out that the epideictic rhetoric as “display” began to diminish and the oratory of “praise and blame” dominated in the first Christian century. He concludes that the dominant concept of epideictic was oratory of praise (298-9).

⁹⁸ For the diagram of the three kinds of discourse with times, ends and means, see Murphy and Katula (1995:56).

support for an argument. The speaker must know the audience well, for different audiences will be receptive to different kinds of evidence.

The Latin term *inventio* means “invention” or “discovery.” Invention is the system of finding arguments to use in a discourse, and includes both the sources of the rhetor’s arguments and the types of proof he uses. He chooses the arguments that best meet the demands of the situation. Invention comes first not only in order of the classical canons, but first in its importance.

The speaker has to identify the question at issue, which is called the *stasis* or *status*, and appropriate arguments to use in proof or refutation. Invention seeks to provide a system or method for finding arguments.

Proofs are the very essence of the rhetorical art. According to Aristotle, “proofs are the only things in [rhetoric] that come within the province of art; everything else is merely an accessory,” and “a system arranged according to the rules of art is only concerned with proofs.” Rhetoric is concerned more with the substance (argumentation) of a speech than with its form (arrangement and style). In other words, argumentation is the primary means of persuasive art, all other rhetorical considerations are complementary. Aristotle’s *Rhetoric* is essentially concerned with the invention (or discovery) of arguments, although the other four traditional parts of rhetoric (arrangement, style, memory, and delivery) are by no means neglected.

According to Aristotle, there are two kinds of proof, or persuasion used in invention, the “artistic” and “inartistic” (Rackham (trans.) 1983: 2.27. 116; 2.39. 163). While “inartistic” or “non-artistic” means of persuasion are from the “outside” of the orator, “artistic” proofs are derived from rhetorical skill or method of the orator.

Inartistic proof refers to facts or evidence external to the speaker, material such as wills, contract, or evidence extracted by means of torture, that is, proofs which were furnished by the rhetorician but which were already in existence. This category contains no products of the speaker’s ability or art. In fact, in ancient Greece, much of this type of persuasion was carried out by writing out the evidence and sealing it in a jar, only to be opened in the presence of the court (Kennedy 1963:88). The inartistic category was a heading for three categories of proof which in some way originated with the author or had reference to him; those that can be constructed by our own system and our own efforts.

Unlike the inartistic proofs, artistic proofs are those which can be constructed by the speaker.⁹⁹ They relate to the interpretation a speaker makes of this evidence. Aristotle divides these proofs into three different types: *Ethos*, *Pathos*, and *Logos*. These will be of primary concern in this study.

In invention there are three modes and means to persuade the audiences. Due to the importance of *ethos*, *pathos*, *logos* to Aristotelian, it would be impossible to continue without examining each of these artistic proofs in detail so as to become better acquainted with their contents.

3.3.2 Two Means of Persuasion

Ethos is the Greek word from which we get our word "ethics." *Ethos* is all of the speaker's or the writer's credibility, reliability, and authority. Essentially, *ethos* is the speaker's or the writer's reputation with his/her audience and the strategies he/she uses to convince his/her audience that he/she should be believed or taken seriously. For the Greeks, who put a great deal of emphasis on citizenship, *ethos* had a lot to do with a rhetor's status in the community. The impact of *ethos* is often called the argument's '*ethical appeal*' or the 'appeal from credibility.'

Logos sounds a lot like our word "logic," and that's a good way to think about *logos*. *Logos* focuses on the text itself -- the data, examples, statistics, facts, reasoning, etc. that are part of the message. We often refer to the *logos* portion of writing as "support material." Naturally, a speaker or writer who uses poor or faulty data to try to support a claim or convince an audience compromises his/her *ethos*. In other words, these rhetorical appeals don't exist in isolation; they are closely interrelated. Nonetheless, when we talk about *logos*, we are focusing primarily on the text or the message that is being delivered. The impact of *logos* on an audience is sometimes called the argument's "*logical appeal*."

Our modern English word which is closest to *pathos* is the word "pathetic." We tend to use the word "pathetic" to describe something that is pitiful, stupid, or sorry, but the

⁹⁹ Aristotle taught that persuasion relies on artistic, not inartistic, proofs because inartistic proof is one that

root of the word — “path”-- actually means “feeling or suffering.”

Pathos is the appeal to the emotions of the audience; it also encourages the audience to identify with the speaker. *Pathos* is all about appealing to feelings or emotions. Thus, the focus of *pathos* is on the audience. The impact of *pathos* on an audience is sometimes called the argument’s “*pathetic appeal*.”

In order to be a more effective speaker, readers must understand these three terms. In this thesis, however, out of three means, only two (*ethos* and *pathos*) will be reviewed. This chapter will help readers to better understand their meanings and show readers how to make their preaching more persuasive. Although readers knew the importance of *ethos* and *pathos*, the role of *ethos* and *pathos* has varied over the years and their conceptions of these two appeals were somewhat different from each other. Accordingly, after the general examining of two means of persuasion, the understanding of four ancients (Plato, Aristotle, Cicero, and Quintilian) based on these two means will be discussed in detail.

3.3.2.1 Ethos in Classical Rhetoric

According to Aristotle, there are three means of proof furnished by the speech (Freese (trans.) 1947:I.II.3:16):

ai` me.n ga,r eivsin evn tw h;gei tou/ le,gontoj,
ai` de, evn tw/| to.n akroath.n diapei/nai, pwj,
ai` de. evn auvtw/|, tw/| lo,gw dia. Tou/
diknu,nai h fai,nesqai deiknu,nai [The first depends upon
the moral character of the speaker, the second upon putting the hearer into a
certain frame of mind, the third upon the speech itself, in so far as it proves or
seems to prove].

Through the use of these three appeals, the rhetor not only attempts to lead the hearers toward favourable acceptance of the message, but the orator also desires the audience to move from acceptance to the course of action prescribed in the

doesn't require any art or skill on our part.

speech. Success in achieving this goal depends not only on the persuasive nature of the argument, but also on the speaker's *ethos* and the subsequent reception of the speaker by the audience.

Ethos may be understood as “an ethical proof based on the demonstration through the speech of the rhetor's goodness, goodwill, and moral uprightness, all of which enhance the persuasiveness and perceived truth of the message” (Watson 1988:15).

The first means of proof is ethical proof or *ethos*. The importance of ethical persuasion was set forth by Aristotle, who believed that the *ethos* is the most important aspect of persuading an audience. He rated *ethos* higher than theological aspects of the speech.¹⁰⁰

Ethos is persuasion through the moral character of the speaker. The audience is persuaded because it is influenced by the personality and virtue of the speaker. It is all about a person's credibility, reliability, and authority as a speaker or writer. Essentially, *ethos* is a person's reputation with the audience and the strategies he uses to convince his audience that he should be believed or taken seriously. For the Greeks, who put a great deal of emphasis on citizenship, *ethos* had a lot to do with a rhetor's status in the community.

Basically, good *ethos* requires three traits: (1) Rhetors must show themselves to be honest individuals of good moral character who sincerely believe what they claim. (2) Rhetors must show themselves to be competent, intelligent, and knowledgeable individuals who know the material or subject matter they are talking or writing about. (3) Rhetors must show themselves to be open-minded individuals who write, not merely out of selfish or personal motivations, but because they are also concerned about the audience's best interest or well-being.

3.3.2.1.1 Plato

In rhetoric, according to Plato, ethical goals are very important because the rhetor must always keep the audience's best interests at heart. He taught us that in the

¹⁰⁰ Cf. Minnick (1956:23), Freese (trans.) (1947:17). While Aristotle mostly limited the importance of character to the speech itself, later thinkers such as Cicero and Quintilian have developed the concept to include events occurring before the speech and the preconceived idea of the speaker's character.

absolute truth he seeks, people's rational abilities alone are inadequate. The ethical elements (*ethos*) are equally necessary to him (Golden 1984:24, Bizzell and Herzberg 2001:29).

Plato's distaste of sophists led him to clarify positive qualities of a speaker by audience. Plato gave primacy to the perception of character in the speaker for the reception of the message so as not to entertain and manipulate the audiences.

In the *Gorgias*, Plato (Lamb (trans.) 1939:487.395) introduces three main characteristics of the speaker when he said: "evnnow/ ga,r o[ti to.n me,llonta basaniei/n i`kanw/j yuch/j pe,ri ovrqw/j te zw,shj kai. mh. tri,a a;ra dei/ e;cein a[su. pa,nta e;ceij evpisth,mhn te kai. eu;noian kai. marrhsi,an" [For I conceive that whoever would sufficiently test a soul as to rectitude of life or the reverse should go to work with three things which are all in your possession-knowledge, goodwill, and frankness]. Without being a man of character possessing these three qualities, according to him, a speaker cannot win the audience's favor in discourse.

Plato considered goodwill toward an audience as the meaning towards the hearers and the absence of a strong selfish motive in speaking. Plato was strongly opposed to the use of rhetoric to manipulate an audience for the good of the speaker.

Plato wrote that goodwill can be seen in elements of the speech as basic as whether or not a speaker tells the audience the truth.

As for the outspokenness of the speaker, two basic qualities are required by Plato. One quality addresses assertiveness. If a person has something important to say, that person should be bold enough to speak. The second aspect of outspokenness is that persons insufficiently outspoken may lack the assertiveness to advocate a position with enough force to avoid self-contradictions.

Using Plato's requirements in an ethical canon would be to consider the qualities of knowledge, goodwill, and outspokenness in the preacher. These qualities, according

to Plato, were more than the appearance or perception of the qualities in the speaker. Plato speaks of the primacy of reality over appearance and he had great concern for the actual character which the speaker inherently possesses.

Plato's main thrust in the *Gorgias* is that the rhetor must be a good person. For him, a true rhetoric had a moral quality in that it sought to make citizens good by presenting the truth and not simple flattery or praise.

3.3.2.1.2 Aristotle

Unlike Plato who emphasized the actual character of the speaker, Aristotle had great concern for the perception from the hearers in the discourse itself. Aristotle departed from his teacher at this point. He states that *ethos* 'must be achieved by the speech itself, not by any preconceived idea of the speaker's character.'

Aristotle felt that inherent goodness and knowledge are not necessary in rhetoric; instead, he emphasized the importance of ethical proof, one of the three means of persuasion termed "artistic proofs" by himself. Of these three, *ethos* is the first method or means of proof. *Ethos* is persuasion through the moral character of the speaker.

Persuasion of the audience depends on the personality and virtue of the speaker because they are influenced by it (Freese (trans.) 1947:169):

[For it makes a great difference with regard to producing conviction--- especially in demonstrative, and, next to this, in forensic oratory---that the speaker should show himself to be possessed of certain qualities and that his hearers should think that he is disposed in a certain way towards them; and further, that they themselves should be disposed in a certain way towards him].

While logical and emotional appeals have their uses, Aristotle concluded that the most effective and significant mode of the appeals among these three was *ethos*

(Murphy and Katula 1995:87)¹⁰¹ since, in speech and writing, the power of the argument rests to a great degree on the credibility that the author builds.

Aristotle felt the need for all speakers to create an *ethos* which will enhance the audience's reception of the speaker's position. Aristotle (Freese (trans.) 1947:8-9) defines *ethos* in his work *Rhetoric*:

The character of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief; for as a rule we trust men of probity more, and more quickly, about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely. This trust, however, should be created by the speech itself, and not left to depend upon an antecedent impression that the speaker is this or that kind of man.

Aristotle stresses the moral proof over the other two causes, if the character of the speaker has not been established there will be no communication between the speaker and audience and consequently nothing on any argument's success. As Aristotle (Freese (trans.) 1947:1.2.3-4) states:

Dia. me.n ou=n tou/ h;gouj, oltan ou[tw lecqh/|
lo,goj w[ste avx=io,piston poih/sai to.n
levgonta\ toi/j ga.r evpieikevsi pisteuvomen
ma/llon kai. qa/tton, peri. pa,ntwn me.n a`plw/j
evn oi=j de. to. avkribe.j mh, evstin avlla. to.
aAvmfidoxei/n, kai, pantelw/j. dei/ de. kai.
tou/to sumbai,nein dia. to.n lo,gon, a.lla. mh.
dia. to. prodedoxa,sqai poio,n tina ei-nai to.n
le,gonta\ ou ga.r w[spere;nioi tw/n
tecnologou,ntwn tige,asin evn th/| te,cnh| kai.
th.n piei,keian tou/ le,gontos w`j ouvde.n

¹⁰¹ Cf. Resner Jr. (1999:19). He emphasizes that "Character is almost, so to speak, the controlling factor in

sumballome,nhn pro.j to. piqano,n, lla. scedo.n
w`j eivpei/n kuriwta,thn e;cei pi,stin to. h-qoj.
[The orator persuades by moral character when his speech is delivered in such a manner as to render him worthy of confidence; for we feel confidence in a greater degree and more readily in persons of worth in regard to everything in general, but where there is no certainty and there is room for doubt, our confidence is absolute. But this confidence must be due to the speech itself, not to any preconceived idea of the speaker's character; for it is not the case, as some writers of rhetorical treatise lay down in their "Art," that the worth of the orator in no way contributes to his powers of persuasion; on the contrary, moral character, so to say, constitutes the most effective means of proof].

Especially in rhetorical discourse or writing in which there is no absolute certainty, for an orator, gaining the confidence of an audience relies heavily on the character of the orator or writer. Corbett (1971:93) confirms that this is true:

The ethical appeal can be the most effective kind of appeal; even the cleverest and soundest appeal to the reason could fall on deaf ears if the audience reacted unfavorably to the speaker's character. The ethical appeal is especially important in rhetorical discourse, because here we deal with matters about which absolute certainty is impossible and opinions are divided. Quintilian felt that of the three kinds of rhetorical discourse, deliberative oratory had the most need for the ethical appeal (he called it *auctoritas*). As Quintilian said 'For he who would have all men trust his judgment as to what is expedient and honourable, should possess and be regarded as possessing genuine wisdom and excellence of character.

Aristotle (Freese (trans.) 1947:II.1.5-7.171) believes there are three qualities which the orator must have:

persuasion."

Tou/ mevn ou=n auktouvj ei=nai pistouvj touvj levgontaj triva evstiv ta. aiitia\ tosau/ta ga.r evsti diV ai; pisteuvomen eixw tw/n a.podei,xewnÅ eisti de. tau/ta fro,nhsij kai. avreth. kai. eu;noia\ [For the orator to produce conviction three qualities are necessary; for, independently of demonstrations the things which induce belief are three in number. These qualities are good sense [or knowledge], virtue [integrity], and goodwill].¹⁰²

With respect to *ethos*, Aristotle argues that a speaker develops it through the text itself. It materializes as good sense (*fro,nhsij*), moral virtue (*avreth*), and goodwill (*eu;noia*). Aristotle divided *ethos* into three parts because, in order to establish credibility, the rhetor's words must project practical wisdom, virtue, and good sense. : (1) *A speaker's good sense* - they demonstrate knowledge of the topic and use evidence to support their claims. (2) *Good moral character* - the speaker is perceived as being trustworthy, truthful, and a person of good moral character. (3) *Goodwill* - the speaker makes an effort to connect with the audience and has a sense of caring for what is right for the audience.

These three qualities, good sense, high character (virtue), and goodwill, as seen in the speaker will produce the proper attitude of the audience towards him, which will contribute to his persuasive ability. The first two qualities, good sense and moral character, are manifested in a number of virtues which the speaker must possess. These virtues are justice, courage, self-control, magnificence, magnanimity, liberality, gentleness, prudence, and wisdom.

In the meantime, the speaker seeks to elicit “positive *ethos*” for his own case and “negative *ethos*” for his own opponent’s case. *Rhetorica ad herennium*¹⁰³ defines this (Freese (trans.) 1947:1.5.8):

¹⁰² William M. Sattler labels speaker’s *ethos* (the good qualities of the speaker) as “subjective *ethos*” (1947:55-6). For the summary of these three ethical qualities, see Corbett (1971:94). Rhetorical theory also makes use of another and very different form of *ethos*. The orator may depict the character of another person in his speech by means of description or impersonation. This type of *ethos* will be identified as “objective *ethos*.” For this, see Sattler (1941:161-5).

From the discussion of the person of our adversaries we shall secure goodwill by bringing them into hatred, unpopularity, or contempt. We shall force hatred upon them by adducing some base, high handed treacherous, cruel, impudent, malicious, or shameful act of theirs....

The rhetor wants to show his own and his audience's *ethos* in the best light and his opponent's in the worst.

3.3.2.1.3 Cicero

For Cicero persuasion is recognized as the goal of rhetoric. To Cicero, then, *ethos* plays an important role in persuasion.

The key to persuasion for Cicero is rhetorical adaptation. He (Lamb (trans.) 1942:viii.24.323) writes:

Semper oratorum eloquentiae moderatrix fuit auditorium prudential. Omnes enim qui probari volunt voluntatem eorum qui audiunt intuentur ad eamque et ad eorum arbitrium et nutum totos se fingunt et accommodant [The eloquence of orators has always been controlled by the good sense of the audience, since all who desire to win approval have regard to the goodwill of their auditors, and shape and adapt themselves completely according to this and to their opinion and approval].

The prudent and cautious speaker is controlled by the reception of the audience, always ready to impact on his tactics. Audiences are the orator's judges; they hold his fate in their hands. Cicero emphasizes that an orator cannot be really an orator without an audience; the entire art of rhetoric is dependent on the orator/audience relationship:

But it happens that, because a popular assembly appears to the orator to be his most enlarged scene of action, he is naturally excited in it to a more magnificent species of

¹⁰³ This is the first Roman work to be considered.

eloquence; for a multitude has such influence that as the flute-player cannot play without his flutes, so the orator cannot be eloquent without a numerous audience.

Unlike Plato, Aristotle was more interested in the perception of the qualities of character created from the audience than the reality of character. In this respect, Cicero has much in common with Plato because he had greater concern for the actual inner character (Waller 1988:9).

The *ethos* of the Ciceronian orator must be internal rather than assumed for the specific rhetorical situation. The inner man is an important concern in his book *De Oratore*.

According to Cicero, the orator must be learned and well educated. For him, knowledge in the speaker is an important element that Cicero felt as the first.¹⁰⁴ Since knowledge is the primary concern of the Ciceronian orator, without knowledge, everything will be of no use. Cicero recognized that the power of rhetoric is utilized well only when it is controlled by knowledge.

Preston Lynn Waller (1988:10) explains the similarity between Quintilian and Plato as regards knowledge:

Cicero claims that if the orator's *ethos* is superficial, the speaker is like a silly child issuing empty words. The orator's *ethos* must not be superficial. In a sense, Cicero seems to be returning to Plato's ethical view of the knowledgeable orator (the kind of orator whom Socrates in *Gorgias* claims he has seldom seen). Cicero reflects his knowledge of Plato (which may have come second-hand from his having read commentaries on Greek philosophy) when he writes of the *ethos* of the philosopher-statement-orator, an ideal closely related to the *ethos* of Plato's philosopher-king. Like Plato, Cicero speaks of the primacy of reality over appearance and believes that *ethos* is achieved through the characteristics which the orator inherently possesses.

3.3.2.1.4 Quintilian

¹⁰⁴ According to Herrick (1998:101), Roman conception of wisdom was "gained through practical experience, expert knowledge, and a sense of responsibility in both private and public life." Like this, Ciceronian wisdom has also been bent practically.

According to George A. Kennedy, “one of Quintilian’s greatest significant goal is training of the ideal orator and rhetoric is the central for that (Kennedy 1999:117). Quintilian (Butler (trans.) 1989:12.I.355) writes:

Sit ergo nobis orator, quem constituimus, is, qui a M. Catone finitur, vir bonus dicendi peritus, verum, id quod et ille posuit prius et ipsa natura potius ac maius est, utique vir bonus [The orator, then, whom I am concerned to form, shall be the orator as defined by Marcus Cato, ‘a good man, skilled in speaking.’ But above all he must possess the quality which Cato places first and which is in the very nature of things the greatest and most important, that is, he must be a good man].

Like Plato, Quintilian emphasizes that a speaker, in spite of his eloquent speech, must be a “good man” and “honourable man.” Since the good character of the orator is one of the sources of persuasion in him, he (Butler (trans.) 1953:1.9) concludes his definition of *ethos* as:

Oratorem autem instituimus illum perfectum, qui esse nisi vir bonus non potest; ideoque non dicendi modo eximiam in eo facultatem sed omnes animi virtutes exigimus [My aim, then, is the education of the perfect orator. The first essential for such an one is that he should be a good man, and consequently we demand of him not merely the possession of exceptional gifts of speech, but of all the excellences of character as well].

For Quintilian, *ethos* is not a matter of “making an eloquently skilled man,” but of “training a perfect man.” He wanted to form a perfect orator.

He felt that even though an orator may speak eloquently, if the orator is not a good man, the hearer may not be persuaded by him (Resner Jr. 1999:30).

Preston Lynn Waller (1988:11) compares Quintilian and Cicero, and distinguishes Quintilian and Aristotle:

At times he sounds almost Aristotelian in his discussion when he speaks of

how ethos “should be especially displayed.”¹⁰⁵ However, his basic assumption is Ciceronian rather than Aristotelian. Quintilian’s orator must be good just as Cicero’s orator must be knowledgeable. The orator may use various techniques to display this goodness, but he does not create the appearance of goodness as does Aristotle’s orator.

Although Quintilian indeed agreed with Cicero that the orator must possess the internalised *ethos*, he (Butler (trans.) 1953:V.X.82.247) values the good man above everything else, instead of primarily emphasizing the knowledgeable man.

In spite of Quintilian’s emphasis on the good man, however, when Quintilian speaks of his good man, the good man can become Cicero’s knowledgeable man because in Quintilian’s theory, knowledge is not different from goodness. According to his Book V, Chapter 10, of *Institutio Oratoria*, it “et Qui honeste faciunt, boni, qui turpiter, mali iudicantur” [if wisdom makes a man good, a good man must need to be wise].

Quintilian (Butler (trans.) 1947:III.VIII.13) writes about *ethos*,

Nam et prudentissimus esse haberique et optimus debet, qui sententiae suae de utilibus atque honestis credere omnes velit [For he who would have all men trust his judgment as to what is expedient and honourable, should possess and be regarded as possessing genuine wisdom and excellence of character].

In fact, Quintilian defined *ethos* as “*vir bonus dicendi peritus*” (a good man speaking well). For Quintilian, being a “good man” was equally as important as having the ability to “speak well.” It means that his *ethos* focuses on the man as the speaker or writer. His emphasis was upon the man. Clarke (1953:115-6) emphasizes:

The traditional emphasis in rhetorical literature was on oratory rather than on the orator, on the act rather than the man; thus Aristotle, though he emphasizes the importance of conveying an impression of the speaker’s persuasion, parallel to argumentation. Even Cicero, in spite of his tradition of rhetorical theory, adds a new emphasis on the orator as a man as well as a

¹⁰⁵ Butler (trans.) (1947:423).

practitioner of the art of speaking.

According to Quintilian (Butler (trans.) 1947:6.2.18-19), if a person is not a man of good character, that person could never be an orator. He concludes:

Nam qui, dum dicit, malus videtur, utique male dicit; non enim videtur iusta dicere, alioqui h-quoj videretur [For the orator who gives the impression of being a bad man while he is speaking, is actually speaking badly, since his words seem to be insincere owing to the absence of ethos which would otherwise have revealed itself].

Quintilian contends that the perfect orator is a good man first and a skilled speaker second. The moral power of the speaker's life dominates his speech and audience. The orator is both a servant to the people and a leader of the people, thus he must be moral and good.

Aristotle (Wisse 1989:245-246) claims that the orator must only appear to possess the qualities of good virtue, good will and good sense through the speech itself. Plato's and Cicero's understanding of *ethos*, on the other hand, is contrasted with that of Aristotle. The two writers assert that one must actually have inherent qualities of character and truly be a good person to be a good orator. Cicero (Rackham (trans.) 1942:2.333, 245-6) does state that a speaker needs the previous reputation and genuine weight of character to call the people to action. But Cicero is not alone in this. Quintilian also has a line similar to his.¹⁰⁶ Quintilian, however, expanded Cicero's view by designating *ethos* as calm and gentle emotions inducing goodwill.

In summary, there is a difference between the ancients Plato, Cicero, Quintilian and Aristotle in their perception of the concept of *ethos*. Plato, Cicero, and Quintilian emphasize that it is important for a speaker to already possess *ethos* before he starts his speech. Aristotle, on the other hand, is primarily interested in the speech itself, not in any preconceived idea of the speaker's character. In this respect, Plato's,

¹⁰⁶ For a detailed summary of the differences between Aristotle, Cicero and Quintilian, see William M. Sattler (1941:165-9).

Cicero's, and Quintilian's understanding of *ethos* is more valuable than Aristotle's for today's preachers because an effective preacher should be a man of internalised actual character.

3.3.2.2 *Pathos* in Classical Rhetoric

The second mode of persuasion is emotional appeal, *pathos*. As a means of proof, *pathos*, also called pathetic or emotional proofs, is the persuasion of audiences by using emotions (Lanham 1967:74). *Pathos* is an arousal of the emotion of the audience for or against both the matter at hand and those representing it. It has worked effectively when it has elicited the sympathies and emotions of the audience causing them to accept the ideas, propositions, or calls to action (Covino 1995:17).

Pathos, Greek for "emotion," indicates an appeal to the emotions of an audience. If a writer or speaker attempts to arouse anger, fear, pity, indignation, or other emotion in his/her audience, he/she is making an emotional appeal.

Pathos is one of three forms of persuasion in rhetoric. The other two, *ethos* and *logos*, are closely related to *pathos*. For instance, the *logos* of one's speech must fit the *pathos* of the audience in order to have an effect. *Pathos* is tied to a virtuous *ethos* as well. A rhetor of goodwill seeks to evoke the same in the audience (1995:17).

Of the three modes of persuasion, through the centuries, little attention is drawn to emotional appeal, *pathos*, even by the Greek and Roman rhetoricians. But four ancients, Plato, Aristotle, Cicero and Quintilian, recognized to some degree the importance of emotion.

A brief study of Plato, Aristotle, Cicero, and Quintilian in terms of emotional proof may be of some help in analysing how biblical writers such as Paul attempted to persuade their readers or audiences through *pathos*.

3.3.2.2.1 Plato

In *Gorgias* and *Phaedrus*, Plato's two dialogues, appeal to human emotion, the rhetor

had to consider, was emphasized.

Whereas the aim of rhetoric for the Sophists such as *Gorgias* is to manipulate the audience regardless of justice, the aim of rhetoric for Plato is justice. Persuading an audience to embrace justice and just causes requires that the speaker should know the nature of the soul.

Plato, though not presenting a detailed sample list of the emotions, emphasized that rhetoricians must show such catalogues and they must know the nature of different kinds of souls.

Plato emphasized appealing to human emotion as an essential part for the rhetorician. He recognized that emotions have noetic content even though they are nonrational desires. In other dialogues Plato discussed rational aspects. In the *Gorgias* and the *Phaedrus*, however, Plato gave much attention to *pathos* and he indicated that *pathos* was the focal point for many fourth century B.B.E. and prior rhetoricians (Olbricht and Sumney 2001:9).

Plato, much like Aristotle, was concerned that justice be the proper end of rhetoric, even though a more immediate end is gratification and pleasure.

Even though Plato states the necessity of much more attention to feelings in discourse, he nevertheless provided few specific guidelines for either the rhetor or the rhetorical critic. To lay the groundwork for *pathos* as a mode of persuasion, it is concluded that rhetors must provide their own sample designs for specific methods of bringing change through *pathos* in discourse.

3.3.2.2 Aristotle

Witnessing the representative speakers of his day adjusting their speeches to their audiences, Aristotle, who was greatly influenced by Plato, reached a conclusion that one of the essential elements of persuasion is appeal to the needs, wants, desires, and emotions of audiences. He felt that speakers should seriously confront the audience's desires and emotions for effective persuasion.

Aristotle explained in detail how a speaker could utilize various rhetorical strategies

to induce audiences of various ages and fortunes to the desired emotions.

Aristotle (Freese (trans.) 1947:17) writes concerning the emotional mode of persuasion:

dia. de. tw/n avkroatw/n, o]tan eivj pa,qoj
u`po. tou/ lo,gou pro-acqw/sin\ ouv ga.r
o`moivwj pa,qoj a,podivdomen ta.j kriseiv.j lu-
pouvmenoi kai. cai,rontej h' filou/ntej kai.
misou/ntej\ pro,j o` kai. mo,non peira/saqaiiv
famen pragmateuvesqai tou.j nuvn tecnolgou/ntajÅ
peri. mevn ou=n touvtwn dhlw,qh,setai kaqV
e[kaston, o]tan peri. tw/n pa,qw/n levgwmen\ [The
orator persuades by means of his hearers, when they are roused to emotion
by speech; for the judgments we deliver are not the same when we are
influenced by joy or sorrow, love or hate; and it is to this alone that, as we
have said, the present-day writers of treatises endeavour to devote their
attention].

