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THE INFLUENCE OF PASTOR DONGWON DANIEL LEE'S PREACHING ON THE
GROWTH OF GLOBAL MISSION CHURCH

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ABSTRACT

THE INFLUENCE OF PASTOR DONGWON DANIEL LEE'S PREACHING ON THE GROWTH OF GLOBAL MISSION CHURCH

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Liberty Baptist Theological Seminary, 2010

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There were many studies on the preachers and preaching styles, but only a few were done by analyzing one preacher. In his analysis method for the preaching style, Sung Young Chung presented three critical measuring parts: Interest, Clarity, and Dynamic Influence. The researcher selected a pastor, Daniel Dongwon Lee, as a sample of the current study because he is one of the leading preachers in Korea. The researcher analyzed 26 of his sermons with the measuring parts listed above. As a result, Pastor Daniel Lee had good results for each element. For the Interest part, his using illustrations with humor and using questions enhanced the sermon interest. Other elements such as the Introduction or Dynamic expressions were positively related to the Interest part. For the Clarity part, his ideas and propositions were clear and articulated in his sermons. Other elements such as the Outline, Analysis of the Audience, or Communication Method were positively related to the Clarity part. For the Dynamic Influence part, Pastor Daniel Lee had excellent results on each element. His passion and assurance of God's word influenced other elements such as the Conclusion and Invitation.

Abstract Length: 188

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List of Abbreviation

GMC Global Mission Church

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CHAPTER ONE

INTRODUCTION

The Statement of the Problem

For pastors, preaching is the most important part of a church ministry because preaching plays a motivating role in fulfilling the five functions of the church: worship, education, witness, fellowship, and service. Preaching is more important than any other pastoral services in a church ministry. Where there were great sermons, in the history of Christianity, there were church revivals; where preaching was weakened such as the Dark Ages in 14-18 centuries, the church waned.¹ As a matter of fact, it may fairly be said that one of the leading factors that made Korean churches grow at unprecedented rate was the sermon. According to a survey, 98% of Korean Christians responded that the sermon time is significant to them and is expected the most for worship services.² Preaching plays a critical role in a church ministry; however, it is not respected nowadays. In other words, preaching ministry in this age is in crisis. In his book, *The Empty Pulpit*, Reid stated that the sermon in these days is waning to the extent of its demise.³ Keun Won Park asserted that the balance of the church ministry has been broken due to the fact that the pastor is overworked. As a consequence, preaching is not anymore a primary task of

¹ H. C. Brown, *A Plan for Sermon Preparation & The Making of the Sermon*, Jang Bok Jung, trans. (Seoul: Yang Soe Kak, 1984), 52.

² Hyun Ok Song, "People Choose the Church Providing Good Sermon," *Ministry and Theology* (August 1990), 145.

³ C. Reid, *The Empty Pulpit: A Study in Preaching as Communication*, Jang Bok Jung, trans. (Seoul: The Christian Literature Society of Korea, 1982), 18.

pastors and the authority of preaching is shrunken by the power of multimedia. Since the message of the Bible is not preached as it is, the way that preaching should be is deteriorated.⁴ In addition, seminaries around the world produce numerous preachers but highly trained preachers among them are few. These negative components are instigating more crises in preaching.

In these circumstances, it is important to study a good model of a preacher. Pastor Dongwon Daniel Lee is a good model in this case. Sun Jin Han evaluates him as “a preacher who uses the preaching crisis as a chance of development,”⁵ introducing him as the first among the top 10 preachers selected by Peter Press who have significantly influenced the Korean churches. A reliable sermon magazine, *The Word*, evaluated him as the most respectable and representative preacher in Korea.⁶

Under this crisis of sermon, the present researcher seeks to investigate Daniel Lee as a model preacher in general and his preaching style in particular. This study will provide a good model of a preaching style to preachers in the present day.

The Significance of the Study

Many studies regarding preachers have been investigated so far. However, only a few have studied one case of preaching style of one preacher in an integrative way. The research has been investigated, separating the issue of sermon creation from its delivering issue. The

⁴ Keun Won Park, *Today's Preaching* (Seoul: The Christian Literature Society of Korea, 1998), 18-19.

⁵ Sun Jin Han, *Why is the Audience Fascinated with His Sermon?* (Seoul: Peter Press, 2000), 9.

⁶ Chi Sung Kim, “The Analysis of Preaching Tendency in Korean Churches,” *The Word*, (August 1994), 239.

integrative analysis of a preaching style of a good model preacher will be strongly conducive to other preachers.

The Statement of Methodology

The researcher investigated the influence of sermons presented to Global Mission Church (GMC) on the growth of the church by a survey method. For this study, the researcher analyzed Pastor Daniel Lee's sermons to evaluate the relationship to the church growth. For the analysis, a qualitative method was employed by using his sermon scripts and audiovisual data from the online archive of "Leadership Research Center" which is attached to the church.⁷ All data was limited to years from 2002 when the church was reorganized by cell group system to 2006. The sermons amount to total 185 from 2002 till April 2006. The researcher finalized 26 sermons among them by a systematic sampling method, selecting the sermon presented on the third Sunday of odd months. In case of missing, the sermon presented on following week was chosen, and in case of missing the following week's sermon, the sermon presented on previous week was chosen.

The research questions of this study are based on three intrinsic characteristics of the sermon: interest, clarity, and dynamic influence.⁸

Question 1: Was the sermon heard as interesting?

Question 2: Was the sermon clear to the audience to be comprehended?

Question 3: How has the sermon influenced the audience?

⁷ Leadership Research Center (<http://www.forleader.org>)

⁸ This analysis is based on the method presented by Dr. Sung Young Jung in his book, *Preaching Style*.

To analyze the interest part, the researcher evaluated 10 sub-elements: title, introduction, a style of content, illustrations, use of the first personal pronoun, sense of humor, using questions, rhythm, new and creative expression, eye management and pause control. For the clarity part, 8 sub-elements were assessed: clear theme and idea, proposition, arrangement and outline, explanation, analysis of audience, communication method, and non-verbal message. For the dynamic influence part, 9 sub-elements were used: pastor's personality, assurance, passion, demonstration, application, conclusion, invitation, personal pronouns, and pause.

Organization of the Remainder of the Study

In the following chapter, the researcher will provide the definitions of preaching, the purpose of preaching, and the scriptural foundation of preaching. Preaching in church history and its relationship to church growth, Chapter 3, will deal with how preaching influenced the church growth from the historical perspective. In Chapter 4, the researcher will address the life of Daniel Lee, his philosophy, and general understanding of his sermon to understand him as a model. In Chapter 5, the analysis of his sermons will be provided to evaluate the relationship to the growth of GMC. In Chapter 6, Pastor Daniel Lee's sermons will be analyzed according to the research questions and Dr. Jung's analytic method. In the last chapter, conclusion will be provided by summarizing the characteristics of Pastor Daniel Lee's preaching style, which is growth-focused.

CHAPTER TWO

A GENERAL UNDERSTANDING OF PREACHING

Definitions of Preaching

Preaching is a critical element of Christianity since the fundamental beliefs of Christianity are established upon the word of God. Preaching plays a significant role in Christianity; yet, it is hard to give its definition. Providing various definitions from some scholars makes it easier to comprehend the scope of preaching. According to Robinson, “preaching refers to a conveying process of biblical concepts through the historical, grammatical, and literary study of the text in the context of the Scripture. The Holy Spirit applies the concepts to the preacher who will convey first and to the audience through the preacher next.”⁹

According to Stott, “preaching is a delivering method to convey the meaning of God’s word so that the audience responds to the word.”¹⁰ Karl Barth defined preaching as “God’s word spoken by His chosen preachers toward humans.”¹¹ Andrew Blackwood, in addition, introduced preaching as proclaiming divine truths by chosen individuals in order to satisfy one’s inner need.¹² Ilion Jones also stated that “preaching is not a simple language use but a linguistic skill to

⁹, Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, Jung Ho Park, trans. (Seoul: The Christian Literature Society of Korea, 1992), 190.

¹⁰ Dong Wan Kim, “Should Have a Biblical Philosophy of Preaching,” *The Word* (November 1992), 57.

¹¹ Jang Bok Jung, *Theory of Preaching Ministry* (Seoul: The Christian Literature Society of Korea, 1990), 272.

¹² Andrew Blackwood, *Theory of Preaching*, Gwang Chul Park, trans. (Seoul: Life Book, 1983), 13.

proclaim the gospel,” emphasizing that preaching itself is drawn from the characteristics of the gospel.¹³ According to Sung K. Jung, a Korean scholar, “preaching is encountering. In other words, humans as sinners can encounter God as a Savior through a sermon.”¹⁴ Ahn R. Kwak claimed that “not only should a preaching be an influential encouragement, but also be a spiritual reinforcement that has a unified and orderly linguistic structure.”¹⁵ Hee C. Park demonstrated in his book, *My Preaching*, that preaching is touching one’s heart by delivering God’s word effectively.¹⁶ Preaching, in summary, is a mediator for humans to encounter God and His presence through the communication with the God’s chosen preachers.

What is a biblical definition of preaching? There are three Greek words for preaching: *κηρυνμα*, *διδαχή*, and *παρακληθη*. The term *κηρυνμα* contains the meaning of “proclaim.”¹⁷ This word was used by Jesus as he quoted from the judgment of Nineveh proclaimed by Jonah (Matthew 12:41). The word, therefore, was used for proclamation. In this sense, preaching is a “proclaiming” of the salvation through Jesus Christ.

The term *διδαχή*, on the other hand, contains a meaning of “teach.”¹⁸ As an example, the word was used in the Beatitudes (Matthew 5:1-7). In preaching, therefore, the factor of teaching

¹³ Ilion T. Jones, *Principles and Practice of Preaching*, Jang Bok Jeong, trans. (Seoul: Life Book, 1986), 17.

¹⁴ Sung Ku Jung, “Preaching is Encountering,” *The Word* (August 1992), 90.

¹⁵ Ahn Ryun Kwak, *Homiletics* (Seoul: The Christian Literature Society of Korea, 1997), 42-51.

¹⁶ Hee Chon Park, *My Homiletics* (Seoul: Reformed Press Interactive Inc., 1992), 29.

¹⁷ George V. Wigram, *Analytic Greek Lexicon of the New Testament*, Young Min Kho and Man Pung Kim, trans. (Seoul: The Christian Literature Society of Korea, 1989), 281.

¹⁸ *Ibid.*, 602.

should be contained. The term *παρακληθη* has a meaning of “comfort.”¹⁹ For example, the word was employed as Paul encouraged and comforted Timothy (1 Timothy 4:13). Consequently, the biblical meaning of preaching is an act of proclaiming the salvation of Jesus Christ, teaching, and comforting the audience.

The Purpose of Preaching

Preaching has a purpose. Discerning the reasons for preaching makes preachers competent and confident to preach. Diverse views regarding the purpose of preaching have been discussed among scholars. After examining the biblical perspective regarding the purpose, some scholar’s definitions will be addressed.

As previously stated, preaching contains three terminological elements: proclaiming, teaching, and comforting. The purpose of preaching, therefore, is to help the audience to be saved by encountering Jesus and to become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:13).

Sung Ku Jung claimed that preaching has three aspects of purpose: for pleasing God, for salvation, and for making churches and Christians mature.²⁰ Martyn Lloyd-Jones explained that “preaching targets whole personality, helping individuals to realize God deals with them for His will and speaks to them through His speakers. As the individuals experience spiritual encounter

¹⁹ Ibid., 808.

²⁰ Sung Ku Jung, *Introduction to Preaching*, (Seoul: Sejong Press, 1993), 37.

in their mind, then, the preaching impacts on their entire life.”²¹ According to Theodore Wedel, the purpose of preaching is to actualize or realize the gospel in human life, or to transfer historical facts to the current point of the human situation, as an ontological point, so that the individuals who are in the present encounter the gospel which has been the same through years past.²² Stott stated that preaching should be “bridging” to connect between the world of the Scripture and the present world.²³ John Piper asserted that the purpose of preaching is to glorify God by manifesting His glory through voluntary obedience.²⁴ In summary, therefore, the purpose of preaching is to help individuals to encounter God and to encourage them to be more like Jesus Christ.

