



## Correlation of Cristocentric Hermeneutics with Lexionary Sermons

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**Abstract:** *Confusion among Christians about the concept of salvation by God through Jesus Christ can disrupt their faith. Therefore, churches need to develop anticipatory strategies to overcome this phenomenon, one of which is through preaching. Effective faith-building preaching should be Christocentric, focusing on Jesus as the center of teaching. To achieve this, two conditions must be met: first, a hermeneutic perspective oriented towards Jesus, since this will influence the homiletic methods used; second, biblical readings that support that focus, in which the lexionary is designed to be gospel-centered. Finding the relationship between Christocentric hermeneutics and lexionary is essential to assess the extent to which these two elements can strengthen the faith of the congregation. Biblical and field research shows that both Jesus and his disciples applied a Christocentric approach to Bible reading and teaching. Luke 24:25-27 shows that Jesus is the central figure of the preaching in the Torah, the prophets, and the Psalms. Because in Luke 24:44 Jesus emphasizes the importance of reading the Bible with a Christocentric perspective. Colossians 1:15-20 is an example that shows the connection of this perspective to the theme of God's creation and salvation. The results of the study also showed that the cristocentric perspective was valid both in the context of Christian hermeneutics and in general, with survey analysis showing a positive correlation between Christocentric hermeneutics and lexionary sermons intended for congregations.*

**Keywords:** *Christ Centric Hermeneutics, Sermon, Lexionary*

### 1. INTRODUCTION

The main problem with Christocentric preaching is the absence of explicit mention of Jesus' name in biblical texts, especially from the Old Testament. Indeed, some scholars have tried to provide a method for finding Jesus from biblical texts that do not mention Jesus by name, but nevertheless his arguments are still built on the basis of systematic theological thought. They do not build arguments on the basis of in-depth biblical study. Starting from the problems mentioned above, Christocentric hermeneutics must enter by building a solid biblical foundation. How can we methodologically relate the historical Jesus to the historical events of salvation from creation, the fall of man to the perfect turning point, the new man, so that his continuity is visible? In other words, how Christocentric hermeneutics explains the historical existence of Jesus into His prehistoric events in the Old Testament canon.

Methodologically, Verne H. Fletcher said that if a Christian wants to read the OT book, he should start from reading the OT book. In this way, he can find a starting point to find Jesus in the OT or texts that do not explicitly mention Jesus' name. Fletcher's logic can be illustrated that Jesus is the source of the sound that is sounded, while the stories of redemption or salvation in the OT are the resonant effect. In other words, the resonance or echo of Jesus Christ can be heard or felt until the time of the OT and NT; both in the past and in the future.

Fletcher's method is in line with Robert Letham's view. Letham is of the view that although the NT does not refer to everything, the NT gives the principle that the OT has in the form of a seed what is later known more in the NT. On the basis of this theory, we can look back to earlier writings and see their meaning.

With the method of Fletcher and Letham mentioned above, a foothold in the search for Jesus can be found in the OT book. John 1:1 is the first stepping point to find the existence of Jesus in a linear stretch of time or historical line. John mentions a description of time "in the beginning" (*en avrch*) and at that point in time the Being that exists is the Word. Spiros Zodhiates explains that *en avrch* is a term used to indicate the beginning of everything or the world. When *en avrch* is associated with the term "Word," Zodhiates says that the Word (*o' lo,goj*) is an effective cause for creation. He is the "head" because He existed before all things existed. The same view was also put forward by W. E. Vine, Merrill F. Unger, and William White. They say that the root of the word *en avrch* is understood as the first, which is the active cause of creation.

On the other hand, in ecumenical churches there is a phenomenon of the emergence of a movement of togetherness that is manifested in the form, one of which is the use of the basis of reading for sermons with a multitext reading pattern (lectionary). In this context, a lectionary is defined as a collection of sequential Bible readings to be read in public worship. In another formulation, lectionary is also defined as a collection of Bible reading lists that are compiled and aimed at proclaiming God's word in the service. The lexicon, which is used as the basis for reading to be preached, usually consists of several texts taken from the Torah, Psalms, apostolic epistles, and the Gospel. With this multitext reading pattern (lectionary), preachers certainly cannot easily find the link (common thread) between readings. In practice, not a few find it difficult to find relationships between readings, which can be used as text mandates and sermon mandates. Instead of pulling the text mandate from four or three readings, they chose one reading to use as the basis for the sermon because it was felt that the action was easier in preparing the sermon.

Keonsoo Lee shows the results of a research conducted by a Christian publisher in Korea. Research that examined what form of preaching is the preferred or preferred choice of the preachers showed that 72.1% of the respondents liked expository preaching, 18.5% of respondents liked topical preaching, 6.4% liked eccegetical preaching, 2.7% liked lectionary preaching, and 0.3% liked example preaching. The research data presented by Lee illustrates the low interest of preachers in Presbyterian churches in choosing the form of lectionary preaching. The low statistical figure can be interpreted that lectionary preaching is not an easy

preaching model because it does require broad or comprehensive theological insight, and high sensitivity to the art of preaching.

What preachers in ecumenical and Presbyterian churches do by choosing a single-text preaching pattern is understandable because it is easier, more practical, and less time to prepare. However, the act of "seeking the easy" and in short such preparation is an irresponsible act because the readings provided for preaching are three or four, but the preaching is only one reading. In addition, the goal of Bible reading that was assumed to be completed within three years was not achieved.