Like in the case of *ethos*, the orator seeks to elicit positive *pathos* for his or her own case and negative *pathos* for the opponent's case. The appeal to emotion has to do with "moving" the audience.¹⁰⁷

Our emotions influence our will and our will causes us to act. Thus, *pathos* has been known as one of the effective modes of persuasion.¹⁰⁸

It is noteworthy, however, that our emotions are not controlled voluntarily. As Corbett (1971:100-1) illustrates:

We cannot will ourselves into being angry against someone. On the other hand, our intellectual faculties, reason and memory are under the direct control of our will. We can, by an act of the will, force ourselves to recall historical facts, to engage in calculation, to analyse a whole, or to synthesize parts... We arouse emotion by contemplating the object that stirs the emotion.

¹⁰⁷ For strategy using *pathos*, see Freese (trans.) (1947:2.1.1378).

So if we seek to arouse the anger of an audience, we must describe a person or a situation of a sort that will make the audience angry.

If the speaker studies the nature, character, and origin of the emotions, he will have great opportunities for achieving persuasion.

Aristotle (Freese (trans.) 1947:II.I.8.9-173) defines the emotions when he writes:

:Esti de. ta. pa,qh, diV o[sa metaballa,llontej diafe,rousi pro.j ta.j kri,seij, oi=j e[petailu,ph kai. h`donh,, oi=on ovrgh. e;leoj fo,boj kai. o[sa a;lla toiau/ta, kai. ta. tou,toij evn evnanti,a. dei/ de. diairei/n ta. peri. e[kaston eivj tri,a\ le,gw dV oi=on peri. ovrgh/j, pw/j te diakei,uenoi ovrgi,loi eivsi,, kai. ti,sin eivw,qasin ovrgi,jesqai, kai, evpi. poi,oij\ [The emotions are all those affections which cause men to change their opinion in regard to their judgements, and are accompanied by pleasure and pain; such are anger, pity, fear, and all similar emotions and their contraries. And each of them must be divided under three heads; for instance in regard to anger, the indisposition of the mind which makes men angry, the persons with whom they are usually angry, and the occasions which give rise to anger].

All three feelings are necessary for the speaker to arouse that emotion, otherwise it is impossible. Aristotle recognized effective rhetorical strategies for arousing the emotion of the audiences by utilizing these three emotions. It can be concluded that effective persuasion comes from an orator who has a practical understanding of the human mind and behaviour, that is, a basic social psychology.

He proceeds then to define and analyse the various emotions: anger, with its subsets of slight, disdain, insults, dishonour, slander, and ungratefulness; next to love and friendship and their contraries, enmity and hatred; fear and its contrary, confidence; shame and shamelessness; benevolence; pity and indignation; envy and self-conceit,

¹⁰⁸ For further details, see Lee (1939:66-86), Solmsen (1938:390-404).

and emulation.¹⁰⁹ Aristotle discusses with unusual psychological precision the frame of mind, the reasons, and the objects of each emotion in a person. In words which are applicable to the other emotions, Aristotle (Freese (trans.) 1947:II.II.27-185) concludes his discussion of anger with the following remark:

dh/lon dV o[ti de,oi a;n auvto.n kataskeua,jein
tw/| lo,gw| toiou,touj oi=oi o;ntej ovrgi,lwj
e;cousin, kai. tou.j evnanti,ouj tou,toij
evno,couj o;ntaj evfv oi=j ovrgi,jontai, kai.
toiou,touj oi[oij ovrgijontai. [It is evident then that it will be
necessary for the speaker, by his eloquence, to put the hearers into the frame
of mind of those who are inclined to anger, and to show that his opponents are
responsible for things which rouse men to anger and are people of the kind
with whom men are angry].

Interestingly, while maintaining *ethos* was the most “potent” form of proof, he wrote a great deal more about *pathos* or the emotions.¹¹⁰ For him, the emotions were very important because the effective speaker should know how to create and use the feelings of the audiences in persuasion. Aristotle stated that much persuasion takes place by utilizing audiences’ emotions.

Aristotle, much like Plato, was concerned that justice be the end of speaking in the context of the court. To lay the groundwork for *pathos* as a mode of persuasion, Aristotle (Rackham (trans.) 1983:1.10.5) discussed the “motives and character of those who do wrong and those who suffer from it”. Aristotle is more helpful than Plato, inasmuch as he has provided a catalogue of the motions, information about each, and how they may be accessed to created action or belief in auditors or readers.

Consequently, Aristotle recommended that the speaker who knows this bit of the psychology of the audience will make emotional appeals most likely to be serviceable.

In contrast to *ethos*, Aristotle’s treatment of *pathos* is rather primitive and depends on

¹⁰⁹ For detailed analysis of these, see Lee (1939:39-53).

laughable stereotypes about the emotions of different types of people. For Aristotle effective appeals, therefore, need a proper understanding of the emotions to persuade an audience.

3.3.2.2.3 Cicero

Over two centuries later, Cicero emphasized Aristotle's theory of *pathos* in his rhetorical treatises.¹¹¹ He did not make an effort to explain emotions theoretically. He did, instead, practise the principle quite extensively in his orations. In his early treatise, *De Inventione*, he repeated the Hellenistic textbook approach of confining the use of emotions to the proem and the epilogue, but in his *De Oratore*, through actual experience in oratory, he felt that emotional appeals are an essential tool for effective control of the feelings of the audience throughout the speech.

Cicero (Rackham (trans.) 1942:2.185.330) realized that it is very essential for advocates to grasp the inclination of the judges in the case.

Atque illud optandum est oratori, ut aliquam permotionem animorum sua sponte ipsi afferent ad causam iudices, ad id, quod utilitas oratoris feret, accommodatam. Facilius est enim currentem, ut aiunt, incitare quam commovere languentem [Another desirable thing for the advocate is that the members of the tribunal, of their own accord, should carry within them to Court some mental emotion that is in harmony with what the advocate's interest will suggest. For, as what saying goes, it is easier to spur the willing horse than to start the lazy one].

His several lists of emotions include hatred or love, ill-will or well-wishing, fear or hope, desire or aversion, joy or sorrow, and compassion or the wish to punish (Rackham (trans.) 1942:2.185).¹¹²

¹¹⁰ For the difference between *ethos* and *pathos*, see Reagan (1982:16-17), Lee (1939:24-9).

¹¹¹ For the similarity and fundamental distinction between Aristotle's *pathos* and Cicero's, see Wisse (1989:300).

¹¹² Cf. Rackham (trans.) (1942:2.206).

According to Quintilian (Rackham 1942:3.1.20) who respected him,

It was Cicero who shed the greatest light not only on the practice but on the theory of oratory; for he stands alone among Romans as combining the gift of actual eloquence with that of teaching the art.

As a last piece of evidence of the great emphasis he placed on arousing emotions in his listeners, Cicero (Hendrickson (trans.) 1988:93.322) gives his picture of the ideal orator and writes that

ad iracundiam mango opera iudicem, nemo qui ad fletum posset adducere, nemo qui animum eius, quod unum est oratoris maxime proprium, quocumque res postularet, impellere" [one supreme characteristic of the orator is to inspire in the judge a feeling of angry indignation, or move him to tears or in short sway his feelings in whatever direction the situation demanded].

After evidence such as the above, there can be no doubt that for Cicero the use of emotional appeal throughout all parts of the speech was of primary importance.

3.3.2.3.4 Quintilian

It is no wonder that there are no new findings regarding the use of emotions in Quintilian because Quintilian's understanding of *pathos* are much like that of Cicero. Only Quintilian rephrased his idol Cicero's ideas on countless occasions (Butler (trans.) 1989:7.3.8). According to his *Institutio oratoria*, appeals to the emotions were prohibited in Athens. He, however, was misinformed as to the usual practice in ordinary courts. The philosophers avoided to utilize emotion, for they considered making use of *pathos* to achieve his goal an evil act (Butler (trans.) 1947:6.2.3-7). Nonetheless Quintilian viewed the influence of emotion in decision making as the essential means to secure the victory of truth if there are no other choices for winning the case for the truth, justice and the public interest.

Following a line of thinking similar to that of Cicero on the crucial quality of emotional

appeals in a speech, Quintilian felt that emotional power dominates the court and it can arouse audience's life and soul. He (Butler (trans.) 1953:6.2.6) recognizes further:

Probationes enim efficient sane ut causam nostrum meliorem esse iudices putent, adfectus praestant ut etiam velint; sed id quod volunt credunt quoque. Nam cum irasci, favere, odisse, misereri coeperunt, agi iam rem suam existimant; et, sicut amantes de forma iudicare non possunt, quia sensum oculorum praecipit animus, ita omnem veritatis inquirendae rationem iudex omittit occupatus adfectibus; aestu fertur et velut rapido flumini obsequitur [Proofs, it is true, may induce the judges to regard our case as superior to that of our opponent, but the appeal to the emotions will do more, for it will make them wish our case to be the better. And what they wish, they will also believe. For as soon as they begin to be angry, to feel favourably disposed, to hate or pity, they begin to take a personal interest in the case, and just as lovers are incapable of forming a reasoned judgment on the beauty of the object of their affections, because passion forestalls the sense of sight, so the judge, when overcome by the emotions, abandons all attempt to enquire into the truths of the arguments, is swept along by the tide of passion, and yields unquestioning to the torrent].

It is no wonder then that Quintilian had the greatest respect for Cicero with whom he said he hardly liked to differ and whom he quoted on innumerable occasions (Butler trans.) 1989:7.3.8). (One can expect then not to find anything new with regard to the use of emotions in Quintilian but only a rephrasing of Cicero's doctrines. Quintilian is in agreement with Cicero on the crucial quality of emotional appeals in a speech: "It is in its power over the emotions that the life and soul of oratory is to be found."

Quintilian insists that a speech cannot be successful unless the orator genuinely feels the emotions being appealed. He (Butler (trans.) 1953:6.2.27, 6.1.44-45) explains:

Quare in iis, quae esse verisimilia volemus, simus ipsi similes eorum qui vere patiuntur adfectibus, et a tali animo proficiscatur oratio qualem facere iudicem volet. An ille dolebit, qui audiet me, qui in hoc dicam, non dolentem? Irascetur, si nihil ipse, qui in iram concitat se idque exigit, similia patietur? Siccis agentis

oculis lacrimas dabit? Fieri non potest [Consequently, if we wish to give our words the appearance of sincerity, we must assimilate ourselves to the emotions of those who are genuinely so affected, and our eloquence must spring from the same feeling we desire to produce in the mind of the judge. Will he grieve who can find no trace of grief in the words with which I seek to move him to grief? Will he be angry, if the orator who seeks to kindle his anger shows no sign of labouring under the emotion which he demands from his audience? Will he shed tears if the pleader's eyes are dry? It is utterly impossible].

Nam ut est longe vehementissimus hic, cum invaluit, adfectus, ita, si nihil efficit, tepet; quem melius infirmus actor tacitis iudicum cogitationibus reliquisset. Nam et vultus et vox et ipsa illa excitati rei facies ludibrio etiam plerumque sunt hominibus, quos non permoverunt [For while this form of emotional appeal is the most effective of all, when successful, its failure results in anti-climax, and if the pleader is a feeble speaker he would have been wiser to leave the pathos of the situation to the imagination of the judges. For look and voice and even the expression on the face of the accused to which the attention of the court is drawn will generally awaken laughter where they fail to awaken compassion.].

In summary, according to Quintilian, *pathos* should be utilized prudently because, without generating emotions that move the minds and souls of the audiences, effective persuasion is completely impossible.

3.4 Conclusion

We have described the basic concept of classical rhetoric. Especially two modes of persuasion have been concentratively discussed. Aristotle (Freese (trans.) 1947:1.2.4) claims that the orator must only appear to possess the qualities of good virtue, goodwill, and good sense through the speech itself. Plato's and Cicero's understanding of *ethos*, on the other hand, is contrasted with that of Aristotle. The two writers assert that one must actually have inherent qualities of character and truly

be a good person to be a good orator. Cicero (Rackham (trans.) 1942:2.333) does state that a speaker needs the previous reputation and genuine weight of character to call the people to action. Quintilian also has a line similar to his.¹¹³ Quintilian, however, expanded Cicero's view by designating *ethos* as calm and gentle emotions inducing goodwill.

Unlike Plato, Cicero and Quintilian who emphasized the actual character of the speaker, Aristotle emphasized the speaker's speech itself, not the speaker's own character.

In my judgment, an effective speaker must be a man of inherent personality with a persuasive speech because the speaker's whole personality is revealed to the audience. And I also firmly believe that true rhetoric should also involve inherent character, not simple persuasive and flattering speech itself.

Thus persuading successfully depends not only on the speaker's persuasive speech itself, but also on the speaker's real good character.

In this respect, therefore, I am sure that it is better for preachers to follow Plato, Cicero and Quintilian than Aristotle, so as to persuade the audience more effectively.

While the ancients before Aristotle, for example Plato, exerted themselves to reveal the legitimacy of *pathos* in speechmaking, according to Olbricht (2001:7), the ancients after Aristotle, for example Cicero and Quintilian, emphasized the effective utilization of *pathos* in winning over judges to honourable and true decisions.

Even though for centuries, little attention was given to *pathos*, much more attention to it is needed because without moving the listener, there is no persuasion. It is widely accepted that the listeners' decisions are greatly affected by their emotional feelings. *Pathos* is the emotional relation between speaker and listener. The speaker should influence the listener on an emotional level for effective persuasion.

¹¹³ For the detailed summary of differences between Aristotle and Cicero, and Quintilian, see Sattler (1941:165-9).

In order to persuade effectively, therefore, it is certain that more attention should be given to utilizing the ethical appeal (*ethos*), and emotional appeal (*pathos*). The listener should have a favourable idea of the speaker through his *ethos*, the speaker should also have a favourable impression of the listener through *pathos*. This is important for effective preaching.

CHAPTER 4

FOUNDATIONS FOR RHETORICAL ANALYSIS OF GALATIANS

The purpose of chapter 4 is to answer this question, “What is the relationship between Paul and classical rhetorics?”

In this chapter, we will discuss the rhetorical analysis of Galatians in terms of the basic concepts discussed in the previous chapter. First, the rhetorical genre of Galatians will be reviewed. Especially the rhetorical situation, which is made up of exigence, and purpose will be briefly taken into account together with the rhetorical species.

Secondly, Paul’s background will be analysed. “Does Paul show signs of classical rhetorical techniques?” and “can we learn anything from Paul’s letter for contemporary preaching?” will be discussed.

All these considerations will help to understand the rhetorical setting, which might produce the rhetorical discourse.

4.1 Rhetorical Situation of Galatians

4.1.1 Rhetorical Situation and the Purpose of Galatians

To decide whether Galatians is judicial, epideictic, or deliberative it is essential to reconstruct the rhetorical situation and understand the purpose of Galatians. The rhetorical situation and the purpose of Galatians are closely connected with each other. The best way to determine it depends upon a decision concerning just what is at stake between Paul and the Galatians and what Paul’s real purpose with Galatians is (Hall 1987:278, Lyons 1985:117). In a certain sense, these are what the whole of Galatians is about.

Anybody who begins to read Paul’s letter to the Galatians can assume immediately that Christians in the Galatian church were really in crisis. Certainly, Paul heard the bad news that something was radically wrong with them (Barton 1994:xviii). After hearing that, he addressed this letter to the audience of Galatians. Galatians was written in the face of a serious crisis. His response to the crisis in Galatia is his letter to the Galatians. Paul (the writer) and the Galatians (the audience) are the main characters.

Paul does not open his letter with his usual praise to God and prayer to the saints because he was astonished that they could be persuaded so easily by the teaching of the agitators (Du Toit 1992:279-95).¹¹⁴

What then were the reasons that Paul had to write the letter to the Galatians? What was the situation which prompted Paul to address his audience.¹¹⁵ Why then did Paul write his letter to the Galatian Christian community?

Many commentators on Galatians say that Paul wrote his letter to the Galatians to defend his gospel for establishing his authority because he was accused by his opponents. They (Brinsmead 1982, Matera 1992:11-2, Martin 1995:437-61) believe that Paul had to write his letter in reaction to the rebuke of those who attacked his apostleship and authority. Bradley Mclean is one of the latest proponents of this conviction (1991:67-76).

The Galatian opponents undermined the authority of Paul, representing him as an inferior apostle (1:1) and denounced that he did not preach circumcision as the occasion demanded (5:11).

In order to defend his authority and apostleship, and his gospel, Paul had to begin to write his urgent letter by establishing the fact that he was an apostle of Jesus Christ (1:1), sent and called by God (1:1, 15), and approved and commissioned by James, Peter, and John, who were “pillars” in the church (2:8-9). Next, he had to show that both Jews and Gentiles come into a right relationship with God the same way - through faith, not works (3:1-14, 26-29). In fact, all legalistic versions of the gospel are perversions of it (5:2-6, 11-12); salvation is by grace through faith in Christ alone. Nothing needs to be added; in fact, nothing can be added.

It, however, is very important to note that the real purpose of Galatians was not to

¹¹⁴ “The New Testament has been called “a bad-tempered book” given the amount of space it devotes to explicit attacks and polemical arguments against various opponents who were subverters of the gospel” (George 1994:50). This expression is attributed to Christopher Evans by J. M. G. Barclay (1987:73).

¹¹⁵ Tim Lantzy (1995:128) writes: “Rhetorical situation is the situation or state of affairs which calls for discourse. The procedure for determining the rhetorical situation is to examine the external and internal data which may have caused the writer to address his readers in the form of a speech.”

defend some of his past actions but to persuade the Galatians to follow Paul and his gospel (2:2, cf. 2:5, 7) and to deny his opponents and their gospel.

If the Galatian problem was directly caused by the blame from Paul's opponents, Paul would have attacked directly and given the opponents' name. But he did not only explicitly enumerate the charges of which he has been accused but also gave his opponents' name against him (Gaventa 1986:312). This is the proof that the Galatian problem came not from Paul's opponents but from the Galatians themselves.

116

Park explains well the crisis at Galatia. He (1993:40-1) writes:

The situation at Galatia was serious, not just because of the presence of opponents, but because the opponents had persuaded Gentile Christians to turn away from "the truth of the Gospel" (2:5, 14) to "a different gospel" (1:6-7). Therefore, Paul had to prove through this letter that he had authority as an apostle from God and to persuade the Galatian churches not to surrender to their teaching and exhort them to stand firm in their Christians freedom (5:1).¹¹⁷

George A. Kennedy (1984:146) asserts:

The letter looks to the immediate future, not to judgment of the past, and the question to be decided by the Galatians was not whether Paul had been right in what he had said or done, but what they themselves were going to believe and to do.

¹¹⁶ Even though there are some expressions of vilification in Galatians, they do not support defending some of Paul's actions, but support persuading the Galatians to follow him. Tolmie writes well about it. "The occurrence of such intense feelings in this section explains the use of several forceful rhetorical techniques, which are effective for conveying such feelings, namely rebuke, vilification, a twofold curse and rhetorical questions. The sole purpose of these techniques is to persuade the Galatians to *reconsider* what they are about to do" (Tolmie 2004:43).

¹¹⁷ Choi (1998:104) also asserts as follows. "They [Galatians Christians] failed to act consistently according to the truth of the gospel of Christ and the Spirit, just as Peter had failed to do. Although the Galatians received Paul's gospel, the gospel of the crucified Christ as well as Spirit, they failed to perform the truth of the gospel through the Spirit. If they followed the way of the crucified Christ who gave himself for their sins to rescue them from the present evil age (1:4; 3:13), they certainly, could refuse the demands of Paul's opponents, despite their persuasiveness."

Witherington III (1995:28) also explains that “In the case of Galatians the judgment is not about Paul’s past but about the Galatians’ future.”

In short, Paul’s true concern in this letter is not to denounce his opponents, but to exhort and persuade the believers there, who had been influenced so easily by agitators, to love and serve each other and to obey Christ by living under the control of the Holy Spirit and not to surrender to agitators’ teaching (5:13-14, 6:22-23). This is the rhetorical situation and the purpose of Galatians.

4.1.2 Structure of Galatians

In Greco-Roman rhetoric, as we have seen before, there were three basic kinds of species: the judicial (or forensic), the deliberative, and the epideictic. Is the letter to the Galatians primarily concerned with defending some past action of Paul? Or is it primarily concerned with exhorting to or dissuading from some future action, claiming that the action is expedient or harmful? Since whether this letter is in defence of some past action of Paul or as persuasion to or from some future action is very important. In this study, only the question of what kind of species Galatians has, which can be an aid to the analysis of Galatians by two modes of persuasion will be answered.

There is no scholarly consensus concerning the question as to what kind of species and approaches (epistolographic or rhetorical) Galatians has. Scholarship has been divided on the issue of determination of speech and approaches in Galatians.

4.1.2.1 Hans Dieter Betz’s Hypothesis (Apologetic Letter)

In his article, “The literary composition and function of Paul’s letter to the Galatians,” Betz introduces a new approach as an important instrument for the analysis of the structure of the letter to the Galatians (Smit 1989:1). The contention of Hans Dieter Betz that ‘Paul’s letter to the Galatians can be analysed according to Greco-Roman rhetoric...,’ however, is commonly regarded as something of revolutionary newness. Betz felt that the epistolary analysis of Galatians has no special value for the

understanding of its structure (1989:27).¹¹⁸ In his commentary on Galatians, instead, Hans Dieter Betz (1979:14) classified the letter to the Galatians as an ‘apologetic letter’ which is an example of judicial rhetoric.¹¹⁹ He asserts (1979:24):

The apologetic letter, such as Galatians, presupposes the real or fictitious situation of the court of law, with jury, accuser, and defendant. In the case of Galatians, the addressees are identical with the jury, with Paul being the defendant, and his opponents the accusers. This situation makes Paul’s Galatian letter a self-apology, delivered not in person but in a written form.

Because Paul cannot defend himself and his gospel against attacks and charges of the opponents in person, in Betz’s understanding, he writes a “self-apology,” which is situated in a fictitious court of law where Paul is the defendant and the Galatians are to be the jury.

He, according to Quintilian,¹²⁰ uses the Latin terms of classical rhetoric to outline Galatians as follows: “epistolary prescript (1:1-5), *exordium* (1:6-11), *narratio* (1:12-2:14), *propositio* (2:15-21), *probatio* (3:1-4:31), *exhortatio* (5:1-6:10), and epistolary postscript which serves as the conclusion (6:11-18)” (1979:16-23).

It can be assumed that Betz (1975:353-80, Hall 1987:281) classified Galatians as judicial because of its defensive tone, especially in the first half of the letter (chaps. 1-2). Even though Betz had been remarkably respected as the unique interpreter in the analysis of Galatians by many scholars following his analysis,¹²¹ his classification has been sharply criticized by a number of interpreters of Paul and was recognized as problematic.¹²²

¹¹⁸ In the same page, Hansen criticizes Betz, stating that he judged an epistolary analysis impatiently without fully evaluating the excellent value of an epistolary analysis (1989:27).

¹¹⁹ For more detailed discussion of Betz’s ‘apologetic letter’ hypothesis, see his earlier article, “The Literary Composition and Function of Paul’s Letter to the Galatians” (Betz 1974-75:353-79).

¹²⁰ Butler (trans.) (1947:3.9.1) said that a forensic speech is usually divided into five parts: the *exordium* or *prooemium*, the statement of facts (*narratio*), the proof (*probatio*), the refutation (*refutatio*) and the peroration (*peroratio*).

¹²¹ Hester (1984:223-33), (1986:386-408), Brinsmead (1982:37-42), Cranford (1994:4-29), Amadi-Azuogu (1996:19-37).

¹²² Cf. See Meeks (1981:304-7), Kennedy (1984:144-52), Lyons (1982:172-81).

Tolmie (2004:11) writes well about the strength and weakness of Betz's position as follows:

K. Barrett¹²³ hails the commentary as an "outstanding achievement in biblical rhetorical scholarship", yet at the same time he criticizes that Betz makes too much of the Greco-Roman rhetorical model, and that other factors should also be considered. Similarly, D. E. Aune¹²⁴ sees the great strength of the commentary in Betz's emphasis on the need for understanding and interpreting Galatians within a larger genetic framework and the meticulous way in which he analyses the argument and content of the letter in terms of Greco-Roman rhetoric. Yet, he considers Betz's attempts to force the letter into the framework of the apologetic letter as a major drawback.

Betz also felt difficulty in analysing the rhetorical structure of chapters 3 and 4.¹²⁵ Betz's ignorance of an important rhetorical shift at 4:12¹²⁶ from forensic rhetoric to deliberative rhetoric caused him to destroy the chain of argument of the entire Galatians.

Furthermore, Betz (1979:14-25; 253) has been challenged by a number of critics because he labels it as *exhortatio* in dealing with 5:1-6:10.¹²⁷ *Exhortatio* plays no part in judicial rhetoric.¹²⁸

4.1.2.2 George A. Kennedy's Hypothesis (Deliberative Letter)

George A. Kennedy (1984:144), one of the great authorities on ancient rhetoric, clearly opposes Betz who claims that Galatians is basically judicial. He submits a different proposal from that of Betz because he sees some weaknesses in the analysis of Galatians Betz provides. Kennedy recognizes that Galatians belongs more appropriately to deliberative rhetoric.

¹²³ (1980:414-7).

¹²⁴ (1981:323-5).

¹²⁵ Betz (1979:129) himself admits bewilderment in analyzing the rhetorical structure of chaps. 3-4.

¹²⁶ Cf. G. Hansen (1989:58-9). A major rhetorical shift occurs in 4:12-20.

¹²⁷ For more detailed discussion of Betz's "apologetic letter" hypothesis, see his earlier article, "The Literary Composition and Function of Paul's Letter to the Galatians" (Betz 1974-75:353-79).

First of all, Betz's overemphasis of the presence of the narrative of the early chapters of Galatians leads him to the conclusion that Galatians is judicial.

Secondly, exhortation (5:1-6:10), according to Kennedy (1984:145-6), has no place whatsoever in judicial rhetoric because Quintilian (Butler (trans.) 1947:3.4.9) states that exhortation and dissuasion are two characteristics of deliberative rhetoric. Betz does not introduce any example of apologetic speeches including exhortation.¹²⁹

According to Kennedy, therefore, this proves that Galatians is better classified as an example of deliberative rhetoric.

Lastly, and even more significantly, Kennedy does not satisfy Betz's analysis because Paul's major purpose is not to defend something which has occurred in the past (judicial), but to persuade the Galatians to transform their view and behaviour with respect to the future (deliberative).

Lyons (1985:112-9), Gaventa (1986:309-26), and Hall followed a similar line of thinking. In particular, among them, Robert G. Hall (1987:277-87) supports Kennedy's critique as follows:

If the letter [Galatians] does debate the rightness or wrongness of some past action of Paul, the letter is judicial as Betz and Hester suppose, but it is difficult to reconcile this hypothesis with the second half of the letter (Gal 3:1-6:18), where views of Paul's past actions are hardly disputed at all. Then does the letter seek merely to change a present attitude the Galatians have? If so the letter is epideictic, but Paul does not want the Galatians merely to approve of him and to disapprove of his opponents. The major purpose of Galatians is not to defend some past action (judicial) or to praise some and to blame others (epideictic) but to persuade the Galatians to cleave to Paul and his gospel and to reject his opponents and their gospel [in the future] (1:6-9, cf. 6:12-16).

¹²⁸ Betz's comment will be criticized from the following study.

¹²⁹ Meeks criticizes Betz's view: "He [Betz] does not offer us a single instance of the ancient apologetic letter with which we can compare Galatians" (Meeks 1981:304-6).

Kennedy and Hall were correct when they recognized that it is better to classify Galatians as an example of deliberative rhetoric. This view is very insightful and helpful, but it has weakness. Galatians does not fit solely the deliberative view because 1:6-4:11 has the characteristics of judicial rhetoric. The representative studies of the analysis of the structure of Galatians, while very informative, have none shown to be entirely satisfactory.

4.1.2.3 Richard Longenecker's Hypothesis (Epistolography)

Some scholars found it difficult to explain satisfactorily the entire literary structure of Galatians as either apologetic or deliberative. Accordingly, there was a new attempt to analyse Galatians.

At the 1973 SBL Seminar on Paul, Nils Dahl (1973) stated that Paul's letter to the Galatians is compared with rebuke-request letters in the Greek letter tradition. This observation that there is a rebuke (1:6)-request (4:12) structure in Galatians challenges the traditionally accepted perspective that 3:1-4:31 is one continuous section, an unbreakable chain of arguments.

Hansen was in close agreement at this point with Nils Dahl's view that there is a similarity between Hellenistic rebuke-request letters. It challenges the traditionally recognized idea that Galatians must be interpreted rhetorically. Furthermore, it provides a significant basis for the analysis of the overall structure of Galatians (Hansen 1989:25).