The Scriptural Foundation of the Act of Preaching

Is there any biblical foundation for preaching? In the Old Testament, on the one hand, prophets were “preachers” as God’s messengers. They pointed out the national sins, scolded for people’s depravity, and warned of God’s judgment; they also encouraged people to repent for spiritual restoration. In the New Testament, on the other hand, preaching was performed by Jesus and the Apostles. Jesus himself was the content of preaching and, at the same time, was a preacher. Edwin Dargan introduced Jesus’ preaching that “Jesus is not only the center of all

²¹ Martyn D. Lloyd-Jones, *Preacher and Preaching*, Mun Kang Seo, trans. (Seoul: Christian Literature Crusade, 1983), 72.

²² Clide Reid, *The Crisis of Preaching*, Jang Bok Jung, trans. (Seoul: The Christian Literature Society of Korea, 1987), 35.

²³ John Stott, *Preaching & Preachers*, Sung Ku Jung, trans. (Seoul: Spring of Life, 1992), 154.

²⁴ John Piper, *Do You Preaching According to God’s Way?* Sang Hwa Lee, trans. (Seoul: Emmaus, 1995),

sermons but also its basis and beginning. His preaching became the essential core of Christianity.”²⁵ According to the Gospels, Jesus taught and proclaimed God’s word no matter where he was; particularly, his preaching was “bridging” between an old and a new era by his using both the old and the new word of God, providing consistency of the word.²⁶ The principal message of his preaching was that “the kingdom of God is near, repent and believe the good news to be saved” (Mark 1:14-15).

Peter and Paul succeeded Jesus as the representative preachers. They delivered the good news regarding Jesus and his life, using the authority of the Apostles. They focused on Christ’s life, death, the Resurrection (Acts 4:10), and the Ascension (Acts 5:31) as the fulfillment of the Old Testament. Repentance (Acts 2:38) and salvation by faith (Acts 10:43) were also the main topics of their preaching.

The Scriptural foundation of preaching, as a consequence, is evident in the various proclaiming activities by prophets in the Old Testament and by Jesus and the Apostles in the New Testament. Terms regarding the preaching activities in the Scripture also form the Biblical foundation of preaching.

²⁵ Edwin C. Dargan, *The History of Preaching*, Nam Jun Kim, trans. (Seoul: Solomon, 1992), 9.

²⁶ Yngve Brillioth, *The History of Sermon*, Jung Su Hong, trans. (Seoul: Shin-Mang-Ae Press, 1992), 8.

CHAPTER THREE

PREACHING IN CHURCH HISTORY AND ITS RELATION TO CHURCH GROWTH

According to Byung Chul Lee, preaching functions as a key for church growth, since its growth depends on the influence of the preaching.²⁷ In the period when the word of God was proclaimed as it should be, the church was developed and enlarged, whereas in the period when God's word was distorted, the church went through the Dark Ages. Preaching, that is, has been a core factor for church growth from the church historical perspective.

The Period of Jesus Christ and Apostle

The first preacher in the New Testament period was Jesus Christ. Matthew recorded the ministry of Jesus Christ as follows: "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matthew 4:23). He divided Jesus' ministry into three aspects: teaching, preaching, and healing. Among them, teaching and preaching are interrelated in terms of delivering God's word.

Jesus Christ had a sense of mission as a teacher and preacher; others also considered him to be a preacher and teacher (John 13:13; 18:20). People always rushed to hear Jesus' preaching. When Jesus was in a field alone, five thousand people followed him to hear him and to get

²⁷ Byung Chul Lee, *Preaching on Salvation by Faith and Church Growth* (Seoul: Christian Literature Crusade, 2007), 28.

healed by him (Matthew 14:21). In addition, another account revealed that there were four thousand people to hear Jesus (Matthew 15:38), and many other cases can be found in the Gospels.

Since Pentecost which marks the birth of the first church by the power of the Holy Spirit, the apostles established the priority of preaching by giving full attention to prayer and the ministry of the word (Acts 6:4). Other ministries were delegated to the chosen from the congregation. As a result, the church was greatly expanded. After the event of Pentecost, the coming of the Holy Spirit, Peter's preaching made three thousand people decide to be Christians (Acts 2:41) and by the church growth, the number of men grew to about five thousand (Acts 4:4). Paul planted the churches throughout his life and emphasized the ministry of the word, preparing Timothy for the importance of preaching:

“Preach the word; be prepared in season and out of season; correct, rebuke, and encourage – with great patience and careful instruction.” (2Timothy 4:2)

In the period of Jesus and apostles, therefore, preaching was a primary function for church growth.

The Patristic Period

Church growth began as the church Fathers succeeded the apostles. The patristic period can be divided into two sub-periods: AD 70 – 312 and AD 313 – 430. The first period is the period of Christian oppression caused as Jerusalem fell to Rome and the Roman Empire expanded. At this time, there were severe oppression and persecution; nevertheless, the church

had accomplished repeated growth. Also, the Fathers, the leaders of the church, emphasized the importance of preaching as the apostles did in the previous period.²⁸

Particularly, in *The Didache*, preaching was strongly emphasized enough to speak that if a preacher does not practice his sermon in his life situations, the preacher is not a true prophet (Didache 12:1-5); however if the preacher was a true prophet, his word should be heard and be respected (Didache 3:8; 4:1).²⁹

Justin Martyr, who was a martyr in the second century, wrote a book, the *First Apology*, stressing Bible reading, preaching based on the Scripture text, and integration of the word and rituals.³⁰

The second period is from AD 313, when the Christian religion was publically authorized in Rome, to AD 430 when Augustine died. It is the period in which preaching was prosperous since the governmental support toward Christianity was installed, due to the conversion of the Great Constantine. At this time, various forms of sermons were on the rise; in addition, other forms of development of Christianity made people pay more attention on preaching, such as the completion of the cannon of the Scripture, biblical preaching, organized worship and rituals, and the preacher's high qualification and competency.³¹

Irenaeus, a Christian bishop of Lyon, stressed the elder's responsibility of following the apostles' teaching. Eusebius, the bishop of Caesarea in the early 4th century and the Father of

²⁸ Henry C. Brown, *Structure of Preaching*, Jang Bok Jung, trans. (Seoul: Yang Soe KaK, 1984), 40.

²⁹ John Stott, *Preaching & Preachers*, 24-25.

³⁰ Ibid., 25

³¹ Ibid., 41.

church history, stated that the active contributions of preachers and teachers had been emphasized for 200 years.³²

John Chrysostom, who preached for 12 years at the Antioch church and became a bishop of Constantinople in the later 4th century, was recognized as one of the greatest preachers in the Greek churches. For this reputation, he was also called “golden mouth.” He emphasized the ministry of God’s word, annotating Ephesians 6:13.³³ Consequently, in the patristic period known as the period of church expansion, preaching was highlighted and contributed to church growth.

The Period of the Reformation

After the patristic period, the church and the ministry of the word were gradually getting waned and secularized, resulting in the Dark Ages. Through reformers, however, the ministry of preaching was restored and the church was revived.

In this period, Martin Luther asserted that “since the restoration of Christians and churches depends on the ministry of the word, preaching and teaching is not only an important part of service in a church but also a critical and unique duty of bishops, pastors, or preachers.”³⁴ The restoration of preaching campaign begun by Luther was systemized by John Calvin and reached the climax in his time.³⁵

³² Ibid., 26.

³³ Ibid., 26-27.

³⁴ John Stott, 33.

³⁵ Jung Pyo Lee, *Church Growth and Kerigma Preaching* (Seoul: Qumran Press, 1990), 53.

The Golden Period of Preaching

Passing by the Dark Ages, the explosive revival of preaching was initiated by the British Puritanism. This revival was connected to the Evangelism Movement centered on the Wesley brothers and on the Great Awakening in the United States, forming the golden period of preaching.³⁶

Richard Baxter, a puritan in 17th century and one of the authors of *The Reformed Pastor*, invigorated this revival of preaching by praising the ministry of word. He encouraged pastors by a letter that the preaching ministry is a splendid, glorious, even mysterious work.³⁷ John Wesley accomplished the church revival through scripture-based preaching. His preaching has changed the corrupted British society in those days and prevented a possible outbreak as Andrew Blackwood, an American homiletician stated.³⁸ Preaching, therefore, can impact the whole society. Although the historical criticism for the Scripture and the evolution theory by Darwin attacked Christian culture, preaching at those times was not waned. The typical preacher in that period was Charles H. Spurgeon, a pastor of Metropolitan Tabernacle.³⁹

In summary, preaching in church history played the role of locomotive in the church revival. When the God's word blossoms, the church grows, whereas where preaching is not considered a priority, church growth also slows down.

³⁶ Ibid., 58.

³⁷ John Stott, 36.

³⁸ Jung Pyo Lee, 61.

³⁹ John Stott, 41-42.

CHAPTER FOUR
THE GENERAL UNDERSTANDING OF PASTOR DANIEL DONGWON LEE'S
SERMON

The Life of Pastor Daniel Lee and His Sermon

Pastor Lee was born on December 11, 1945 as the first son among 6 brothers and a sister in Suwon, South Korea. The religious background of his family was a mixture of Buddhism, Confucianism, and Shamanism, distant from Christianity. Although he attended a church with his friends in early childhood, he described his childhood as “the image of fog.” He was loved by the maternal great-grand-mother and the grand-parents in his extended family background; but he also experienced the conflict between his mother and paternal grand-mother. In addition, he has always felt pressure for making a livelihood and loneliness as the first born child because of his father’s alcoholism and unemployment. However, his harsh background made him a thoughtful person.⁴⁰ Practicing reading from his childhood is a background of his current extensive reading despite of his busy schedule.

Due to his father’s business failure, Pastor Lee had to attend a high school, and had to work as a private tutor. He, however, failed the entrance exam for a university because of pneumonia and tuberculosis. In the middle of his hardship, Pastor Lee joined two clubs, “Youth For Christ (YFC)” and “Life Club” to seek the answers for life’s questions and to meet the need for learning English. In those meetings, Pastor Lee accepted Jesus Christ while he was discussing

⁴⁰ Dong Won Lee, *Putting on the Shoe of Vision: A Story of Pastor Dong Won Lee and Global Mission Church* (Seoul: Duranno Press, 2005), 18-20.

Galatians 2:21.⁴¹ Few years later, he entered a seminary to study theology, but discontinued the study after a year-long study, disappointed with an exclusive fundamental theology. After this, he started to minister in a small church in a rural area; he felt the urgency of evangelism during this first ministry, which he had never felt in the school setting. Pastor Lee provided a sermon every week and as a result the church expanded and grew. What is more, he preached during his mandatory military service term. After being discharged from the military service, he worked as a manager for youth ministry at YFC, and while he was working he developed social relationships with influential pastors.

In early 1970s, Pastor Lee graduated from Detroit Bible Collage (William Tyndale Collage), chosen as “a preacher of the year,” and was ordained at Billy Sunday Memorial Tabernacle, Iowa.⁴² After returning to South Korea, he got married and worked as an assistant pastor at Suwon Central Baptist Church and as a director at the YFC Korea. After this period, he transferred to Yu Sin high school as a counseling pastor; then he moved to the Seoul Baptist Church and experienced explosive church growth, but the pastoral conflict in his ministry made him move to the First Korean Church in Washington D.C. and he served in the church from 1983 to 1993. During this time, he took an M.Div from the Southeastern Baptist Seminary and D. Miss from the Trinity Seminary. After 10 year’s immigrant ministry, he turned back to South Korea filled with passion for Korean churches.⁴³

⁴¹ Ibid., 21-28.

⁴² *Vision Mapping for God’s Kingdom for 15 Years*, The Publication in Memory of the 15th Anniversary of Global Mission Church, 18-19.

⁴³ Dong Won Lee, *Putting on the Shoe of Vision: A Story of Pastor Dong Won Lee and Global Mission Church* (Seoul: Duranno, 2004), 40-75.

