Interrelationship between imagination and the work of the Holy Spirit in prophetic preaching: a homiletic study

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Author
Kang, Shin Myung

Abstract
In the vigorous discourse of prophetic preaching in contemporary homiletic fields, especially Brueggemann's prophetic preaching has strongly influenced preachers, as well as scholars. His work manifests the counteraction between two imaginations – the dominant and alternative imaginations - in the assurance of the transforming and liberating power of the scripture itself, through the conceptualization of imagination and the work of the Holy Spirit. In this context, this study is positioned in the homiletic field of the reformed tradition. In a large sense, it attempts to investigate prophetic preaching in an empirical and interpretive as well as a normative and pragmatic way. The aim of this investigation is to illustrate the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching, and consequently to initiate normative, practical principles in a strategic model for contemporary preaching. To achieve these aims the study explores the ontology and epistemology of prophetic preaching. It identifies problems in the understanding of homiletic praxis, and at the same time examines the definition and history of prophetic preaching. Moreover, to respond to the question of why Brueggemann's conceptualization regarding imagination has been highlighted, this study conducts an investigation into the available literature relating to Brueggemann's prophetic imagination. A balanced interpretive and faithful perspective based on a reading of the whole Scripture is consistent throughout Brueggemann's oeuvre and his focus on application based on the transformational message in praxis is remarkable. Normative markers in prophetic preaching, deduced from an exploration and exegesis of specific texts in Luke and Acts, consequently bring about practical principles for application to prophetic preaching. The practical principles are formulated as follows: D (Direction-Diagnosis of the Reality); IEP (Imaginative Embossing of Problems of the Reality); S (Proclamation of the Gospel aiming at Solution); and IP (Imaginative practice). With the use of these principles, example sermons are analyzed and a new sermon for prophetic preaching is written. The results of this study are expected to provide the preacher with a strategic model to bring prophetic preaching into practice. Lastly, the ontological and epistemological exploration attempted in this study has made a contribution in describing a thicker and more developed definition of prophetic preaching. In conclusion, prophetic preaching itself should achieve the following aim: to be a presentation of God's voice, spoken to the preacher and the listeners with the subjective help of the Holy Spirit's working in message transformation.

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