Longenecker also adopts epistolographical analysis.¹³⁰ Although he felt that Galatians is a real letter written to specific people in response to a particular situation, Longenecker (Longenecker 1964:cii) does not accept that Paul's letter is a 'private' letter as opposed to 'public' letters.¹³¹ He maintains that Galatians has a literary structure. Although he accepts that Galatians has both epistolary and rhetorical characteristics, he opposes the notion that Galatians is basically rhetorical speech.

¹³⁰ He is the first commentator who used the Hellenistic rebuke-request analysis for the understanding of the basic structure of Galatians.

¹³¹ For him, there is no sharp distinction between a letter and an epistle.

To him, Galatians can be analysed better in terms of ancient epistolography than in terms of ancient rhetoric.

Longenecker finds that the common rebuke-request letter form in Greek papyrus letters dominates the framework of Galatians.

However, Longenecker's attempt to interpret the entire letter as a rebuke-request letter is not the best solution for the interpreting of the framework of Galatians.

Russell (1993:358) criticizes Hansen and Longenecker's view:

Hansen's choice of the rebuke-request type of letter seems somewhat artificial for a letter the length of Galatians. This is because all the corresponding examples in the papyri that he cites are much shorter epistles. To subsume all Paul's argumentation in Galatians 1:6-4:11 under the rubric of 'rebuke' and all his rhetoric in 4:12-6:10 under the corresponding rubric of 'request' seems forced, and a meaningful descriptive genre becomes artificially prescriptive."¹³²

Witherington III (1998:26) also criticizes their view differently:

It is fair to say that Galatians is one of the most rhetorical of all of Paul's communiqués included in the NT. It includes some epistolary elements in 1.1-5 and parts of 6.11-18, but for the most part it is pure speech material. There is no thanksgiving section, no greetings to particular persons, no health wish, no mention of present or future travel plans, unlike what we find in most of Paul's other letters. Gal. 1.6-6.10 in the eyes and hands of any good rhetor would be seen as and could be made to be a very effective speech full of arguments and rhetorical devices.

Therefore it is unlikely that Galatians can be analysed better in terms of ancient epistolography than in terms of ancient rhetoric.

¹³² For the detailed criticism of both Hansen and Longenecker's view, see Stanton (1992:615).

4.1.2.4 Suggestion

Although several approaches have been made and answers given, as we have seen above, none is fully satisfactory. In order to understand the structure of Galatians as a coherent whole, it is essential to raise two questions here. First, “What caused a break between chapters 1 and 2 and the remainder of the letter? Secondly, “Is there single purpose in Galatians and is primary purpose of chapters 1 and 2 apologetic?” Thirdly, “Are chapters 1 and 2 completely irrelevant to the remainder of the letter to the Galatians?”

First of all, a sharp break between chapters 1 and 2 and the remainder of the letter has been caused by the fact that most commentators on Galatians agree that the purpose of chapters 1 and 2 is apologetic. They commonly believe that Paul sent this letter to the Galatians to defend himself against his opponents. This consensus of opinions has virtually isolated the natural flowing of the letter to the Galatians as a whole.

Gaventa (1986:309-26) points out the weakness of most scholars' consensus on the purpose of chapters 1 and 2. He writes:

...These approaches [of 'apologetic' supporters] perpetuated the tendency to view Paul's personal narrative as divorced from his theological argument [chs 3-4]. By focusing on historical reconstruction, they isolate Chapters 1 and 2 from the remainder of the letter and limit the kinds of questions asked about the text. If we habitually read a text only to learn about matters that exist outside it, then we lose sight of issues within the text-- that may be of equal importance. Indeed, we lose sight of the text altogether and read through it as if it were not there.

He (Gaventa 1986:313) also adds:

...Paul's autobiographical remarks in Galatians 1 and 2 cannot be reduced to a single purpose and function. The autobiographical remarks of Galatians 1 and 2 implicitly form the basis for Paul's later exhortation.

Secondly, Hansen accepts the synthesis of Betz's analysis (apologetic) and Kennedy's analysis (deliberative). Although Betz's analysis creates a serious problem, the judicial aspect of the letter should not be ruled out. G. Walter Hansen asserts (1989:58-9):

Betz bases his determination of the forensic genre primarily on the first half of Galatians (chaps. 1-4), with particular emphasis on the narrative. Kennedy, on the other hand, bases his determination of the deliberative genre primarily on the last half (chaps. 5-6) with special emphasis on the exhortation.

Hansen attempts to mix the forensic oratory and deliberative oratory in Paul's Galatians' argument according to the necessity for modification of Betz's analysis by Aune (1981:323-28).¹³³

It, however, is important to recognize that the predominant tone and the primary purpose of Galatians are deliberative rather than judicial. Paul's real purpose, as has been reviewed in the rhetorical situation, is not to defend himself against accusations or accuse his opponents of perverting the gospel of Christ but to persuade Galatians to live according to the truth of the gospel (Kennedy 1984:147).

Hansen clearly expounds this (1989:59-60):

He begins his appeal to this new course of action in 4:12: --- Gi, nesqe w`j evgw, (o[ti kavgw. w`j u`mei/j(avdelfoi,(de, omai u`mw/nÅ ouvde, n me hvdikh, sate ["I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong"]. Here is a significant shift to the imperative mood. Paul even says that he wishes he could be present with the Galatians and change his tone of voice (4.20). Perhaps his expressed desire to change his tone should be interpreted in rhetorical terms as a signal that he has indeed changed from accusation and defence to exhortation, i.e.,

¹³³ Janet Fairweather (1994:1:38) felt that for Chrysostom, the letter to the Galatians seems to be regarded as both apologetic and deliberative. Cf. Aune (1981:322-7), Hansen (1989:58).

from forensic to deliberative rhetoric.

In attempting to analyse the entire letter, according to Hansen, Galatians has not a single purpose. In short, in Galatians defending or accusing is not Paul's primary intent.

A sharp break between chapters 1 and 2 and the remainder of the letter has been caused by the fact that most commentators on Galatians agree that the purpose of chapters 1 and 2 is apologetic. They commonly believe that Paul sent this letter to the Galatians to defend himself against his opponents. This consensus of opinions has virtually isolated the natural flowing of the letter to the Galatians as a whole.

Although the basic purpose of Galatians employed as apologetic genre is to defend Paul himself,¹³⁴ the primary purpose of the letter is to exhort the Galatians.

Gap Jong, Choi offered a new suggestion in his Ph.D thesis, "Living by the Spirit: A Study of the Role of the Spirit in Paul's Letter to the Galatians."¹³⁵ His proposal differs radically from the traditional structure that divides the body of the letter into three parts: Personal narrative (chaps. 1-2), theological argument (chaps. 3-4), and ethical exhortation (chaps. 5-6) (Gaventa 1986:311).

Scholars, who favour the traditional division, recognize that the letter's emphasis is

¹³⁴ Cf. Beaudean, Jr. (1988:63). He states that "[I]t must be emphasized, however, that his 'defence' is not of himself, but a defence of the 'truth of the gospel' (2:5, 14). Quintilian categorizes Galatians as a deliberative rather than a judicial work because a defensive tone can be utilized for deliberative speech (Butler (trans.) 1947:III.viii.8).

¹³⁵ Choi observed that there is a significant rhetorical flowing from the "I" to the "You" sections in the letter to the Galatians. The main structure of Galatians developed by him, consists of two sections: (1) the "I" section (chaps. 1-2: *ethos*); (2) the "You" section (chaps. 3-6: *pathos*) according to the following structure:

Prescript	(1:1-5)-----"I"	(A)--- <i>Ethos</i>
Thesis	(1:6-9)-----"You"	(B)--- <i>Pathos</i>
Body	(1:10-6:10)	
"I" section	(1:10-2:21)-----"I"	(A')— <i>Ethos</i>
"You" section	(3:1-6-6:10)-----"You"	(B')— <i>Pathos</i>
Postscript	(6:11-28)-----"I"	(A'')— <i>Ethos</i>

See Choi (1998:55). For the detailed explanation of the supporting evidence for an "I"/"You" structural analysis, see also Choi (1998:56-63). Dr Choi reviewed several recent studies of the structure of Galatians and pointed out that their analyses (Hans Dieter Betz's Apologetic-Rhetorical Analysis, Robert Hall and Joop Smit's Dleiberative-Rhetorical Analysis, In-Gyu Hong's and Hendrikus Boer's Discourse Analysis) do not give a satisfactory solution. For thorough reviews on all of these, see his dissertation (Choi 1998:22-37).

upon Galatians 3-4 (theological argument) and chapters 5-6 are merely an appendix.¹³⁶

Some scholars, however, attack the traditional classification. Frank J. Matera (1988:79-80) notes:

...One of the reasons that Galatians 5-6 has played such a minor role in the recent discussion of the letter has to do with the assumption-...-that Paul's theological arguments are confined to chapters 1-4 while the material of 5-6 is primarily ethical and exhortative.' Thus, although these chapters may be important for Christian life, they are not perceived as essential to Paul's fundamental argument supposedly made in 1.1-4.32 or 1.1-5.12. This assumption, however, encounters a major difficulty, since it is precisely in chapters 5-6 that Paul explicitly takes up the question of circumcision for the first time (5.1-12; 6.11-17). Although the issue is presupposed earlier in the letter, and Paul refers to the circumcision of Titus in 2.3-5, it is not until chapters 5-6 that he actually warns the Galatians of the dangers involved if they accept circumcision. The thesis of this essay is simple. Gal. 5.1-6.17 forms the culmination of Paul's argument to the Galatians, the point he has intended to make from the beginning of the letter: the Galatians must not submit to circumcision. Thus, although these chapters contain a great deal of moral exhortation, they should not be viewed exclusively as paraenesis. They are the climax of Paul's deliberative argument, aimed at persuading the Galatians not to be circumcised. If this thesis is correct, Paul employs the paraenesis of these chapters to support his argument and bring it to its culmination.

Chapters 5-6, according to Matera (1988:79-88), are not merely an appendix but the culmination of Paul's argument to the Galatians.

In particular, Choi criticizes the notion that the traditional hypothesis resulted in a

¹³⁶ Some scholars suggest that Gal 5:13-6:10 was added to a somewhat later time to the letter. For the reasons of Paul's addition, see Smit (1989:8-9). But Kraftchick asserts that lexically and semantically chaps. 5-6 and chaps. 3-4 are closely connected.

break in the natural flow of the argumentative coherence of the entire Galatians. He (1998:55-56) explains the excellence of his hypothesis:

...it becomes clearer that Paul's main objective is not to apologize to his opponents, but to deliberately persuade the Galatians. Not only does this structural analysis unify the book's theology and ethics, but also it shows that the main focus in the letter is the Spirit-based behaviour. Galatians 5-6, then serves as the culmination and conclusion of Paul's entire message.

Choi was in close agreement at this point with Kennedy's concept that the exhortation of chapters 5-6 is the primary purpose of the entire letter (Kennedy 1984:146). In this respect, Hansen came to a similar conclusion. Although we cannot follow all Hansen's ideas, his observation that the primary purpose of Paul is to exhort the Galatians is close to our suggestion (Hansen 1989:59).¹³⁷

Thus far, we have examined briefly the flowing and the connection between chapters 1-2 and the remainder (chaps. 3-6) of the letter. These studies conclude that Galatians cannot be confined to the categories of apologetic and judicial rhetoric. Although we cannot completely rule out some aspects of judicial rhetoric, the major purpose of Paul's letters to the Galatians is not simply to defend his apostleship and gospel, but more importantly to persuade the Galatian believers to adopt a certain course of action. The rhetorical situation and the purpose of Galatians that has been studied above also support this statement.

In summary, the dominant tone in Galatians can be classified as deliberative rhetoric,¹³⁸ for it exhibits the major characteristics of this genre. And it is certain that Paul's letter to the Galatians is mainly thought of as the book of "persuasion." Therefore the letter to the Galatians is one of the most precious texts of Pauline letters as a useful example of persuasive preaching.

¹³⁷ To Kennedy the Galatians is not an apology but an attempt to persuade the Galatians because it looks not to judgement of the past but to the immediate future (1989:146-47).

¹³⁸ Aristotle and Quintilian (Cooper (trans.) 1932:1377b, Butler (trans.) 1947:3.8.13) stress that *ethos*, moral character as a means of persuasion, plays a significant role in deliberative rhetoric.

4.2 The Legitimacy of the Analysis of Galatians as Rhetoric

4.2.1 Paul's Rhetorical Awareness

It is a very important problem to determine whether the Greco-Roman classic rhetoric had any influence on Paul or not. The subject of Paul's rhetorical awareness has been of long-standing interest to scholars of Pauline literature.¹³⁹

The difficult question of Paul's education and background has been frequently asked but has not yet been satisfactorily answered. No one can say with certainty whether the principles of persuasion that Paul used have been influenced by Greco-Roman rhetoric or not. The answer will allow Paul to provide us with significant insight into Paul's view of the place of rhetoric and persuasion in the ministry of preaching. There are two different major theories.

First, there are a number of scholars who doubt that he had at least basic formal rhetorical training. Conybeare and Howson are the leading scholars who favour this view.

They recognized that although Paul was born in the city of Tarsus, he was educated in Jerusalem in the Jewish tradition at the feet of Gamaliel (Acts 22:3). Conybeare and Howson (1957:34), believing that at least this secular education never had an influence on Paul from his youth, maintain:

There is therefore little doubt that, though the native of a city filled with a Greek population and incorporated with the Roman Empire, yet Saul was born and spent his earliest days in the shelter of a home which was Hebrew, not in name only but in spirit. The Roman power did not press upon his infancy: the Greek ideas did not haunt his childhood: but he grew up an Israelitish boy, nurtured in those histories of the chosen people which he was destined so often to repeat in the synagogues, with the new and wonderful commentary supplied by the life and resurrection of a crucified Messiah.

¹³⁹ Bullmore (1993:259-60) introduces an enormous field of scholarly literature dedicated to this and related

They (Conybeare and Howson 1957:41) also observe:

His education was conducted at home rather than at school: for, though Tarsus was celebrated for its learning, the Hebrew boy would not lightly be exposed to the influence of Gentile teaching.

They feel that Paul was sent to Jerusalem and educated in the Jewish tradition by Gamaliel. It was not until he returned to Tarsus from Jerusalem after many years that he came under the influence of Greek culture. They (1957:53) also imply:

If he returned to the banks of the Cydnus, he would find that many changes had taken place among his friends in the interval which had brought him from boyhood to manhood. But the only change in himself was that he brought back with him, to gratify the pride of his parents, if they still were living, a mature knowledge of the Law, a stricter life, a more fervent zeal. And here, in the schools of Tarsus, he had abundant opportunity for becoming acquainted with that Greek literature, the taste for which he had caught from Gamaliel, and for studying the writings of Philo and the Hellenistic Jews.

Their point is that in his early years, rather than being exposed to Greco-Roman culture, Paul must have been protected from these influences of the schools of Tarsus, although he returned to Tarsus.

On the other hand, some scholars recognized that since Paul was born in Tarsus, known for its teaching in rhetoric, spoke Greek, and lived in the Hellenistic world of the first century, Paul certainly had some rhetorical training.

Some of the representative scholars who belong to this view are Margaret Mitchell, and Ben Witherington.¹⁴⁰ Even though it is not entirely clear whether Paul had the opportunity of Greco-Roman rhetorical education, but there are many internal and external proofs for this view.

subjects.

¹⁴⁰ Cf. Mitchell (1991), Hansen (1993:823), Witherington III (1995:75).

First of all, some scholars (Unnik 1962:56-57, Bruce 1975-76:238-39, Grant 1961:60-66, Farrar 1879:26-27, Kennedy 1980:130, Longenecker 1964:25-32, Tidball 1984:93, Sanders 2000:35) assume that Paul might have had education in Greco-Roman rhetoric at Tarsus, noted for its teaching in rhetoric.¹⁴¹ Strabo (1929:14.5.13) characterizes the city of Tarsus as “all kinds of schools of rhetoric”. Several celebrated rhetors such as Archidemus, Hagnon and Hermogenes¹⁴² were natives of Tarsus. Ronald E. Sleeth (1986:20) asserts:

Certainly Paul was influenced by Greek rhetoric. As an educated man he probably studied it as a discipline. His sermon on Mars Hill in Acts is a good example of a rhetorical discourse given Christian content. [Hartwig] Thyen¹⁴³ believes Paul’s oral style was influenced by the Jewish Hellenistic homily. Since, he avers, Paul was a child of the Hellenistic synagogue and trained in its ways of preaching prior to his conversion, he really did not have to change form and style. Only the content was different.

What assumption can be drawn from his explanation? Paul was significantly influenced by Greek culture of the first century, since he was born and he lived in Tarsus as a Roman citizen.

Paul’s training in Greco-Roman rhetoric is inferred from 1 Corinthians 1-4. This passage has been intensely debated among Pauline scholars for a long time. Ironically, this is the passage that some scholars use to strongly support their statement that Paul was not influenced by gentile rhetoric.

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I

¹⁴¹ The degree to which Paul was a man of the Greco-Roman world is highlighted by Sevenster’s (1961:6) comparison of Paul and Seneca.

¹⁴² Cf. Kennedy (1972:619) introduces him as probably “the most read and most influential Greek rhetorician” during later antiquity. For the details of Hermogenes, see also Kennedy (1972:619-33).

¹⁴³ Thyen, *Hellenistischer Homilie*, has written about the Hellenistic Jews that the form and spirit of Hellenistic Jewish preaching in the diaspora came from two sources (Sleeth 1986:19).

came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power (1 Cor. 2:1-5).

This passage has often been interpreted to be a prohibition of any intentional use of rhetorical techniques. This passage, however, does not preclude his training in rhetoric.

Scholars who support Paul's rhetorical education in the Greco-Roman world commonly feel that Paul's argument in 1 Corinthians 1-4 was often misunderstood as being critical of rhetoric or persuasion and that it was a big mistake. Kooienga (1989:24) rightly points out:

Paul does not fear principles of speech. He uses them. Not only that, he uses them so well that the modern preacher can learn from his example. Whatever Paul intended when he disparaged eloquence in 1 Corinthians 2, his writing in chapter 15 demonstrates that he didn't oppose a wise use of principles of speech.

Paul did not discount rhetorical style and preacher's recognition of style could effectively serve the preaching God's word.

Godet (1957:130) concurs:

He was not ignorant that a faith, founded on logical arguments, could be shaken by other arguments of the same nature. To be solid, it must be the work of the power of God, and in order to be that, proceed from a conviction of sin and a personal appropriation of salvation, which the Spirit of God alone can produce in the human soul. The preacher's task in this work lies, not in wishing to act in the place and stead of the Spirit with the resources of his own eloquence and genius, but in opening up the way for Him by simple testimony rendered to Christ.

What Paul criticized in 1 Corinthians 2:1-5 was not the persuasion itself he

emphasized in other passages but the lofty persuasion of the excessive sophists and rhetoricians. 1 Corinthians 1-4 implies not a direct refusal of rhetoric or persuasion itself, but an explanation concerning its considerate use with the Spirit of God.

In other words, in 1 Corinthians 1-4, Paul's purpose was not to discredit eloquence but to emphasize the importance of the Spirit of God communicating His truth.

In short, Paul's purpose was to draw a clear line between the two types of wisdom (human wisdom and divine wisdom) and explain the careful use of rhetoric or persuasion.

It will be impossible to rightly interpret the rest of Paul's writings, if this view is rejected. In his letters, even more convincingly, there are a number of signs that he is eloquent and enjoyed to utilize rhetorical devices and techniques and persuasion quite extensively (Cook 1962:128-29). Hence, it can be concluded that in 1 Corinthians, Paul's intention was not to renounce rhetoric or persuasion itself.

Acquaintance with rhetoric was widespread among any educated person in the ancient Greco-Roman world. Therefore it is hard to conceive of anyone who wished to persuade an audience, such as Paul did to be unaffected by the rhetoric or persuasion of his day.

His letters also show that he was a skilled rhetorician. We understand from his letters that he had deep knowledge of Greek rhetoric which he learned in his youth in Tarsus. Some scholars cite Paul's use of persuasive strategy and techniques (Acts 17:2-3, 17-18; 18:4; and 19:8) and his actual description of his own preaching as "persuasion" (2 Cor. 5:11) as strong proof for their affirmative theory concerning Paul's rhetorical awareness (Kooienga 1989:20-1).

Judging from all the above facts, it seems safe to suppose that although it is not entirely clear, Paul could not help but be influenced by some of the traditional rhetoric and he felt its value in the art of persuasion and utilized it in his letters.

I, however, propose more a plausible and clearer conclusion here, namely that Paul was influenced by Greco-Roman rhetoric and he showed a number of proofs of

classical rhetorical techniques. This is very reasonable and convincing. Although Paul's persuasion can be explained by Aristotle's rhetorical term, , it is not exactly the same as other modes of persuasion in Greco-Roman rhetoric (Thompson 2001:83-4). It is very important to observe, therefore, that Paul's method of persuasion was found to be independent of the classical theories of his period.

As mentioned already, Paul might not have been unfamiliar with the concepts of classical rhetoric. Paul might have used Greco-Roman rhetoric in shaping his own creative persuasion from the beginning as its basis. Thompson (2000:83-4) calls this Paul's own persuasion by 'Christian communication' or 'Christian rhetoric'. Kooienga (1989:22) also implies that although Paul made use of the rhetoric he knew, he developed his own unique rhetoric.

Clyde Cook (1962:128-29) observes:

Paul relied upon the Spirit of God to make His truth known to the Corinthians, yet the Spirit of God uses the human personality. There is the dual authorship of the Scriptures, and the Spirit of God used the Apostle Paul and his personality. What better way would there be for Paul to address those who were well-versed in rhetorical devices and the characteristics of the declaimers than to be simple, direct and plain.

In 1 Cor. 2:4, Paul depended upon the Spirit of God to persuade man. It is important for the preacher to communicate the gospel as persuasively as he can, but it depends upon the Holy Spirit to persuade man. The wisdom or technique of human persuasion is useless to illuminate human minds without the power of the Holy Spirit and God's wisdom. This is Paul's own creative persuasion which is not like that of the rhetoricians of his age.

Does this then mean that Paul rejects human persuasion? This is not the case. We should not forget that in the rest of his letters, he never disregarded his responsibility as preacher God sent to make His gospel as persuasive as possible. Paul, while relying on the Holy Spirit, uses the classical proofs in order to communicate as clearly as he possibly can. It was the preacher's work to make the truth as persuasive as

possible.

There is one more characteristic of Paul's own persuasion. Paul did his best to make it persuasive through logical reasoning (*logos*), through his ethical character (*ethos*), and by moving the emotions (*pathos*) in his letters. These three methods are basically drawn from Aristotle. It is very important to note, however, that although Paul certainly used them, he employed one of the three proofs, *ethos*, in a different manner than the rhetoricians of his day (148).

André Resner Jr. (1999:107) writes:

Before Paul moves on to his first appeal (*parakaleō* in the *propositio* of [1 Cor.] 1:10), he prefaces his personal *ēthos* argument with a divine *ēthos* assertion: "God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord" (1:9). It is not the human preacher's *ēthos* which makes efficacious the gospel. Rather, it is God's trustworthiness

When Paul used *ethos*, he diverted attention from human character to the character of God or Christ (divine *ethos*) (Cook 1962:136, 148). It is God's faithfulness that guarantees the efficacy of the proclaimed word's saving power. The emphasis on wisdom and power by the Holy Spirit, and the character of God or Christ are the two characteristics in Paul's own persuasion. These characteristics made the method of his persuasion extremely influential.

Even though Paul used tools of classical rhetorics, Paul developed and used his own peculiar method which was not like that of the rhetoricians of his day in his method of persuasive communication. Except two modes of persuasion (human *ethos* and *pathos*) of classical rhetoric, there is one characteristic in Paul's own persuasion. As he was dealing with spiritual truth, he relied upon the Holy Spirit to persuade men. That is divine *ethos*. It is so that Paul always recognized that by any source, except God, no true persuasion was found.

And also there is one more thing we should remember. Although it is certain that Paul used three proofs of persuasion by Aristotle, he employed *ethos*, one of the

three, in a totally different style than that of the best rhetoricians of that day

This study concludes that Paul built his own architecture on the foundation that other rhetoricians have laid, although he utilized classical rhetorics of rhetoricians of his day.

4.3 The Legitimacy of the Analysis of Galatians as Preaching

Before we examine Paul's preaching in Galatians, it is essential to discuss these two questions. First, "among several letters by Paul, why was the letter to the Galatians selected for the model of contemporary preaching." Second, "how can we establish the legitimacy of understanding Paul's epistles as useful techniques for contemporary preaching?"

4.3.1 The Legitimacy of the Selection of Galatians¹⁴⁴

Why Galatians? In the study of rhetoric and the New Testament, thus far significant studies have been done on Pauline letters. In recent years, more particular attention has been given to Paul's letter to the Galatians than to any other part of the New Testament (Matera 1988:79).¹⁴⁵ Galatians has been one of the important letters in the New Testament. It contains invaluable information about Paul's idea concerning the justification by faith and the salvation by grace. It is also written for a specific real-life situation to meet the needs of the audience (Cowen 1994:53). More important, however, Galatians is the best source in which we can hear and learn the model preaching of Paul. Paul's letters can be very useful sources for preaching because they reflect gists of his sermons to the early churches (1994:54).

¹⁴⁴ The question of the Pauline authorship of Galatians, and the date and the identity of "the churches of Galatia" (1:2) and Paul's "opponents" are beyond the scope of this study. First of all, most scholars concur that the letter was written by Paul. For a defence of Pauline authorship, see Longenecker (1990:1vii). But the identity of the churches of Galatia has been disputed by many scholars. For arguments in support of a South Galatia hypothesis, see Ramsay (1900:315-16), Burton (1921: xxi-xliv), Bruce (1982:3-18). For arguments in support of a North Galatian hypothesis, see Lightfoot (1865:18-35), Moffatt (1918:83-107). For a more comprehensive survey of the identity of Paul's opponents, see Brinsmead (1982:9-21).

¹⁴⁵ A number of significant articles and commentaries have dealt with Galatians. Cf. Barrett (1985), Betz (1979).

In this thesis, there are some reasons for the selection of Galatians as the model for contemporary preaching. For the following reasons, Galatians was chosen as a model text of an effective preaching for contemporary preachers.

First, for the church reformers, the Galatians provided the precious homiletical theme. Merrill C. Tenney (1950:15) comments favourably on the importance of Galatians:

Christianity might have been just one more Jewish sect, and the thought of the Western world might have been entirely pagan had it never been written. Galatians embodies the germinal teaching on Christian freedom which separated Christianity from Judaism, and which launched it upon a career of missionary conquest. It was the cornerstone of the Protestant Reformation, because its teaching of salvation by grace alone became the dominant theme of the preaching of the Reformers.

Actually there are precious theological and homiletical themes in Galatians. Gerald Cowen (1994:53-4) also emphasizes the character of Paul's Letters.

Paul's letters are important sources for preaching because they center around the gospel. They are relevant to the needs of mankind. They address real-life situations. They were not written in a vacuum, but each one was written for a specific occasion to meet a particular need. They were not written just to express Paul's views on theology for the general public, they apply Paul's theology to particular problems in local congregations. For example, ...Galatians was written to deal with the problem of the Judaizers who were preaching another gospel and causing some to depart from the faith (Gal. 1:6-7).

Pauline writings are filled with theological issues. Paul's letters, however, also deal with immediate situations relevant to the real life of his congregation. There is preachers' growing interest concerning Galatians because analysis of Paul's preaching is a good model for effective preaching. It is with immediate situations that they deal.

Second, Galatians can be one of the useful models for preaching today because Paul's letters provide an indirect witness to his actual preaching and his communication was intended for the ear, not the eye. Galatians has often been neglected by preachers who do not have this basic knowledge. As Funk points out (1966:245), although the Galatians is a written letter, its style is like an orally presented speech.¹⁴⁶ It is almost the same as Paul's real voice.

Third, as Raymond Bailey (1991:76) has already explained, Pauline letters are filled with the best examples of classical skill. In particular, according to Kennedy (1984:144), among Paul's letters, Galatians has been known as the most lively and exciting book which has a great interest in rhetoric.

Witherington III emphasizes the importance of Galatians as one of the best examples of Paul's rhetoric. He (1998:26) writes:

It is fair to say that Galatians is one of the most rhetorical of all of Paul's communiqués included in the NT. It includes some epistolary elements in 1.1-5 and parts of 6.11-18, but for the most part it is pure speech material. There is no thanksgiving section, no greetings to particular persons, no health wish, no mention of present or future travel plans, unlike what we find in most of Paul's other letters. Gal. 1.6-6.10 in the eyes and hands of any good rhetor would be seen as and could be made to be a very effective speech full of arguments and rhetorical devices.

G. Walter Hansen states that Galatians is "an example of the art of discerning the possible means of persuasion" (Hansen 1989:55) and Vos (1994:80-81) also writes that "[many examples of] the three persuasive strategies [in Galatians] are important for homiletics." It became obvious that Galatians contains many useful samples of Paul's persuasive modes for effective preaching.