Since 1994, Pastor Lee has served at GMC as the first pastor; currently he is serving over 25,000 members.⁴⁴ He has published 109 books including a large number of homiliaries. Some books are related to expository preaching for particular chapters or books of the Bible and the others are the exegetical studies for particular figures or topics.⁴⁵

Pastoral Philosophy and Sermon of Pastor Daniel Lee

Pastor Daniel Lee asserts that the key to leadership is “vision.” A leader should know where the community should go and have obvious philosophical advices to give followers directions and motivation.⁴⁶ Pastor Lee describes his philosophy based on Colossians 1:23-29 as follows:⁴⁷

1. The church is the body of Christ. (v. 24)
2. The church is a servant for the gospel (v. 23), at the same time a servant of a church. (v. 25)
3. Two foci of church ministry are evangelism, which reveals the secret of Jesus Christ to Gentiles, and pastoral care, which nurtures believers to be mature in Christ. (v. 27-28)

⁴⁴ Vision Mapping for God’s Kingdom for 15 Years, 29.

⁴⁵ Sang Bum Shim, “The Sermon and Theology of Pastor Dong Won Lee from the Exegetical Point of View,” *Preaching Symposium in Memory of the 15th anniversary of Global Mission Church*, 2009, 15.

⁴⁶ Dong Won Lee, *Biblical Leadership, Bible Study Material*, 43.

⁴⁷ Dong Won Lee, *Cell Church Life* (Taejon: Pastoral Leadership Center, 2005), 1-2.

4. Two fields of church ministry are the field of worship which proclaims Jesus Christ publically and the field of cell (pasture) which teaches and encourages members to grow. (v. 28)
5. Pastors and teachers work with the Holy Spirit and dedicate themselves to Jesus for the sake of His body. (vv. 24, 29)

Pastor Lee set a vision statement under these philosophical bases as follows:⁴⁸

GMC works to contribute to global evangelization by spreading the gospel, making disciples continually, and pursuing dynamic church growth. Sound Bible study, evangelism practice, and missionary work training are technical methodologies for the vision fulfillment.

Under this vision statement, four goals were established:⁴⁹

1. The church as the training community that equips people with the word of God
2. The church as the healing community that changes families and society
3. The church as the vision community that cultivates future leaders
4. The church as the mission community that spreads the gospel to the end of the earth

In 2002, GMC proclaimed new vision due to its constant growth, restructuring the church with the cell-group system.⁵⁰

Vision statement: GMC works to heal people by obeying the commandment of evangelism, and to change the world by keeping the commandment of love.

Mission statement: GMC serves each member to become a lay missionary trained by their cell group.

Goal statement: GMC sends 30,000 members to a mission field, and sends and supports 3,000 lay missionaries and 300 professional missionaries.

Here are the 10 core value statements:⁵¹

⁴⁸ Vision Mapping for God's Kingdom for 15 Years, 35.

⁴⁹ Vision Mapping for God's Kingdom for 15 Years, 36.

⁵⁰ Vision Mapping for God's Kingdom for 15 Years, 38.

Cell church community: Cell ministry is a core value of the church.

Training community: Bible study and share practice are the significant value of church ministries.

Healing community: Home and workplace are the fields of ministry to realize the core values.

Vision community: Youths are the pivotal asset of ministry.

Mission community: Global and domestic mission and community services are the priority of external ministry.

Contemplative ministry: Contemplation is the core of personal spirituality.

Freedom ministry: Autonomy and accountability are the core attitude of ministers.

Grace ministry: All ministers work with respect and understanding, without accusation.

Evangelical community: GMC advocates and supports evangelicalism and collaborates with evangelical churches.

Pastor Daniel Lee stated that preaching should not be a tool of church growth; however, good sermons elicit the growth.⁵² For him, the philosophy of ministry is strongly related to preaching. When he proclaimed the new vision for the 21st century in 2002, Pastor Lee fully suggested that the vision for 6 months started from January, 2002. Preaching a series of 5 sermons from January 6, on the topic of “the church healing people and changing the world,” Pastor Lee clearly presented the vision and philosophy of the church. Subsequently, he preached another series of sermons on February 10, 2002, focused on the 10 principles for practicing the vision; and he published the book, *Our Loving Cell Church*, which is based on the 10 principles.⁵³ In the preface, the book states that “this book is the summary of sermons and teachings to share the system of cell church.”

Pastor Lee also preached about “community” to share the vision for over four months from April, 2004 to September, 2004. He published another book titled, *Our Loving Community*. In the introduction part, he speaks as follows:

⁵¹ Vision Mapping for God’s Kingdom for 15 Years, 38-39.

⁵² Dong Won Lee, “Sermon Clinic,” *Preaching Seminar Material* (Aug 21-24, 2006), 5.

⁵³ http://tv.c3tv.com/sermon/sermonsearch/searchp_view.asp

I preached before the sermons on the topic of “community” for over four months because I want to confirm the identity of the church as a true community and to encourage constant servings for the ministry. More precisely, I want to provide directions to form the true identity of the church that newly launched cell communities deserve to have..... I publish this book to share my vision with Korean pastors and leaders who have the same or similar vision of this cell ministry.

Consequently, Pastor Don Won Lee reestablished after 2 years the direction of the new system of the church with church members.

Since 2004 which is 2 years after the cell system was established, the new vision and system has stably settled down; as a result, several cell conferences were held by the GMC to externally share the vision and the cell church system. Domestically, Pastor Lee emphasizes the vision through sermons regularly and fuels the church growth through the sermons.

The Growth of Global Mission Church and the Sermons of Pastor Daniel Lee

A General Understanding of the Sermon of Pastor Daniel Lee

The Sermon Preparation of Pastor Daniel Lee

A good sermon comes from the guide of the Holy Spirit and the pastor’s full endeavor. It may fairly be said that the reason why Pastor Lee’s preaching holds the audience spell-bound stems from his endeavor for preparing a sermon. The weekly schedule for his sermon preparation is as follows. By Monday morning, he decides which text of the Scripture he will base the sermon on; then, reads the text repeatedly to be familiar with the content by Wednesday. During this time, he reads the text in various versions. By Thursday afternoon, he makes an outline; however, he only utilizes the Bible without any commentary or other’s sermons. Once finished with the outline, Pastor Lee makes a draft consulting commentaries and other materials. From Friday afternoon to Saturday morning, he reviews and revises the original copy of sermon

enough to preach without the copy and he prays for preaching.⁵⁴ Pastor Lee divided this preparation process into 10 stages.⁵⁵

The first stage: Read text grasping context.

The second stage: Hear from the text in situation of audience.

The third stage: Reconstruct the text fitting to modern society.

The fourth stage: Decide the title and main theme.

The fifth stage: Make an outline.

The sixth stage: Consult commentaries and other materials.

The seventh stage: Prepare a draft.

The eighth stage: Write introduction and conclusion.

The ninth stage: Search and choose illustrations and apply them in case of need.

The tenth stage: Finalize the copy of sermon.

The Style of Pastor Daniel Lee's Sermons

Ji Young Gye introduces Pastor Dong Won Lee as the first person who introduced an expository preaching style based on an inductive method.⁵⁶ In his book, *The Expository Preaching Awakening the Audience*, Daniel Lee also explains the inductive style, specifically an inductive-deductive style, as a style of preaching. More technically, it is better to use an inductive style for the introductory part of the preaching and better to employ the deductive style for the conclusive part. Unlike the ordinary premise of the preaching theory that the introductory part should be short because of the use of an inductive method, he asserts that the introduction could be as long as 20-30% of the entire preaching. No matter how good sermon is, if the audience does not listen to the preacher, the sermon is in vain and becomes pointless. It is natural, therefore, that a long introductory part is sometimes necessary to make the audience respond to

⁵⁴ Dong Won Lee, *The Expository Preaching Awakening the Audience* (Seoul: The Christian Literature Society of Korea, 1990), 183.

⁵⁵ Dong Won Lee, *Preaching to Young Adult* (Seoul: Daun Press, 2002), 45-92.

⁵⁶ Ji Young Gye, *The Expository Preaching and Spiritual Renovation* (Seoul: Jordan Press, 1997), 160-161.

the sermon text.⁵⁷ For example, the text, “What is your life? You are a mist that appears for a little while and then vanishes” (James 4:14), is more powerful if a preacher gives a clear illustrative situation that a plane with 267 passengers, heading New York from London, exploded in the air on December 21.⁵⁸

He also provides three reasons why the inductive style is important. Firstly, the inductive style is biblical. The writing style of the Bible is not deductive like the systematic theology but inductive, showing how God acts in a specific situation. Daniel Lee takes the book of Ecclesiastes as an example. If the book begins the question that “how meaningless is human life?” and simply concludes that we need to believe in God because our life is meaningless, one chapter could be enough for the Ecclesiastes. However, the author gives the conclusion in chapter 12 that “here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man.” Until reaching the conclusion, readers contemplate, feel, and experience everything in the book with the author. In this sense, the story of the Bible is written in the inductive way; and the inductive style is effective to introduce the text of the Bible.⁵⁹

Secondly, the inductive way is well fit to the way of modern society. Modern society is characterized by the culture of multimedia. How can a preacher hold the audience’s attention, which is familiar with televisions and computers, with the sermons that only depend on the

⁵⁷ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 132.

⁵⁸ *Ibid.*, 133.

⁵⁹ *Ibid.*, 136-137.

auditory sense? Unless elicited from real situations, it is hard to invite audience into the scene of the sermon. The inductive method, therefore, is the way to meet the needs of modern times.⁶⁰

Thirdly, the inductive method is important because of psychological needs. The human brain consists of two hemispheres: the left hemisphere that controls deductive thinking and the right hemisphere that controls inductive thinking. The left hemisphere is generally more developed; however, stimulating the right hemisphere is better to communicate with the audience than the left because the right hemisphere controls creativity, imagination, and emotions. Therefore, using and developing the right hemisphere is closely related to the inductive way of thinking, and using the inductive method is important to prepare a sermon.⁶¹

Here is the Pastor Lee's sermon to analyze:

Title: Make family respect life

Scripture: Exodus 20:13; Genesis 4:1-8

Date: May 15, 2005

(a)I want to start the sermon with a pretty shocking poem. This is written by Sung Han Kim with the sympathy for an aborted baby. The title is "I am a human being." It was the time I dimly woke from sleep. I realized...because I felt bad. I felt an unexplainable fear. The peace that used to surround me was gone already. Have ever you seen a horror movie? It was like the moment that a monster, I thought it to be dead, reappeared to kill the hero. I couldn't escape or run away. "Oh, boy! Help me!" I screamed in my mind, but I couldn't scream, doing nothing but twisting and tossing my body. The waters broke and come into my mouth. I panted out and felt full of pain, but nobody was with me. Where was he? Where was she? When the sharp teeth of the nipper tore my small leg off from me, and the segments of my body were floating around the water and were finally sucked into the pump, where were you? Fine! Kill me if your world or your heaven is safe only in case of killing me. The world always wants someone being killed. Jerusalem, Beijing, Cambodia, Auschwitz, and WOMB! Yes, now I am disappearing from my mother's womb, leaving behind your world and your heaven. Can't I put on a baby GAP?

⁶⁰ Ibid., 138-139.

⁶¹ Ibid., 139-140.

(b) Today, the place where life is threatened the most is ironically the mother's womb where life begins in and is raised. Statistically, about 55 million to 70 million babies are aborted in a year worldwide. In the case of the United States which has a population of over 240 million, 1.5 million abortions are caused a year, while in Korea, which has only over 40 million in population, almost the same number of babies are killed by abortions. When this is examined in light of the population ratios, it is quintuple of the number in America. An article reports that this number makes Korea the first or second place of abortion in the world. According to a survey, about 53% of married women had an abortion experience, and surprisingly about 30 % of unmarried women had an abortion experience.

(c) Our society does not respect "life" anymore. Obviously abortion is a type of murder. Suicide or medically assisted suicide is also types of murder from the biblical perspective. The Bible also states that even hatred and violence are a part of murder. The 6th Commandment proclaims toward people who live in today's age that "You shall not murder."