The problem of the difficulty of connecting exegetical ideas or theological ideas to get a textual mandate from the reading of multitext sermons has actually been tried to solve. Books such as *Text for Preaching Year A*, *Text for Preaching Year B*, *Text for Preaching Year C* by Walter Brueggemann, Charles B. Cousar, Beverly R. Gaventa, and James D. Newsome, as well as John B. Mulyono's book *Lentera Umat* can actually be a tool to simply provide first aid. However, from the *Text for Preaching Year A, B, C* books, there seems to be a weakness, considering that these books are still in the form of interpretations that still have to be looked for. Because of its interpretive nature and does not describe *the form of a grand* narrative or a big portrait of the Bible message itself, there is a need for a hermeneutic explanation that can make it easier for preachers to prepare sermons based on multitext readings.

## 2. THEORETICAL BASIS

Some scholars give theological reasons for the importance of theology, faith or Christian preaching centered on Jesus. Michael Eaton said that Christianity is Christ. The basis of Eaton's statement is based on two reasons: first, that the Old Testament is about Jesus. The reason Eaton thinks this way is because for him, Jesus looked to many Old Testament figures as much as Himself. Second, he said that Jesus Christ, the Son of God, is the central point of salvation. Because according to Eaton, everything that is needed for human salvation has been done by Jesus.

Marcus J. Borg, the figure of Jesus History, in his book *Jesus: A New Vision* says that Jesus is a central figure in Christianity whether He is placed as God or as Christ. Although Borg's thinking is considered liberal, in terms of the centrality of Jesus, he still acknowledges that Jesus remains the central thought in Christianity. For him, the Person of Jesus who lived in history, before His death, remains an interesting and curious intellectual consumption of the present. Therefore, Borg reveals the figure of Jesus cumulatively according to the historical facts before His death.

Tabitha Kartika Christiani, a lecturer at the Faculty of Theology UKDW Yogyakarta, said that the Bible must be seen as God's saving action in human history in the world. History of salvation (German: *heilsgeschichte*; Salvation *history*) was written from the Old Testament to the New Testament, culminating in the work (life, death, and resurrection) of Jesus Christ the Savior. This Christiani view shows that the great picture or portrait of the Bible is the history of salvation whose culmination is in the saving work of Jesus.

Verne H. Fletcher said, "The Bible is the fundamental source of theology because it is the voice of the first witnesses of the act of revelation of God, culminating in Jesus." Fletcher examined the importance of the OT for Christians and he found that the testimony of both covenants (OT and NT) was important. According to him, now there is a book of the New Testament in which there is a definitive testimony about Christ. But before that definitive testimony exists, there are other testimonies that show that God has done the saving act. Therefore, when the two covenants are integrated, God's saving action will be seen culminating in Jesus Christ. Fletcher also says that the authority of biblical norms rests not on the Bible itself, but on what it points to and witnesses, which is God's work in His relationship with man, and especially His special work in Jesus.

M. M. Thomas, as quoted by Volker Kuster in his book *The Many Faces of Jesus Christ*, also says that God's redemption revealed in Jesus has been a central force in all of history. Although Thomas's Christocentric ideas were criticized by Stanley Samartha and suspected of being a form of "*Absolutism of Christianity*" and Christology were seen as lacking in the development of thought that would allow for a breakthrough for interreligious dialogue, Samartha's criticism was not on point. Thomas pointed out a Christian redemptive theology whose characteristics show a pattern of centrality in Jesus and in this realm theological beliefs would tend to be exclusive, but Samartha criticized it for the sake of interreligious dialogue or pluralism.

The existence of thoughts or criticisms of Christocentric ideas further emphasizes that Jesus Christ remains the center of attention in Christianity. This fact about the centrality of Jesus Christ in the Bible was captured by Bryan Chapell and written in his book entitled *Christ-Centered Preaching*. In relation to preaching, Chapell thought that the power of God's word must be manifested in Christ.

The fundamental theological rationale for Christocentric preaching is also interestingly formulated by the publisher Crossway which is summarized from *Edmund P. Clowney's book Preaching Christ in All of Scripture*. On the back cover of the book, it is written that what

makes the Christian sermon different from other sermons is the redemptive drama that is realized in Jesus Christ. The reason is simple and easier to understand.

From the thoughts of experts who allude to the idea of Christocentrism as described above, it is not an exaggeration to say that Christocentrism builds its foundation on the foundation of salvation theology (soteriology). In other words, soteriology is the great umbrella for the theology of the covenant of grace, while the christocentric is the culmination point of the covenant of grace and at the same time the *ultimate of the* great umbrella of soteriology.

### ***Theories Related to Christocentrism***

The theory of Christocentric hermeneutics has recently been echoed by Edmund P. Clowney, Sydney Greidanus, and Chapell. Clowney says that the Bible does not present the history of Israel in its entirety, but the history of God's saving work over His chosen people is presented in its entirety. The Bible is the story of God descending, incarnate as a human being born of the Virgin Mary to live and die for us. Clowney also said that a preacher who ignores the history of salvation in his sermons is ignoring the testimony of the Holy Spirit about Jesus throughout the Bible. To find the "figure" of Jesus in the Old Testament, he proposes an approach that uses the power of symbolism and typology. He realized that the symbolism approach had no place among the Reformed exegetes. However, he explained that biblical hermeneutics must take a number of biblical texts, including those in which symbols are included. What is Clowney's reason? He said that language itself is based on symbols and on the ability of humans to develop and understand or read symbols. The ability of humans to process these symbols makes them different from animals.

The difficulty of christocentric hermeneutic theory to find the "figure" of Jesus in the OT, which literally does not mention the name of Jesus, was solved by Greidan. He found an easy way to find the "figure" of Jesus or the message of the Gospel in the Old Testament. He wrote his theory in a book entitled *Preaching Christ from the Old Testament*. In this book, seven approaches are presented to find Jesus in the OT book, namely: (a) connecting with the progressivity of redemptive history; (b) relating to the fulfillment of God's promises; (c) using a typological approach; (d) using an analogy approach; (e) linking with ongoing themes; (f) seeking references to the New Testament in the Old Testament; and (g) conducting the check.