Thus the study of Galatians can be very profitable for effective preaching because it

provides contemporary preachers with some useful techniques and persuasive modes.

4.3.2 The Nature of Paul's Letters

In a complex world characterized by pluralism and diversity, the church today is in desperate need of effective preaching and preachers. In that respect, the Bible is a treasure of preaching because there are a lot of great sermons and preachers in the Bible. Therefore, through the Bible, we are able to learn the great preachings and meet model preachers God used. In particular, among many preachers in the Bible, Apostle Paul is known as one of the model preachers of the gospel of Jesus Christ for the preaching ministry. Even though he is not the only model for all generations, his preaching provides an abundant and precious model for effective preaching.¹⁴⁷

The first reason for that is that Paul is an effective preacher who has a holy character for getting the best credibility from his audiences (Bailey 1991:22-24).

The second reason is that his preachings are relevant to the 'felt-needs' and the real-life situations of his audiences as a response to a particular situation (Cowen 1994:53-4). One more important reason is that Paul is a compassionate preacher who demonstrates empathy with his audiences in order to produce sympathetic favours from his audiences (Bailey 1991:24-5; 93).¹⁴⁸

All preachers, who need significant insights and tools for their preaching ministry, therefore, should recognize Paul as a good example for effective preaching.

Although Paul's preaching has a lot of attraction for all preachers, it has been relatively neglected. Despite much recognition of Paul as a model preacher,

¹⁴⁶ For more detailed statements, we shall see in the next part.

¹⁴⁷ Some scholars agree with this statement. Bailey recognizes Paul as the major preacher of the gospel of Jesus Christ. He writes that "There is ample evidence that Paul thought of himself primarily as a preacher. The power of God, he believed, was in the proclaimed word. His best-known discourse on the subject is found in the tenth chapter of Romans where he eloquently declared that saving faith is a response to preaching. He indirectly described his own career as he wrote of those who are called and sent to propagate the message of Christ. Preaching was for Paul an "obligation" (Rom. 1:14). Preaching was a compulsion that could be denied only at great penalty (1 Cor. 9:16); it was the joy and purpose of his life" (Bailey 1991:16, 19). Thompson also strongly asserts that "one can scarcely fail to consider the importance of Paul's letters as a model for preaching. The time has come to recognize Paul as a legitimate model for our own preaching ministry" (Thompson 2001:16).

¹⁴⁸ For detailed explanation of all of three reasons, see in chapter 6.

remarkably little scholarly attention has been given to him. Why? It is because we face an immediate special problem when we try to obtain the precious knowledge of preaching of preachers in the Bible. That is the problem of having no actual audio cassette tapes or video tapes of their sermons.

Even if there are a lot of Paul's written sermons in the Bible, we cannot find a single audio tape or video tape of his actual sermons from which we can get any information about them. We cannot help but concede that the written transcripts are considerably different from the actual living preaching of preachers in their effectiveness (Thompson 2001:23). The difference between oral speeches and written letters provides considerable difficulty in thinking of Paul as a good preacher and Galatians as a good example of preaching. The written word is never exactly the same as the spoken word.

Paul said that faith comes from hearing" (Rom. 10:17). If preaching is to be heard, why, then is Paul's letter a good source for contemporary preaching? How can we say that a written letter such as Galatians is a sure copy of Paul's actual living voice? There are several reasons why we can accept Paul's letter as his actual preaching and useful techniques for contemporary preaching.

First, Paul's letters were understood as a means of an ideal substitute for his presence among the churches. As Robert Funk states, Paul's confession in 1 Cor. 5:3 that he is "absent in body" but "present in spirit" implies that his letter often functions as a substitute for his personal presence. Paul set up his being with the church members by means of the letters (2 Cor. 10:10) (Funk 1967:249). Paul's major mission is preaching rather than writing by God because he describes his mission not as baptizing but as proclaiming the gospel (1 Cor. 1:17). Paul prefers the spoken word and considers the written word only a substitute for oral communication. This means that to Paul's audience there is no big difference between Paul's personal visit and his visit through the letters.

It is concluded, therefore, that regarding his letters in the same light as Paul's apostolic presence and authority is not a forced thought.

Second, written documents take on the character of oral communication because of

the peculiar situation of the ancient world not having the printing press. We need to keep in mind that copying documents in the ancient world of pre-printing press was a tedious task requiring strenuous labour and much time. According to Paul J. Achtemeier (1990:3-27), writing letters in the early Greek period served simply as an indication of oral presentation.

Yehoshua Gitay (1980:191) comments:

Even if a class of educated people know how to read, the majority did not share this knowledge and, not less important, copies of written material in the pre-printing period were limited in number for physical reasons. Hence, the materials had to be distributed orally in order to reach a wide audience. Therefore, written material had to be distributed by reading in public.

In those days, therefore, most written material had to be distributed through oral communication.

Third, Paul's letters can be regarded as speech acts which take on the nature of oral communication in written form. Although it was written that Paul dictated the letter (1 Cor. 16:21), they were generally intended to communicate orally because they were mostly dictated to secretaries (Rom. 16:22).¹⁴⁹ And they (Greidanus 1993:739, Cowen 1994:54-5, Porter 1997:627) were intended to be read and heard in the churches (Col. 4:16; 1 Thess. 5:27).¹⁵⁰

Selby (1982:239) rightly recognizes,

As their character clearly shows, they [Paul's letters] were written to be read before the congregation to which they were addressed. The second personal plural, the allusions to various persons, and the greetings and salutations make them group communications.

¹⁴⁹ For further examples, see 1 Cor. 16:21, Gal. 6:11, 2 Thes. 3:17.

¹⁵⁰ Greidanus (1993:738) calls Paul's letter "long-distance preaching".

While he was dictating or making his secretary dictated them, Paul must have imagined the concrete listeners before him in mind. Many connect closely the relationship between Paul's written letters and his oral preaching. Raymond Bailey (1991:17-8) argues:

Epistles, of all written materials, may come closest to oral communication...We can see that Paul dictated, so close is the written to the spoken word...There may be another reason for the distinctively oral character of Paul's epistles. Richard Ward has argued convincingly that they were written as performance literature; that is, Paul intended them to be read publicly in the churches and dictated them in a fashion conducive to that purpose.

There are many examples of orally presented sermons and speeches in the New Testament (Lantzy 1995:3). Despite its final form as a written document, if it is certain that Paul's letter is an echo of his real voice, the oral character of its written sources should not be disregarded.

Fourth, all Paul's letters can be said to be in a close relationship to his oral speech, if we consider sincerely the pattern and style of the phrases he used in the letters.

Bo Reicke (1953:145) comments for a close relationship between Paul's oral and written discourses:

Great parts of [Paul's letter] were obviously influenced by oral discourses, such as were commonly delivered by the Apostles, and they may often be regarded as literary substitutes for personal addresses (cf. 2 Cor. 10:10). Phrases such as 'brethren,' 'I say,' 'you know yourselves,' are numerous in the Pauline epistles, and together with the general stylistic character of the epistles and many other facts they prove that the Apostle, when he wrote, imagined himself to be speaking to the collective audience, and not writing to individual readers.¹⁵¹ The dialogue character of his writing was probably influenced by the Greek diatribe (cf. Bultmann, Stil). It is also an established

¹⁵¹ Scholars today almost concur that Paul's letters were not intended as merely private or personal letters. Cf. Longenecker (1964:cii).

fact that the epistles were meant to be read in the churches (Col. 4:16).¹⁵²

In particular, he (Stirewalt Jr. 1969:192) much prefers using the verb *to say* [l e , gw: 6 times] to the verb *to write* [g r a , f w: 2 times] when he expresses his own words in Galatians. He, nearly three to one, uses “to say” as opposed to “to write”.¹⁵³ The stylistic character of the epistles demonstrates that Paul envisioned himself speaking before a congregation, not writing to individual readers (Anderson Jr. 1999:119).¹⁵⁴

Fifth, Paul’s letters can be very useful sources for preaching because they reflect gists of his sermons and specific issues and concerns of the community of the early churches (Keegan 2001:44-5). They constitute precious examples for our pastoral and homiletical ministry.

Although Paul’s letters, therefore, are not equal to his real preaching, we would expect to find in his letters examples of his oral preaching and learn Paul’s actual preaching from his letters for contemporary preaching.

4.4 Conclusion

In his landmark commentary, Betz placed the letter to the Galatians in the “apologetic letter” genre. But it becomes apparent that serious objections have been raised to Betz’s analysis of this letter. The result of analysis of Paul’s letter to the Galatians reveals that the major purpose of this letter is not to defend his apostleship and gospel, but to persuade the Galatian Christians to live in the gospel of Jesus Christ through the Holy Spirit. The most important thing in this study is that it is certain that although Paul used the rhetoric of his day, he developed it in a different mode than that of his day, and it was effective in his letters. Galatians has been highly regarded as one of the best sources for effective preaching because it contains a precious real-life solution for the needs of the audience, the best strategies of Paul as an ideal preacher, and the copy of Paul’s actual preaching.

¹⁵² Cf. Resner Jr. (1999: 96-8).

¹⁵³ ‘To say’ (Gal. 1:9, 3:15, 17, 4:1, 5:2, 6, 16,) and ‘to write’ (1:20, 6:11). Paul uses “to say” at least forty times in his letters.

Therefore, it is concluded that, Galatians is a good sample as persuasive means for effective preaching.

¹⁵⁴ Cf. Reicke (1953).

CHAPTER 5

RHETORICAL ANALYSIS OF TWO MODES OF PERSUASION IN GALATIANS

The purpose of chapter five is to answer this question, “How does Paul use two modes of appeals in the letter to the Galatians?”

In the New Testament, there are many examples influenced by Greco-Roman rhetoric. Paul uses three modes of persuasion - *ethos*, *pathos* and *logos* for persuasion in Galatians (Vos 1994:80). There are abundant examples of these persuasive modes in Galatians. In this chapter, however, we will deal with two modes of persuasion (*ethos* and *pathos*) alone rather than *logos*, which is of no concern in this thesis. And also we will mainly focus more on how the texts functioned (the method and style of persuasion) than on what they meant (the meaning of the texts).

5.1 Paul’s Use of *Ethos*

Ethos is an essential part of rhetoric; in fact, as Aristotle believes, the moral character of the speaker constitutes the most effective means of proof (Freese (trans.) 1947:1.2.4:17). *Ethos* is particularly significant in deliberative oratory, with regard to producing conviction. The ethical character of the deliberative orator should be perceived by the audience as being of the highest quality, if the advice given is to be taken seriously.

To be a powerful speaker, the speaker must first create trust between himself and his audience. In other words, the speaker must make his audience accept his own personality as reliable.

Du Toit (1992:282) defines this device well. He stated:

The speaker should present his own person as acceptable to the audience, displaying a positive attitude towards them, assure them of his appreciation of and concern for them.

Paul described three personally necessary qualities of *ethos* in Galatians. Those are good sense (knowledge), integrity (virtue), and goodwill.¹⁵⁵ Corbett (1971:94) writes:

If a discourse is to exhibit a man's *good sense*, it must show that the speaker...has an adequate, if not a professional erudite, grasp of the subject he is talking about, that he knows and observes the principles of valid reasoning, that he is capable of viewing a situation in the proper perspective, that he has read widely, and that he has good taste and discriminating judgment. If a discourse is to reflect a man's *moral character*, it must display a man's abhorrence of unscrupulous tactics and specious reasoning, his respect for the commonly acknowledged virtues, and his adamant integrity. If the discourse is to manifest a man's *good will*, it must display a man's sincere interest in the welfare of his audience and his readiness to sacrifice any self-aggrandizement that conflicts with the benefit of others.¹⁵⁶

Corbett's summary of the three ethical qualities in rhetorical discourse can be very useful for the analysis of Galatians by *ethos*.

5.1.1 Knowledge (Good Sense)

5.1.1.1 Historical Data

In relation to knowledge,¹⁵⁷ Paul utilized 'historical data' or 'historical perception' in order to make facts appear as plausible as possible (Butler (trans.) 1947:4.2.34). Yeong Jae Park (1993:47), a Korean homiletical scholar, writes:

The ancient rhetoricians used historical accuracy for the effective means of

¹⁵⁵ For further information about that, see chapter 3.

¹⁵⁶ Italic added.

persuasion. They eagerly investigated the best ways of recounting past events and recommended that most speeches contain a narration or recital events. However, they sought not to recount events accurately, but to persuade.¹⁵⁸

In his autobiography, Paul begins with a thesis statement about the origin of the gospel, recounts his conversion and call, describes his first visit with Peter in Jerusalem and the conference with the apostles in Jerusalem, recalls his conflict with Peter in Antioch, and concludes with a personal affirmation of his commitment to live by the gospel.

To make these statements reliable to his audiences Paul enjoys using historical perception. The statement that he did not receive the gospel from any human being but by revelation from Jesus Christ (1:11-12) is demonstrated by the following facts: He was opposed to the church before his conversion (vv. 13-14); in his conversion, God himself revealed his Son to Paul; and he did not consult with the church after his conversion (vv. 15-17). Paul's argument is designed to show that he is not dependent on or subordinate to any other church leaders for his authority to preach his gospel to the Gentiles. His authority is derived from the gospel that was revealed to him by God.

In particular, here Paul used historical data in order to prove that he was not dependent on the original apostles in Jerusalem. He denies that he visited them immediately after his conversion. Instead of visiting the original apostles in Jerusalem after his conversion, Paul went immediately into Arabia and later returned to Damascus (1:16-17). Paul reinforced his previous argument by asserting that he waited three years in Arabia and Damascus after his conversion, and he went to Jerusalem (1:17).

He also said that three years later he went up to Jerusalem and stayed there with Peter for fifteen days (1:18). The purpose was to become acquainted with Peter. Paul

¹⁵⁷ Cicero (Freese (trans.) 1942:1.9; 2.1, 2).

¹⁵⁸ Cf. Hall (1991:310). George Lyons (1985:31) also states: "A 'fact' that is completely in the interests of the autobiographer is most plausible when it is true. But whether true or false, the object is to make facts appear as plausible as possible."

said that after an interval of fourteen years, he went up again to Jerusalem with Barnabas, taking Titus along also (2:1). The purpose was due to revelation. He said that after that, when Peter came to Antioch, Paul opposed him to his face (2:11). He also mentions the Law, which came four hundred and thirty years later than the covenant previously ratified by God, because the inheritance is based not on law but on covenant (3:17).

The historical data is very persuasive for the audiences to believe what the speaker says. In order to use “knowledge” as a rhetorical device, he used the exact date: names of persons (James, Peter, John, Barnabas, Abraham), places (Jerusalem, Arabia, Damascus, Antioch), and time (fourteen years, three years, fifteen days, four hundred and thirty years later). These facts as a source of historical truth are essential elements for *ethos* to make the audiences trust Paul’s statement of facts.

5.1.2 Integrity (Moral Character)

Paul also used integrity as *ethos* for persuasion. Paul’s first integrity appears in the introductory sections (1:1-5)(Du Toit 1992:282), especially in 1:2-3. Paul established his relationship to the audience. He said, “all the brethren who are with me, to the churches of Galatia: Grace to you and peace from God our Father, and the Lord Jesus Christ” (1:2-3). Paul established a warm relationship with those who will hear him and created a positive attitude towards his audiences. In authenticating his character (*ethos*), Paul reminded the Galatians from the outset that they are with him.

In several verses, Paul accomplished the achievement of Pauline *ethos* by his consistent use of inclusive personal pronouns like “we” and “us,” (1:8-9). He wrote, for example, “we may be justified by faith in Christ” (2:16), “It was for freedom that Christ set us free” (5:1), “For we through the Spirit, by faith, are waiting for the hope of righteousness” (5:5), “If we live by the Spirit, let us also walk by the Spirit” (5:25), “And let us not lose heart in doing good” (6:9). These verses were one of several ways in which Paul established his *ethos* in relation to his audience. Since rhetoric was the art of persuasion, the relationship between the persuader and those persuaded was very important.

The second example of Paul's integrity is shown in 1:10. A supplementary question asks whether he is trying to please men. At this time, there have always been notorious strategies of political rhetoric and demagoguery¹⁵⁹ that have sought popular acclaim above all else. They can fall into the trap of trying to be popular rather than faithful. Paul knows that some of the Galatians held such a view of him, so he concludes this part of his argument with a statement that he is not attempting to please people, since he is Christ's slave.

Tolmie (2004:38-9) also has put it:

An examination of the contents of Paul's statement in Galatians 1:1 reveals that its primary purpose is to emphasise in a forceful way the notion that his apostleship is dependent on (and thus authorised by) God and not on (a) human being(s). The type of argument he uses may thus be identified as *an argument based on the notion of divine authorisation*. It is based on the presupposition that, in order to be an apostle, one should have been called by God. In this case Paul claims that he is indeed an apostle, because he has been called by God. The importance of this argument from Paul's perspective is evident from the fact that he introduces it at the outset of the letter.

Paul stresses his moral character in 1:11-14 by showing the validity of his apostleship and by leaving out the thanksgiving section (Vos 1994:80). In these verses Paul speaks of the gospel and the importance of the fact that it came to him through no human source but directly from Jesus Christ. He did not invent the gospel, nor did he receive it from human origins; but he received the gospel from God (Olbricht 2001:17). Therefore, anybody who added anything to Paul's Gospel was in danger of divine judgement, because that gospel was given by Jesus Christ from heaven (1 Cor. 15:1-11).

The best way for Paul to prove his point is to reach into his past and remind the Galatian Christians of the way God had dealt with him. Paul states that his past life was already known to his audiences (1:13), but it was obvious that they did not fully

¹⁵⁹ Cf. Betz (1979:55).

understand what those experiences meant. To make this statement plausible, he writes historical data about his autobiographical account (1:16-2:10).¹⁶⁰

Paul's integrity has been emphasized through the fact that both his message and his apostolic ministry were divinely given by Jesus Christ.

1:13 is an expression of his integrity. "I vigorously persecuted the church of God and tried to destroy it." To further support his apostolic claim, here Paul describes his former standing and activities while he was in Judaism, offering them as a kind of negative proof that his message of grace had no foundation in the beliefs, circumstances, or events of his former life. Through explanation of his past wicked way of life, Paul shows how radically Christ had transformed him from a persecutor of the church to an apostle of the church.

Paul's main point in vv. 13-14 was to show that there was nothing in his religious background and preconversion life that could have in any way prepared him for a positive response to the gospel. Quite the contrary.

Paul assumed that the Galatians already knew something about his past life as a persecutor; he was reminding them of something they already had heard about. Doubtless they had heard this from Paul's own lips, for, unlike many public figures, he was never one to conceal the shameful behaviours that marred his past life.¹⁶¹

The statement on Paul's negative manner of life will not be a help, but rather a hindrance to his authority. But Paul spoke about it frankly to his audiences. Although his candid confession about his past way of life might affect Paul's present credibility negatively, it might affect or might upgrade Paul's moral character and make the audiences trust all of his statements. He used *ethos* to obtain a sympathetic hearing from his audience.

¹⁶⁰ This is divided into three discrete subsections: Paul's early Christian experience and his first encounter with church leaders in Jerusalem (1:11-24), the summit meeting between Paul and the Jerusalem leaders over the scope and sphere of his missionary work (2:1-10), and the confrontation with Peter at Antioch leading to the central pronouncement of justification by faith (2:11-21).

¹⁶¹ Cf. William Perkins (1989:35) says that "Paul here makes an open and ingenuous confession of a wicked past life. And hence I gather that this apostle, and consequently the rest, wrote the Scriptures of the New Testament by the instinct of God's Spirit, and not by human policy, which (no doubt) would have moved them to have covered and concealed their own faults, and not to have blazed their own shame to the world. And therefore the books of Scripture are not books of policy (as atheists suppose) to keep men in awe, but they are the very Word of God." Paul always spoke of this part of his life with great sorrow and shame, considering himself the "least of the apostles" (1 Cor. 15:9) because he had "persecuted the church of God" (Gal. 1:13).

Paul's integrity is recorded in 1:20. "Before God, I am not lying!" Paul here affirmed in the strongest manner possible the veracity of what he had just told the Galatians concerning his dealings with the church at Jerusalem. This verse can be compared with numerous other instances in Paul's writings where Paul used an oath formula to reinforce the truth of what he had said.

Tolmie (2004:66-7) writes well about it. He has put it that:

By using an oath, Paul is doing his utmost to convince his audience of the fact that his version of his first visit to Jerusalem (substantiating the basic notion of the divine origin of his gospel) is indeed correct. Of course, due to its powerful effect, an oath can easily be abused to disguise a lie as a divinely sanctioned truth. However, in this case, this possibility is ruled out by the context: as a God-fearing apostle Paul would surely not use an oath falsely. In fact, within the religious context in which Paul uses the oath, it presupposes that God will punish anyone who uses it falsely. Its use will therefore enhance his credibility and demonstrate his honesty.

The function of such oath in rhetoric is to provide a kind of "proof" to cover what is in doubt.¹⁶² For Paul it was necessary to take an oath to defend the veracity of his report. By using the oath formula he emphasizes his credibility. Paul's *ethos* can be seen in his claim to veracity. Under Roman law, an oath was used outside of court to indicate that one would be willing to resolve an issue in the courts.¹⁶³

Paul's integrity appears again in 2:3. It is clear that some group, presumably the Judaizers, had pressed for the circumcision of Titus the Gentile whether before or during the Jerusalem visit. False brothers would allow him to be included in the Christian family only if he became a Jew. The basis of unity in the church for them was race rather than grace. It is also clear that Paul opposed this.

Paul did not compel Titus to be circumcised, for Paul did not want him as Gentile

¹⁶² Quintilian says about oath: "if anyone should take this course [oath], he will defend his action by appealing to the blamelessness of his life..." See Butler (trans.) (1947:5.6.2).

¹⁶³ Sampley (1977:481) provides evidence that Paul's use of an oath is based on Roman judicial procedure and is "a forceful and even dramatic means to emphasize both the seriousness of the issue and his own truthfulness."

Christian to be followed by Jewish law. And also he never submitted to the “false brethren,” in order not to bring Paul and his follower into bondage (2:4). Titus was accepted as a Gentile believer; he did not have to become a Jew to be included. Paul’s firm resistance to pressure protected the unity of the church. This statement of 2:3 reveals his faithfulness to the truth of the gospel for the Galatian Christians. Thus Paul’s credibility as moral character is shown in this verse.

Paul’s integrity is also shown in 2:11-14. The sharing of a common meal was a visible and socially powerful symbol of the new slogan Paul was teaching his young churches: “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (3:28). But his symbol was publicly damaged by Peter’s behaviour.

Paul finds this behavioural change not only “hypocritical” but also theologically wrong and dangerous. Paul sees something more in Peter’s behaviour: he sees theological danger. Peter was demonstrating a different gospel by his reversed behaviour. That is why Paul needed to confront Peter. Paul opposed Peter to his face in Antioch (11). Paul publicly rebuked Peter before many people for Peter’s hypocritical behaviour because what he was doing was clearly contrary to God’s will, that is, contrary to life through Christ and in the Spirit. He had to preserve the decisions of the Christian community and faithfulness to God’s Word.

It can be assumed, therefore, that through this rebuke, Paul was to be held in high authority by his audiences.

Another expression of his integrity is found in 4:13. “But you know that it was because of a bodily illness that I preached the gospel to you the first time.” Paul recalls his first visit to the area and how eager and enthusiastic the Galatians had been then in their response to the gospel and to him personally. They may have had reason to reject him, but instead they treated him royally as if he were a divine messenger. Has all of this gone? Is he now to be looked on with hostility?

Here Paul once again reminds them of another negative image of him. It is his bodily illness. There have been many guesses about Paul’s bodily illness, but no

consensus.¹⁶⁴ He does not hesitate to reveal his weakness to his audiences. But such a statement made the audience susceptible to his integrity.

Paul's integrity becomes obvious in 4:16, 20. The Galatians did not want to hear the truth. Paul may well have had two ideas in mind about this "truth." One possibility is that the Galatians were suddenly rejecting Paul and instead were turning to new teachers. He had become an "enemy." Another possibility is that in confronting the wavering faith of the Galatians, Paul was placing himself and his relationship with them in jeopardy.

In both possibilities, what was really at stake was the truth, and the Galatians needed to realize that they were in real danger of believing a lie rather than the truth of the gospel.

Paul established his character by demonstrating his guilelessness in his relationship with the Galatians. In telling them the truth Paul could be their friend (4:16, 20). Paul's *ethos* can be seen in his claim of truthfulness. He established his credibility by these remarks. His boldness further enhanced this persuader's good character.

He also established his integrity in 4:19 "My children, with whom I am again in labour until Christ is formed in you." In contrast to the selfish motive of the rival teachers, Paul expresses his own deep, heartfelt concern for his dear children. He portrays himself as a pregnant mother, *again in the pains of childbirth*. In his love for them, he has had to go through labour pains for them twice: when he preached the gospel to them for the first time, and now *again* as he seeks to bring them back to the true gospel. This is more than any mother must go through for her child. But Paul tells his children in the resolution that he is willing to endure labour pains for them not just twice but *until Christ' image is formed in you*.

It is not surprising that the image of Paul's maternal love for his children is followed by an expression of his wish to be with them and change his tone (4:20). Paul's warm

¹⁶⁴ Whether Paul's illness was malaria, epilepsy, ophthalmia, or something quite different is not certain.

affection toward the Galatians established his good character for them.

The last example of Paul's integrity appears in 5:1. Paul drew upon his *ethos* to appeal to them once again to stand firm in the freedom which comes from Jesus Christ. He also cited persecution for his position on circumcision to establish his integrity against those who claimed that he himself in other contexts preached circumcision (5:7-12) (Olbricht 2001:18).

5.1.3. Goodwill

Goodwill refers the speaker's ability to show that he has the audience's best interests at heart. A speaker does this by identifying with his audience and its problems, hopes and aspirations. The audiences should follow his words since the speaker's words, coming out of his goodwill and love, are beneficial for them. The audience does not need to hesitate to listen to the speaker since he never fails to keep his word and integrity.

Unless the audience grants the speaker a hearing, the entire rhetorical effort is in vain, regardless of the speaker's gifts or knowledge. Audience perception of the speaker as a credible individual may be the strongest influence in acceptance of the speaker. Therefore Paul needed to establish audience rapport and obtain goodwill from his audiences. In Galatians, through his identification with the audience and his caring of them, Paul illustrates his goodwill.

Two examples of Paul's goodwill are shown in 1:3 and 6:18. "Grace to you and peace from God our Father, and the Lord Jesus Christ." "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." The call for grace and peace is normal in Paul's letter: it demonstrates the author's concern for the well-being of his audiences, and so advances his *ethos* appeal. In these verses, he writes as their pastor and apostle, dedicated to their well-being.

5.1.3.1 Identification¹⁶⁵

Paul's preaching was generally characterized by identification (Loscalzo 1992:46-51). His letter to the Galatians is a good example. In particular, Koptak, in his article, "Rhetorical Identification in Paul's Autobiographical Narrative," recognizes that Paul utilized the method of identification to encourage and strengthen his close relationship with the Galatians (Du Toit 1992:279, Koptak 1970:97-113, Tolmie 2004:29).¹⁶⁶ Especially, through his identification with the audience, Paul illustrates his goodwill. This is Paul's goodwill toward his audiences for their benefit. Here are clear examples of identification.¹⁶⁷

The first example of Paul's identification appears in 1:6-9 and 5:10. Through condemnation and curse, in these verses, Paul attempted to persuade the audience. First of all, Paul condemned Galatians "who are so quickly deserting Him who called you by the grace of Christ" (6), and then he also cursed those who preached another gospel which is contrary to that which Paul has preached to them (1:8-9, 5:10).

To his surprise, then, Paul does not exempt himself from the curse pronounced in 1:8-9. "But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed" (8).

His willingness to submit to such a grave consequence shows his sincerity and belief that he is right. Furthermore, with the curse including him, he conveys the message that no human being - even himself- can be more important than the gospel (Tolmie 2004:46-7). He suggests that the gospel he says is true because it is based on divine

¹⁶⁵ Identification is a rhetorical device used in communication as a means of persuasion. For further information on that, see chapter 6.

¹⁶⁶ Paul E. Koptak (1970:113), Associate Professor of Communication and Bible Interpretation, North Park Theological Seminary, writes, that "He [Paul] depicts himself as a defender of their interests, fighting for their freedom and their right to enter the fellowship without any requirement but faith in Christ. He brings the Gentiles into fellowship with the Jewish church and he alone stands with them when all other Jewish Christians withdraw. He has been an advocate for the Galatians and all Gentiles in the past; certainly his present stormings and pleadings have their interests at heart now. No one model can appreciate the richness of Paul's autobiographical narrative. The model proposed here, based upon Kenneth Burke's literary-rhetorical method, is offered to show that Paul not only sought to strengthen his relationship with the Galatians through his autobiographical narrative, but that he used the depictions of relationships within the narrative to create a rhetorical community that the Galatians were forced either to join or reject. Thus to reject circumcision was to identify with the community of Paul and the Christ who sent him."