(d) To obey this Commandment and to make life-respect families and societies, we must ask three critical questions:

Pastor Lee starts the preaching with a poem that illustrates a particular situation at the (a) point. He evokes the audience's sympathy regarding murder through a poem of an aborted baby. At the (b) point, he generalizes this specific case as often occurring social case by using statistical data. He makes the personal response to the poem a social problem to catch the audience's attention. After gaining the audience's sympathy, he develops the story to a broader theme, the respect of life, at the (c) point to lead the sermon to the main proposition. At the (d) point, he provides a turning statement to naturally unfold the main discourse. He suggests the life-contempt tendency of the society in the introductory part using inductive reasoning and presents three questions as a bridge to connect the introduction and the main idea. These questions include: how can we make a life-respecting society: why is murder a serious sin? How do people commit the sin of murder? With what can we prevent murder? Therefore, he develops preaching using inductive reasoning in the introductory part and deductive reasoning in the main part.

Various Styles of Preaching

One of the great characteristics of Pastor Lee's preaching is that he uses various styles of expository preaching. As stated before, for example, he wrote several types of homilies: text-centered expository sermons, topic-centered expository sermons on topics such as biblical figures, and sermons on biblical subjects, or terms. Although he usually used text-centered expository preaching in the past, he is preaching mainly by subject now.

Audience-Oriented Preaching

Pastor Lee's preaching is sensitive to needs of the audience. He asserts that the most important factor as a pastor considers his audience is to understand what they need.⁶² During the first decade of his preaching ministry, He tried to preach what the text said, employing an expository method. As his experience increased, he realized the importance of the needs of the members, resulting in a change of his preaching style, putting more weight on "context" rather than "text," and on subject-centered expository preaching rather than text-centered sermons. Regarding this change, Duk Soo Kim described Pastor Lee as the best preacher who expresses the relationship between the text and the audience.⁶³

Touching the Audience's Heart

A preacher should approach the audience with intellect, emotion, and volition. The meaning of "approaching with intellect" indicates to share knowledge and information.

⁶² Ibid., 167.

⁶³ Duk Soo Kim, "The World of Pastor Don Won Lee's Preaching: The Best Communicator," *The Word* (Jan. 2007), 233.

“Approaching with emotion” means touching the audience’s heart with emotion. Approaching with volition indicates to suggest to the audience what to do. Duk Soo Kim states that Pastor Dong Won Lee is one of the few preachers who are able to use all three elements.⁶⁴ For Pastor Lee, specifically, an emotional touch sets off his sermons. He touches his audience by sympathizing with them.

I changed my preaching style due to an empathy problem. I tried to compose sentences and questions that are good to establish empathy. For example, after giving some explanations about a case, I used to use questions to form feelings of empathy such as “aren’t we?” “don’t we?” “How much in pain were you?” or “It is hard. Life is not easy” These sentences are simple communication methods but are very helpful to form empathy and rapport.

Pastor Lee defines this method, which makes the audience determine to dedicate themselves to spiritual life as a result from empathy with the audience, as “EQ Preaching.”⁶⁵

⁶⁴ Ibid., 224.

⁶⁵ Ibid., 28-32.

CHAPTER FIVE

PASTOR DANIEL LEE'S SERMONS AND THE GROWTH OF GLOBAL MISSION CHURCH

In this chapter, the relationship between Pastor Lee's sermons and the growth of GMC was tested through a survey.

Research Method

The Research Model for the Study

Based on literature reviews and the research design stated in previous chapters, the variables of the research model are as follows:

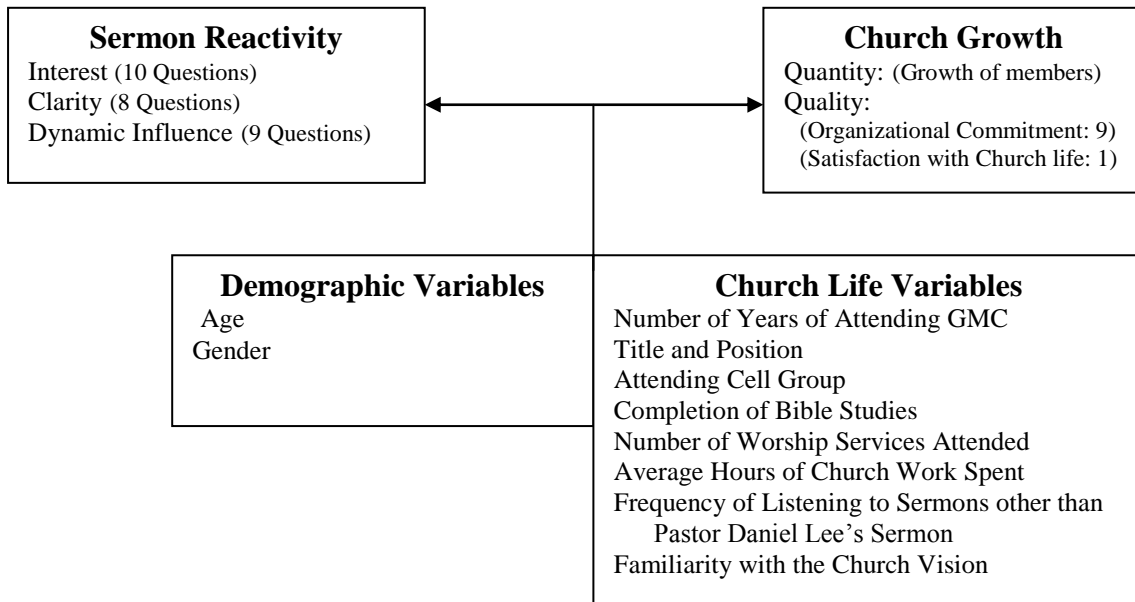


Figure 1. A Diagram of the Research Model.

Research Hypotheses

Hypothesis 1: There is a significant relationship between the Sermon Reactivity of church members and other variables (demographic variables and church life variables).

Hypothesis 2: There is a significant relationship between the Sermon Reactivity of church members and church growth. High reactivity is strongly related to quantitative growth of the church. High reactivity is also strongly related to qualitative growth of the church.

Descriptive Analysis 1: The researcher analyzes the sub-variables of the Sermon Reactivity and examines the relationship with other variables.

Descriptive Analysis 2: The researcher analyzes the variables that significantly influence church growth. The researcher analyzes the variables that significantly influence the organizational commitment and the satisfaction with church life.

Definitions of Terms

Sermon Reactivity

In this study, the term *Sermon Reactivity* refers to respondents' feelings and responses to Pastor Daniel Lee's sermons. The researcher employed three reactivity elements, which Sung Young Jung introduced in his article: Interest, Clarity, and Dynamic Influence.⁶⁶

⁶⁶ Sung Young Jung, "The Characteristics of Preaching Style: Interest," *Good News and Practice*, 29 (March 2002), 276-295.

Church Growth – Organizational Commitment and the Satisfaction with Church Life

The most difficult process of this study was to conceptualize the abstract term *church growth* into a measurable term.⁶⁷ More specifically, the concept *church growth* can be tested by

⁶⁷ A representative study to measure church growth is the study of Christian A. Schwarz. However, it is a complicated study as the following table shows. Some variables and measuring elements are not clear to measure and do not provide proper statistical reliability and validity. Only the underlined parts are valid and reliable.

Researcher	Source	Measurable Elements for Church Growth		Note
		Quantitative	Qualitative	
Christian Schwarz & Robert E. Logan	<i>Natural Church Development: A guide to Eight Essential Qualities of Healthy Churches</i> (Saint Charles, IL: Churchsmart Resources, 1996)		1) Empowering Leadership 2) Gift Oriented Ministry 3) Passionate Spirituality 4) Functional Structures 5) Inspiring Worship Service 6) Holistic Small Groups 7) Need-Oriented Evangelism 8) Loving Relationships	Measuring Factors (MF)
Peter Wagner & Richard Gorsuch	<i>Leading Your Church to Growth</i> . trans. Sun Do Kim (Seoul: Life Book, 1993)		1) Bible Knowledge <u>2) Personal Commitment</u> 3) Worship 4) Evangelism 5) Educating Lay Christians 6) Missions 7) Helping the Need 8) Fellowship 9) Christian Life 10) Religious Attitude 11) Community Services 12) Social Justice	MF
Peter Wagner	<i>Effective Body Building: Biblical Steps to Spiritual Growth</i> , trans. J. W. Soe, (Seoul: Christian Literature Society of Korea, 1984)	Attending Worship Services	1) Personal Offering Rate 2) Missions Budget Rate <u>3) Member's Commitment Rate</u> 4) Spiritual Growth Rate	MF
George Barna	<i>A Step-by- Step Guide Church marketing Breaking Ground for the Harvest</i> (Los Angeles: Regal Books, 2003)		1) Competent Leader 2) Effective System 3) Meaningful Fellowship 4) True Worship 5) Strategic Evangelism 6) Systematic Education 7) Stewardship 8) Social Services 9) Family Ministry	Growth Factors (GF)

ICG	<i>The Study of Growth Factors of Korean Churches: Church Growth Factors</i> (Seoul: Research for Church Growth, 2003)		1) Pastor's Characteristics 2) Effective System 3) Team Ministry 4) Spiritual Experience 5) Systematic Evangelism 6) Professional Ministry 7) Dynamic Nurture 8) Community Services 9) Missions 10) Church Planting	GF
Elmer Towns	"Church growth" <i>Strategy for Today's Leader. vol.33</i> , 1996	Member Increase	1) Church Planting 2) Scientific Evaluation	MF
Sung Hun Myung	<i>Church Growth Mind</i> (Seoul: Research for Church Growth, 2001)	Member Increase	1) Evangelism 2) Discipleship 3) Spiritual Unity 4) Reproduction 5) Strategic Search 6) Biblical Methodology 7) Scientific Evaluation	
Peters		Member Increase	1) Geographical Expansion	
Bob Waymire & Peter Wagner	<i>The Church Growth Survey Handbook</i> (Milpitas CA: Global Growth, 1984)	The Factor of Geographical System among 4 Factors 1) Church History (History and Scale) 2) Growth Stats. 3) Type of Growth	1) Etiological Diagnosis 2) Administrative Diagnosis 3) Clinical Diagnosis	MF
Chung Il Hwang	"Measuring Church Growth," <i>Theology and Society, Vol. 5</i> (JunJu: Han Il Seminary, 1989)	Yearly Growth Rate 10 year Growth		MF
Kyung Hun Kang	<i>Church Growth</i> (Seoul: Church Growth Research Center, 2003)		ICGMoel+4PMC 1) Prayer 2) Person 3) Program 4) Community 5) Mission Ministry	GF
Sung Hun Myung	<i>Diagnose Your Church</i> (Seoul: Church Growth Research Center, 1996)	External Growth Member Increase	1) Spiritual Growth 2) Internal Growth	MF
Myung Sik Na	"The Influence of Ministry for the unable on Church Growth," diss. (Seoul: Chong Shin Seminary, 2003)	Member Increase - Yearly Rate - 10Year Growth	1) Satisfaction of Church Life 2) Commitment to Church	MF
Yong Tae Lee	"The Influence of Pastor's Leadership on Church Growth," diss. (Seoul: Dan Kuk University, 2000)	Quantitative Growth: - Number of Members	1) Qualitative Growth - Increase of Positions 2) Expansion: -Support for other churches 3) Bridging Growth - Church Planting, Support missionaries	MF

Dong Il Kim	“Strategies and Clinics for Church Growth through Church Growth Diagnosis” diss. (Pyong Tak: Pyong Tak University, 2003)	Waymire & Wagner’s Standards		MF
		1) Church History (History and Scale) 2) Growth Stats. 3) Type of Growth	1) Etiological Diagnosis 2) Administrative Diagnosis 3) Clinical Diagnosis	
Chung Kuk Yoo	“Pastor’s Expanded Education and Church Growth,” diss. (An Yang: An Yang University, 2009)	1)Growth Rate for Members		MF
Young Chul Dho	“Pastor’s Function for Church Growth,” diss. (Kwang Ju: Honam Seminary, 2006)	1) Service Attendance 2) Baptism 3) Moving or Transferring		MF
Young Chul Khu	“Diagnosis of Church Growth,” diss.(Seoul: Presbyterian Seminary, 1990)		1) Praising and Bible Study Attendance 2) Worship Service Atten. 3) Small Group Activity 4) Evangelism and Nurturing	MF
Seung Hyun Cho	“The Influence of Team Ministry on Church Growth,” diss. (Tae Jun: Han Nam University, 2005).	Quantitative Growth - Registration for Church Member - Supporting Missionaries	Wagner & Gorsuch 12 items	MF
			Qualitative Internal Growth	
Yang Mun Jun	“The Influence of Leadership on Church Growth,” diss. (Chon An: Korea Seminary, 2004).		1) Relationship with Pastors 2) Organizational Commitment	MF

Table 1. Research Data for Measures of Church Growth.

using it measurable sub-definitions and setting them measurable variables, under the premise that preaching is significantly related to church growth or that preaching influences church growth.⁶⁸

In this study, church growth was analyzed in terms of both quantitative and qualitative levels. In the quantitative level, church growth was identical with the increase of new members as a measurable variable⁶⁹; in the qualitative level, Organizational Commitment was the variable.⁷⁰ The concept of Organizational Commitment in business administration or pedagogy contains the value of organization, willingness to achieve the goal of organization, and desire to maintain membership.⁷¹ In this sense, Organizational Commitment in this study can be properly

⁶⁸ Many studies about the influence of preaching on church growth have been conducted. For example, C. K. Yoo claimed in his book *Church Growth and Communication* (Seoul: Galilee, 2002) that the member's decisive reason for church registration was the pastor's sermons. In his Master's thesis "The Influence of Leadership on Church Growth" (Korea Seminary, 2004), Y. M. Jun asserted that the most influential person in a church was a pastor (66.2%); the most significant task of the pastor's works was preaching (69.2%). Also the major qualification of the pastor was preaching (52.2%). Even though the sample of this study was small (N=46), the study manifested the importance of preaching. In his book, *Why is the Audience Fascinated with His Sermon?* (Seoul: Peter Press, 2000), S. J. Han, specifically, stressed the function of preaching for church growth, providing GMC as a model church.