Chapell says that the whole Bible is Christocentric because all of Jesus' redemptive work is in everything: His incarnation, His redemption, His resurrection, His intercession, and the dimensions of His reign that are the culmination of all of God's revelations of His covenant

with mankind. Thus, no aspect of revelation can be understood or explained apart from some aspect of Christ's redemptive work. Chapell further says that the whole Bible is a redemptive revelation inspired to address the condition of man's fall for his imperfection in carrying out divine decrees. A very impressive impression is not only on the story of human imperfection, but also on Him who can cover the hole of imperfection.

Although the entire text of the Bible refers to the condition of man's fall, there is not a single text that tells us what we can do to cover the hole of imperfection, so that we can become human beings who are pleasing to God. Rather, according to Chapell, the Bible shows us how we should find Christ, who is the Savior and source of strength. With this in mind, Chapell stated that true Christian preaching must be centered on the cross of Jesus Christ.

### ***Theories Related to Lexionary***

Lexionary is defined as a collection of sequential Bible readings to be read in public worship. In another formulation, lectionary is also defined as a collection of Bible reading lists that are compiled and aimed at proclaiming God's word in the service. The pattern of reading the Bible with the lectionaries seems to have existed since the time of Judaism. They read the Torah (*Tora*), the book of the prophets, and also the book of wisdom. In the early church days, reading by the lectionary was also performed. They read the law of Moses, the Epistles, and the Gospels. Likewise, in the time of the church fathers, lexical readings and sermons that followed the pattern of continuous reading (*lectio continua*) were also carried out. For now, the benefits of using the lectionary were explained by Mulyono, namely;

- a) To provide a common pattern and uniformity of biblical testimony for churches and denominations embodied in the ecclesiastical calendar.
  - b) Provide guidelines in the use of Bible texts read every Sunday for worship organizers.
  - c) As a guide and source for worship organizers from various congregations to share sources of inspiration and theological ideas in preparing worship.
  - d) As a source for those who publish manuals of ecumenical sermons and various liturgical books.
  - e) As a guide for individuals and groups in reading and studying the Bible and praying.
- This can be done by including a list of Bible readings for the following week in the church bulletin, so that people can prepare themselves in advance.

The use of the lexicon that continues from time to time shows that the approach to reading the Bible and preaching using the lexicon is very relevant in almost every age.

The preparation of the lexicon is made with three forms of approach, namely the continuous reading approach, the semi-continuous reading by skipping certain verses (*semi-continuous readings*), or by selecting special passages that are in accordance with special

ecclesiastical events. The three ways of approach are carried out with the intention of providing sermon texts, or only used as a reading list for worship purposes. For the sake of preaching, *lectio continua* is very much needed.

The recent lexicon arrangement has also been used to serve the ecumenical interests of the various denominations of the church as a form of determination to realize the oneness of the churches, culminating in the form of the church of Christ Jesus the One. With a continuous, semicontinuous, and selective pattern of *lectio selecta*, the different denominations of the church come closer and encounter the Word represented in the canon of the Bible. Both through *lectio continua* and selective reading, people who read and listen to God's word are guided in tracing the path of salvation theology that culminates in Christ's saving work. Because, as Karen B. Westerfield Tucker said, the lexicon in Christian worship is indeed arranged with a very strong critological orientation.

J. B. Banawiratma formulated the pattern of organizing the lexionary with the following structure: (a) Organization of Sunday reading: three-year circle. (b) Celebration of faith throughout the year based on the events of Jesus: Trinity Spirituality. (c) Word ministry: accompanying the congregation to encounter Christ here and now. Such a pattern of organizing lexiary readings shows how strong the trinitarian theology is, yet deeply Christocentric. If we look at the three-year circle itself, it appears that its content describes the phenomenon of the Trinity. This is shown in the theological structure that is built to show both the great and the ordinary times. The Triune God is introduced and encountered with the people in a systematic way in the form of a liturgical year, namely: Advent, Christmas, pre-Easter, Easter ending with Pentecost, and then ordinary times.

The lexicon, with its pattern of three readings plus one psalm, seems to have adopted an ancient custom. The existence of the ancient custom of using the lexionary shows that the lexionary sermon has been tested by the times in its effectiveness for the maintenance of the faith of the people. The lexicon, with its structure of three readings and one psalm, when studied in depth, is still presented in a trinitarian but very Christocentric theological framework. How can that be explained? We can notice the arrangement of the Gospel readings that follows a three-year pattern where year A focuses on the Gospel of Matthew, year B focuses on the Gospel of Mark, and year C focuses on the Gospel of Luke. The Gospel of John is usually included in year B, and the reading time is devoted to the Christmas, pre-Passover and Easter periods.

### *The Theological Objectives of Lexionary Design*

Lexionary is a list of Bible readings whose main function is for liturgical purposes. O. Wesley Allen said that the primary purpose of the preparation of the lectionary is to become a liturgical instrument. While the secondary purpose is to become a homiletic tool (sermon). However, in the Protestant church the position has been reversed, because the design of the lectionary has its primary purpose for the means of preaching and its secondary purpose for the liturgical means. The purpose of the lectionary, as stated by Allen, is different from the purpose of preparing the lectionary from *The Consultation on Common Text* (CCT). The CCT states that the lectionary is designed to provide important illumination on Sunday readings, encourage Bible reading in the ecclesiastical year cycle, and provide a foundation for a life of prayer. The purpose of the lecturer of the CCT seems to emphasize the aspect of reading, not preaching. However, what happens in ecumenical churches in general is as Allen pointed out that Sunday lectionaries are used as a means of preaching (homiletic instruments).