¹⁶⁷ For some more useful examples of Paul's identification, see Koptak (1970:97-113).

authority. In order to show what is true for the audience, Paul readily included himself in the terrible curse. This is the method of identification Paul enjoyed using in his letters.

1:13 is another example of Paul's identification. "I vigorously persecuted the church of God and tried to destroy it." Paul's purpose in mentioning these negative events is linked in one way or another to his attempt to prove the non-human origin of his gospel. The candid statement about Paul's past negative deeds is also another expression of his identification with his audiences.

4:12-16 is another example of identification. In 4:12-16, through identifying with his audience, Paul also shows his goodwill toward the audience. In a highly emotional passage of persuasion (2004:144) Paul gives expression to his deep affection for his audience without giving them the sense of distance. He identified with them, entered into them, connected with them, adapted to them and became one with them physically, emotionally and spiritually. Especially he uses *avdeIfoi*, as *direct address* in order to add affection to his appeal (Witherington 1998:308).

As in the case of both the Corinthians and the Thessalonians (1 Cor. 2:1-5; 11:1; 1 Thess. 1:2-10), Paul uses those techniques here with the Galatians. Paul reminds the Galatians of his own example as a foundation on which he can construct his appeal. "Become like me, for I became like you" (12). Most likely, Paul means something like this: "Become like me, for I became like you." This is the appeal of a pastor who has fully sympathized and identified himself with his audience (Du Toit 1992:289). Evidence for this is 1 Corinthians 9:19-23.

Paul gives credit to his audiences for following his example because he was one of them. Although he was a Jew, trained as a Pharisee to be totally separate from Gentiles, he lived like a Gentile in order to effectively reach the Gentiles for Christ. His practice of identification illustrated the principle he enunciated in 1 Corinthians 9:19-22:

"I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews....To those not having the law I became like one

not having the law...so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.”

Paul's identification with the Galatians served as a compelling reason for them to return to their “first love” and firmly stand with him in the true gospel of Christ.

In the last phrase of 4:12 and 14, Paul identified with them by showing that he was once loved by them. “You have done me no wrong.” “You would have plucked out your eyes and given them to me.” By commending them for their deep love toward him during his first visit, Paul pleads with his ‘brethren’ to renew their former positive relationship (1992:287-9). Paul is probably hoping that they may believe they are one with Paul. That is, Paul creates identification between him and his audiences and shows them he is on their side to regain their interest and attention and love.

Hansen (1994:133), in his commentary *Galatians*, writes:

Sometimes when a fellowship is situated in a time of crisis, it is helpful to stir up memories of the initial warmth of the relationship. That is what Paul does here [Gal. 4:12-16]. And his description of the way he was received by the Galatians sets forth an admirable pattern for the way all true ministers of God ought to be received.

The last example of Paul's identification with his audience is in 4:19, “My children, with whom I am again in labour until Christ is formed in you.” This rather shocking material image captures the extent of Paul's identification with his audiences.

Tolmie (2004:149) writes well about this. He has put it, that

Paul expresses his *affection and concern* for the Galatians in a compassionate way, though, of course, this is still aimed at shaming them into rejecting the opponents and returning to "his" gospel.¹⁶⁸ In verses 19-20 he employs the following rhetorical techniques to express his affection and concern.

¹⁶⁸ Cf. Witherington (1998:314-15).

- He uses the *direct address* τε, κνα μου that leaves no uncertainty about his feelings towards the Galatians.
- He uses a very effective *metaphor*¹⁶⁹ to describe his concern for the Galatians:

τε, κνα μου(ου]j πα, λιν wvdi, nw me, crij ou-
morfwqh/ | Cristo. j evn u`mi/n\

Thus it can be concluded that Paul explicitly uses the rhetoric of identification between Paul and his audiences. It was not accidental, but intentional by Paul.

5.1.3.2 Negative *Ethos*

The speaker, according to Aristotle, seeks to elicit not only “positive *ethos*” for his own case but also “negative *ethos*”¹⁷⁰ for his own opponent’s case (Freese (trans.) 1947:1.8). In addition to his focus on his own virtues, Paul uses a second method to enhance his character, that of denouncing his opponents. Paul attempts to delineate his opponent’s negative *ethos* in order to enhance the goodwill of the audience. Through careful wording of negative *ethos*, Paul successfully makes his opponents appear to be the ‘evil ones.’”

The only conspicuous example of negative *ethos* in Galatians is shown in 1:8-10. He emphasized the severe condemnation for the malicious or shameful act of his opponents. 1:8 writes: “But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.”

In verse 9, Paul repeats his previous instruction, which eternally condemns anybody for preaching a gospel other than what the Galatian converts had originally accepted from Paul.

¹⁶⁹ Cf. Lambrecht (1996: 23); Martyn (1998:424); Anderson (1999:171).

¹⁷⁰ According to Du Toit (1992:285), it was described as “the strategy of alienation.” He writes well about this. “In the second half of our present passage [in Galatians] the strategy of alienation is at work (1:7-9). According to Graeco-Roman rhetoric, the main technique for estranging an audience from one’s opponents was that of *vituperatio* [vilification], that is of representing them as negatively as

Although his double condemnation sounds terribly harsh and severe in audiences' ears and his strong refusal to compromise the truth of the gospel will sometimes make him quiet unpopular, he never seeks to please people. He is obviously not trying to win human approval, but God's.

Nevertheless it is very important to note that he appeals to his audiences by this double condemnation. Paul criticizes all followers of other gospel that is not the gospel from heaven because God is the ultimate source of his gospel. Getting the authority of a messenger from heaven requires faithfulness to the true gospel because God has set the final standard in the truth of the gospel. Loyalty to the true gospel is the final proof of true authority, by which all are judged. Paul's ultimate apostolic authority cannot be given by seeking men's pleasure. It is valid only as long as he is faithful to the true gospel.

Paul's message is directly related to the way he lives. Paul elsewhere recognized the importance of high moral standards and a good reputation for those who assume leadership posts in the church (1 Tim. 3:1-13). This condemnation showed Paul's goodwill that tried to make his audience stand on the true gospel for their benefit.

5.1.3.3 Divine *Ethos*

Since Paul's apostleship is not from men nor by man (Vos 1994:80), but by Jesus Christ, who redeemed us from the curse of the Law (3:13), and God the Father, who raised Him from the dead (1:1) and provided us with the Spirit (3:5) and sent forth the Spirit of His Son into our hearts (4:6), and his gospel is through a revelation of Jesus Christ (1:12), Paul's integrity (*ethos*) can be authoritative or powerful to constrain the audience.

Thus his words are worth heeding, and the audience should listen to and follow him even in misunderstanding Paul and distorting the gospel of Christ. The gospel from God gave him immense credibility and aroused audience empathy.

Paul enjoyed appealing to the credibility of Jesus and God (divine *ethos*) rather than his own credibility in 3:13 and 6:7 (Hall 2001:60). Paul states that he should boast, except in the cross of Lord Jesus Christ and from now on let no one cause trouble for

possible.”

him, for Christ bears on his body the brand-marks of Jesus, emphasizing that Jesus redeemed us from the curse of the Law (3:13) and God is not mocked (6:7).

The primary source of positive *ethos* was derived from Jesus and God through the Holy Spirit, who was the source of true gospel and apostleship. Ultimately, Paul's credibility and authority came from the Lord. Paul enhanced his *ethos* through this approach. The moral and ethical character (divine *ethos*) of Jesus and the Father and the Holy Spirit as the most effective means of persuasion is enough to dispose the audiences favourably to the speaker behind Jesus and the Father and their Spirit.

George Lyons (1993-2000) in Wesley Center Online writes well about this. He writes:

Paul proceeds from the theological assumption that the character of Christians is fundamentally different from that of pagans because of the character of their God [divine *ethos*]. Pagans behave as they do because they do "not know God" (4:5; cf. 2 Thess. 1:8; Gal. 4:9).

As has already been stated in chapter 4, this is Paul's own unique persuasion that is not like those of the rhetoricians of his age. By quoting Jesus and God and the Holy Spirit, Paul's speech effectively appealed to the highest authority. Paul immediately would have received authority from Jesus and God.

5.2 Paul's Use of Pathos

Pathos may be defined as "emotion and, as a means of proof, is arousal of the emotion of the audience for or against both the matter at hand and those representing it." The appeal to emotion (*pathos*) has to do with "moving" the audience for effective persuasion. To be moved to action through emotion is "perfectly normal" as Corbett (1971:86) writes; our emotion has influence on our will and our will moves us to act. Thus *pathos* is also one of the effective modes of persuasion.¹⁷¹

There is an inter-dependency between the three proofs (*ethos*, *pathos*, and *logos*),

although each proof can be studied separately. Three proofs cannot be considered entirely exclusive of one another. Aristotle's three modes of proof "are not treated as sharply separated entities; all apparently united in greater or lesser measure to induce the end product of persuasion".¹⁷²

Aristotle, however, saw enough differentiation between the three modes to devote a certain amount of emphasis to each. The interaction taking place between a speaker, a topic, and the audience was of noteworthy concern to Aristotle. He acknowledged the importance of utilizing an audience and their emotions in a rhetoric setting.

Aristotle discussed the importance of *pathos* and developed an analysis of several varied emotions based on their exciting cause, nature, and objective. It is evident that Paul utilizes emotional appeal (*pathos*) to persuade his audience (Thompson 2001:70).

The first example of *pathos* appears in 1:3. "Grace to you and peace from God our Father, and the Lord Jesus Christ." The use of the salutation constitutes part of Paul's *pathos* appeal.

5.2.1 Love (Benevolence)

The second example of *pathos* is shown in 1:4. Here Paul says that "who gave Himself for our sins..." He introduces Jesus Christ as the one who has been sacrificed on the cross. 2:20 says that "...I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me." According to this verse, the sacrifice of the cross of Jesus Christ means his love. "Love" and "benevolence" are powerful means of *pathos* (Freese (trans.) 1947:2.4, 7). Paul's description of the sacrificial action of Christ arouses the audience's gratitude to Christ and him who has been crucified with Christ.

Other phrases, "Him who called you by the grace of Christ" (1:6), "As we have said

¹⁷¹ For a further detailed explanation, see Lee (1939:66-86), Solmsen (1938:390-404).

¹⁷² For a close relationship between *ethos* and *pathos*, see Dixon (1971:25). He claims that *pathos* "usually meant the emotions induced in the audience, their favorable reactions to the orator's words. The audience begins to feel that the speaker must be right, and is won over to his side. The skilful [sic] rhetorician will put the hearers into a receptive frame of mind and then proceed to play upon their feelings, arousing delight or sorrow, love or hatred, indignation or mirth."

before, so I say again now” (1:9), “So then those who are of faith are blessed with Abraham” (3:9), “For you are all sons of God through faith in Christ Jesus” (3:26), “The grace of our Lord Jesus Christ be with your spirit, brethren,¹⁷³ Amen” (6:18) are full of *pathos*, which also moves them to consolation and hope. All of these phrases resounded with *pathos* and elicited an emotive response from the Galatians.

The appropriate use of words appeals to the emotions of the audiences (*pathos*), putting them into the proper moods: for example, “Amen” (1:5), “brethren” (1:11, 4:28, 5:13, 6:1, 18), “Abba, Father!” (4:6), “My children”(4:19), “now”(4:20), “large letters”(6:11), “from now on”(6:17)”, and “the grace of our Lord Jesus”(6:17).

In 1:6 Paul said “I am surprised that you are so quickly deserting...”. The word ‘Qauma , zw’ “surprised” is an emotional word. According to Du Toit (1992:184), it means “the effect of a clash between positive expectation and negative experience.” This has been variously translated as “astonished, marveled, amazed, astounded and surprised” (George 1994:90). Paul appears to have been genuinely shocked at the news he received from Galatia. The shock was further deepened because the slippage of his erstwhile disciples had occurred “so quickly.” This expression reflects the seriousness of the situation into which the Galatians have fallen. The reason is that they are deserting the one true gospel. Paul can find in them no cause for thanksgiving to God, but can only express astonishment instead.¹⁷⁴ Therefore, this word touches audiences’ emotion (*pathos*) so that they may be aware of their being misled by Judaizers.

5.2.2 Negative *Pathos*

In verses 8-9 Paul uses persuasive strategy. He uses a twofold curse which is one of

¹⁷³ Du Toit explains well about “brethren” in 6:18. “The personal deictic *avdeifoi* [brethren] in the final blessing is unique to Galatians. It is not only filled with both anguish and hope, but, on the pragmatic level, it is a final emotive appeal [*pathos*], on the ground of their mutual bond in Christ, reaffirm their solidarity.”

¹⁷⁴ On *Qauma , zw* , see Betz (1979:45), Brinsmead (1982:48). It has often been observed that this is the only surviving letter of Paul’s that does not contain a thanksgiving for the church to whom he is writing. It is then usually inferred that since Paul does not give thanks, he is either not thankful to God for them or he is so angry

the most effective rhetorical devices (Betz 1979:45-6). In 1:8, 9 Paul expresses his anger through condemnation against his opponents using “accursed.” Originally the word *ana , q̄ema* (accursed), which means “under the curse,” “under the wrath of God,” referred to any object set aside for divine purpose (Cole 1989:78). Paul sought to elicit the emotion of Galatians so that they may recognize the meaning of Paul’s double curse and may come back to the truth of the gospel from the false gospel.

The use of Paul’s double condemnation is not for an effort to warn the Galatian opponents but for a deliberate attempt to estrange his audience from them (Du Toit 1992:286).

In 1:20, Paul affirmed in the strongest manner that “I am not lying before God.” Paul used an “oath formula” (Sampley 1977:477-82) to show the veracity of the truth of what he had said to the audience. He knew that the faithfulness to the truth of God arouses the audiences’ emotion (*pathos*).¹⁷⁵

Another example of *pathos* is also clearly evident in Paul’s affectionate rebuke of their present wrong behaviour in chapter 4, where he explains that they have done him no wrong (4:12)¹⁷⁶ and they would have plucked out their eyes and given them to him (4:15) (Vos 1994:80-1) to indicate the nature of his relationship to these audiences. According to Dunn (1993:236), this is a metaphoric way of referring to a supreme act of friendship, since in antiquity eyes were considered one’s most costly organs.

His appeals for Galatians’ acceptance of his gospel are also arguments from *pathos*.

The example of *pathos* is shown in 4:19, where he says, “My little children, with whom I am again in labor until Christ is formed in you” (Thompson 2001:70). This verse resounded with *pathos* and evoked the emotion of Galatians. Paul’s love of his audiences moves their voluntary will to action so that they may trust in him again.

with what has taken place he cannot express his thanks.

¹⁷⁵ Aristotle tells that the confidence of the speaker inspires the audience’s emotion (*pathos*). Cf. Freese (trans.) (1947:2.5).

¹⁷⁶ According to Vos (1994:80-1), “In Galatians 4:12 he moves on to *pathos* by appealing to the Galatians’

5.2.3. Audience's Need

In several verses, Paul aroused the audience's "need" to be sure that it is those who are of faith who are sons of Abraham (3:7) and to receive the promise of the Spirit through faith (3:14) and to become as Paul is (4:12) and to serve another (5:13) and walk by the spirit (5:16) and not to lose heart in doing good (6:9).

According to Aristotle, the "need" is a powerful means for the emotional appeal (*pathos*). He writes that the rhetor may appeal to the audience's need in order to establish their emotional appeal (*pathos*). In case of their urgent need, its function is more persuasive.¹⁷⁷

5.3. Conclusion

The question of whether Paul applied the principles of ancient rhetorical hand-books to the Galatians is very important. Although it is not certain that Paul wrote his letter by using two modes of persuasion of ancient rhetoric (*ethos* and *pathos*), as noted earlier in the previous chapter, the above analyses prove that the conclusion of chapter 4 that Paul not only utilized rhetoric like that which is listed in the handbooks of the ancients but also developed his own peculiar method unlike that of the rhetoricians of his day is true (divine *ethos* by God and Jesus Christ, and relying on the Holy Spirit).

Ethos is the most characteristic and powerful among the three modes (Thompson 2001:69, Resner 1999:19). Paul represents himself as a good example of Christ's gospel to the Galatians for pleasing God. This is Paul's *ethos*.

Galatians is richer in *ethos* than any other modes (*ethos* and *pathos*). But *pathos* is also generally pervasive in his letter to the Galatians.¹⁷⁸ Galatians is one of the most lively and persuasive of Paul's epistles because of his use of these two modes.¹⁷⁹

feelings.

¹⁷⁷ Cf. Freese (trans.) (1947:2.70).

¹⁷⁸ For the importance of *pathos*, see (1939:1.2.5).

¹⁷⁹ Brian J. Dodd (1996:99) claims that Paul's 'I' statement in Galatians 1-2 serves as a model for the Galatians. He writes: "Paul's self-characterisation as 'Christ's slave' is clearly related to the argument that follows. His 'I'

Paul's *ethos* is closely related to the Galatians' *pathos* so that they might imply his exemplary personality. In a word, Paul's *ethos* cannot be separated from his audiences' *pathos*.¹⁸⁰

Paul, as an experienced orator, knew very well how important the establishment of his *ethos* was for the establishment of the audience's *pathos*. Although Paul greatly relied on God and Jesus Christ and the Holy Spirit, he did not hesitate to establish a warm relationship with those who would hear him. If Paul had not established both audience *pathos* and his *ethos*, then the speech would have immediately failed, regardless of the speaker's gifts or knowledge.

Vos (1994:81-2) has put it, that

The ethos is decisive for effective communication of the sermon. The listener must have a favourable idea of the preacher. This does not happen of its own accord, the preacher has to earn it. A way of doing this is to build relations in pastoral contact. The preacher must also have a favourable impression of the listener. Enmity and aggression is fatal to any form of communication. It destroys the preaching process. **Pathos** is the emotional relation between preacher and listener. The preacher should also communicate with the listeners on an emotional level.

These two persuasive strategies (*ethos* and *pathos*) by Paul are very important for contemporary preachers. Preachers need to use the same techniques as Paul. This is a link between Paul and contemporary preachers.

Preachers who are messengers of God's truth and gospel, therefore, while relying on

statement is paradigmatic. He is the exemplary 'slave of Christ' whom the Galatians are to emulate and obey. Paul as the model Christian is implicit (Cf. 1 Cor. 4.16-11.1; Phil. 3.17), but is made explicit in 4.12 with his familiar call to imitation. 'Become as I am.' The Christological aspect of his example is also explicit, both in 4.14 ('you received me as Christ Jesus') and in 1.10 (he is *Christ's* slave). This much is clear. Yet, if Gal 1.10 is an interpretative marker, we would expect the contrast of people pleasing versus God pleasing to be exemplified in some way in the chapters that follow." Cf. B. R. Gaventa (1986:313).

¹⁸⁰ According to Gap-Jong Choi, Paul shows the close connection between "I" section of chapters 1-2 and "You" section of chapters 3-6 and the natural flowing of the two major sections in his letter to the Galatians (Choi 1998:109-110).

God and Jesus Christ and the Holy Spirit, has to make the truth as persuasive as possible by using *ethos* and *pathos* for effective preaching.

CHAPTER 6

IMPLICATIONS FOR EFFECTIVE PREACHING

The purpose of chapter five is to answer this question, “How Paul’s use of two classical modes of persuasion in Galatians will affect preaching today?” The preceding analysis of Paul’s *ethos* and *pathos* to the Galatians shows it to be effective tools of persuasion. His rhetorical model has significant implications for effective preaching. These implications may be utilized not only for persuasion in preaching, but also for the skill of the sermon delivery.

The purpose of this chapter is to discover the implications of Paul’s rhetorical model for gaining insight into more effective persuasive communication patterns to enhance the effectiveness of contemporary preaching. To achieve this purpose, this chapter will point out how Paul persuaded the audiences and how to apply his methods to preaching.

6.1 Strategies for Effective Preaching from Paul

What can Paul’s rhetorical model contribute to effective preaching? More importantly, what can we learn about the persuasive skills of preaching from the rhetorical analysis of Galatians. His rhetorical model contains implications in many areas for the effective persuasion in contemporary preaching. As we have reviewed in the previous chapter, the results of the rhetorical analysis of Galatians reveal that there are four significant strategies in Paul’s persuasive skills for effective preaching. These are the preacher’s integrity, identification, awareness of audience, and divine power.

This final chapter will discuss the model of Galatians’ rhetorical art and its implications for the skill of effective preaching.

6.1.1 Integrity of Preacher

The first essential strategy for effective preaching, according to Paul's rhetorical model, is integrity of preacher.

In *ethos*, there are three major elements; knowledge, integrity and goodwill. Bailey introduces these three elements as the essential means of a contemporary preacher for his audiences. He (Bailey 1990:108) remarks:

People today are looking for knowledge, integrity, and authentic concern [goodwill] in Christians leaders. They are seeking people who have answers to the questions that haunt them and solutions to their problems. Preachers must convince those they would influence that they can be trusted.

Then, in the letter to the Galatians, among these three, integrity was considered the most significant and effective means for producing credibility because Paul and his apostleship were strongly charged and challenged by his opponents.

Sleeth states that integrity of the speaker is the greatest element in persuasion. He (Sleeth 1956:23) remarks, "The great rhetoricians discovered long ago that the good man, providing his cause is just, will be the most effective in persuading an audience to his cause."

Ralph L. Lewis (1977:34) also remarks, "no subject is mentioned more often in the Yale lectures on preaching than the preacher's personal character."

The effective preacher must be sincere in what he or she says and does. Truthfulness and honesty in every situation increases the persuasiveness of the individual preacher. If the preacher is not to be trusted by exaggeration of facts, bad demeanour or infirmity of judgment, his sermon cannot have credibility and his persuasion will be useless (Dabney 1979:261).

Bailey (1987:11) emphasizes that a preacher's character is closely intertwined with the preaching act. He writes, "Preaching cannot be separated from the character of

the preacher.”

Persuasion occurs when the audiences accept the preacher’s message as being worth listening to. If the audiences do not trust the preacher’s integrity, his message cannot carry weight. Therefore, the preacher must get support from the audience. Burke (1969:56), one of the representatives of new rhetoric, comments well on this.

For the orator, following Aristotle and Cicero, will seek to display the appropriate ‘signs’ of character needed to earn the audience’s good will. True rhetorician may have to change an audience’s opinion in one respect.

As McLaughlin writes, the preacher must follow the characteristics exemplified by the prophets, Christ, and apostles. He (McLaughlin 1979:43) summarizes:

(1) They [prophets] possessed high moral character. (2) They had good reputation and respect. (3) They revealed clean, rugged manliness. (4) They showed courage, fearlessness, and an uncompromising spirit. (5) They were in some cases men of wisdom and training, such as Isaiah and Paul.

The results of the rhetorical analysis of Galatians also show that Paul enjoyed using his integrity for credibility without hesitation.

Yeong Jae Park (1993:89-91) writes it well.

Paul in the text illustrated how the preacher may gain credibility with his audience. When he wrote his letter, Paul knew that he was already discredited by his audience because he was charged by his opponents. In order to remedy that situation Paul used ethos—historical accuracy, his character, and goodwill. In ethos, his character and goodwill appeared conspicuously as the most powerful means for creditability in this text.

Thus effective preachers have to lend an ear to Paul’s teaching that a preacher should have integrity for credibility. Integrity of preachers is an indispensable tool for effective preaching.

Today's audiences will not trust a preacher if they think that his life does not follow the sermon he preaches. Loscalzo (1992:17), similar to this, suggests:

People become sceptical and cynical about preaching when the preacher's life does not square with his or her sermons. To expect a hearing just because you are "the preacher" is naive.

As Ralph L. Lewis (1977:33) writes, blameless good character in a preacher would give him great credibility from his audience, thus enhancing the power of persuasive preaching.

Preachers have to utilize all of their ethical power - moral character, goodwill, and speaking well - in the preaching of gospel (McLaughlin 1979:75).

In general, preachers spend most of their time preparing the content of their sermon rather than focusing on the analysis of their audience for their good preaching effect. Koller quotes Bromiley's very significant statement: "Sermons fail more often through bad hearing [by the audience] than through bad preaching" (Bromiley 1956:16). It is true, as Walker (1983:10) states, that great preaching requires great hearing.

Thus, in their preaching, preachers need to consider the audience' contribution for carrying great weight from audiences. Then the best way for preachers to gain credibility from the audience is to show their own integrity to them. Paul employed it very often in his letters in an attempt to persuade his audience to a particular course of action. If a preacher speaks from his integrity, then his audience will easily know his sincerity and genuineness.

A prerequisite for God's messenger was rightly introduced by Lewis. He (Lewis 1977:34) states:

Personal integrity is basic with a spokesman for God. He [messenger or preacher] is to be an epistle known and read by all men. He is to be a good man to receive God's message. He must be a good man to stand thus in God's Divine presence.

He also quotes Horton (1977:36) as saying,

Not everyone can understand a sermon, not every sermon can be understood, “but everyone can understand a Christly character, and every Christly character carries conviction to the observers.”¹⁸¹

Regardless of any backgrounds and any ages, therefore, to be a powerful and effective preacher, it is necessary to be a man of good character.

John Stott (1982:50) writes, one of the basic and remarkable problems in today’s church, as noted in the introduction to this thesis, is the crisis of preaching. One cause of this weakness is the lack of sincerity of the preacher. In trying to reach the audience with a persuasive message, preachers should always remember that one of the elements for more effective delivery in a sermon is the character that comes from the character of the preacher (Bailey 1991:23-4). Character determines the preacher’s credibility.

Billy Graham, a world-famous evangelist, emphasizes the importance of exemplary life of preachers. He (1983:31) writes that “Those who have affected me most profoundly have not been the great orators. It is those who have been holy men”.

The sermon (the content of preaching) cannot be separated from the preacher (the character of the preacher) (Stott 1982:265). The sermon without the preacher’s holy life is only tricky and showy words. The effectiveness of the message depends on the preacher’s integrity.

Philip H. Kern (1998:260) writes well about the difference between Paul’s *ethos* and the rhetoricians’ *ethos* of his age. He writes:

His [Paul’s] *ethos*, however, is grounded in the work of God in Christ... His *ethos* resided not only in his knowledge of the Scriptures, but more in the father of the Lord Jesus Christ revealed in the Scriptures, neither of which are discussed by the ancient rhetoricians. His *ethos* is a “two-edged sword” in that

he feels compelled and no doubt correctly, that not only must he appeal to the Christian ethos, he must set it out in such a manner before his hearers/readers that they will recognized [recognize] their failures. He appealed not so much to common values as did the rhetoricians, but to uncommon Christ prompted values that should impel their lives.

Even though the ancient classicists recognized the speaker's good moral character (*ethos*) as requisite to persuasion, Paul utilized their *ethos* differently in his letters. While the rhetoricians' *ethos* has simply human forces, Paul's *ethos* has higher divine ones which are not derived from the mass of humankind, but from God. This is the uniqueness of Paul's *ethos*. This explains why preacher's integrity (*ethos*) can be one of the persuasive tools for effective preaching.

Therefore, it is necessary for preachers to always remember that "The Spirit works through words, but...He works most of all through the characters of those in whom He dwells" (Robinson 1883:124).

6.1.2 Identification

The second strategy for effective preaching is identification. This is one element of goodwill¹⁸² or concern (benevolent).¹⁸³ In particular, as Bailey (1991:25) has stated, Paul was a champion of using identification. A preacher who identifies with his audience easily persuades and convinces his audiences because a favourable response is guaranteed by them.

In order to evaluate and utilize the identification Paul used in his letter to the Galatians for the strategy of effective preaching, a summary of concept of Kenneth

¹⁸¹ Robert F. Horton (1893:252).

¹⁸² According to Ralph L. Lewis (1977:38-39), "Goodwill is the milk of human kindness, personal concern, human interest, the care of a shepherd heart. Goodwill is infectious; you can neither have nor display too much of it."

¹⁸³ According to Bailey (1991:24), "Benevolence [goodwill or concern], the audience's perception that the speaker genuinely has their best interests at heart is the bridge that carries us into the second mode of proofs, that of *pathos*. *Pathos* is the power of conviction that exists in the values, beliefs, and feelings already held by the audience. A wise speaker as well as a caring pastor takes measures to identify what is important to his or her audience; this includes what an audience wants and what they need."

Burke's identification will be outlined and employed below.

6.1.2.1 The Concept of Identification

Identification in classical theory was a deliberate device as an orator sought to identify himself with his audience. But in the new rhetoric, it is not simply for personal identification.

The concept of identification was developed by Kenneth Burke.¹⁸⁴ Identification is the central term for his theory. Burke (1951:203) explains the difference between old rhetoric and new rhetoric as follows:

If I had to sum up in one word the difference between the "old" rhetoric and a "new" (the rhetoric invigorated by fresh insights which the "new sciences" contributed to the subject), I would reduce it to this: The key term for the old rhetoric was "persuasion" and its stress was upon deliberated design. The key term for the "new" rhetoric would be "identification" which can include a partially "unconscious" factor in appeal.