⁶⁹ More technically, the quantitative level of church growth was evaluated and analyzed by the increase of members and the influence of pastor's sermon on the preference for the member's choice of church.

⁷⁰ The reason why organizational commitment was the variable for church growth was, as found in a previous table, because the organizational commitment was the only variable statistically reliable and valid, even though there are plenty of studies about church growth. For example, in his dissertation "The Influence of Pastor's Leadership Types on the Outcomes of Pastoral Achievement" (Chon Ju: Chon Ju University, 2003), Ki Sung Yang tested the outcome of pastoral achievement with "faithfulness to church" and "trust to pastors," and divided these two variables into 6 sub-scales to analyze: obedience to the senior pastor, attendance rate, participation in church ministry, trust to pastor's decision, and sermon reactivity. Seung Man Cha, in his dissertation "Pastor's Leadership and Church Members' Behavior" (Chon An: Bak Suk University, 2008), tested pastoral leadership with passion, organizational commitment, social relationship, and reformative tendency. Among these variables, the most appropriate for this study was "organizational commitment," because previous studies (e.g., Hong Lyul Kim, 2005) demonstrated that preaching is the best method to display a pastor's leadership, and that the pastor's leadership is strongly associated with organizational commitment. From this perspective, the researcher chose organizational commitment as a measuring variable of church growth.

⁷¹ R.T. Motday, R. M. Steers, & L. W. Porter, The Measurement of Organizational Commitment, *Journal of Vocational Behavior*, 14, 1979, 224-247; Yon Su Jung, "The relationship between teacher's commitment and job satisfaction," diss. (Seoul: Han Yang University, 2002), 6.

switched to Church Organizational Commitment.⁷² On the other hand, the variable of the satisfaction with church life was evaluated by the question, “How much are you satisfied with GMC?”

The Church Life Variable

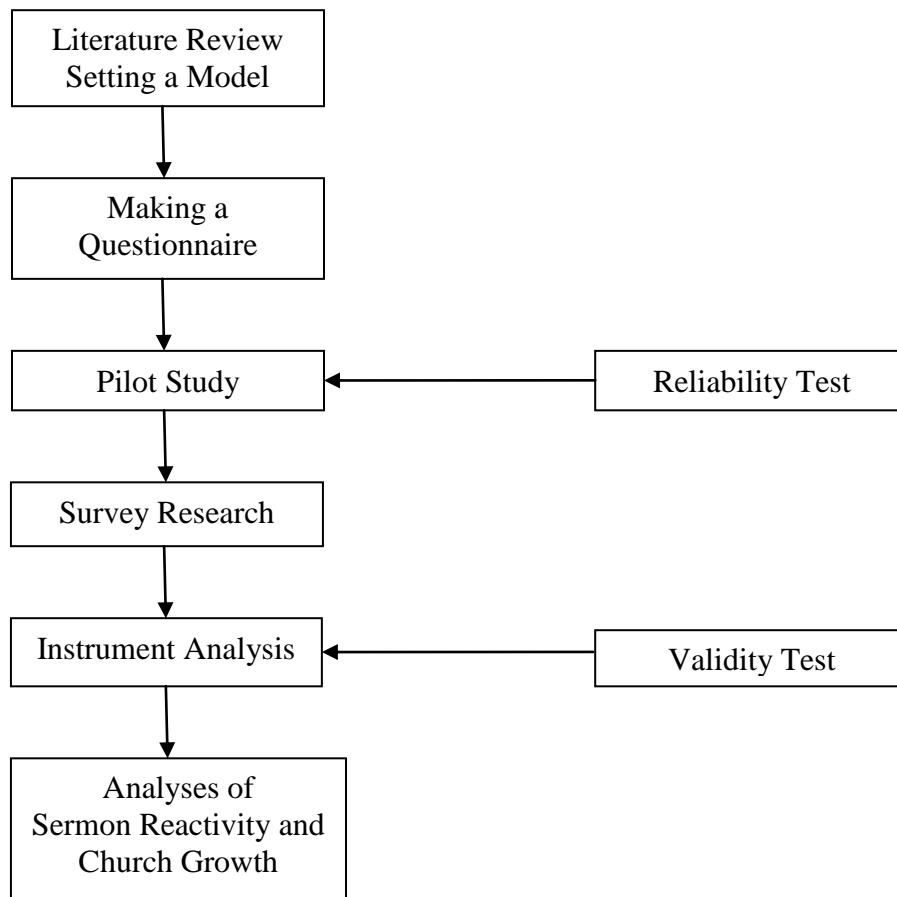
- a) Years of Membership: the number of years of membership at GMC.
- b) Position and Title: the question about whether or not a member has any position or title for church work.
- c) Cell Group Participation: the question about a member’s participation in a cell group, which is a core value of GMC.
- d) Education Process: the question about how much a member finishes the courses of Sunday School.
- e) Number of Worship Service Attended: Number of service attended per week.
- f) Average Hours of Church Life Spent: Average hours of church life spent per week.
- g) Reason for Registration: Reasons why a member chose GMC.
- h) Satisfaction with Church Life: Scale for how much a member is content with GMC life.
- i) Listening to Sermons Other Than Pastor Lee’s: Scale for how much a member listens to sermons other than Pastor Lee’s.
- j) Familiarity with the Vision Statement: the question about whether a member is familiar with the vision statement of GMC.

⁷² In his Master thesis “The Influence of Offering on the Church Organizational Commitment” (Seoul: Presbyterian Seminary, 2005), Hong Lyul Kim defined Church Organizational Commitment as the extent of church members’ contribution to church organization through giving their life for God’s kingdom, specifically by accomplishing the goals of a church: worship, witness, education, fellowship, and service.

Research Procedure and Data Analysis

Procedure and Instruments

Procedure



Selection of Participants and Research Method

The participants of the study were limited to the members of GMC. A survey as a research method was employed. The data collected were 654 copies out of 1000 copies, but after deleting 50 copies containing missing values 604 copies were used for data analysis. The survey started on March 11, 2010 and ended on March 30, 2010.

Instruments

The Structure of Instrument

Sermon Reactivity

The scale of sermon reactivity contains three sub-scales (interest, clarity, and dynamic influence) which were introduced in the book *Preaching Style* by S. Y. Jung, consisting of 27 questions. This scale asks the audience's reactivity to the pastor's preaching style. Participants rated each statement on a 5-point Likert-type scale ranging 1 (Strongly disagree) to 5 (Strongly agree).

Church Growth (Quantitative and Qualitative)

To analyze quantitative church growth, AGR (Annual Growth Rate) and DGR (Decade Growth Rate) methods, which Jae Bum Lee⁷³, Chung Il Whang⁷⁴, and Young Chul Khu⁷⁵ used in their study, were employed. AGR is calculated by comparing members in a certain starting year to members in the next year. In this study, the GMC's annual statistics of attendance from 2000 to 2008 were utilized.⁷⁶ For DGR, which is the growth rate of the past 10 years, on the other hand, statistics cumulated from 2000 to 2008 were employed for this study.⁷⁷ For the instrument to measure quantitative church growth, the Organizational Commitment Scale by Porter, Seers,

⁷³ Jae Bum Lee, *Diagnosis of Church Growth* (Seoul: Nathan Press, 1988).

⁷⁴ Chung Il Hwang, "Diagnosing Method of Church Growth," *Theology and Society*, 5 (Jun Ju: Han Il Seminary, 1989).

⁷⁵ Young Chul Khu, *The Study of the Diagnosis of Church Growth* (Seoul: Presbyterian Seminary, 1990).

⁷⁶ The formula of AGR: $\{(\text{The number of members of the next year} - \text{The number of members of a certain starting year}) \div \text{The number of members of a certain starting year} \} \times 100$.

⁷⁷ The formula of DGR: $\{(\text{The number of members of the last year} - \text{The number of members of the certain first year}) \div \text{The number of members of the certain first year} \} \times 100$.

Mowday, and Boulian⁷⁸ was utilized. For this study the same scale modified for a Korean population by Sung Han Kim was employed;⁷⁹ however, this study used 9 questions by eliminating three questions connoting the intention of a change of occupation and three questions describing negative situations which diminish the rate of response. The questionnaire was a 5-point Likert-type scale, indicating the higher score is the higher commitment. The question number 7 was reverse scored. The validity score of the original scale was statistically sound; even after eliminating the scale of intention of a change of occupation, the validity still remains solid. The Cronbach's α of this study was .8956.

The Structure of the Questionnaire

Scale	Sub-scale	Content	Question #
Sermon Reactivity	Interest	Title, Introduction, Preaching style, Illustrations, Use of the first personal pronoun, Sense of humor, Using questions, Rhythm, Dynamic expression, Eye management and Pause control	1-10
	Clarity	Clear theme and idea, Proposition, Arrangement and outline, Explanation, Analysis of audience, Communication method, and Non-verbal message	11-18
	Dynamic Influence	Pastor's Character and Capability, Assurance, Passion, Demonstration, Application, Conclusion, Invitation, Personal pronouns, and Pause control	19-27
Church Growth	Organizational Commitment		28-36
Church Life	Years of Membership, Position and Title, Cell Group Participation, Education Process, Number of Service Attended, Average Hours of Church Life spent, Reason for Registration, Satisfaction with Church Life, Listening to Sermons Other Than Pastor Lee's, Familiarity with the Vision Statement		37-46
Demographic Data	Gender, Age		47-48

Table 2. The Structure of the Questionnaire

⁷⁸ Porter, L. W., Seers, R. M., Mowday, R. T., & Boulian, P. V. (1974), "Organizational Commitment, Job Satisfaction, and Turnover among Psychiatric Technicians," *Journal of Applied Psychology*, 59.

⁷⁹ Sung Han Kim, "The Study of the intention of a Change of Occupation of Social Workers" diss. (Seoul: Seoul University, 1997).

Pilot Study

The pilot study was conducted from March 11 to March 17 to test reliability against sermon reactivity. The sample consisted of the members of the Suji branch of GMC and the data were collected from 35 respondents. Among the collected data, 32 copies were finalized due to three missing values on inappropriate answers. Through the pilot study, the value of Cronbach's α was tested and 27 questions were finally determined with a good reliability score. The Cronbach's α scores were .912 (interest), .854 (clarity), and .883 (dynamic influence).

Survey

The survey was administered with the questionnaire validated through the pilot study. Participants were the members of the Suji and Bundang branches of GMC, selected by the Quota sampling method. The survey was performed on March 20 through March 28, and controlled by ministers of regional groups and education ministers. The data collected were 654 copies (65.4%) out of 1000 copies, but 604 copies were finally used for data analysis since 50 copies containing missing values were deleted.