The lexicons practiced before the Second Vatican Council generally used a two-reading pattern, namely the apostolic letter and the Gospel. On certain feasts, readings are sometimes taken from the OT book to replace the apostle's letter. However, since the Second Vatican Council it was decided that the lexicon includes the OT, the apostolic epistles, and the Gospel.

The lectionary reading pattern used in ecumenical churches today generally refers to *The Revised Common of Lectionary* (RCL). In the RCL, a three-year reading pattern is used, namely years A, B, and C. In the three-year cycle, such a division is made: the Gospel of Matthew is included in the reading of year A, the Gospel of Mark and John is included in the reading of year B, and the Gospel of Luke is included in the reading group of year C. Meanwhile, other readings, the OT and the apostolic epistles, complement the Gospel or are subordinate to the Gospel. Especially during the Easter season, the first reading that is usually taken from the OT is replaced with a reading from the book of Acts. While the Psalms are generally placed as responsorial readings, hymns of response, or to confirm the theme of the reading.

In the reading pattern of the lectionary, it is well realized that not all Bible verses are read within three years. However, the reading choices set have represented portions of the book in the narrative genre, the song (Psalms), prophecy, the Gospel, and the letters. For other genres in the Bible, it is also used after a more selective study.

Another theological goal of the lectionary is to present the story of Jesus' life as it relates to the history of salvation. According to B. F. Drewes, the history of salvation is divided into three periods. The first period is the OT period, which is the age of the Torah of Moses, the



Prophets, and the Psalms. The OT period is marked by the "Law and the book of the prophets" (Luke 16:16) which applies to John. In the OT period, the preaching of the Torah and the Prophets was placed as good news. The second period is the period of Jesus Christ which is marked by the preaching of the Kingdom of God. The third period is the period after the resurrection/ascension of Jesus which is marked by the preaching of the good news to the ends of the earth. So the point is that there is a time of OT and a period of OT fulfillment, where God's government comes in Jesus Christ which is then announced to all nations. Drewes asserts that Jesus is central to the history of God's salvation.

The history of God's salvation carried out in Jesus Christ is the theme and reading that dominates the lectionary, both in the Sunday reading on the ecclesiastical occasion and in the Sunday reading on ordinary Sunday. The ecclesiastical period that starts from Advent, Christmas, Epiphany, then continues with Ash Wednesday, Pre-Easter Sunday, Passion Sunday (Palmarum), Maundy Thursday, Good Friday, Silent Saturday, Easter, Ascension of Christ, and Pentecost are the periods in which the events of Jesus' life are narrated. Starting from His birth, His ministry and death as well as His redemptive works for mankind are all narrated in the Sunday reading. Readings that are narrating are called *narcissistic time*. Meanwhile, the Sunday calendar other than the holiday is called Ordinary Sunday (*Ordinary Time*) and starts from the Sunday after Pentecost. On this ordinary Sunday, the reading directs the people to respond to God's saving work associated with Christ.

From the above explanation, it can be summarized that the focus of the triennial reading is actually centered on the Gospel. Focusing on the Gospel will have effects or implications on the narrative of Jesus' life, death, and resurrection. Given that the content of the Gospel is the story of Christ's salvation that has been echoed since the Old Testament, it is not an exaggeration to say that the lexicon is a reading list that can be used to echo the history of salvation centered on Jesus Christ and its meaning for the lives of the people, and the lexicon sermon indicates the nature of the *gospel-centered* or *Christ-centered preaching*.

### ***Thesis Questions***

The thesis question in this dissertation is "Does Christocentric hermeneutics have a correlation with the sermons from lectionary readings?"

### ***Hypothesis***

Based on the background of the problem, the basis of the theory, and the questions mentioned above, the hypothesis that will be proven from this study is: "Correlation between christocentric hermeneutics and lectionary preaching (multitext reading)."

### ***Research Objectives***

The purpose of this study is to prove whether Christocentric hermeneutics has an effect in the preparation of sermons. If it has an effect, will it be proven to what extent of its influence? In addition, it will also be proven that cristocentric hermeneutics has a correlation with lexionary, and thus it can be applied in lexionist preaching. Next, the concept of Christocentric hermeneutics will be formulated what kind of preacher needs to learn, so that it is easy for him to prepare a Christocentric sermon based on the lexionary.

### ***Usability of Research.***

The usefulness of the results of this research is expected to inspire or help preachers to preach in a Christocentric manner. In addition, this research is also expected to be a scientific study that is referred to by academics and preachers. Or conversely, the results of this research can be a "thesis" that needs to be anticipated by future researchers.

### ***Research Methods***

The research method that will be used in this dissertation is the *mixed method*. What is meant by a combination research method is a research method that combines or combines quantitative methods and qualitative methods to be used together in a research.

### ***Population and Sample***

The total population used in this study is 140 people. Of the population of 140 people, the desired error rate is 5% and the level of trust in the population is 95%. Based on the table from Isaac and Michael, the number of samples is 100 people. The sample taken in this study was randomly selected, with a composition of 41.86% from the "*Im Church*" and 58.13% from the "*In Church*."

### ***Data Collection Techniques***

The data collection technique is carried out by distributing questionnaires, which is a data collection technique that is carried out by giving a set of written questions developed from research variables. The expected data from the dissemination of the questionnaire is the perception of the cristocentric preaching of the lectionary.

