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A Plea for Bible oriented Sermon

(prof. ThDr. Pavel Filipi)

1. Walter Brueggemann said of a sermon; "*Preaching is not moral instruction or problem solving or doctrinal clarification ..., not good advice, nor is it romantic caressing, nor is it good humour. It is, rather, the ready, steady, surprising proposal that the real world in which God invites us to live is not the one made available by the rulers of this age.*"

(Finally Comes the Poet. Daring Speech for Proclamation, 1983, p. 3)

Comments:

A sermon can facilitate God's invitation to live in a real world. This is not the world of „archontes of this age“, of „ideology and idolatry“. It is a totally alternative blueprint for life.

2. Interpretation of a Biblical text is the most productive basis for a sermon.

Other possibilities (the lives of the Saints, Confession or Catechism, spiritual songs, commentary on topical events etc.)

3. The Bible provides healthy resistance tempering the preacher's own creativity.

4. The Bible offers the preacher a unique fullness of various themes and motives which can stimulate the preacher's creativity.

1 The theme of the Bible and its' variations.

2 The long period of time spanned by Biblical literature.

3 Different situations, conditions, challenges, temptations and oppositions.

5. Viewed as „megastories“, the Bible grafts each current community into the history

of the God's people relevantly.

1 Are „megastories“ dead?

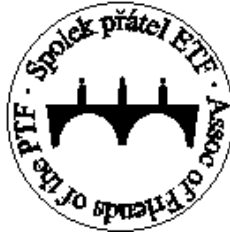
2 Is „clips culture“ the alternative?

6. The Bible is an „open text“ without equal. It quickens reader-response like no other text. It must be „appropriated“ or it would be „mere Mantra“. Not „world of text“ (Ricoeur) but rather a „stream of text“. 5. Canonical approach

7. A sermon can be therefore a piece of „open ended artwork“ offering an openness:

1 To the rich metaphoric of the Bible

2 To God's Invitation, which the listener can accept or reject.



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3 To God's not yet completed history.