Reliability and Validity

In both sub-scales, sermon reactivity and organizational commitment variables, the values of reliability⁸⁰ and validity⁸¹ were statistically sound and fit. The scores are as follows:

⁸⁰ There are various academic opinions regarding the alpha coefficient, however, in general $>.60$ is valid and proper. Jong Hwan Lee, *Research Method and Statistical Analysis* (Seoul: Community, 2008), 374.

⁸¹ In KMO Bartlett's test, $>.90$ is "extremely good"; $>.80$ "very good"; $>.70$ "good"; $>.60$ "fair"; $>.50$ "poor but acceptable"; and $>.40$ "not acceptable." Young Jun Lee, *Understanding Factor Analysis* (Seoul: Suk Jung Press, 2002).

Sub-Scales	Question Numbers	Cronbach's α	KMO Bartlett's Test
Interest	1-10	.852	.896
Clarity	11-18	.862	.871
Dynamic Influence	19-27	.861	.892
Organizational Commitment	28-36	.810	.908

Table 3. Reliability and Validity Test

Data Analysis

The data collected from the sample was analyzed by using Statistical Package for the Social Science (SPSS). For descriptive statistics, frequency, percentage, mean, and t-test were tested and analyzed. To examine the relationship between Sermon Reactivity and Organizational Commitment, F-test and Pearson's correlation were employed; and to investigate the difference of the dependent variable (Sermon Reactivity) by more than three independent variables, ANOVA was used. In case of the difference between groups, the Duncan multiple range test was computed. To understand the relationship among Organizational Commitment, variables influencing Satisfaction with Church life, and variables related to the sermons, multiple regression was also performed. Analysis methods are as follows:

Data Analysis		Contents (Hypotheses)	Statistical Method
Variable1	Variable2		
General Variable & Sermon Reactivity 1) Interest 2) Clarity 3) Dynamic Influence		Mean & Mean by sections, Frequency	Frequency Analysis
Sermon Reactivity	Cell Group Participation, Familiarity with the Vision Statement, and Gender	There are significant difference between Sermon Reactivity (variable 1) and variable 2.	T-test

Organizational Commitment	Cell Group Participation, Familiarity with the Vision Statement, and Gender	There are significant difference between Organizational Commitment (variable 1) and variable 2.	T-test
Satisfaction with Church Life	Cell Group Participation, Familiarity with the Vision Statement, and Gender	There are significant difference between Satisfaction with Church Life (variable 1) and variable 2.	T-test
Sermon Reactivity	Position and Title, Education Process, and Listening to Sermons Other Than Pastor Lee's	There are significant difference between Sermon Reactivity (variable 1) and variable 2.	ANOVA
Organizational Commitment	Position and Title, Education Process, and Listening to Sermons Other Than Pastor Lee's	There are significant difference between Organizational Commitment (variable 1) and variable 2.	ANOVA
Satisfaction with Church Life	Position and Title, Education Process, and Listening to Sermons Other Than Pastor Lee's	There are significant difference between Satisfaction with Church Life (variable 1) and variable 2.	ANOVA
Sermon Reactivity	Organizational Commitment, Satisfaction with Church Life, Years of GMC membership, Number of Service Attended, Average Hours of Church Life Spent, and Age	There are significant difference between Sermon Reactivity (variable 1) and variable 2.	Correlation Analysis
Organizational Commitment	Sermon Reactivity, Satisfaction with Church Life, Years of GMC membership, Number of Service Attended, Average Hours of Church Life Spent, and Age	There are significant difference between Organizational Commitment (variable 1) and variable 2.	Correlation Analysis
Satisfaction with Church Life	Sermon Reactivity, Organizational Commitment, Years of GMC membership, Number of Service Attended, Average Hours of Church Life Spent, and Age	There are significant difference between Satisfaction with Church Life (variable 1) and variable 2.	Correlation Analysis
Sermon	Organizational Commitment	The item of Sermon Reactivity most influencing Organizational Commitment.	Regression Analysis

Other variables	Organizational Commitment	The item most influencing Organizational Commitment.	Regression Analysis
Sermon	Satisfaction with Church Life	The item of Sermon Reactivity most influencing Satisfaction with Church Life.	Regression Analysis
Other variables	Satisfaction with Church Life	The item most influencing Satisfaction with Church Life.	Regression Analysis

Table 4. Statistical Analysis of the Questionnaire

Results

The descriptive analysis of the sample will be first described in this section. Analyses of Sermon Reactivity, variables related to church growth, difference between variables, correlation, and regression will be provided next.

Demographic Data and Church Life

Demographic Data

Two variables were analyzed: gender and age. In gender, the participants consisted of 248 male (41.3%) and 352 female (58.8%). The age range was from 19 to 76.

Variable	Content	Frequency(N)	Percentage(%)
Gender	Male	248	41.3
	Female	352	58.7
Age	19-30	125	20.9
	31-40	127	21.2
	41-50	172	28.7
	51-60	89	14.8
	61-70 and over	86	14.4

Table 5. Demographic Data of the Sample

Church Life

The range of years of GMC membership was from 1 to 16, but most of the participants had been members under 5 years (53.2%). In the Cell Group Participation variable, “Participate” (92.2%) was far more than “Not participate” (7.8%). The Education Process variable consisted of “New life class” (3.9%), “New family class” (16.1%), “Cell church life class” (11.4%), “New community class” (8.9%), and “Leader’s life class or Leadership for cell group class” (59.7%). Most of participants currently belong to or have completed higher level class. The Number of Service Attendance variable consisted of “0-1” (4.4%), “1” (28.3%), “2” (28.8%), and “3” (37.4%). Among participants, many (66.2%) attended services other than the main service on Sundays. The average time spent in the church was 10.41 hours. The reason that the time was expanded was some of the participants were employees of GMC.

In the variable “Listening to Sermons other than Lee’s,” the participants responded “Many times” (17.6%), “Sometimes” (57.1%), “Seldom” (21.9%), and “Not at all” (3.4%). Regarding the variable of Familiarity with the Vision Statement, 34.3 % of participants answered “Very familiar with the Vision Statement” and 65.5% reported “Not sure.”

Variable	Category	Frequency (N)	Percentage (%)
Years of GMC Membership	1-5Yrs	302	53.2
	6-10Yrs	183	32.3
	11-16Yrs	82	14.5
Cell Group Participation	Participate	556	92.2
	Not Participate	47	7.8
Education Process	New Life	23	3.9
	New Family	68	16.1
	Cell Church Life	96	11.4
	New Community	53	8.9
	Leader’s Life, Leadership for Cell Group	355	59.7

Number of Worship Service Attended	0-1	26	4.4
	1	171	28.3
	2	174	28.8
	3 and over	226	37.4
Average Hours of Church Life Spent	Average 10.41hours		
Listening to Sermons Other Than Pastor Lee's	Many times	105	17.6
	Sometimes	341	57.1
	Seldom	131	21.9
	Not at all	20	3.4
Familiarity with the Vision Statement	Strongly familiar with the VS	206	34.3
	Not sure	393	65.5

Table 6. Church Life of the Participants

The Analysis of Frequency of Sermon Reactivity and Church Growth

Sermon Reactivity

One of the purposes of this study is to analyze how Pastor Daniel Lee's preaching influences the GMC audience. To assess the influence, his sermons were analyzed with three sub-categories: Interest, Clarity, and Dynamic Influence.

Generally, audience's reactivity to Pastor Lee's preaching was positively reported in this study. The instrument was a 5-point Likert-type scale, from 1 (Strongly disagree) to 5 (Strongly agree), and the results were 4.45 for Sermon Reactivity as a whole, 4.35 for Interest, 4.56 for Clarity, and 4.45 for Dynamic Influence. The Clarity variable was the highest. This result implies that the sermons of Pastor Lee, who is recognized as a typical expository preacher, are heard and respected by the audience.

Variable	Mean	Standard Deviation (SD)
Sermon Reactivity as a whole	4.45	.425
Interest	4.35	.483
Clarity	4.56	.450
Dynamic Influence	4.45	.484

Table 7. The Audience's Reactivity on Pastor Lee's Sermon. (N=604)

More specifically, in the Interest variable, the mean scores of Preaching style (4.45), Illustrations (4.54), and Introduction (4.52) were comparatively higher than the scores of Eye management and Pause control (4.05), and Sense of humor (4.17). For the Clarity variable, the mean scores of Clear Theme and Idea (4.74), Arrangement and Outline (4.71), and Proposition (4.70) were higher than Non-verbal Message (4.32). For the Dynamic Influence variable, the mean scores of a Preacher's Passion (4.75), Assurance (4.72) were higher than Application (4.13) and Pause Control (4.26).

Variable	Sub-Variable	Mean	Standard Deviation (SD)
Interest	Sermon Title Interest	4.33	.762
	Sermon Introduction Interest	4.52	.616
	Preaching Style Interest	4.54	.650
	Sermon Illustration Interest	4.54	.604
	Sympathy from using the 1 st Pronoun	4.37	.699
	Interest of Sense of Humor	4.17	.914
	Interest of Sermon Questions	4.29	.746
	Sermon Rhythm Interest	4.33	.732
	Interest of New Impression	4.39	.724
	Eye Management and Pause Control	4.05	.921

Clarity	Clarity of Sermon Theme	<u>4.74</u>	.513
	Clarity of Sermon Proposition	<u>4.70</u>	.542
	Clarity of Sermon Outline	<u>4.71</u>	.521
	Clarity of Sermon Illustration	4.53	.605
	Clarity of Sermon Explanation	4.59	.620
	Sensitivity to the Need of Audience	4.42	.699
	Vocabularies and Speed of Speech	4.52	.679
	Clarity of Non-Verbal Expression	4.32	.777
Dynamic Influence (DI)	DI of Preacher's Character	4.47	.716
	DI of Preacher's Assurance	<u>4.72</u>	.519
	DI of Preacher's Passion	<u>4.75</u>	.473
	DI of Preacher's Intellectual Demonstration	4.49	.737
	DI of Personal Application	4.13	.849
	DI of Preacher's Challenge of Change	4.46	.685
	DI of Preacher's Challenge to Decision	4.56	.625
	DI of Sympathy from using a Personal Pronoun	4.34	.710
	DI of Using Pause	4.26	.828

Table 8. The Audience's Reactivity to Pastor Lee's Sermon. (N=604)

Variables of Church Growth

Another purpose of the study is to analyze the growth of GMC with two approaches: quantitative and qualitative. Regarding the qualitative approach, this study will focus on Organizational Commitment and Satisfaction with GMC Life as sub-scales for the qualitative variable.

Organizational Commitment

The church member's Organizational Commitment to GMC was very high. The result is as follows:

Variable	Mean	Standard Deviation
Organizational Commitment	4.45	.425

Table 9. The Organizational Commitment of the GMC members. (N=604)

Satisfaction with Church Life

Satisfaction with church life was asked to the participants to see how much the members are satisfied with GMC. The question was not from an instrument for assessment but from a direct question in the questionnaire. The result was that the sample was content with GMC life in general.

Variable	Category	Frequency (N)	Percentage (%)	Mean	Standard Deviation
Satisfaction with Church Life	Strongly Satisfied	265	44.2	4.34	.660
	Satisfied	275	45.9		
	Acceptable	57	9.5		
	Not Satisfied	2	.3		

Table 10. The Satisfaction with Church Life of the GMC members. (N=604)

Analysis of Difference among Sermon Reactivity, Church Growth, and Other Variables

Difference of Sermon Reactivity by Other Variables

Analyzed by a T-test, a significant difference was displayed in Sermon reactivity rates according to some variables. More technically, Sermon Reactivity was not significantly related

to some variables such as Gender and Cell Group Participation; however, the reactivity was significantly related to Familiarity with Vision Statement. This result indicates that those who are familiar with the vision statement of GMC were more reactive over the pastor’s sermon than those who do not.