Burke views identification between a speaker and an audience as a potential means of persuasion. "You persuade a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his" (Burke 1969:55).

Craig Loscalzo builds upon Burke's ideas and applies identification more specifically to preaching.

6.1.2.2. Similarity between Aristotle's Thought and Kenneth Burke's Identification

¹⁸⁴ For the detail information about Kenneth Burke, see Stanley Louis Craig's thesis, *An Approach to a New Rhetoric for Preaching*, (Craig 1975:59-63), Loscalzo (1988:62-161).

Valentine sees some similarity between Burke's theory and the rhetorical theory of Aristotle, Cicero, Quintilian, and others. Though the two theories are not identical, according to him, there is considerable similarity between them. He (Valentine 1994:117) writes:

There is present in Burke's understanding of identification, elements which are also present in the rhetoric of those just mentioned. The desire to achieve unity between the speaker and the audience is an element in the rhetoric of Aristotle.

Burke (1969:46) also remarks:

Rhetoric is the art of persuasion, or a study of the means of persuasion available for any given situation. We have thus, deviously, come to the point at which Aristotle begins his treatise on rhetoric".

Both emphasize the awareness of the audience of a speaker which influences the speaker's message. It, therefore, is possible to explain Paul's *ethos* through Burke's Identification.

6.1.2.3 Persuasion and Identification

Although this is not always true in all cases, one of the goals of preaching is persuasion. The preacher, then, can improve his or her persuasive skills for effective preaching. Loscalzo (1992:17), in defining the relationship between persuasion and identification, writes, "Preachers more effectively communicate and persuade when they intentionally identify with their congregation." Identification is a useful skill for creating persuasion in the preaching ministry. Through identification, therefore, effective preaching is possible. Identification is one of the essential means of seeking a preacher's oneness with the audience.

Identification and persuasion are essential elements of the communicative act. These two elements aid the speaker in creating oneness with his or her audience. Burke (1969:46) writes:

A speaker persuades an audience by the use of stylistic identifications; his act of persuasion may be for the purpose of causing the audience to identify itself with the speaker's interest; and the speaker draws on identification of interests to establish rapport between himself and his audience.

Hence, anyone who does not fully understand the relationship between preacher and audience cannot enhance his preaching. Many preachers today tend to neglect interaction between preaching and audience. Preaching is not a one-sided proclamation by a preacher but it is the mutuality between a preacher and an audience. The audiences do not hear or act upon the sermon if it is isolated from them.

Identification is a strategy that serves to aid the speaker. Craig Loscalzo (Loscalzo 1992:23), applying the concept of identification to preaching, remarks "Persuasive preaching by identification emphasizes what we have in common with our hearers and minimizes our difference."

Loscalzo also suggests that there is a direct connection between the extent to which a preacher is able to identify with his or her audience and a preacher's unity with his or her audience. He (Loscalzo 1988:193) writes, "Identification will be directly proportionate to the preacher's ability to emphasize ideal common goals and de-emphasise real common divisiveness".

Likewise, Richard Ward suggests that preachers must seek a sense of connection with his or her audience if effective preaching is to occur. He (Ward 1992:45) writes:

Those speakers who communicate with energy, connection, emotion, and who establish contact with their audience are having a greater impact than those who speak as emotionally detached commentators on events and ideas.

Sleeth argues, similar to Burke, that unity between the preacher and the audience is essential for persuasive preaching.

Burke's strategy of identification has the potential to be an effective strategy for

preaching. Bailey notes that identification also creates a preacher's authority. He (Bailey 1987:13) maintains:

The authority of the preacher on a given occasion is directly proportionate to the degree of identification he or she achieves with the audience. He or she must know what makes them cry and what makes them laugh, what comforts them and what frightens them.

Identification is a strategy that aids persuasion. Burke argues that identification and persuasion are inseparable from each other. Burke (1969:20) states:

A is not identical with his colleague B. But insofar as their interests are joined, A is *identified* with B. Or he may *identify himself* with B even when their interests are not joined, if he assumes that they are, or is persuaded to believe so.¹⁸⁵

Through identification, an persuasive event occurs when the interests and affections of two are mixed.

Sleeth emphasizes the importance of the audience in communicative skills for effective preaching. He (Sleeth 1986:82-83) writes:

...The congregation and the preacher are joined together in worship as actors before God. They are not separate entities. The same is true for the sermon. The congregation is an indispensable element of the preaching event itself. Fred Craddock quotes Manfred Metzger that "an opera may be right and valid without an audience, but a service of the Word is a call, and a call is meaningless without a hearer."¹⁸⁶ That is the theme both of communication

¹⁸⁵ According to Burke (1969:21), "To identify A with B is to make A "consubstantial" with B." He observes that through identification consubstantiality¹⁸⁵ comes out of the relationship between the speaker and the audience. This consubstantiality means that "Identification aids in making a person 'substantially one' with a person other than himself. Yet at the same time he remains unique..." (1969:21). Craig (1975:81-2), like Burke, writes, "things or people, different in many other ways, may have one common factor in which they are the same".

¹⁸⁶ Craddock (1974:70-1).

and communion.

Mitchell states that anyone who would reach the people he serves should be sensitive to their real situation. He (Mitchell 1977:7) states:

We have to sit where they sit, and therefore to see from their perspective. We may have to correct that perspective considerably, but we have to start dealing with their issues inside their skin and not from some alien identity.

Cox also felt that through identification, the preacher creates the potential for the persuasive preaching event. He (Cox 1985:12-3) observes, "We truly identify with the people among whom we live, we share their thoughts and hopes."

Edgar Jackson (1961:64) writes that "the preacher who is able to move into the thought and feeling of his people, who is able to achieve identity with them, creates the mood for effective interchange". There is a vital relationship between preacher and the audience, and the preacher who disregards the lives of his audience will soon find himself speaking a void and irrelevant word from the pulpit.

Sleeth (1956:10) contends, "The preacher who cannot establish oneness with his audience is merely verbalizing words and has little reason to expect his congregation to respond with action". Preacher and the audience have an essential relationship, an interdependence, which cannot be ignored by the preacher.

Bailey suggests that the preacher especially must seek to achieve oneness with his or her audience. He or she must become one with them. Bailey (1987:12) writes, "The speaker must adapt to the audience". This statement means the preacher and the audience work together, sharing with and identifying with each other.

Thus, the audience plays an important role in the persuasive act. That is, the unity between the audience and the speaker suggests that the audience has a role in the persuasive act. This is especially true of effective preaching where the audience is composed as an essential element in the preaching event.

6.1.2.4 Identification and Preaching

There are three important biblical preachers who utilized identification in their persuasion and proclamation and who were recognized as models of the use of the skill of identification. The first example is the prophet Ezekiel. Henry Mitchell also refers to Ezekiel as a model for identification. “We need to be more like Ezekiel who finally joined them [his people Israelites]. He (1977:5) wasn’t ever sent to beat them, he wasn’t sent to conquer them, he was sent to be one of them [identification with them]”.¹⁸⁷ By doing so, Ezekiel utilized identification in his situation.

The second example is Jesus. Loscalzo (1992:51-52) writes:

The complaint that Jesus ate with tax collectors and sinners (Mk 2:16) is perhaps the clearest indication that he identified with those who most needed and desired his ministry...He knew that his message would have the greatest impact if he began by living the message with them, identifying with them, feeling their loneliness and pain and speaking to them out of that identification.¹⁸⁸

Jesus is a role model for all the preachers because he lived with his people, ate with them, suffered with them.¹⁸⁹

The last model is Paul, the author of Galatians. Loscalzo (1992:46-47) emphasizes:

Paul the preacher worked hard at identifying with his hearers. We often think of Paul as the apostle to the Gentiles, but actually he was an ardent preacher to Jews first. On the missionary journeys, when he came to a new city, he always went to the synagogue to preach. Paul’s preaching to the Jews was characterized by identification.

Identification is characteristic of Paul’s preaching. Ward and Hansen have the same

¹⁸⁷ For more detailed information, see Loscalzo (1992:42-6);

¹⁸⁸ Cf. Kennedy (1993:45), Kemp (1956:17), Wrench (1995:26-35).

¹⁸⁹ Cf. Bailey (1990:12, 14-5).

idea that identification is a rhetorical device used by Paul as a means of persuasion.

Ward (1992:47) writes:

The Apostle Paul is a striking example of someone who became painfully aware of how he was coming across to his listeners and turned his personal weakness into strength.

G. Walter Hansen (1994:132) makes a similar claim:

The same practice of identification as Paul performed [in Gal. 4:12-16] is necessary today, if we are going to communicate the gospel effectively to people. We must put ourselves in their place, eat what they eat, dress as they dress, talk their language, experience their joys and sorrows, and enter into their way of thinking. If we want people to become like us in our commitment to Christ, then we must become one with them.

Through Paul's efforts and mutual process to enter into his audience's way of life and situation, that is, his identification with the audience, Paul has been thought of as a model preacher for effective preaching.

It, therefore, is certain that Paul fully understands how effectively he conveys his message to his audiences. Relevance and practical insights are characteristics of Paul's preaching. He preached with real passion and ministered with compassion. He identified with his audience's hurts, joys, concerns and needs.

Every audience expects the sermon they hear to be with compassionate, life-giving and leading to change without a great sense of authority. What is such preaching like? Fred Craddock (1985:163) reveals it as follows: "[It] touches grief, joy, jealousy, fear, shame, anger, love, trust, betrayal, hope and countless other contours of human experience..."

Henry Mitchell (1977:5-6) explains the meaning of identification:

We must be constantly sensitive and aware that wherever no great principle is involved, we must identify with the people we serve. When I say we must identify with them, it may better be summed up, we must stand *with* them and not against them.

Identification¹⁹⁰ is the concept that the speaker places himself in the place of the ones whom he is serving. The preacher has to consider the audience as “co-creators” of a sermon. The audience is more open to hearing the preacher’s message when they view the speaker as “one of them.” In preachers, therefore, persuasion can best be achieved through identification with his or her audience.¹⁹¹

Identification is one of the significant strategies of creating persuasion for effective preaching. Burke (1969:55) argues, “You persuade a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his.” When a speaker fully understands his audience’s real situation, he can win the audience’s favour.

Bailey also emphasizes the importance of the audience. He (1987:13) states:

The preacher who wants to know what he or she should preach, that is, what the people need to hear, should immerse himself or herself in the lives of the congregation. We cannot expect to communicate with people we do not understand. We must seek to learn value systems and how they were derived. Before we can speak in terms of “satisfying” needs, we must know those needs, as well as goals, successes, and failure.

An effective preacher acknowledges that he must know the audience’s situation.

In confronting the various needs of an audience, preachers who carefully deal with

¹⁹⁰ Steven Thomas Valentine writes: “Ethos and pathos also are elements which help to create identification between a speaker and an audience. Ethos refers to the character of the speaker and pathos refers to the speaker’s ability to emphasize with the emotions of an audience. Both of these elements will be considered as strategies which the preacher can use in creating identification”. (Valentine 1994:7-8).

¹⁹¹ According to Burke (1969:172), “Wherever there is persuasion, there is rhetoric” because persuasion is an element of rhetoric.

their audience will be effective preachers. A preacher can be effective in his sermon by being sensitive to the needs of a particular congregation. Clinebell (1965:82) writes, “The message from the Bible can best come alive for individuals if the minister relates that message to the past experiences, felt need, and daily problems.” Satisfying the needs of a congregation is essential for effective persuasion and preaching.

Why are some preachers’ sermons sympathetic, while some preachers’ sermons are callous? What is the difference between the two? Loscalzo (1992:16), who asked these questions, found the answer in Henry Mitchell’s book *The Recovery of Preaching*.¹⁹²

The introductory chapter, a sermon on Ezekiel’s call to be God’s prophet, grabbed me like the excitement of meeting a long-lost friend. Mitchell spoke of Ezekiel’s great courage to sit where his hearers sat, to feel what they felt, to experience what they experienced, to see life as they saw life. Ezekiel identified with his hearers, becoming one with them rather than standing over against them. Here was the key to the preaching that captured my attention.

Today’s audiences no longer respond favourably to an impassionate preacher. To be more persuasive in preaching, the preacher has to find the methods to identify with his audiences. Through identification, if the preacher in compassion feels deeply the sufferings and the needs of people, an audience can be easily persuaded by the preacher’s message.

6.1.3. Awareness of Audience

The third essential strategy for effective preaching is audience analysis. Audience analysis belongs to *pathos*. *Pathos* refers to the “audience’s perception that a speaker genuinely has their best interests at heart” (Bailey 1987:12). When an audience perceives the speaker to be speaking for the welfare of the audience, they

¹⁹² Mitchell (1977).

will respond favourably to a speaker and persuasion is achieved.

Preaching is an act of explaining a specific text to the concrete audience. In a meaning, preaching is the interpretation of the text and the transmitting of its message to the audience. But the text was given in ancient times and audiences are living in the situation of now and here. Therefore, the original meaning cannot be connected automatically with today's audience. Here is the reason why interpretation of the text itself is not preaching.

Indeed, theologians over the centuries have studied on interpretation of the Bible. That makes interpretation one of our strengths. However, little is written about how preachers might apply this strength to the whole practice of ministry. If the preacher interprets the text for the sermon, he also needs to interpret the congregation. As Nosterud (1996:89) asserts, "the whole congregational situation becomes a "text"". Consequently the preacher has two different texts for preaching. However, we cannot divide into two for, as Long has (1989:79) insisted, "the preacher goes to the biblical text *from* the congregation and, indeed, *with* the congregation".

Then, it is true in the actual preaching situation, that the importance of the audience and the role of the audience in the preaching were neglected. Here is another problem. Even though preachers were conscious of the presence of the audience, the audience was understood negatively and passively as the people who accepted the sermon. According to Howe (Howe 1967:42), until 1957, most studies on preaching were focused on the role of the preacher. Then, studies from within the church in 1967 addressed themselves to the role of the audience as "active participants" in the church's preaching (1967:42).

Indeed, through interpretation about audience as active participants, the ancient text reappears to modern audiences. As the result of this effort, the preaching brings about the change in the audience, which is the ultimate purpose of the preaching. Without interpreting the audience, the preacher cannot have relevant and effective preaching, and the power of the preaching will be weakened (Walker 1983:10).

Keeping in mind these problems, the concept of contextualisation and the contextualisation in preaching, preaching as communication which is closely

connected with the communication will be explained. After that, audience analysis will be reviewed. Lastly, the participation of the audience in preaching and some practical suggestions will be examined.

Consequently, the importance and necessity of analysing the audience will be considered.

6.1.3.1 Contextualisation in Preaching

6.1.3.1.1 Contextualisation

When we start with contextualisation, we meet the ambiguity of the meaning of this term. Even though this term - contextualisation - is being used broadly in every theological field, the meaning is not the same and it is difficult to define what this term really means. In 1972, the Theological Education Fund (TEF), a funding agency related to the World Council of Churches (WCC), publicly introduced the term “contextualisation” (Fleming 1980:xi).¹⁹³ Shoki Coe (1976:19-24), the Taiwanese director for the Theological Education Fund of WCC, first used the term “contextualisation.” He (1976:19-20) presented this term as more profit concept than the concept of *indigenisation* related to usual mission outlook of the Church¹⁹⁴ After this, theological discussion focusing on this contextualisation concept applied it not only to the missionary field, but also to hermeneutics, practical theology, etc. According to the situation, then, each field has focused on its own interest.

In spite of the ambiguous concept in each theological field, the discussion about contextualisation has something in common in that each basically deals with the matter of communication between different cultures of the gospel and the matter between the gospel and the people who receive the gospel.

¹⁹³ Fleming adds, “The TEF encouraged contextualization in one or more of the following areas: (1) missiology, (2) theological approach, (3) educational method, (4) educational structure” (1980:xi).

¹⁹⁴ “Contextualization has to do with how we assess the peculiarity of Third World Contexts. **Indigenization** tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology and the struggle for human justice, which characterize the historical moment of nations in the Third World.” This was quoted in *Contextualization: Meanings, Methods and Models*. Hesselgrave and Rommen (1989:31). For the study of the biblical basis for contextualization, see White (1943:370).

6.1.3.1.2 Contextualisation in preaching

As Hesselgrave (1989:1) has mentioned, “the missionary’s ultimate goal in communication has always been to present the supra-cultural message of the gospel in culturally relevant terms.” Then here is the premise that the gospel could not be isolated from today’s situation and also should not be absorbed by today’s situation (Muller 1991:107). Either it is the discussion on the connection of mission which deals with the message of the church and the world or it is the discussion on the pastoral connection which deals with preaching and congregation.

After all, the core of the contextualisation is the matter of how to apply the supracultural contents to the context of the times without damaging the contents and the matter of how to reappear in the new situation of here and now. Osborne (1991:318) asserts that “it is important to note that what they (missiologists) call “contextualisation” is identical with what homileticians call “application.” Since preaching is a contextual event, the process of application bridges the gap between the ancient biblical text and our modern congregation (Long 1989:181, Dudit 1992:150).

In the Relationship between Bible and Audience

Now we need to focus on how the preacher will preach the text to the congregation. This is the matter of how the preacher will preach the text to the congregation through communication and how the preacher can make the message of the text to apply to the congregation. John R.W. Stott describes the gap existing between the world of the ancient text and the world of the immediate audience in his book, *Between Two Worlds*. Stott (1982:137-44) was correct when he reminded preachers that our task is to connect those two worlds. It is because preaching is not only exposition but communication, not just exegesis of a text, but the conveying of God’s message to the congregation who needs to hear it. It is because the gap between the two worlds becomes an obstacle to relevant preaching (Greidanus 1994:158).¹⁹⁵

¹⁹⁵ Sidney Greidanus, *The Modern Preacher and The Ancient Text*, points out that preachers apt to use “improper ways to bridge the gap” such as ‘allegorizing,’ ‘spiritualizing,’ ‘imitating Bible characters,’ ‘moralizing,’ etc (1994:159-66). Instead, he (1994:167-75) suggests that preachers can use various ways for

We should realize that God's Word always occurs at the point of intersection of the message of the text with the concrete situation of those who hear the message (Runia 1983:65). Every sermon should be a new claim of God upon the listener of today in his concrete, historical situation. But, of course, as Runia (1983:90) asserts, "the listener himself, with his experiences and questions, with his faith and his doubts, should also be present in the sermon."

After all, as Leander Keck (1978:61) writes, "Where the Bible's message is preached the congregation is invited to appropriate (not merely affirm) its meaning, and so identify itself with the biblical faith and the world church."

In the Relationship between Church and World

As we have shown, the gospel which is the core of contextual theology does not exist far from today's concrete situation and also is not indifferent to today's concrete life. In terms of this premise, preaching should not be indifferent to today's society outside the church. Nowadays, some scholars assert that preachers should preach on social and political issues. I believe that the pulpit is no place to make pronouncements about social or political issues. As Halvorson (1982:121) remarks, however, "we are all most directly affected by economic and political issues. In fact, people live with these problems".

As James Cox (1982:30) also asserts, "In truth, preaching is sometimes in a position to work changes in the social and political structures." So, the church must have concern about the modern world and issues of the world that is closely connected with the congregation. It is because the ultimate goal of preaching is the change of the congregation. It is because the ultimate goal of preaching is the change of the congregation and this world through them. Through these concerns, the church should keep the identity of the church through giving the true meaning and hope to this world.

6.1.3.2 Preaching as Communication

properly bridging the gap as focusing on 'the progressive revelation,' 'stages of kingdom history,' 'cultural changes,' 'overarching continuity,' 'underlying principle,' the like.

The purpose of Practical theology is communicative acts of a religious nature. “Phrased more specifically in terms of the Christian faith, practical theology has to do with communicative acts in the service of the gospel” (Heitink 1993).

In this respect, practical theology is closely related to Christian preaching. The preaching itself is an act and process of communication because through communication,¹⁹⁶ we usually build a community by describing our feelings and thoughts, our will and hope. We cannot expect a community without communication (Immink 2002:13-4).

The purpose of preaching is to produce a meeting of communication from two sides [between speaker and audience]. Too often, a lot of people have regarded preaching as a monologue. But monologue is not a preaching in that it is concerned only with the imposition of meaning from one side because preaching should be dialogic in its character (Pieters and Wester 1995:56). Monologue is only one-dimensional, one-way communication, with little or no concern about feedback or reaction.

On the other hand, dialogue means two-way communication. In recent years, scholars in homiletics and communication have been thinking of preaching as a meaningful dialogue between preacher and audience instead of as a dreary monologue. Most scholars concur that preaching is fundamentally dialogical, even though it may be monologic in its outward form (Pieters and Wester 1995:56). This is a very interesting and fortunate attempt in contemporary preaching (Eggold 1980:11)

Chartier (1981:44) speaks well about this. He confirms that

Preaching as communication is a two-way process. Speaking and listening are its essential components. Indeed, effective preaching without attentive listening is impossible.

Pieterse (1994:9) also writes that

¹⁹⁶ In other words, preaching is “a conversation between the biblical text and the whole community of faith” (Long 1989:79).

Preaching has a definite dialogic character. Sermons are rendered in the New Testament and since that time by the word *homilia*, which means a conversation or dialogue. Paul's method of preaching was mainly *dialegesthai*, that is, an interaction in which questions were asked by the hearers, discussion arose and even arguments could follow. We can therefore conclude from the origin of Christian preaching that the foundation of preaching is one of dialogue. Dialogic preaching aims to create a dialogue between the text and the congregation, in which the congregation experiences that God Himself speaks to them in their situation. Preaching is a living dialogue at the intersection of God's Word and our times...

Then preachers have to think about the physical arrangements for preaching. The pulpit is elevated, the preacher looks down, and the people look up. The arrangement, moreover, confirms the stereotype of the relation between preacher and audiences (Eggold 1980:11). After all, the preacher speaks, the people listen. He is active, they are passive. This is the manner of conventional preaching.

But the real meaning of preaching ministry can be described as the church's effort to communicate (Hendrik J. C. Pieterse 1994:9). The great purpose of preaching is not that the audience shall hear the preacher, but that the dialogue between preacher and audiences should be directed. Preaching, therefore, is significant only when it is communication that activates and informs the dialogue between preacher and audiences. As Howe (1967:42) writes, "Preaching is an encounter involving not only content but relationship, not only ideas but action, not only logic but emotion, not only understanding but commitment."

Miller (1994:13-4) also thinks of the seven keys as connections between speaker and listener. Then the first rule of communicating is to build a relationship. After all, preaching is a matter of human communication and always occurs within a network of relations. A sermon is preached in a particular situation such as a church service or public worship. But the communication system (of the preaching event) is enmeshed in a whole network of relations between preacher and audience, and

between the audience and the world in which it exists (Pieterse 1987:76).

6.1.3.2.1 Focusing on the Bible Text

Sermon formation begins when the preacher with the congregation cocks an ear toward the text in Scripture. Preaching today is, in one sense, no different from preaching in any other age. This is due to two constant factors involved in preaching.

The first is that the preacher's message remains unchanged from age to age. That message is the living and abiding Word of God and that Word is the same yesterday, today and forever.

The Gospel is timeless. Yet people are not the same in every generation because each age has its own particular characteristics, its own spiritual climate and intellectual outlook. Therefore the church must take account of this. It must be involved in the world as it is - not in the unreal world of a bygone age (1987:76).

So we stand at a considerable distance from the ancient biblical text. Its language is foreign to us. More especially, its world and culture are foreign to us, and to many, its questions and concerns are likewise foreign. How may we move toward this world? How can we overcome the distance of ourselves and our hearers from the *kerygma* of the Scripture?

Thus the task of interpreting involves the preacher at two levels. First, preachers have to hear the Word they heard; they must try to understand what was said to them back then and there. Second, preachers must learn to hear and apply that same Word in the here and now.

For the first one, Fee (1982:20) writes in the introduction part of his book, *How to Read the bible for All Its Worth*, as follows:

One of the most important aspects of the human side of the Bible is that to communicate His Word to all human conditions, God chose to use almost

every available kind of communication: narrative history, genealogies, chronicles, laws of all kinds, poetry of all kinds, proverbs, prophetic oracles, redials, drama, biographical sketches, parables, letters, sermons, and apocalypses. To interpret properly the “then and there” of the biblical texts, one must not only know some general rules that apply to all the words of the Bible, but one needs to learn the special rules that apply to each of these literary forms (genres).”

James Daane emphasizes the importance of listening to the text before preaching for the here and now. He writes that “there is another subtle temptation to be avoided. The primary concern with which preachers often approach a text is a concern for “what it means for the hearer today” (Daane 1980:61).

Therefore, Listening to the text is an analogous priestly act or process. Keck (1978:62) mentions that:

Priestly listening means listening/ hearing in solidarity with the people, vicariously; it is doing so on behalf of the congregation. In such a process, the word that he or she hears will speak to pastor and people simultaneously.”

Eager to discover relevance, the minister not only takes time to hear what the text really says but also takes time to apply it.

6.1.3.2.2 Focusing on the Audience

The other constant factor is people. People are much the same as they have always been. Each generation, of course, considers itself to be different and unique. And in some measure this is true. Yet it is a remarkable fact that fundamentally human nature does not change. As Colquhoun (1965:79) writes,

Man is still, as Jesus so plainly saw, a sinner in need of a savior - sick in soul, spiritually blind, lost to God. The Bible’s portrait of humanity in its fallen state is perpetually up to date.

Anyway, it seems equally essential that the preacher should look at the people who are listening to him, the people who are sitting in the pews. After all, he is preaching to them. He is neither just standing there to voice his own ideas and opinions, nor to give any kind of theoretical or academic discourse on the teaching of the Scripture. He is there, primarily to address people who have come together in order to listen to him. So preachers can raise the question of the relationship between the pew and the pulpit, namely between the people who are listening sermon and the man who is preaching (Lloyd-Jones 1971:121).

God's purpose for preaching is to make His message understandable to man. The Bible provides the message. The preacher is the vehicle through which the message is transmitted. So it is true that, as Wiseman (1976:139) writes, "Every sermon is unfinished until it is applied to life by someone." Preaching is not true communication unless something happens to the audience (Malcolmson 1998:27).¹⁹⁷

Ronald Sleeth (1956:69) suggests that the communicative aspect of preaching has the potential to help the audience "participate and see themselves, their sins, their needs, and even more, their redemption."

Listening to God's Word is always a corporate affair. So sermon formation truly begins, as Van der Ven (1993:65) writes, "When the body of believers, not just the preacher alone, listens to God's address in Scripture".

Here is another aspect of priestly listening/ hearing. "Just as the preacher's own listening/ hearing," as Keck (1978:63) remarks, "evokes questions, doubts, resistance, or hostility toward the text, so the congregation will respond in various ways."

Object of the Preaching

The preacher in Preaching interprets the bible text for today's community, that is, his audience. Therefore, the preaching is not just abstract speculation or monologue

¹⁹⁷ Sleeth (1986:27) comments, "A good sermon is an all-at-once communicative experience....An effective sermon should be effective communication." Clyde Reid, who has the same voice as Sleeth, suggests that communication methods aid preaching. He (1967:82) writes: "If Preaching is a form of communication, and there is a body of scientific knowledge about the effectiveness of various types of communication, then it is high time to evaluate preaching from this perspective."

without the object. The preaching has an obvious and concrete object to which the preacher preaches. The object is the audience. Therefore, in one meaning, the audience is the reason for existence of the preaching. If there is no audience in preaching, there is no preaching. On the one hand the whole Scripture is the result of the God's preaching which preached in a specific situation and to the specific object. A preacher is called to lead his audience to God. God desires him to preach to these people. But he must approach them as people who are already the object of God's action, for whom Christ died and has risen again (Runia 1983:59). The fact that the congregation is the object of the preaching means that they are the object of God's action.

So if God's people did not exist, the Scripture which is God's preaching did not exist. The final destination of the preaching which the purpose of the preaching accomplished is the audience. Indeed, preachers and homiletics usually focused on questions such as, "What will preach?" "Who will preach?" The question such as, "Who will listen this sermon?" was considerably neglected. As preachers already know, the ultimate object is the audience and the ultimate goal for the audience is to change the audience.

If so, preachers should know that what preaching requires is far from being a one-way traffic.¹⁹⁸ It does not all depend upon the preacher. He indeed is the divine instrument, the medium of communication through whom the Word of God is spoken. At the same time, the Word is spoken to His people and they have their own particular responsibility to fulfill in the ministry of the Word.