The data that has been collected through the questionnaire is then processed into quantitative form. To quantify the data, a score is set for the answers to each question that has been answered by the respondents. The scoring (weighting) is made as follows; value 5 = strongly agree (SS); value 4 = agree (S); value 3 = hesitant (RR); value 2 = disagree (TS); value 1 = strongly disagree (STS)

### 3. RESULTS AND DISCUSSION

#### Quantitative Data Testing

#### Validity and reliability test

**Table 1.** Validity and reliability test

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
x1	88,55	169,947	,370	,935
x2	89,09	161,901	,562	,933
x3	89,32	158,220	,663	,931
x4	89,21	163,056	,555	,933
x5	89,17	164,203	,565	,933
x6	89,18	166,028	,428	,935
x7	89,10	159,606	,684	,931
x8	88,94	156,481	,701	,930
x9	89,25	154,674	,764	,929
x10	88,94	161,754	,748	,930
x11	88,58	167,135	,654	,932
x12	88,92	162,377	,651	,931
x13	89,22	162,517	,644	,932
x14	89,51	164,010	,532	,933
x15	89,34	162,651	,615	,932
x16	89,22	159,466	,700	,930
x17	89,80	160,566	,611	,932
x18	88,91	157,759	,774	,929
x19	88,78	166,194	,605	,932
x20	88,89	159,553	,708	,930
x21	88,81	166,155	,561	,933
x22	89,23	165,229	,481	,934
x23	89,12	169,864	,282	,937

*Validity and Reliability X (Christocentric Hermeneutics)*

*Reliability X (Christocentric Hermeneutics)*

**Table 2.** Reliability X

#### Reliability Statistics

Cronbach's Alpha	N of Items
,935	23

*Validity and Reliability Y*

Validity Y (Lexionary Sermon)

**Table 3.** Validity Y

<b>Item-Total Statistics</b>				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y1	71,47	99,242	,428	,906
Y2	71,44	97,360	,527	,904
Y3	71,46	97,301	,541	,904
Y4	71,66	98,105	,535	,904
Y5	71,75	97,765	,574	,903
Y6	72,19	95,994	,531	,904
Y7	72,23	93,714	,641	,901
Y8	71,74	97,932	,424	,907
Y9	71,66	98,045	,573	,903
Y10	71,89	96,018	,659	,901
Y11	71,81	98,034	,542	,904
Y12	71,84	97,792	,533	,904
Y13	71,88	91,400	,694	,899
Y14	71,62	96,844	,585	,902
Y15	71,79	96,410	,620	,902
Y16	71,95	96,331	,592	,902
Y17	71,85	95,543	,544	,904
Y18	72,13	93,831	,542	,904
Y19	72,40	94,889	,555	,903

Reliability Y (Lexionary Sermon)

**Table 4.** Reliability Y

## Reliability Statistics

Cronbach's Alpha	N of Items
,908	19

**Uji T (Partial)**

The t-test or partial regression coefficient test is used to determine the relationship between two variables, where the other variable is considered influential but controlled or made fixed (as a control variable). In other words, the t-test is used to find out whether or not the independent variable partially has a significant effect on the dependent variable.

**Table 5.** Uji T

<b>Coefficients<sup>a</sup></b>								
Model		Unstandardized Coefficients		Standardized Coefficients	T	Mr.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	BRIG HT
	(Constant)	10,620	3,577		2,969	,004		
	Christocentric Hermeneutics	,656	,046	,819	14,138	,000	1,000	1,000
a. Dependent Variable: Lexionary Sermon								

**Test F (Simultaneous)**

The F-test is a test model that is meant to see if the direction at the 95% confidence level is real or not. In this F test, the Anova (*Analysis of Variant*) analysis approach is used.

**Table 6.** Test F (Simultaneous)

<b>ANOVA<sup>b</sup></b>						
Model		Sum of Squares	Df	Mean Square	F	Mr.
	Regression	7691,312	1	7691,312	199,870	,000a
	Residual	3771,194	98	38,482		
	Total	11462,505	99			
a. Predictors: (Constant), Hermeneutik Kristosentris						
b. Dependent Variable: Lexionary Sermon						

## Classical Assumption Test

### *Test of Normality in Regression*

The normality test on regression is used to test whether the residual values resulting from the regression are normally distributed or not. A good regression model is when the residual values are normally distributed.

Chart Method

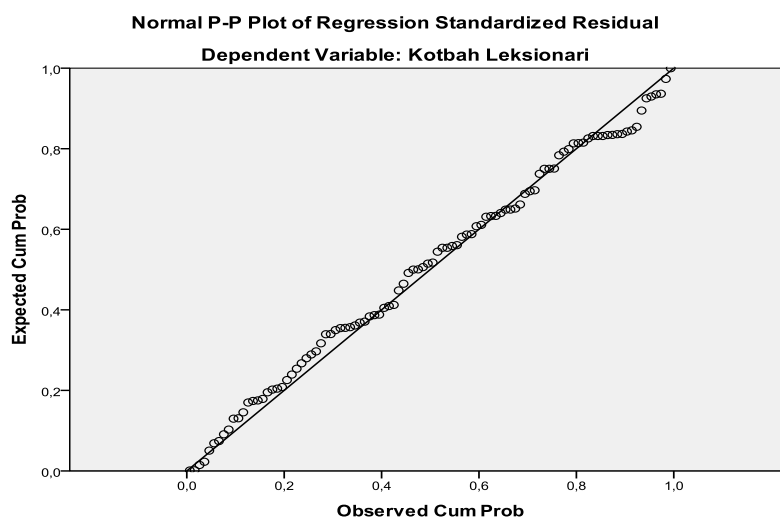


Figure 1. Chart Method

### *Uji One Sample Kolmogorov Smirnov*

Table 7. Uji One Sample

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		100
Normal Parameters <sup>a,b</sup>	Mean	,0000000
	Std. Deviation	6,17194182
Most Extreme Differences	Absolute	,074
	Positive	,074
	Negative	-,059
Kolmogorov-Smirnov Z		,744
Asymp. Sig. (2-tailed)		,637
a. Test distribution is Normal. b. Calculated from data.		