	Variable	Case	Mean	Standard Deviation	T	P
Gender	Male	248	4.43	.466	-.813	.417
	Female	352	4.46	.392		
Cell Participation	Participation	555	4.45	.426	.778	.437
	No Participation	46	4.39	.423		
Familiarity with Vision Statement	Familiarity with VS	206	4.53	.333	3.701	.000*
	No Familiarity with VS	393	4.41	.456		

Table 11. Analysis of Difference of Sermon Reactivity by Other Variables (1) *p < 0.01

For the analysis of the difference of Sermon Reactivity by more than three independent variables, an ANOVA was executed. In this study, there was a significant difference of the Sermon Reactivity by sub-groups of Position and Title. To assess the difference between the groups, a Duncan-Test was administered and as a result, the following statistical order of Sermon Reactivity rate was provided: “Elder > Pastor > Associate Pastor and Kwonsa.”⁸² Those who have these titles were statistically more reactive to the pastor’s sermon than those who have other titles such as ordained deacon, deacon, or employees.

For the analysis of difference of Sermon Reactivity by sub-groups of Education Process, there was a significant difference according to the classes. Those who have taken classes such as

⁸² The title, “Kwonsa,” indicates an ordained woman’s title which requires the qualifications of elder but generally the position controls over the women’s ministry and cooperates with a church administrative team.

New Community, Leader’s Life, and Leadership for Cell Group were more reactive to the sermon than those who have taken classes such as New Life, New Family, and Cell Church Life.

For the analysis of difference by frequencies of Listening to the Sermons other than Pastor Lee’s, those who have listened many times were more reactive than those who have seldom or never listened.

	Variable	Case	Mean	Standard Deviation	F	P
Title	Pastor	14	4.70	.244	8.83	.000*
	Associate Pastor	24	4.61	.350		
	Employee	7	4.22	.279		
	Elder	3	4.96	.069		
	Ordained Deacon	19	4.55	.270		
	Kwonsa	69	4.61	.330		
	Deacon	174	4.32	.389		
	Others	274	4.45	.449		
Education Process	New Life	23	4.28	.480	10.41 2	.000*
	New Family	96	4.28	.447		
	Cell Church Life	68	4.28	.437		
	New Community	53	4.55	.371		
	Leader/Leadership	355	4.44	.426		
Listening to Sermons other than Pastor Lee’s	Many Times	105	4.53	.444	7.518	.000*
	Sometimes	341	4.48	.391		
	Seldom	131	4.31	.445		
	Never	20	4.30	.482		

Table 12. Analysis of Difference of Sermon Reactivity by Other Variables (2) *p < 0.01

Difference of Organizational Commitment by Other Variables

There was no significant difference of Organizational Commitment rate by Gender but there was a significant difference by Cell Group Participation and Familiarity with Vision Statement. This result indicates that those who participate in a cell group and those who are familiar with the vision statement of GMC had a higher commitment to GMC than those who do not.

	Variable	Case	Mean	Standard Deviation	T	P
Gender	Male	248	4.26	.494	-.785	.433
	Female	352	4.29	.468		
Cell Group Participation	Participation	555	4.30	.469	4.017	.000*
	No Participation	46	4.01	.525		
Familiarity with Vision Statement	Familiarity with VS	206	4.40	.442	4.761	.000*
	No Familiarity with VS	393	4.21	.483		

Table 13. Analysis of Difference of Organizational Commitment by Other Variables (1) *p < 0.01

Also, there was a significant difference of the Organizational Commitment rate by sub-groups of Title and Position. To calculate the difference between the groups, a Duncan-Test was performed and as a result, the following statistical order of Organizational Commitment rate was provided: “Elder > Associate Pastor > Ordained Deacon > Kwonsa.” Those who have these titles have statistically more commitment to GMC than those who have other titles such as pastor, deacon, or employees.

For the analysis of the difference of Organizational Commitment rate by sub-groups of Education Process, there was a significant difference according to the classes. Those who have taken classes such as New Community, Leader’s Life, and Leadership for Cell Group had more

commitment to GMC than did those who have taken the classes such as New Life, New Family, and Cell Church Life.

For the analysis of difference by the frequencies of Listening to the Sermons other than Pastor Lee's, those who have listened many times had more commitment to GMC than did those who have seldom or never listened.

	Variable	Case	Mean	Standard Deviation	F	P
Title	Pastor	14	4.51	.430	14.746	.000*
	Associate Pastor	24	4.59	.288		
	Employee	7	3.97	.551		
	Elder	3	4.81	.321		
	Ordained Deacon	19	4.57	.361		
	Kwonsa	69	4.57	.366		
	Deacon	174	4.33	.366		
	Others	274	4.11	.425		
Education Process	New Life	23	3.97	.549	16.819	.000*
	New Family	96	4.12	.438		
	Cell Church Life	68	4.00	.485		
	New Community	53	4.32	.443		
	Leader/Leadership	355	4.38	.452		
Listening to Sermons other than Pastor Lee's	Many Times	105	4.42	.472	6.355	.000*
	Sometimes	341	4.28	.469		
	Seldom	131	4.18	.482		
	Never	20	4.06	.490		

Table 14. Analysis of Difference of Organizational Commitment by Other Variables (2) *p < 0.01

Difference of Satisfaction with Church Life by Other Variables

There was no significant difference of the satisfaction rate with GMC life by Gender but there was significant difference by Cell Group Participation and Familiarity with Vision Statement. This result indicates that those who participate in a cell group and those who are familiar with the vision statement of GMC were more satisfied with GMC life than those who do not.

	Variable	Case	Mean	Standard Deviation	T	P
Gender	Male	176	4.43	.619	.559	.576
	Female	248	4.39	.646		
Cell Group Participation	Participation	551	4.37	.640	4.017	.000*
	No Participation	45	3.98	.723		
Familiarity with Vision Statement	Familiarity with VS	154	4.53	.550	3.259	.001*
	No Familiarity with VS	268	4.34	.670		

Table 15. Analysis of Difference of Satisfaction with Church Life by Other Variables (1) *p < 0.01

In addition, there was a significant difference of the satisfaction rate with GMC Life by sub-groups of Title and Position. To calculate the difference between the groups, a Duncan-Test was performed and as a result, the following statistical order of satisfaction rate with GMC life was provided: “Elder > Kwonsa > Ordained Deacon > Associate Pastor.” Those who have these titles were more satisfied with GMC life than those who have other titles such as pastor, or employee.

For the analysis of difference of the satisfaction rate with GMC Life by sub-groups of Education Process, there was a significant difference according to the classes. Those who have

taken classes such as New Community, Leader’s Life, and Leadership for Cell Group made more commitment to GMC than did those who have taken the classes such as New Life, New Family, and Cell Church Life.

For the analysis of difference by the frequencies of Listening to the Sermons other than Pastor Lee’s, those who have listened many times had more commitment to GMC than did those who have seldom or never listened.

	Variable	Case	Mean	Standard Deviation	F	P
Title	Pastor	14	4.21	.893	8.464	.000*
	Associate Pastor	23	4.57	.590		
	Employee	7	3.86	1.215		
	Elder	3	5.00	.000		
	Ordained Deacon	19	4.58	.607		
	Kwonsa	67	4.60	.552		
	Deacon	173	4.50	.567		
	Others	274	4.15	.662		
Education Process	New Life	23	4.04	.825	9.887	.000*
	New Family	96	4.15	.649		
	Cell Church Life	68	4.06	.710		
	New Community	53	4.32	.644		
	Leader/Leadership	350	4.46	.613		
Listening to Sermons other than Pastor Lee’s	Many Times	105	4.48	.652	4.110	.007*
	Sometimes	340	4.35	.617		
	Seldom	131	4.25	.737		
	Never	20	4.00	.725		

Table 16. Analysis of Difference of Satisfaction with Church Life by Other Variables (2) *p < 0.01

Correlation Analysis of Sermon Reactivity and Church Growth to Other Variables

Still another purpose of the study is to analyze correlation among Sermon Reactivity, Church Organizational Commitment as a variable of church growth, and Satisfaction with Church Life by the process of regression. In this section, correlation among Sermon Reactivity, church growth, and other variables will be addressed.⁸³ First, Sermon Reactivity had a high correlation with both Church Organizational Commitment and Satisfaction with Church Life, whereas there was a low correlation with Age and Education Process. Correlation with Average Hours of Church Life and Years of the GMC membership was very low in this study.

Second, Church Organizational Commitment had a high correlation with Satisfaction with GMC Life, but had a low correlation with Age, Education Process, and Average Hours of Church Life Spent. Correlation with Years of GMC membership was not as low, but remained statistically insignificant.

Third, Satisfaction with GMC Life had a high correlation with Church Organizational Commitment, while it had a very low correlation with Education Process. Correlation with other variables was not statistically insignificant.

Details of Correlation are as follows:

⁸³ A coefficient of correlation has not an absolute criterion, but Guilford suggests as follows:

< .20: Very Low Correlation

.20 - .40: Low Correlation

.40 - .70: Slightly High Correlation

.70 - .90: High Correlation

>.90: Very High Correlation.

In Jae Lee, Sung Woo Lee, & Jin Suk Lyu, *Statistics in Social Welfare* (Seoul: Nanam Press: 1997), 104.

	Sermon Reactivity	Church Organizational Commitment	Satisfaction with GMC Life	Yrs of GMC Membership	Education Process	Average Hrs at GMC	Age
Sermon Reactivity	1.000						
Church Organizational Commitment	.573**	1.000					
Satisfaction with GMC Life	.425**	.601**	1.000				
Yrs of GMC Membership	.065	.112**	.080	1.000			
Education Process	.235**	.294**	.235**	.233**	1.000		
Average Hrs at GMC	.123**	.203**	.087*	.094*	.254**	1.000	
Age	.325**	.243**	.199**	.156**	.309**	-.053	1.000

Table 17. Correlation with Each Variable. **. $p < 0.01$ *. $p < 0.05$

Based on the strong correlation among Sermon Reactivity, Church Organizational Commitment, and Satisfaction with GMC Life, the hypothesis that there is a significant relationship between Pastor Lee’s preaching and satisfaction with or commitment to GMC is confirmed. This hypothesis can be also proved by the survey question about why the members register for GMC. Almost 40 % of them chose GMC because of the sermons. Compared to other variable (Worship: 15.5%, Cell Community: 13.9%, and Location 12.1%), the sermon variable makes a big difference. Consequently, Pastor Daniel Lee’s preaching has contributed to the Growth of GMC.

Variable	Category	Frequency (N)	Percentage (%)
Reasons for Church Registration	Preaching	428	39.5
	Location	131	12.1
	Program	105	9.7
	Cell Community	151	13.9
	Community Service	16	1.5
	Worship	168	15.5
	Missions	34	3.1
	Others	50	4.6

Table 18. Members' Reasons for Registration for GMC. (N=1083)

The Influence of Sermon Reactivity on Church Growth

Regression is an extended concept of correlation. Correlation verifies a linear relationship between dichotomous variables and calculates the strength of the relationship, while regression analysis assesses the conditional expectation of the dependent variable by independent variables. Unlike correlation, therefore, regression analysis has a clear difference between the dependent variable and independent variable. Multiple regression analyses, in this sense, predict the degree of correlation of the dependent variable by multiple independent variables. In this study, Organizational Commitment, Satisfaction with Church Life, and Sermon Reactivity were analyzed in turn as dependent variables.

Influence of Each Variable on Organizational Commitment

Influence of Variables as a Whole on Organizational Commitment

To assess the most influencing variable on Organizational Commitment, multiple regression analyses were conducted with the “Enter” method, which enters the following variables at the same time: Sermon Reactivity, Years of GMC membership, Education Process,

Numbers of Service Attendance, Age, and Average Hours of Church Life. The most significant factor, in this process, is the problem of multi-collinearity⁸⁴, which is the correlation between dependent variables. When simple correlation is $>.8$, there is a high possibility of multi-collinearity in the correlation between dependent variables. A commonly given rule for fit is that Variance Inflation Factor (VIF) of 10 or higher or Tolerance of $.10$ or less may be reason for concern. Some scholars suggest a VIF over 2.5 and Tolerance less than $.40$ as acceptable range.

In this study, the correlation coefficient between dependent variables was $.117 \sim .565$. For multi-collinearity, the VIF was < 1.197 ; Tolerance was > 0.836 ; and the Condition Index was 5.858. Therefore, there was no risk of multi-collinearity in this study. For residual analysis, the Durbin-Watson test⁸⁵ was used to detect the presence of autocorrelation in the residuals from a regression analysis. In this study, the value was 2.040 which indicate non-autocorrelation.