Partner of Preaching

Preaching is the cooperative effort of the pulpit and the pew. As noted above, the congregation is not the one who is in the passive position receiving a prepared message from the preacher. As Craddock (1979:25-6) indicated, deciding that the sermon is totally for the preacher and "go to do" is for the audience is incorrect. In one way or another, the audiences participate in the process of the preacher's

¹⁹⁸ Valentine (1994:97) writes that "When preaching is seen as communication, emphasis is placed upon the speaker, listener and message. It is an interaction between a speaker and a listener. This interaction seeks a desired response from the speaker."

preaching. In other words, the audience speaks to the preacher before the preacher speaks to them. Craddock (1979:39) writes, “Study and preparation involve careful listening to the congregation as well as to the text.” Therefore, also in the proclamation, the audience plays an important role. The audience accomplishes the role of the partner standing with the preacher in the process of the preparation, in the process of the conveyance, and also in giving the message.

Preaching should be made not in the monologue of the preacher but in the relationship of the communication. If there are no eyes in preaching that listen seriously, the message is like a seed on the street. For instance, if the preacher does not have partners who listen carefully to the message, the preaching will become a tragedy. As noted earlier in the introduction, this is the crisis of today’s pulpit.

After all, preaching as communication regards the audience as the dominant partner in the communication process. In fact, the audiences must participate in the sermon before it is written. Fred Craddock (1979:97) suggests a simple exercise designed to keep in mind those for whom the sermon is written:

Take a blank sheet of paper and write at the top “What’s It Like To Be?” Beneath that heading, write a phrase descriptive of one concrete facet of human experience. Examples might be: “facing surgery,” “living alone,” “suddenly wealthy,” “rejected by a sorority,” “arrested for burglary,” “going into the military,” “fired from one’s position,” “graduating,” “getting one’s own apartment,” “unable to read,” “extremely poor,” “fourteen years old.” For the next fifteen minutes scribble on the page every thought, recollection, feeling, experience, name, place, smell, or taste that comes to mind.

The preacher must listen to the audience and the text before he speaks, while the audience basically has the task of listening during the sermon. The text should be communicated with the audience. Then, the text speaks the message (content) which overwhelms the differences of culture and situation to the modern audience who have the form of the modern culture and situation. Therefore, “the preaching” as Osborne (1984:34) remarks, “should transform the surface form of the text forward into our modern situation but keep the supra-cultural element inviolate”. For this, preachers need to understand and analyse their audience.

6.1.3.3. Audience Analysis

As noted earlier in this thesis, a serious problem in preaching today is that preaching is not relevant. No matter how well a sermon has been prepared, no matter how eloquently it is delivered, if it is not relevant, it has no value. So without understanding and analysing an audience and human life, preachers cannot have relevant and effective preaching.

So as Adams (1982:35) writes, “informal contact is the fundamental and basic source of information from which congregational analysis may be made.”

Therefore, spending time informally with the members of one’s audience is not wasted time. Audience analysis¹⁹⁹ takes time and thought. Preachers need to understand and analyse the audience through various channels. In preaching, audience analysis is one of the significant tasks that the preacher should carry out for effective preaching.

6.1.3.3.1 Understanding the Language of the Audience

The preacher’s duty is translating the word which was spoken in another language and in another time into our own. Likewise, the preaching should be transmitted by the language of the audience for being communication to the audience. The language of the audience means not just the language that the audience usually uses. It includes all essential parts that affect the audience’s culture, way of life, world view, habits, and etc. For example, it is unprofitable that the preacher preaches using terms and logic of the urban youngster when he preaches to an old audience in a rural church. If the object of the preacher is different, obviously terms and attitudes should be changed.

Bailey points out that Paul is well aware of how effectively he connects his message with his audiences.²⁰⁰ He (1991:116) asserts:

¹⁹⁹ According to Dudley V. Johnsen, Jr. (1975:78) “Audience analysis is an understanding and knowledge of those who listen to a speech or sermon. Audience analysis is to dissect or break down the various components which make up a group, define a congregation, or compose a community of people.”

²⁰⁰ Cf. 1 Cor. 9:19-23.

The preacher should be adept at cross-cultural communication that recognizes educational, cultural, economic, ethnical, and religious differences. *Pathos* may best be understood in terms of empathy. An audience will respond favourably to speakers who convince them that they share their struggles and feel *with* them. Paul was a master of this.

That is, a community creates its own interpretation of life, its own view of the world. Then the most important way in which this view is communicated is through language.

One of the most important functions of language is the giving of names and the assigning of value to persons, events, experiences, objects, and places (Berger 1967:6). So giving the thing a name places it into a world view so that the community and its members can respond to it appropriately. In the communication of the preaching, preachers, then, meet two kinds of stumbling block: “genuine stumbling block” and “false stumbling block” (Tisdale 1992:56-8). The genuine stumbling block means that the nature of the gospel itself, in other words, the message of the text becomes a stumbling block to some listeners. The preaching demands the decision of the audience to accept the message or reject that. But it becomes a genuine stumbling block when the audience does not accept the message. This stumbling block should not be removed for any reason for it is not compromising.

On the other hand, the false stumbling block is the obstacle that results in audience not understanding the message. The preacher should remove this block to hear the message of the gospel in his proclamation. In order to remove false stumbling blocks, it is essential that preachers know and understand the audience’s language, way of expression, etc. As Nosterud (1996:93) remarks, “the pastor must learn to bear with understanding what the people’s word is in the street if God’s Word in the mouth of the pastor is to have any chance of being heard.” For this, preachers need to try to spend time with their audiences.

Paul, according to Bailey, must have been that kind of person. He (1991:24-25) writes:

Paul spent extended periods of time with people. He lived with them, worked

with them, ate with them, used analogies from their common experience. ...Because he spent time with people, he knew what they felt and thought. He could appeal to their values.

Preachers, therefore, should know what kind of situation they have, what kind of language they use.

When the preacher understands the words and the forms of presentation that the audience understands and uses, he can analyse the audience and preach to them in relevance.

6.1.3.3.2 Listening to the Audience's Needs

6.1.3.3.2.1 The importance of Listening

Listening to other persons is a fundamental part of communication. Indeed, listening is the primary way persons acquire information from one another.²⁰¹ Also when preachers speak and listen to one another, the relationship develops and matures. Whereas when preachers stop listening to each other, they fall apart. After all, as Lloyd-Jones (1971:122) pointed out, "the preacher feels that the great problem today is good hearing and not good preaching."

If hearing the preaching of Christ stands at the centre of the church's mission, then listening is central to the church's task (Van Harn 1992:2-8). So listening is a vital element in the preaching process.

As a member of the listening audience, the preacher should listen not like a speaker but like an audience. Thomas Long (1989:56) has noted:

Some preachers find it helpful, as part of the process of interpreting the

²⁰¹ Myron R. Chartier (1981:49-50) explains the difference between hearing and listening as follows: "Hearing is often described as a basic physiological function through which the ear senses waves of pressure in the air and perceives them as sound. On the other hand, listening is generally understood to be an active process—a person selects and attends to only a portion of the available sounds." Garrison also introduces the differences between 'listening' and 'hearing' as follows: "Listening is thus a far more complicated matter than hearing, though the terms have become virtually synonymous. Purposeful attention is implied in the former, while the latter may be nothing more than the organism's reception of aural stimuli. And no matter how significant a preacher's meanings, he fails unless he at least approximately succeeds in arousing his own meanings—ideas and emotions—

Scripture, to visualize the congregation that will be present when the sermon is preached. They survey the congregation in their mind's eye, seeing there the familiar faces and the lives behind them. They see the adults and the children, the families and those who are single, those who participate actively in the church's mission and those who stand cautiously on the edges of the church's life. They see those for whom life is full and good and those for whom life is composed of jagged pieces. They see the regulars sitting in their customary places, and they see the stranger, the newcomer, and the visitor, hesitating and wondering if there is a place for them...When preachers turn to the Scripture, all these people go with them.

This kind of listening is similar to praying. Leaner E. Keck (1978:61) sees a clear parallel between the minister's priestly acts of listening and praying:

The preacher listens for a word not only as a private citizen but as a representative of the church. The preacher's listening and hearing is a priestly act. Because praying for people is a priestly act we understand, it is useful to compare this kind of praying with listening/ hearing.

6.1.3.3.2.2 Basic Human Needs

The preacher needs an understanding of basic human needs if he is to analyse the audience. The preacher needs an elementary understanding of human behaviour. This means that the preacher is both the one who speaks to the audience and the one who listens to the audience. The preacher should be the listener before being the speaker to the audience. The preacher preaches according to his own need when he does not listen to the audience.

Bryson (1978:44) states that "the basic needs of every person are love, belonging, attention, appreciation, discipline, sex, and God". If the preacher understands the famous psychologist Abraham Maslow's concept of the "hierarchy of needs"²⁰², he

in the minds of those who listen to him" (Garrison 1954:47).

²⁰² Bryson (1978:45-46) introduces Maslow's diagram of human needs (Physiological → Safety → Love, Affection, Belonging → Esteem → Self → Actualization → Knowing and understanding). Then, he explains that

will increase his knowledge of basic human need.

6.1.3.3.2.3 Expressed Need and Actual Need

Every person has various personal problems such as anxieties, fear, death, depression, guilt, injurious habits, life's relationship, and etc.

Preachers face a real challenge in trying to carry out that very basic dictum; "preaching should meet human needs." Then the preacher needs to know that there are differences between the "expressed need" which is the need that the congregation identifies for itself, in its own words, and the "actual need" which is the need of the congregation as discerned scriptural and theological and stated using Christian vocabulary (Willson 1995:31).

James Street (1995:31) also introduces the "legitimate need," and "illegitimate need" as having the same meanings as Wilson's two different needs. He suggests that "legitimate needs" are those which must be met for people to realize the ends consistent with the Christian faith. That claim implies that Christian preaching should not concern itself with just any needs that people express but only with those requirements which must be satisfied if people are to realize the ends toward which Christian faith is oriented.

There is one example. Even though the audience itself thinks that the need is the settlement of the problem of their business, actual need to them can be the confession of their sin. That is, the expressed need (illegitimate need) should not control the bible text. Therefore, the preacher needs to understand the actual need (legitimate need) of the congregation. But this actual need should not be separated from the text. After all, the preacher must learn to discern the real need which the congregation has and distinguish the legitimate from the illegitimate. This kind of discernment is only possible when we allow ourselves to be controlled by God's Word.

"until these basic needs are met in a reliable, continuing manner, a person's life will be dominated by them. He will not be interested deeply in other things while this domination lasts. When the first cluster of needs have been dependably met, Maslow believes that a new and higher set of dominating requirements will take over the motivating center of one's life."

So we should preach to build up the congregation for Christians are not only in this world and this age, they are also citizens of another world. “Upbuilding, edification, encouragement sermons” as Halvorson (1982:118) writes, “address the experience in daily life of the growing pains brought about by the new allegiance. We never outgrow these pains.”

People do not attend worship to hear essays or words of general address. In the complicated times of this new century, people desperately yearn to hear a word from God which will give them a reason, as well as a resource, for living.

People have a tendency to listen carefully when the sermon touches where they live. Therefore, as Bryson (1978:39) remarks, “Facts, events, principles, outlines, and stories become interesting and important when they relate and offer means of help to the hearer.”

6.1.3.3.2.4 Listening Pastor

If a man is going to preach a sermon, he has to know what the needs of the audience are. This means pastoral work. If the pastor separates himself from people, he will not become a preacher. Then merely to meet people face to face and to struggle with their problems are not enough. One who preaches a relevant sermon must be a constant student of everything that increases his understanding of human behaviour, and he must match his study with constant personal involvement. Preachers have to be willing to meet audiences as individuals and to help them with their own unique and personal needs. Dr Herbert Farmer (1964:66) writes as follows about the importance of pastoral activity:

The act of preaching is part of a larger system of personal relationships and cannot be rightly understood in separation from it. ...In other words, preaching is essentially a pastoral activity. It is part of a pastoral relationship, one activity of a settled and continuous ministry.

Preachers can use their own sensitivity to listen and to know the audience's needs. They can keep their eyes open to observe how people talk, think, live, and feel.

Regular home visitation and social contact will also increase their understanding. They must live among their audience and be sensitised to their weaknesses, pressures, and multiple concerns which arise in the process of living. After all, a good preacher is a good pastor.

Preachers can at least invite various persons to their homes. Of course, these contacts should not be made merely to listen to the audience's needs. The pastor should genuinely try to get to know each person as a friend. Through this kind of effort, pastors will listen and know their needs naturally. Adams (1982:36) points out about limiting of pastors' listening contact.

It is easy to get a distorted view of the congregation by limiting one's contacts. This readily happens because there are people with whom you will find that it is much easier to make friendships, while there are others with whom that is a very difficult thing to do. You will enjoy spending time with some; it will be hard to spend time with others. But faithful minister of the Word himself will be a friend of all. He will be aware of the temptations and difficulties, guard against failure, and make every legitimate to break through barriers.

Also, through counseling, preachers can listen to the congregation's needs for people come to pastors with problems. Phillips Brooks (1902:77) emphasizes:

The Preacher needs to be a pastor that he may preach to real men. The pastor must be preacher, that he may keep the dignity of his work alive. The preacher, who is not a pastor, grows remote. The pastor, who is not a preacher, grows petty.... Be both; for you cannot really be one unless you also are the other.

Preachers today should always remember this precious lesson for being a relevant and effective preacher.

Bailey shows that Paul is this kind of pastor. He (1991:116) states:

A pastor has a tremendous advantage over most speakers because of the extended and durable relationship which is possible with the audience. Preachers who want to know what they should preach, that is, what the people

need to hear, should immerse themselves in the lives of the congregation. Paul did everything possible to do this. He lived with the people in order to identify with them. We cannot expect to communicate with people we do not understand.

Preachers, therefore, have to remember that Paul, as a preacher with good communication with his audiences, was an effective pastor.

6.1.3.3.3 Reading to Know People

The preacher should read books not only for preparing his sermon but also for knowing his congregation. The modern preacher must come to grips with this age. News magazines, novels, newspapers, and the TV documentaries will help. For an understanding of the congregation, there are many periodicals available to keep preachers updated on recent theological trends, practical advice, book reviews, etc. These can be important resources stimulating preachers' thinking and pointing to what God is doing in our world.

One of the areas of reading which might be of surprising usefulness is in the field of science fiction for this kind of movie and story grip this age. Another form of modern fiction which can be helpful is the mystery story. Since some of the detective fiction deals with the very real problems of life, it can be helpful for the preacher to understand his audience.

Drama or fiction is also helpful tools for the preacher. In a novel or short story or drama, authors sometimes deal with real persons living out the issues in their lives.

Through reading books that people usually read preachers can understand people's interests, thinking, and their languages.

Therefore, preachers should select the books and passages that will fit their audience. Also preachers can regularly read counselling notes or membership records or personal visitation cards that they have gathered and evaluated after counselling and home visitation.

Also every need known to man is described in the Bible. Thus preachers must read the Bible regularly. For example, every emotion experienced by man is described in the Psalms.

6.1.3.3.4 Understanding of Modern Society and Culture

The preacher's communicative resources, his attitudes, knowledge, cultural background and the social context in which he lives all affect his message. The same applies to the recipients. Their proficiency as listeners, attitudes, knowledge of the topic of the sermon, their social and cultural context influence the way they hear, interpret and understand the message (Bailey 1991:91).

John Fiske (1991:3) introduces communication as two schools; one is the 'process school' and another is the 'semiotic school'. He (1991:3) explains the two schools as follows:

The process school sees a message as that which is transmitted by the communication process....The message is what the sender puts into it by whatever means. For semiotics, the message is a construction of signs which, through interacting with the receivers, produce meanings. The sender, defined as transmitter of the message, declines in importance. The emphasis shifts to the text and how it is 'read'. ...We have only to see how different papers report the same event differently to realize how important is this understanding, this view of the world, which each paper shares with its readers. So readers with different social experiences or from different cultures may find different meanings in the same text.

Immink also emphasizes the importance of the preacher's understanding of the various situations of his audiences. He (2002:17) writes:

A preacher addresses the congregation at a specific time and place. The political, social, and personal circumstances determine to a great extent our existential climate. It is most important that preachers acquire existential knowledge of their situation. They have to listen to people's stories and to their

views of life. For people are modified by the situation in which they live. It makes a difference whether you are young or old, well or sick, poor or rich. Our state of mind is shaped by the joy we feel or by the grief we carry. In some cases, the preacher has to take the side of the people and needs to show solidarity with the community. How could preaching be a dialogue without real and existential knowledge of concrete life-experiences? How could a preacher be reliable without being involved? Preachers have to know what men and women experience and suffer in their lives.

In short, our preaching is not done in a vacuum. It is done in a context of swiftly occurring events and trends. So as Fiske pointed out, if the preacher does not try to understand modern society and culture, his preaching will have communication failure and not be relevant and effective. As Freeman (1987:23) writes, “in this world, where the dominant characteristic of modern life is not mere change but acceleration of the rate of change.”

Therefore, preachers need to understand and respond to the shifting patterns of our culture. Freeman (1987:23) continues by saying:

The music, art, architecture, theater, and other dimensions of contemporary culture have felt no obligation to pour contemporary concepts and feelings into traditional forms. Function has been considered more important than form.”

What then are the currents in modern life of which the preacher should be aware? Five considerations are noteworthy.

The first is urbanization. Urbanization is not a geographical issue. It is a way of life, an attitude, a mind-set. Even though the population has shifted primarily to the city, also individuals who are currently living in the rural sector of our nation have been urbanized. This is the result of the impact of mass media. A man who lives in a rural sector for planting and cultivating his soil during the day time can sit down at night before the television set. He can watch Manhattan buildings and Los Angeles by a simple twist of the dial. Therefore, His attitudes and way of life are being influenced by the impact of television, radio, etc.

The second is industrialization. Modern man is living in an industrialized age. Social scientists continue to describe the computer age in terms of depersonalisation. So this cybernetic age²⁰³ is not only extremely threatening to masses of people who fear they may be replaced by machines but needs sudden changes in communication as a result of the highly developed and complex electronic world (Stott 1982:64-5).

The third is the leisure revolution. We can also say that this age is the age of the leisure revolution. On Friday afternoon and evening, the freeways are choked with cars retreating from the city. Again on Sunday afternoon and evening, the free-ways are choked with the returning traffic. It happens every summer vacation season. Such a movement in society has affected the church and caused it to fit its whole programme to the congregation's convenience.

The fourth is concern for the individual. While industrialization has depersonalised, there has been a counteraction on the part of many who sensed that loneliness and emptiness were being experienced by vast portions of modern mankind. The result of the acceleration of the industrialization brought not only depersonalisation but also concern for the individual.

The fifth is the communication revolution. The elective media have crated a new communication world. According to Abbey (1973:67), "the average eighteen-year-old youth has watched 15,000 hours of television and seen 500 feature length motion pictures - has spent nearly 16,000 hours with these two media alone."

Such data support Marshall McLuhan's aphorism that "The medium is the message." He states again and again in his writing that people have failed to understand media.

One of the main reasons for this is that they have been overly concerned with the content being transmitted and have been not noticed the medium is its own message (McLuhan 1967:114). This does not mean that messages are no longer important. Media as new ways carries messages.²⁰⁴ Carrying messages in new ways, media

²⁰³ According to Stott (Stott 1982:64), "'Cybernetics' (from *kybernētēs*, a steersman) is the study of the mechanisms of communication, both human and electronic, that is to say, in both brains and computers."

²⁰⁴ John Fiske defines the 'medium' as "the medium is basically the technical or physical means of conveying the message into a signal capable of being transmitted along the channel." He continues to say, "My voice is a

influence the habits of perception developed by their audience.

Therefore, preachers need to think deeply about what this means for preaching. The principle media changes society is much more complex in its effects in a highly developed electronic society such as our own. The preacher has difficulties for preaching in this media society when the preacher does not have concern for this. How will the preacher persuade his congregation in this media society? Preachers have this question. One of Marshall McLuhan's basic concepts - the medium is the message - may be applied to preaching.

Thus the preacher must be concerned not only with what he says (content) but also with the way he says it. Furthermore, as Clyde Reid (1967:76) writes, "the context of the sermon - the pulpit, the ceremonies, the preacher's garb - modifies the message of the medium or adds to it." Here preachers should consider the sermon form for the preaching. It is very helpful for us to listen to Long's remarks on the sermon form (Long 1989:93):

Instead of thinking of sermon form and content as separate realities, it is far more accurate to speak of the form *of* the content. A sermon's form, although often largely unperceived by the hearers, provides shape and energy to the sermon and thus becomes itself a vital force in how a sermon makes meaning. Form is an essential part of a sermon's content and can itself support or undermine the communication of the gospel.

6.1.3.3.5 Common Misunderstanding about the Audience

There are some common mistakes which are due to a false assessment of the audience, and are therefore out of context.

The first of these is the frequent and casual assumption that everybody else knows what the preacher knows. Because "preachers," as Long pointed out, "assume that congregation have a greater knowledge and understanding of biblical and theological

medium; the technology of broadcasting is what constitutes the media of radio and television. The technological or physical properties of a medium are determined by the nature of the channel or channels available for its use" (Fiske 1996:18).

knowledge and language than they actually do” (Howe 1967:29). So audiences can complain that many of the words and concepts used in preaching are meaningless to them. When preachers use these words and concepts without explaining them, the words and concepts cannot be an effective tool of communication.

For example, we know that Luke and Acts were written together, but it will come as a surprise to many people, even if they have been in the church a long time. They may not be familiar with the content of basic Christian doctrine. The preacher can easily speak of sin, grace, justification, sanctification, the atonement, the trinity, the apostolic faith of the historic creeds. Even when the people are acquainted with common theological vocabulary and basic Christian doctrine, the preacher cannot always assume that the audience and preacher understand these words and ideas as meaning the same things.

Consequently, as Allen (1998) asserts, “preachers are well advised to provide basic information about all biblical text that is the foundation of the message.”

So the preacher should never be too confident that the audience has an accurate understanding of Christian vocabulary or doctrine, even basic doctrine.

Another common mistake is similar to the first one. Preachers make the mistake of assuming that because we have said a thing once, that it is remembered and known. Audiences need to be reminded more often about something that the preacher mentions in a sermon. So the elementary lessons need repetition (Jarman 1963:156).

As Howe (1967:26) mentioned,

Congregations complain almost unanimously that sermons often contain too many ideas and that these come at them too fast and are so complex that it is impossible to hold these idea in mind long enough to relate them to the meaning of their lives.

Thirdly, preachers may assume that the audience can think about a text or an issue from a mature Christian perspective (Allen 1998:25). In the sermon, the pastor may presume that the congregation will recognize values, positions and practices as self-evidently Christian. However, in today’s setting, the preacher may not be able to think

about texts and issues from the perspective of mature Christian consciousness.

Therefore, the preacher may need to help the audience learn the process of analysing a text, issue, or situation from a Christian perspective. The preacher may need to lead the audience in a step-by-step evaluation of the subject from the standpoint of the gospel (1998:26).

The fourth case misjudging the audience is the common assumption by the preacher that no one else ever had the same problem or experience which they have had. Preachers are inclined to think that they have to be very specific in their sermon illustrations and so describe a situation in such a way that everyone will know exactly who they mean. This is very dangerous, since the one described will feel betrayed and they will never let the preacher get close to them to use them in a sermon again. It is true that preachers preach to individuals, but they could not preach at all unless there was something in common. Jarman mentioned, “What we must do in our preaching is to help our people recognize that their condition is not essentially different than any one’s else” (Jarman 1963:157).

Preachers always analyse congregations if they love them and care for their welfare. As the letter to Hebrew says, leaders are to “keep watch” over the flock (cf. Heb. 13:17). So preachers need variety for our own sakes. We need to shake ourselves free from the familiar sometimes and try something different. “Homiletical variety” is needed (Freeman 1987:24). Understanding the language, listening to people, reading books and periodicals, and understanding modern society and culture can be ways in which we build the bridge on the human side of the chasm. So the truth from God’s side must get across to the human side.

To preach effectively, therefore, like Paul, preachers must have eyes open to the world in which we live, and we must remember what we see.

6.1.3.4. Anticipating the Audience in Preaching

The preacher can also put people in the sermon by attempting to prepare and to deliver a sermon with people. Building a sermon does not consist of constructing a sermon which you merely show to others. Instead, sermons are constructed with people. “Seeking to put people in preaching” as Bryson writes (1978:51), “will involve

preaching from a person, preaching to people's needs, and preaching with people".

There are ways for the people to participate in preaching and sermon formation.

6.1.3.4.1 In the Process of Preparing the Sermon

6.1.3.4.1.1 Study Group

A way for the congregation to participate in preaching is to use study groups. Good input for preaching comes from discussing a scripture passage with a select group of parishioners before the preacher does the preaching. One pastor can meet some members on a day to discuss next Sunday's sermon.

For example, he might discuss his plan to preach on the next Sunday. He can ask them what the text means to them, when they first heard this text, and when they experienced some doctrine in the text. In such conversations the strengths, weaknesses, errors, and experiences of the parishioners will give valuable direction and enhance sermon preparation and proclamation. And the preacher may have spiritual fellowship between pulpit and pew when the preacher begins to preach such a cooperative sermon.

Preachers should try to look at the text through the eyes of their audiences. For this Runia offers some questions that preachers should ask themselves (1983:91):

"How will they react to some bible text and to the message it contains?" "Will they immediately understand it?" Or "will they only think that they understand it, while in actual fact they misunderstand it?" "Will the message please them?"

The preacher should ask these questions at the early stage of sermon preparation, and he should get all the ideas that come to him. This stage will be the most creative stage in the whole process. Preachers can meet audiences in various small groups to discuss the passage of the Scripture.

6.1.3.4.2 In the process of the preaching

6.1.3.4.2.1 Social/ Historical context

The preacher needs to look for correspondence or analogy between original hearers and today's hearers. Leander Keck (1978:116) writes:

The preacher must identify what today's hearers share with the author's original readers so that the text confronts them both. When this happens, the event of the text repeats itself. Preaching that emerges from the awareness of these continuities will not 'apply' the text to life today; rather, it will communicate the discovery of its pertinence because today's church is already along with the original readers.

As Lindbeck (1984:34) asserts, being God's people means being accustomed to the original reader's situation. "To become a Christian involves learning the story of Israel and of Jesus well enough to interpret and experience oneself and one's world in its terms."

This is to make today's audience hear the text in the original context. Every book of the Bible has its original reader. Every bible text was written by authors who are considering the original reader. Therefore, as Adams (1990:39) writes, "it is accurate to say that preaching is truth applied. That means that the truth God revealed in Scripture came in an applied form and should be reapplied to the same sort of people for the same purposes for which it was originally given." Immink (2002:19) also asserts that "So the preacher should have existential knowledge of the concrete situation and bring it to the "here and now" of the preaching act.". Then the preaching needs to show the vivid historical and social situation of that day to today's congregation.

For example, the preacher needs to present the historical situation of the Israel that heard the text under Mt Sinai when he preaches on the Ten Commandments. Through this effort, today's audience can hear the message with the heart that Israel had at that time in spite of their being absent in the desert. If it is so, the audience's response to the message will be more powerful. This kind of presentation and participation is possible when the preacher considers the original context and world

of the text which was given the first time.

Fee (1982:23) writes as follows about the importance of understanding the social/historical context:

The historical context, which will differ from book to book, has to do with several things: the time and culture of the author and his readers, that is, the geographical, topographical and political factors that are relevant to the author's setting; and the occasion of the book, letter, psalm, prophetic oracle, or other genre. All such are especially important for understanding the social/historical context.

6.1.3.4.2 Textual World

This is closely connected to the first one. If hearing God's Word is a corporate affair, it is just as importantly a contextual affair. In fact, the supreme example of the Word's social contextuality is seen in the incarnation. When John writes, "And the Word became flesh and dwelt among us" (John 1:14), he shows that the Word was seeking its ultimate goal and form in the person of Jesus Christ (Van 1988:68).

Therefore, the Word lives in the midst of the cultural context of God's people, and preaching seeks from the Word it embodies an analogous target and form in the world. So the goal of the preaching is to experience not an abstract idea from the text but "the event of the text's actively shaping Christian identity" (Long 1989:84).

After all, we do not meet the letter, but the world which is given through the letter and the context. Therefore, the preacher has the obligation for the audience to experience the world. This is the reason why the preaching is not the process of the assembly of small bits of the text. The preacher needs deep thinking on how he will present the vivid world to the audience. In connection with this issue, preachers can use the narrative form. As Long (1989:38) mentioned on the narrative form for a sermon, "a story listener cannot be passive but must participate with the narrator in creating the world of the story." This sermon form is, however, not always applicable

for the bible was written by various literary genres such as poetic or didactic or proverbial voice.

6.1.3.4.2.3 Method of interpretation

The preacher arrives at a conclusion through long study and interpretation of the text. Through this process of preparation, the preacher enjoys the excitement and delight brought by the answers or solutions to the questions he had before. The preacher also has the conviction of his text through this process of preaching. Likewise, the preacher also needs to let the audience have the same experience through the process of preaching.

Preachers, however, are apt to fail in doing so. They just preach without this kind of process when they are actually preaching on the pulpit. It is not easy for the audience to take the conclusion as their own when the preacher just presents the conclusion.