### *Multicollinearity Test*

The multicollinearity test is a test that can show whether a perfect or near-perfect correlation is found between independent variables in the regression model. A good regression

should not have a perfect or near-perfect correlation between the independent variables (the correlation is 1 or close to 1).

**Table 8. Multicollinearity Test**

<b>Coefficientsa</b>								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Mr.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	RIG HT
	(Constant)	10,620	3,577		2,969	,004		
	Christocentric Hermeneutics	,656	,046	,819	14,138	,000	1,000	1,000
a. Dependent Variable: Lexionary Sermon								

#### *Heteroscedasticity Test*

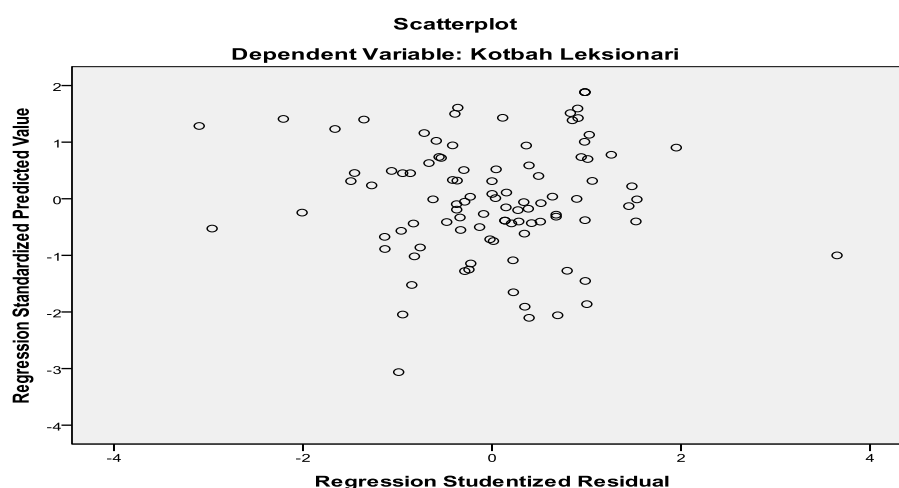
Heteroscedasticity is a state in which in a regression model there is a variance inequality from residual to another observation. A good regression model is if there is no heteroscedasticity in that regression.

#### *Uji delights*

**Table 9. Uji Delight**

<b>Coefficientsa</b>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Mr.
		B	Std. Error	Beta		
	(Constant)	1,573	2,290		,687	,494
	Christocentric Hermeneutics	,041	,030	,138	1,380	,171
a. Dependent Variable: ABS_RE						

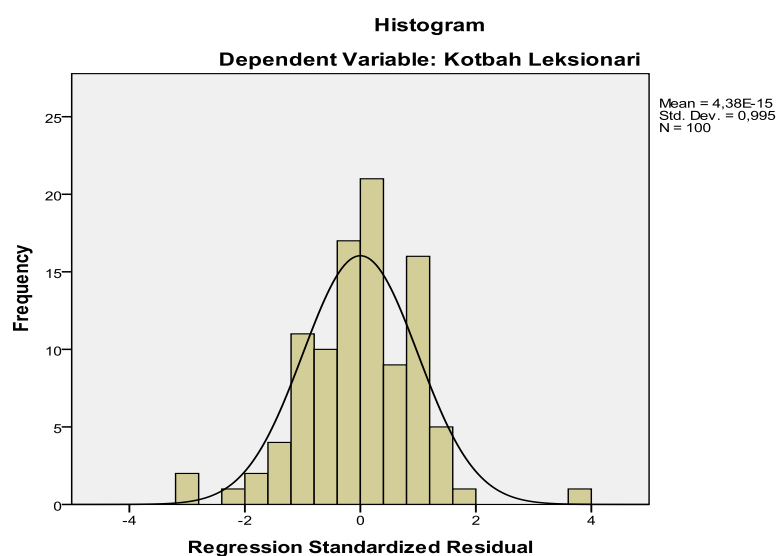
### Scatterplots



**Figure 2.** Scatterplots

### Histogram

A histogram is a form of graph that depicts the distribution (distribution) of the frequency of a data device in the form of a bar. Histograms are used to visually describe the frequency of continuous data. For data in the form of categories, a similar visual display is called a *bar chart*.



**Figure 3.** Histogram

### Interpret Quantitative Test Results

The problem studied is whether the cristocentric hermeneutic variable has a correlation with lexionary preaching. The goal is to analyze the correlation between the variables of Christocentric hermeneutics and lexionary preaching. The population in this study is active



pastors and preachers. The sampling method is carried out using *probability sampling*, which is a sampling technique that provides an equal chance for each member of the population to be selected as a sample member.

The analysis techniques used are: validity test, reliability test, classical assumption deviation test which includes normality test, *one sample Kolmogorov smirnov test*, multicollinearity test and heteroscedasticity test. As for the regression analysis, two tests will be carried out, namely the individual/partial regression coefficient test (t test), and the simultaneous/simultaneous regression coefficient test (F test). The data obtained based on statistical tests are as follows:

1. In the validity test of variable X, there is one item (item) of the instrument whose correlation value shows a number of 0.282, namely item x23. Since r calculate x23 shows a number below the critical value of 0.30, the item is declared invalid. In the validity test of the Y variable, all instrument items were declared valid.
2. In the reliability test of variable X, statistical data from *Cronbach Alfa* showed a figure of 0.935. This number, when matched with a reference to the coefficient interpretation of correlation, points to a very strong level of interpretation. In the reliability test of the Y variable, statistical data from *Cronbach Alfa* showed a figure of 0.908. This number, when matched with a reference to the coefficient interpretation of correlation, points to a very strong level of interpretation.
3. The results of the t-test of the variables studied (christocentric hermeneutics) showed a significant coefficient of 14.138. Meanwhile, t table at an error rate of 5% ( $\alpha 0.05$ ) = 2.030 and an error rate of 1% ( $\alpha 0.01$ ) = 2.274. From this data, it can be written that t counts > t tables (14,138 > 2,030 and 14,138 > 2,274). Based on this data, it can be known whether H0 and H1 are accepted or not accepted. Based on the data that t counts > t tables (14,138 > 2,030 and 14,138 > 2,274), it can be interpreted that H1 is accepted and H0 is rejected. Thus, it can be concluded that the hypothesis that "there is a positive correlation between christocentric hermeneutics and lexionary preaching" is acceptable.
4. Based on the t-test table, it is shown that the coefficient regression of component a = 10.620 and component b = 0.656. The price of a is the magnitude of the price Y if the price X = 0. While the price b is the value of the regression coefficient Y over X. The regression equation is  $Y = a + bX$ . If the statistical figures in the regression coefficient table are included, then the calculation is  $Y = 10.620 + 0.656 (0)$ . Thus  $Y = 10.620$ . The results of this regression equation need to be tested significantly, namely by using the Sig p value. The significance criterion of the regression of the relationship between X and Y is said to

be significant if the p-value of Sig < 0.05. Based on the coefficient table, the t-test shows that the p value of Sig is 0.00 and < 0.05. Therefore, it can be concluded that H1 is accepted, and the conclusion is that the regression of the relationship between X and Y is significant.

5. Based on the F test table using the Anova model analysis approach, the direction can be seen at a 95% confidence level. The price criterion F is F calculated > F table with a certain degree of freedom. From the list of values of the distribution F, the price of F in degrees of freedom (dk) with dk denominator = 1 and dk numerator = 98 yields Ftable = 6.90. Meanwhile, from the calculation of the F test, F calculates = 199.870. If we match with the regression significance testing criteria, that the calculated F must be greater than the F table, then the calculation results are as follows;  $199,870 > 6.90$ . Based on these calculations, it can be concluded that the real direction at the 95% confidence level is real.
6. For the regression linearity test, it is calculated by comparing significant prices with a 5% error rate. The condition for testing regression linearity is Sig data < an error level of 5% ( $\alpha = 0.05$ ). Based on the Anova table, Sig data = 0.00; So the calculation is  $0.00 < 0.05$ . It can therefore be concluded that linear regression is acceptable.
7. In the classical assumption test using the normality test on the normal graph regression *p-p plot of regression standardized residual* and the *Kolmogorov Smirnov one sample test*, the following results were obtained;
  - a. Using the normality test on the normal graph regression *p-p plot of regression standardized residual* illustrates that the points of convergence between *the observed prob* variable and *the expected prob* variable spread around the diagonal line. It can be concluded that the normality test on normal graph regression meets the assumption of data normality.
  - b. Using *the one sample test Kolmogorov Smirnov* illustrates that the distribution of data is normal. The normal distribution condition in this test is when the Significant value > 0.05. Based on *the one sample test of Kolmogorov Smirnov*, it was shown that the Sig value = 0.637. Based on these values, it can be concluded that the normality test in *the Kolmogorov Smirnov one-sample test* results meet the assumption of data normality.
8. Based on the multicollinearity test using SPSS, it was shown that the tolerance value and *inflation factor* (VIF) variant were 1,000. This means that *the tolerance* value is 1.00 and the VIF value is less than 10; or  $1.00 < 10$ . Thus, it can be concluded that based on *the output of the multicollinearity test table*, no multicollinearity is shown.
9. Furthermore, a heteroscedasticity test was carried out which included the glacier test and scatterplots, the following results were obtained;

- a. In the glacier test, the significant value between the independent variable and the residual absolute was 0.171. The significant value of 0.171 is greater than 0.05, thus it can be concluded, that in the glacier test there is no heteroscedasticity problem.
- b. In the scatterplots test, points that spread above and below the number 0 on the Y axis were produced.

### Qualitative Analysis Of Interview Results

Based on the results of interviews with respondents who were selected in *purposive* and *snow ball*, the following results were obtained;

First, 10 out of 12 respondents (83.33%), sometimes had difficulty in pulling the common thread that connected the four lexionary readings. 2 respondents (16.66%) did not experience difficulties, because they based their sermons on the basis of one reading or focused their sermons on the basis of gospel readings and placed other readings as complementary. This approach is not contrary to the spirit of lexionalic preaching as suggested in the "This Church."

Second, 7 out of 12 respondents (58.33%) overcome the difficulty of pulling the common thread from the lexionary by associating with the idea of cristocentrism. Meanwhile, 3 out of 12 respondents (25%) do not associate with cristocentric ideas, and 2 out of 12 respondents (16.66%) disagree when associated with cristocentric ideas.

Third, 10 out of 12 respondents (83.33%) believe that the core of the Bible is God's saving work that culminates in Christ. 1 in 12 respondents (8.33%) stated that the core of the Bible is Immanuel (*God with us*), and 1 in 12 respondents (8.33) stated that the core of the Bible is *shalom* (meaning salvation in Christ marked by *shalom*). What is interesting in this section is that the respondents who answered disagree with the use of christocentrism, in this third question actually put Jesus Christ at the top of God's saving work. In this case, it can be interpreted that in the respondent's thinking, there is ambiguity, attitude, and paradoxical views regarding christocentrism.