Therefore, the preacher needs to consider how to interpret the text and how to deliver the message properly to the audience. Through this effort, the preacher can draw the audience naturally into the sermon.

6.1.3.4.3 After Preaching the Sermon

6.1.3.4.3.1 Feedback

Feedback is necessary for communication. But feedback can be both positive and negative. Positive feedback serves “to reinforce the way the message is being delivered at the moment,” whereas negative feedback “serves as a warning light and helps us to improve and refine our contribution to the communication process” (Pieterse 1987:95).

Then, how do we achieve and process sermon feedback? Is negative feedback helpful or harmful? How do we use feedback for pastoral care or preaching? Such questions are very important.

People seem to give standard feedback such as: “You did a good job today,

Reverend; I really enjoyed your message today”. This kind of feedback is helpful. However, as McClure (1998:136) pointed out, “a better gauge is when people take the time to call a day or two later to express gratitude for the sermon or when people go to into details and share how the message was helpful and useful to them.”

Feedback comes in two primary forms. The first is informal feedback, which comes to us casually. The second is formal feedback, in which the preacher intentionally seeks out specific types of response.²⁰⁵

6.1.3.4.3.2 Informal Feedback

Informal feedback is the immediate feedback that occurs during and after worship. For example, some feedback cues are available to the preacher through facial expressions, gestures, or movements in the audience during the sermon. After each sermon, preachers go to the back door where they receive informal feedback. They try to listen carefully to what was heard and how it seemed to be interpreted. During the week, some preachers will receive a telephone call asking for an appointment. Audiences can raise questions or doubt. Preachers should keep in mind that these types of informal feedback are subjective. But noticing what’s happening during the sermon and listening attentively to comments after the sermon can only help the preacher become more effective.

6.1.3.4.3.3 Formal Feedback (Feedback Group)

Formal feedback takes more work than informal feedback because it is an intentional attempt to gain an understanding of how congregations hear the preacher. Though obviously direct feedback will be less subjective than indirect feedback, however, all feedback tends to be subjective.

But the audience can function as a helpful evaluation feedback member to the minister.

²⁰⁵ J. E. Adams (1982:34-41) introduces three major methods for preachers to analyze their congregation; “by means of informal contacts, by means of counseling contacts, by means of formal contacts.” For information on how Paul adapted his preaching to different audiences, see his book, *Audience Adaptation in the Sermons and*

When it is used properly, such a feedback group can lead the preacher forward to increase effectiveness on the pulpit. Preachers will listen and evaluate both positive and negative criticism from this group. Then, listening and evaluating what hearers liked and did not like about their sermons will always make us better preachers in the long run. So if we do our work well, it will be helpful to some. And we can learn from our mistakes as well as our successes.

According to Reuel Howe (Howe 1967:96), feedback sessions are more productive if the minister is not present. In his book *Partners in Preaching*, Howe suggests inviting six or more lay people, including a couple of teenagers, to take part in a reacting group following the church service. The pastor does not attend, but the conversation is recorded. When the tape runs out, the session ends. The pastor listens to the recorded comments later in the week. Several questions structure interaction.

1. What did the sermon say to you?
2. What difference, if any, do you think the sermon will make in your life?
3. How did the preacher's method, language, illustrations, and delivery help or hinder your hearing of the message?
4. Do you disagree with any of it? What would you have said about the subject?

Audiences find these opportunities. In fact, through these opportunities they many learn to listen to sermons more perceptively. If the minister listens carefully, he will discover how his audience respond, what they heard and did not hear, what they understood and did not understand.

Then McClure (1998:140) reminds us that formal listening groups should not become an ongoing burden for participants quoting Charle Bugg's remarks.

I have not used official listening committees for several reasons. I'm certain that my own fear has something to do with it. However, beyond that I want to be careful that I do not create a group of people who are listening so critically to the sermon that they do not have the freedom to experience worship. If

ministers use an official group to give feedback, they probably need to change the members of the group about every three months. Preachers can ask a question appropriate to the sermon that they preached on Sunday.

In addition to some of the above suggestions, preachers can use various suggestions or models for formal feedback.²⁰⁶

In conclusion, we cannot preach effectively without loving both the Word of God and the audience to whom it is our duty to convey it. He who can no longer listen to his brother will soon no longer listen to God either, he will do nothing but prattle in the presence of God too. Christians have forgotten that the ministry of listening has been committed to them by Him who is Himself the great listener and whose work they should share. We should listen with the ears of God that we may speak the Word of God (Bonheoffer 1954:98-9).

Therefore it is necessary for preachers to constantly know that if the preacher is important to the audience, the audience is important to the preacher also. The preacher should be one of the audiences.

Valentine (1994:135) writes:

²⁰⁶ The followings are ways given from Lowell Erdahl's book, *Better Preaching: Evaluating Sermon, for formal feedback*. 1) Structured sermon discussion during coffee hour after worship once a month. 2) Ask two or three people to be reflectors each week; one of them might read the gospel text aloud to the preacher on Monday so the preacher hears the text. It may be helpful to give these reflectors three questions or open-ended statements, such as, "I got lost when. . . ." Try to vary the reflectors: retired people, teenagers, single people, married peoples, men, women, newcomers, and old-timers. 3) One is to invite written comments from our listeners. 4), the other is to invite a small group of kind and honest people to meet with us for a discussion of preaching. It is helpful to have feedback cards in the pew reacts every Sunday that can be headed. "Sermon Reactions" or "Preaching Suggestions," followed by a statement such as "To help make preaching a two-way Street, please write your sermon reactions (positive and negative) and suggestions on this card and return it with the offering or hand to an usher. You need not sign your name. Thank you." A larger card or bulletin insert might be titled "Partnership in Preaching" and begun with this paragraph: "You are invited to be a partner in the preaching process. Please share your sermon reactions and suggestions on this form. Return in the offering plate, hand to an usher, or mail to the church office. You need not sign your name." This is then followed by these three questions with space for comments: (1) "What did you appreciate in this sermon?" (2) "What detracted?" (3) "Suggestions for better preaching?"

Lowell Erdahl (1977:29) suggests preachers to meet with such a group five or six times a year. While positive comments could be general, all negative comments have to be specific and concrete. He mentions that "Most people are more open out sharing positive than negative comments, which helps provide a good deal of encouragement for the preacher. The negatives do, however, have a way of coming out usually by way of statements such as "I really appreciate this or that but sometimes I have trouble. . ." This comment contained both appreciation and a bit of negative feedback which the preacher needs to hear so that he could take steps to stay with his listeners.

It was observed that...the preacher comes not from outside the community of faith, but from within the community of faith. He or she is one of the community. *Pathos* helps further to achieve such an understanding. As one of the community, the preacher can be view as “one of them”....

Ralph L. Lewis (1979:93) quoted another declaration that “The preacher who does not know his people might as well be haranguing a deaf and dumb asylum.”

One of the essential elements in preaching is the audience. In effective preaching, the audience also plays a vital role in the preaching ministry. The preacher always has to recognize the importance of the audience. Preacher and audience strengthen and support each other. They give to the other a uniqueness that is not found anywhere else.

Sleeth (1986:83) remarks, “The congregation is an indispensable element of the preaching event itself...an effective pastor may be carrying the persons into the study, brining text and people together.”²⁰⁷ To be effective, today’s preachers must become enthusiastic students not only in his study of the Scripture, but also in his effort of awareness of his audiences.

Robinson (1983:68) writes, “He who has ears to hear gives better sermons.” Preaching, like all communication, is improved through the audience awareness and analysis and the effective use of feed back. Effective preachers not only listen to feedback but actively seek and process it in formal and informal ways. Cultivate a listening ear to those who hear what you preach, and maybe because you have listened to them, they will hear you (McClure 1998:150).

²⁰⁷ Preachers have to call their attention to Kierkegaard’s remarkable statement. “It is so on the stage, as you know well enough, that someone sits and prompts by whispers; he is the inconspicuous one, he is, and wishes to be overlooked. But then there is another, he strides out prominently, he draws every eye to him-self. For that reason he has been given his name, that is: actor....Alas, in regard to things spiritual, the foolishness of many is this that they in the secular sense look upon the speaker as an actor, and the listeners as theatergoers who are to pass judgment upon the artist. But the speaker is not the actor-not in the remotest sense. No, the speaker is the prompter....the stage is eternity, and the listener...stands before God during the talk....The speaker whispers the word to the listeners....The listener’s repetition of it is what is aimed at....God is the critical theatergoer, who looks on to see how the lines are spoken and how they are listened to....The speaker is then the prompter, and the listener stands openly before God. The listener...is the actor, who in all truth acts before God (Kierkegaard 1938:163-4).

6.1.4 Divine Power

The last essential element for effective preaching is Divine Power. As has already been noted in chapter 5, Paul had a unique relationship with God. On the one hand, God is truly divine, on the other hand, he is truly personal (Immink 2002:16).

Immink (2002:16) has put it that

Preaching presupposes that God's Spirit is a *creative* Spirit, a Spirit who creates understanding, trust, and longsuffering in the human realm. A preacher realizes that the texts, handed over from the past, seek an application to the present. In the Christian community, understanding a text is not merely an intellectual activity. Once we understand a message, the Spirit urges us to act on it.

Vos (1994:44-5) correctly points that in preaching the role of preachers must not be disregarded.

The Holy Spirit does not do away with the human factor, but employs the whole man. In homiletical terms this means that the preacher may depend on the Holy Spirit to guide him in his work. He can also be sure that the Spirit communicates God's message through the sermon and in this way persuades people to accept salvation.

Therefore God and Jesus work through the Holy Spirit. Through the Holy Spirit, by Jesus and God Paul became their messenger. Paul's gospel and apostleship came from God the Father and His son Jesus Christ through the Holy Spirit. In Galatians, God is described as the triune God who gives an apostleship (Gal. 1:1), gospel (1:12) and power (3:5). They are the source of Paul's preaching. Without them, his words and gospel are not worth hearing. In Galatians, Paul appealed more to the divine *ethos* than to his own *ethos* to receive the highest authority from his audiences. This is Paul's own peculiar persuasion that is unlike that of Aristotle and other ancients.

To be effective, as Sleeth (1956:22) writes, the preacher needs some deep spiritual

experience with God.

Even though divine power is the essential source for effective preaching, of course, the role of preachers should not be neglected. Preaching recognizes God as the ultimate source of a message. Raymond Bailey (1990:55) writes, "Preaching at its best is not just about the word of God, it becomes the word of God..." Preaching involves the dynamic intervention of God through the human medium of communication. Through the human messenger, God communicates. David H. C. Read remarks about the human and the divine characteristics of preaching. "The divine and the human are both clearly present in the act of true Christian preaching..." (Read 1988:39). Valentine also emphasizes the necessity for the harmony between the two. He (1994:26) states:

The value and importance of these two [the human and the divine] characteristics of preaching cannot be diminished. Neither does the two override each other. Rather they serve, in best circumstances, to complement and aid each other in communication.

The purpose of preaching is to show "the revelation of the Gospel of Jesus Christ." Then such revelation is proclaimed through a human messenger. Not only has God spoken, but He speaks through His messengers. God has chosen some people to be preachers who proclaim His gospel. This is biblically correct and theologically sound. Thus the Holy Spirit of God equips the preacher to be persuasive for effective preaching (Smith 1997:70-2).

However, the preaching event includes an additional element, triune God. In preaching as in worship, the centre and source are God, although the messenger should always be people. In particular, the Holy Spirit of God and Jesus work through those who proclaim the gospel. "The Holy Spirit will work at every stage of preparation and in the preaching event if the preacher is sensitive to His presence" (Bailey 1987:20).

In this respect, preachers should always recognize the importance of the Holy Spirit of God and His son Jesus Christ. The Holy Spirit inspired Scripture and continues to empower the proclamation of the Word working in and through those who proclaim it.

It has authority and power for salvation from God.

Achtemeier (1984:53) regards the role of the Holy Spirit as one of the essential means for effective proclamation of the Gospel. He observes:

As we attempt to improve our homiletical skills, we preachers also have to bear in mind that finally each one of us is dependent on God's Holy Spirit, and that no rhetorical device, be it ever so sophisticated, can capture the working of the Spirit.

Billy Graham also emphasizes the work of the Holy Spirit. He (1983:28) writes:

Proclaimers of the gospel must *always* realize, as Paul stressed [1 Cor. 2:4-5], that the natural man simply cannot accept the truth of Christ unless the veil is lifted by the Holy Spirit. But the glorious fact is that the Holy Spirit takes the message and communicates it to the heart and mind, with power, and breaks down every barrier. It is a supernatural act of the Spirit of God. No evangelist can have God's touch on his ministry until he realizes these realities and preaches in the power of the Holy Spirit. In the final analysis, the Holy Spirit is the communicator.

Thus effective preaching must be completely dependent upon the divine source: the Holy Spirit of God and Jesus Christ. This is true of all preaching, but it is especially true of effective preaching because only the Holy Spirit can make it effectual. We can employ the best techniques and skills, but all of these are only means to an end. We can preach the gospel, but only the divine being can give new life and change.

Ultimately the preacher does the best he can, and then trusts the Spirit to bring spiritual victories. It is helpful to remember Smith's precious statement. He (Smith 1997:72) writes:

If there was no human participation in persuasion, the message would remain a divine mystery that would not be understood; if there was no divine influence

in the persuasion process, the message would not change the heart.²⁰⁸

The preacher and the Holy Spirit have to work together to bring about a change in the lives of people.

Apostle Paul was a rhetorically trained orator; he was one of the most effective preachers, but he strongly relied upon the Holy Spirit of God. God's gospel is preached by holy men under the direction of the Holy Spirit. Therefore he should be an exemplary model for contemporary preachers.

6.2 Implications for Effective Preaching

Before we can discuss how to preach the Word of God, we must wrestle with the type and the nature of the Word. Throughout the history of Christian preaching, there have always been several definable kinds of preaching.

What, then, is the most urgent needed of preaching in the rapidly changing age? According to Lloyd Jones (1971:9), it is "true preaching". What is true preaching? It can be called "effective preaching."

Preaching is a bridge between two worlds — the biblical world and the audience's world. In the audience's world, the problem arises that their situation and environment are continuously being changed. The reality of this change requires every preacher to understand the world and the times and the season in which they live in order to preach the Word of God effectively.

Effective preaching consists of the preacher, the message, the audience, and God (Burke 1969:41).²⁰⁹ Preaching is the communication of truth [biblical truth], through the human messenger [preacher], yielding transformed lives by bringing the listener [audience] into the presence of God.

In this respect, it is reasonable that Paul's preaching can be effective preaching. The

²⁰⁸ Cf. McLaughlin (1968:194-200).

²⁰⁹ Robinson (1980:19) introduces three elements; "God, the preacher, and the congregation."

results of the rhetorical analysis of Galatians show that Paul's preaching is a good model for effective preaching.

In particular, the rhetorical analysis of his Galatians reveals that there are four elements in his preaching: the audience (*pathos*), Biblical truth (*logos*),²¹⁰ the preachers (*ethos*), and God (divine *ethos*). Even though there are other rhetorical techniques in Paul's Galatians except these four strategies, these are the main characteristics for effective preaching because each of these is also present in the essential elements of effective preaching.

Similarly, Oates (1982:148-49) maintains four characteristics of life-situation preaching.²¹¹

1. The interpretation of human experience in the light of Biblical truth rather than the exhortation of people to the observance of certain moral precepts [Biblical truth].
2. The development of personal insight into the nature of personal and group action rather than the condemnation of this or that kind of behaviour [the preacher].
3. The encouragement of the congregation toward faith in God, in one another, and in themselves as a means of gaining control over behaviour they themselves discover to be alien to the mind of Christ [audience].
4. The growth of a sense of comradeship with God in Christ and the changing of personality through transforming friendship [God].

Preaching is a real process involving God, the Word, the preacher, and the audience. In particular, effective preaching requires these four essential components. Deane A. Kemper (1985:16-21), in his book *Effective Preaching*, states about three key elements of preaching: the Word [biblical truth], the human situation [audience], and the preacher's personality [preacher].²¹² Perry (1973:103) also states:

²¹⁰ This is not our concern in this thesis.

²¹¹ Oates' life-situation preaching has four characteristics. They are "the person, Biblical truth, the preacher, and God."

²¹² Pieterse writes: "Preaching involves not only the "what" of its context and the "how" of the form of

Preaching, whether it be conventional or cooperative, must have as its message the Word of God [biblical truth] and this must be presented as a message from God [divine source] who is speaking to His people [audience]. The aims of the preaching should be evangelisation and edification. The preacher, with the help of the Spirit of God, must make clear the relevance of the message to the culture, sentiments, sympathies, and situation of the congregation. The message should be logical, scholarly, Bible-centered, heart-centered, and life-centered.

In a word, the real situation of the congregation is crucially important in effective preaching. The preaching that analyses specific needs of the audience can be termed “effective preaching.” Richard Ward (1992:66) defines “effective preaching” as “a transaction between the speaker and an audience in which an audience comes to trust the speaker and thereby accept the speaker’s message.”²¹³

Gerald Cowen emphasizes the importance of coordination between God’s Word and His people. He (1994:53-66) writes:

The final step in a good sermon is to apply the theological truth of the passage to daily life. How does it affect those in the audience? The preacher must have a personal concern. If he stops with the theological and the homiletical, he may entertain the audience, but they will most likely go away without clear direction for their lives. If Paul’s letters were anything, they were relevant to the lives of their recipients. The preacher must draw the parallels between then and now, apply the timeless principles of God’s Word, and challenge his people to put them into practice in their individual lives.

Loscalzo (1992:28) remarks, “Effective preaching requires that we develop authentic relationships with our hearers”.²¹⁴ Valentine (1994:115) is another who recognized effective preaching as utilizing “the strategy of a preacher’s identification with an

communication, but also the “who” of the preacher” (Pieterse 1987:12).

²¹³ Cf. Ward (ed.) (1991).

²¹⁴ He also states, “Vibrant [effective] preaching comes from those who identify with their hearers, who make the biblical revelation real to their life situation” (1992:17).

audience.” Oneness between the preacher and the audience is essential for effective preaching. Audience awareness, and identification aids preaching further in that it gives a particular message a sense of relevance to the audience.

Yeong Jae Park (1996:1) contends that effective preaching occurs to those who continuously analyse the audience’s situation and environment. Thomas Long (1988:16, Clinebell 1965:77-8, Valentine 1994:54) also remarks that “effective preaching [comes] when the preacher is thoroughly in touch with the needs and hungers of people”. Therefore, any preacher who hopes his or her sermon to be effective must know and understand his audience well enough.

In other word, effective preaching is determined not only by the text and by the audience, but also by the personality of the preacher and by divine power.

In sum, effective preaching is an event which uses God’s word through the human messenger by Jesus and God with the help of the Holy Spirit to persuade the audience. This is Paul’s preaching in the letter to the Galatians for effective preaching.

Perry emphasizes the necessity of new methods for contemporary preaching. He (1973:94) states:

This is a day of rapid change. Such change is challenging, upsetting, and often disturbing. As the preacher seeks to recognize and cope with these changes, new ways of doing things may have to be developed.

In this thesis, Paul presents one of the new exemplary ways of contemporary preaching. That is effective preaching. This preaching perfectly covers both the weakness of the preacher’s poor moral life that does not support his words from the pulpit and the weakness of preachers’ indifference toward the lives and needs of the audiences pointed out in the Introduction of this thesis.

6.3 Conclusion

It is believed that Paul's *ethos* and *pathos* to the Galatians are effective tools of persuasion. Paul's rhetorical model reveals four strategies for effective preaching. These are integrity of preacher, identification, awareness of audience, and divine power.

The integrity of preacher is the most important means among three elements of *ethos* because today's audiences do not favourably accept message of preachers who do not support their sermon.

Identification is another means of Paul for effective preaching. Preachers must be at one with their audience.

The awareness of the audience is also a significant strategy for effective communication because there is no effectual persuasion without audience analysis.

Divine power is the last means of effective preaching. The preacher should always recognize that only by the help of the Holy Spirit of God and Jesus, true persuasion and effective preaching can be attained.

In short, effective preaching is an event which proclaims God's truth through the integrity of a holy preacher with the help of the Holy Spirit to the audience.

In this respect, Paul's four strategies for persuasion are useful tools for contemporary preaching.

Paul's rhetorical model is useful in enhancing the preacher's powerful and persuasive skill as well as a methodology for effective preaching. His strategies can aid the contemporary preacher. These strategies are applicable to effective preaching.

Thus, preachers today need to utilize the strategies of Paul's preaching for effective preaching.

CHAPTER 7

AN ADJUSTED THEORY FOR PRAXIS: PAUL'S FOUR STRATEGIES' CONTRIBUTIONS TO THE PREACHER FOR EFFECTIVE PREACHING

7.1 Sermon Outline of Four Elements of Persuasion for Effective Preaching

7.1.1 INTEGRITY OF PREACHER

7.1.1.1 The various methods for the use of integrity of the preacher

- a) Create preacher's positive attitude toward the audience (1:2-3)
- b) Use inclusive personal pronouns such as "we" and "us" consistently (1:8-9, 2:16, 5:1, 5, 25, 6:9)
- c) Do not try to seek to please men, instead, try to seek to please God (1:10)
- d) Emphasize the fact that both the preacher's message and the apostolic ministry were divinely given by Jesus Christ. (1:11-14)
- e) Do not hesitate to reveal the preacher's weakness and instead conceal his shameful/negative behaviours that marred his past life (1:13-14, 4:1-3).
- f) Use the oath formula (1:20).
- g) Confront hypocritical behaviour contrary to God's will resolutely (2:11-14)
- h) Claim truthfulness (4:16, 20)
- i) Express preacher's own deep and warm affection toward his dear audience (4:19)

7.1.2. IDENTIFICATION

7.1.2.1. The various methods for the use of identification

- a) Use condemnation and curse (1:6-9, 5:10)
- b) State the preacher's past negative deeds candidly (1:13)
- c) Be one with his audience physically, emotionally and spiritually (4:12-16, 19)
- d) Show his audience that he is on their side to regain their interest and attention and love (4:12, 14)

7.1.3 AWARENESS OF AUDIENCE

7.1.3.1 The several methods for the use of awareness of audience

- a) Touch the audience's emotion (1:4, 5, 6, 9, 11, 2:20, 3:9, 26, 4:6, 19, 20, 28, 5:13, 6:1, 11, 17, 18)
- b) Appeal to the audience's urgent need (3:7, 14, 4:12, 5:13, 16, 6:9)

7.1.4. DIVINE POWER

7.1.4.1 The useful method for the use of divine power

- a) Appeal to the credibility of Jesus and God rather than his own credibility (3:13, 6:7)

7.2 Contributions to Persuasive Preaching For Effective Preacher

For several decades, both preacher and congregation have recognized a crisis in effective preaching. The researcher was deeply concerned about this unfortunate trend in the churches of this world today. The complaints range from dissatisfaction to downright scorn and boycotting of preaching.

In December, 1979, *Time* magazine (1979:54-55) offered a disturbing indictment of the American pulpit when it raised the question, "American Preaching: A Dying Art?" Fred Buechner (1983:31), a Presbyterian preacher and novelist from Milwaukee, was quoted in the *Dallas Times Herald* as saying, "Sermons are like dirty jokes. Even the best ones are hard to remember."

The above complaints resulted from a number of problems in the pulpit today. As has been stated already in the introduction, in particular, two main causes for these problems have been pointed out. The first cause is the preacher's unholy and untrustworthy life that is not likely to be accepted by his audience. The second cause is the preacher's ignorance about the lives and needs of the audience and the failure in communication with the audience.

Where can we find the solutions for these difficult problems? One thing is certain. Four strategies for effective preaching by Paul can be some of the precious elements for solving two main problems of preaching in this present church. That is, through four strategies by Paul that the researcher contended in this thesis - the preacher's deep concern ("audience awareness") for the lives of the audiences (*pathos*), and his moral life ("integrity of preacher") that match his sermons from the pulpit and his sympathetic mind ("identification") that identifies with his audiences (*ethos*), and also divine power (divine *ethos*) - effective preaching in these multi-cultural settings is possible.

By 1967, most scholars of preaching mainly focused on the role of the preacher. In

general, however, contemporary homileticians emphasize the role of the audiences as “active participants” in the preaching event. They recognize well that preachers have to give the audience an opportunity to participate actively in the preaching. The preacher enhances the audience’s willingness to participate in the sermon. Audiences need to participate in the preaching event. Therefore, the relationship between preachers and audiences in the preaching event should be carefully considered. Preachers are not the only official hosts of preaching, audiences also are the active and engaged participants in that event. In other words, it is vital that the audience should be actively included in the preaching experience because preachers and audiences share their ideas and emotions in that process.

First of all, preachers’ integrity and passionate identification with their audience enable the audience to feel familiar with preaching. Paul’s preaching is a reminder that the personality of the preacher cannot be separated from the response of the audience. Of course, his *ethos* was totally different from the ancients’ *ethos* of his age. His *ethos* is basically grounded in God and his Son Jesus Christ through the Holy Spirit. This is why cotemporary preachers, who proclaim the truth of God, have to utilize Paul’s *ethos* (integrity) in their preaching ministry for effective preaching.

Secondly, preachers’ deep interest in and close awareness of the audience are essential devices for effective preaching. Paul challenges preachers to have a respectful attitude towards their audiences. Failure to respect the audience lies at the root of unethical preaching. The close relationship between the preacher and his audience is a key element influencing the effectiveness of preaching for its participants. When audiences realize that the preacher is deeply interested in their welfare, they will respond favourably to the preacher and persuasive preaching is possible.

Lastly, however, divine power from God and Jesus Christ through the Holy Spirit should not be neglected in the preaching event. This is the distinctiveness of Paul’s preaching. Although the preacher is a man of integrity and a compassionate person and he has deep concern for his audience, without strong divine help, he can hardly expect to be an effective preacher. Truth alone does not always persuade. If it did, the world might have been Christianised long ago with the mere reading of the Bible.

Preachers could be mere pulpit disc jockeys playing God's records. Even though few theologians like Barth reject medical assistance as mere human artifice in treating physical disease, the divine Spirit of the Godhead functions as the ultimate Healer of men's bodies, for indeed, the Spirit supplies divine dynamic power to human *ethos* and *pathos* which give persuasiveness to words.

Therefore the preacher should always realize that without the help of divine source, true persuasion and effective preaching can never be achieved. This does not mean, of course, that the messenger should not be appreciated, but it means that God who is the source of his message should be the ultimate power which determines the persuasion and change of men. God does not operate without human cooperation. Divine power, that is, does not reject persuasive language skill, but rather utilizes it.

In Paul's letter to the Galatians, there were precious tools for effectively persuading his target audience. Paul's strategies reflect that he was well aware of how to utilize the art of rhetoric to achieve his aims in proclaiming God's truth and gospel.

To conclude, preaching must be preaching to the audience - where they are, in their need - by a preacher with integrity and compassionate identification through divine power. Above all, it must be preaching by the divine power.

CHAPTER 8

SUMMARY AND CONCLUSION

The primary purpose of this thesis was to discover whether two classical modes of persuasion, which Paul used in the letter to the Galatians, are really useful tools for effective preaching.

This study consists of seven chapters. The introductory chapter provided a problem posing and formulation of the study, a clear study goal and hypothesis and delimitation and definition, and indicated the methodology to be used to accomplish this thesis.

In chapter two, a historical review of classical rhetoric was presented. A brief history of classical rhetoric and the relationship between rhetoric and preaching as communication were explained to serve as general background to classical rhetoric and the relationship between rhetoric and preaching.

In chapter three, some basic concepts of classical rhetorical theories for this thesis were considered to explain how these terms are used and related in this thesis.

Chapter four was devoted to two parts. First is an investigation of Paul in an attempt to determine whether he used classical rhetorics. Galatians is a strong echo of Paul's actual oral preaching so that the level of Paul's rhetorical awareness and the nature and characteristics of his letter can be grasped. Second is an examination of the rhetorical situation in which the original communication was accomplished. To understand the kinds of rhetoric, and Paul's main purpose in Galatians, the particular historical situation and rhetorical problems have to be understood, as well as the literary structure of Galatians, the purpose of Galatians and Paul's intent in the letter as a whole.

In chapter five, the modes of persuasion (*ethos*, and *pathos*) in Galatians were analysed. This chapter showed the reader how Paul used and developed Aristotle's two modes of persuasion in his preaching to persuade audiences effectively to actions.

In chapter six, the implications for effective preaching was discussed in terms of the twin modes of persuasion in Galatians. This study set the important strategies for effective contemporary preaching.

Chapter seven presented an overview and sermon outline of the four elements of persuasion for effective preaching and contributions to persuasive preaching for the effective preacher.

In the final chapter, a summary of the contents was presented in the Conclusion, which arrived at a concrete argument in terms of which the hypothesis presented in the Introduction can be tested.

2 KEY WORDS 10:

Identification, audience, credibility, divine power, ethos, pathos, rhetoric, communication, persuasion, Galatians

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