Fourth, 12 out of 12 respondents (100%) stated that the theme around the history of salvation can be used as a theme (common thread) that connects all Bible readings or lexionaries. The theme of the history of salvation needs to be made a derivative (sub-theme) which will be the pillars that support the big theme. The pillars of support are topics about salvation, liberation, peace and reconciliation, truth, justice, and the restoration of creation. The concepts of salvation, justice, reconciliation and reconciliation, and the restoration of creation are understood cosmicly. This means that all of these issues/themes must be associated with the

entire universe. With the use of the cosmic theme of salvation history as the big theme, it can be interpreted that the respondents, consciously or unconsciously, are still using the Christocentric hermeneutic paradigm. But what should be noted here is that the respondents placed Christ at the center of salvation for all creation, not just for humans.

Fifth, the paradoxical occurrence of the thought about cristocentric thought mentioned above occurs for one reason: fear of imposing an idea into the text (read: *eisegese*), not wanting to be trapped in allegorical interpretation, and the need to exercise hermeneutic caution. The psychology of "fear" apparently made 4 respondents (33.33%) avoid using a critocentric approach such as Greidanus' cristocentric theory. However, there are 66.66% who prefer to accept or exercise hermeneutic caution. It can be interpreted that cystocentric hermeneutics needs to be analogous to *gospel-centered*, i.e., a theological idea oriented toward the gospel of the Kingdom of God. Because among the "In Church," young thinkers (theologians) are more familiar with the concept of the gospel of the Kingdom of God. Because when respondents were asked whether the core of Jesus' teachings (truth, justice, peace, and restoration of creation) could be aligned with the teachings of the OT book, 100% of respondents stated that they could be aligned. Therefore, the analogy between the gospel of the Kingdom of God and the Christocentric is important to be explained so that the understanding between the researcher and the respondent is in the same perspective.

Based on some of the facts mentioned above, it can be concluded that the correlative relationship between Christocentric hermeneutics and lexionalist preaching is very clear/strong. This qualitative degree of "clear/strong" is in line with the expression of respondent-11 (JA) who said that the lexionary is "*double* cristocentric." The clarity and power of the double correlation is shown by the fact that first, the lexicon is designed by following the pattern of Christ Events according to the ecclesiastical calendar. Whether it is Christmas, Easter, or ordinary Sunday, all show the story of Jesus. Second, the lexicon is also designed to be very oriented towards the reading of the Gospel in which it is very dominated by the narrative about Jesus Christ. This orientation to the Gospel will automatically present the teachings of Jesus, namely themes of salvation, justice, liberation, restoration, peace, or conflict and reconciliation. Themes like these are actually very universal and widespread in texts other than the Gospels, including the Old Testament. Because these themes are universal, they can be used to bind all biblical texts, and then used as pillars that sustain the great theme of salvation history.

The concept of the history of salvation that emerged from the respondents' expressions leads to two concepts, namely first, God's salvation which culminates in Jesus Christ (one

climax). Second, God's salvation which culminates in several events, namely creation, Christ/cross, Pentecost, and the end times. This kind of rescue is understood as a multiclimactic rescue. Although there are many climaxes, this multiclimax salvation paradigm still puts the peak of Jesus first.

Given the purposive nature of qualitative research, the *trend* of thought movement in the future will tend to follow the pattern of trinitarian cristocentric thinking movement as shown in the previous interview (interview with respondent-11, JA). However, if this *trend* occurs, then trinitarist Christians need to delve further into the biblical study of Colossians 1:15-20, because based on the results of my exegesis study, it is a fact that Christ is the reason why God did this creation. In addition, based on the eczema study of Colossians 1:15-20, it is found that Christ is the direction, goal, and object of this creation. Therefore for the user of the trinitarian Christocentric perspective it is important to pay attention to the statement of JA, the 11th respondent who said that although in the trinitarian Christocentric perspective there is a multiclimax of salvation, salvation in Christ remains the main peak in the history of salvation.

### **Proof of Hypothesis**

Based on quantitative and qualitative theories and research, the hypothesis "There is a correlation between Christocentric hermeneutics and lexionary preaching" can be scientifically proven.

## **4. CONCLUSIONS AND SUGGESTIONS**

### *Conclusion*

Based on a biblical study of Luke 24:25-27 which shows that Jesus is the central figure of the preaching in the Torah, the prophets, and the Psalms; a study of Luke 24:44 where Jesus emphasizes the importance of reading the Bible with a Christocentric perspective; and Colossians 1:15-20 which shows the relevance of the Christocentric hermeneutic perspective in relation to the theme of God's creation and salvation – it was found that the Christocentric perspective is valid. From the results of the scientific proof/test of "correlation of cristocentric hermeneutics with lexionary preaching", the following results were found: first, there is a very strong relationship between cristocentric hermeneutics and lexionary preaching. Second, the strength of the relationship is marked by evidence that the lesionary has "*Double Christocentric*." For in the lexicon there is a story that presents the event of Christ (*Christ*

*Event*) and the focus of his reading is the Gospel (*Gospel-Centered*). Thus Christocentric hermeneutis needs to be applied in lexionalic sermons in the middle of the congregation.

### ***Suggestion***

First, based on the findings of the above-mentioned research, ideally lexionalist preachers should preach the theme of God's saving work in a cosmic manner and that theme needs to be related to the theme of the Person, teachings, and works of Christ. These themes can also be made derivative themes or subthemes in sermons, for example, about creation and fall, repentance and forgiveness, liberation, the establishment of justice, faith and justification, reconciliation and peace, love and compassion, the restoration of creation and the commitment to life as a new creation, or the restoration of the universe and the participation of the people in realizing and welcoming the existence of a new heaven and a new earth.

Second, based on the experience during this writing and research, I hope that in the next research, research related to these things can be carried out;

- a. Correlation of Christocentric hermeneutics with the shape and or structure of the sermon.
- b. The effectiveness of Christocentric preaching on the struggle of the people in realizing truth, justice, peace, and the restoration of creation.
- c. A comparative study of congregational enthusiasm in listening to a Christian-centric sermon versus a non-Christian-centric sermon.

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