Among the variables, the factors influencing Church Organizational Commitment were Sermon reactivity, Number of Services Attended, and Education Process in order of rank and the model validity was $.358$. That is, Sermon Reactivity influences more on Church Organizational Commitment than Numbers of Services Attended or Education Process. The result also implies that the more participants are reactive to sermons, the more they devote themselves to the church. Related to previous results, the result also means that preaching significantly influences church growth.

⁸⁴ Multicollinearity is a linear relationship between dependent variables. Strong correlation between dependent variables causes difficulty to distinguish the influence on dependent variable. It makes it hard to assess the influence separately.

⁸⁵ In Durbin-Watson significance tables, the value range is from 0 to 4. A value near 2 indicates non-autocorrelation; a value near 0 means positive autocorrelation; and a value close to 4 indicates negative autocorrelation.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
(Constant)	1.322		7.632(.000)**			103.349 (.000)**	.358
Sermon Reactivity	.575	.510	14.419(.000)**	.931	1.074		
Number of Service Attendance	.069	.130	3.546(.000)**	.863	1.158		
Education Process	.047	.129	3.447(.001)**	.836	1.197		

Table 19. The Influence of Variables on Church Organizational Commitment. **. $p < 0.01$

The Influence of Sermon Reactivity on Church Organizational Commitment

Related to previous results, the result confirms that preaching significantly influences church growth. One may ask which factor of Sermon Reactivity influences Church Organizational Commitment most. To answer this question, Sermon Reactivity was divided into three sub-variables (Interest, Clarity, and Dynamic Influence), and multiple regression analyses were conducted with the Enter method. The correlation coefficient between dependent variables was .692 ~ .708; the VIF was < 1.920 ; Tolerance was > 0.521 ; and the Condition Index was 2.991. For residual analysis, the value of the Durbin-Watson test was 1.995. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the variables of Sermon Reactivity, the factors influencing on Church Organizational Commitment were Dynamic Influence and Clarity in order of rank and the model validity was .337. That is, Dynamic Influence affects Church Organizational Commitment more than it affects Clarity or Interest. The result also reflects that the more participants are dynamically influenced by the sermon, the more they devote themselves to the church.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	1.366		8.073(.000)**			153.888 (.000)**	.337
Dynamic Influence	.354	.358	7.779(.000)**	.521	1.920		
Clarity	.292	.274	5.965(.000)**	.521	1.920		

Table 20. The Influence of Sermon Reactivity on Church Organizational Commitment. **. $p < 0.01$

To analyze Sermon Reactivity more specifically, multiple regression analyses were conducted with the items of sub-variables of Sermon Reactivity. For the items of Interest, the correlation coefficient between dependent variables was .272 ~.569; the VIF was < 1.560 ; Tolerance was > 0.641 ; and the Condition Index was 5.937. For residual analysis, the value of the Durbin-Watson test was 2.064. Therefore, there was no risk of multi-collinearity and autocorrelation. Among the items of Interest, the factors influencing Church Organizational Commitment were sermon title, sermon rhythm, introduction, preaching style, and illustration in order of rank and the model validity was .248. That is, sermon title affects Church Organizational Commitment more than it affects sermon rhythm, introduction, preaching style, and illustration.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	2.082		12.718(.000)**			39.996 (.000)**	.248
Sermon Title	.134	.210	5.067(.000)**	.739	1.353		
Sermon Rhythm	.092	.142	3.339(.001)**	.707	1.415		
Introduction	.107	.136	3.093(.002)**	.656	1.524		
Preaching Style	.084	.112	2.505(.013)*	.641	1.560		
Illustration	.078	.098	2.275(.023)*	.686	1.457		

Table 21. The Influence of Items of Interest on Church Organizational Commitment. **. $p < 0.01$ *. $p < 0.05$

For the items of Clarity, the correlation coefficient between dependent variables was .297 ~ .703; the VIF was < 1.599; Tolerance was > 0.625; and the Condition Index was 4.961. For residual analysis, the value of the Durbin-Watson test was 2.030. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the items of Clarity, the factors influencing Church Organizational Commitment were the use of diverse vocabularies/speed of speech, clear theme/idea, illustration, and the sensitivity of need of audience in order of rank and the model validity was .250. That is, the use of diverse vocabularies/speed of speech affect Church Organizational Commitment more than it affects clear theme/idea, illustration, and the sensitivity of need of audience.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	1.731		7.747(.000)**			36.174 (.000)**	.250
Vocabulary / Speed	.151	.209	3.999(.000)**	.651	1.536		
Theme / Idea	.204	.201	4.191(.000)**	.774	1.293		
Illustration	.125	.162	3.314(.001)**	.743	1.346		
Sensitivity of need of Aud.	.072	.105	1.978(.049)*	.625	1.599		

Table 22. The Influence of Items of Clarity on Church Organizational Commitment. **. p < 0.01 *. p < 0.05

For the items of Dynamic Influence which was the most influential factor of Sermon Reactivity to Church Organizational Commitment, the correlation coefficient between dependent variables was .250 ~ .617; the VIF was < 1.559; Tolerance was > 0.641; and the Condition Index was 4.934. For residual analysis, the value of the Durbin-Watson test was 2.044. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the items of Dynamic Influence, the factors influencing Church Organizational Commitment were pause control, assurance, application, and the character of preacher in order of

rank and the model validity was .239. That is, the pause control in sermons influences Church Organizational Commitment more than it affects assurance, application, and the character of preacher.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	2.300		12.079(.000)**			33.687 (.000)**	.239
Pause Control	.112	.207	4.052(.000)**	.701	1.427		
Assurance	.175	.192	3.679(.000)**	.672	1.489		
Application	.073	.134	2,706(.007)**	.747	1.339		
Preacher's Character	.084	.129	2.409(.016)*	.641	1.559		

Table 23. The Influence of Items of Dynamic Influence on Church Organizational Commitment. **. $p < 0.01$ *. $p < 0.05$

To sum up, Sermon Reactivity influenced Church Organizational Commitment more than other variables; Dynamic Influence influenced Church Organizational Commitment more than Interest and Clarity; and among the items of Dynamic Influence, sermon title, vocabulary/speed of speech, and pause control influenced Church Organizational Commitment more than other variables.

The Influence of Satisfaction with Church Life on Other Variables

Influence of Variable as a Whole on Satisfaction with Church Life

To assess the most influencing variable on Satisfaction with Church Life, multiple regression analyses were conducted with the Enter method: Sermon Reactivity, Years of GMC membership, Education Process, Numbers of Service Attended, Age, and Average Hours of Church Life Spent.

The correlation coefficient between dependent variables was $-.070 \sim .357$. For multi-collinearity, the VIF was < 1.194 ; Tolerance was > 0.838 ; and the Condition Index was 5.852. Therefore, there was no risk of multi-collinearity in this study. For residual analysis, the value of the Durbin-Watson test was 2.040 which indicate non-autocorrelation.

Among the variables, the factors influencing Satisfaction with Church Life were Sermon reactivity, Number of Service Attended, Education Process in order of rank and the model validity was .203. That is, Sermon Reactivity influences Satisfaction with Church Life more than it affects Numbers of Service Attendance or Education Process. The result also reflects that the more participants are reactive to sermons, the more they are satisfied with the church.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R ²
Constant	1.325		5.073(.000)**			47.501 (.000)**	.203
Sermon Reactivity	.583	.384	9.708(.000)**	.933	1.072		
Number of Service Attended	.082	.116	2.827(.005)**	.866	1.155		
Education Process	.044	.089	2.139(.033)*	.838	1.194		

Table 24. The Influence of Variables on Satisfaction with Church Life. **. $p < 0.01$ *. $p < 0.05$

The Influence of Sermon Reactivity on Satisfaction with Church Life

Based on previous results, the result confirms that the Sermon Reactivity significantly influences Satisfaction with the Church Life. One may ask which factor of Sermon Reactivity influences Satisfaction with Church Life most.

The correlation coefficient between dependent variables was $.399 \sim .705$; the VIF was < 1.898 ; Tolerance was > 0.527 ; and the Condition Index was 2.991. For residual analysis, the value of the Durbin-Watson test was 1.995. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the variables of Sermon Reactivity, the factors influencing Church Organizational Commitment were Dynamic Influence and Clarity in order of rank and the model validity was .337. That is, Dynamic Influence affects Church Organizational Commitment more than it influences Clarity or Interest. The result also indicates that the more participants are dynamically influenced by the sermon, the more they devote themselves to the church.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	1.293		4.970(.000)**			70.287 (.000)**	.188
Dynamic Influence	.335	.245	4.820(.000)**	.527	1.898		
Clarity	.340	.231	4.547(.000)**	.527	1.898		

Table 25. The Influence of Sermon Reactivity on Satisfaction with Church Life. **. $p < 0.01$

To assess Sermon Reactivity more specifically, multiple regression analyses were conducted with the items of sub-variables of Sermon Reactivity. For the items of Interest, the correlation coefficient between dependent variables was .247 ~.529; the VIF was < 1.490 ; Tolerance was > 0.671 ; and the Condition Index was 4.938. For residual analysis, the value of the Durbin-Watson test was 1.888. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the items of Interest, the factors influencing Satisfaction with Church Life were sermon title, dynamic expression, introduction, and sense of humor in order of rank and the model validity was .150. That is, sermon title influences Satisfaction with Church Life more than it affects dynamic expression, introduction, and sense of humor.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	2.413		11.118(.000)**			26.868 (.000)**	.150
Sermon Title	.226	.259	6.004(.000)**	.780	1.282		

Dynamic Expression	.159	.176	3.781(.000)**	.671	1.490		
Introduction	.138	.128	2.913(.004)**	.755	1.324		
Sense of Humor	-.088	-.108	-2.371(.018)*	.699	1.431		

Table 26. The Influence of Interest on Satisfaction with Church Life. **. $p < 0.01$ *. $p < 0.05$

For the items of Clarity, the correlation coefficient between dependent variables was .306 ~ .701; the VIF was < 1.636 ; Tolerance was > 0.611 ; and the Condition Index was 4.962. For residual analysis, the value of the Durbin-Watson test was 1.814. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the items of Clarity, the factors influencing Satisfaction with Church Life were clear theme/idea, sermon explanation, vocabulary/speed of speech, the sensitivity to the audience's needs in order of rank and the model validity was .173. That is, the clearer the sermon theme or idea there is, the more the participants are satisfied with the church; this result also reflects clear theme or idea influences the satisfaction with the church more than it affects sermon explanation, vocabulary/speed of speech, the sensitivity to the audience's needs.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R ²
Constant	1.327						
Them/Idea	.266	.180	3.466(.001)**	.700	1.429	22.964 (.000)**	.173
Sermon Explanation	.152	.140	2.464(.014)*	.611	1.636		
Vocabulary/Speed of Speech	.118	.115	2.077(.038)*	.644	1.552		
Sensitivity to the Audience's needs	.111	.114	2.029(.043)*	.622	1.609		

Table 27. The Influence of Clarity on Satisfaction with Church Life. **. $p < 0.01$ *. $p < 0.05$

For the items of Dynamic Influence, which was the most influential factor of Sermon Reactivity on Satisfaction with Church Life, the correlation coefficient between dependent

variables was .247 ~ .617; the VIF was < 1.537; Tolerance was > 0.651; and the Condition Index was 4.944. For residual analysis, the value of the Durbin-Watson test was 1.897. Therefore, there was no risk of multi-collinearity and autocorrelation.

Among the items of Dynamic Influence, the factors influencing Satisfaction with Church Life were assurance, conclusion, personal application and the personality of preacher in order of rank and the model validity was .160. That is, the more dynamic assurance the preacher has, the more the participants are satisfied with the church. The assurance influences the satisfaction more than conclusion, personal application and the character of preacher.

Dependent Variable	B	β	T(P)	TOL	VIF	F(P)	Adj. R²
Constant	1.749					20.676 (.000)**	.160
Assurance	.240	.180	3.275(.001)**	.671	1.491		
Conclusion	.126	.128	2.304(.022)*	.656	1.525		
Application	.093	.118	2.198(.028)*	.705	1.418		
Preacher's Character	.111	.117	2.099(.036)*	.651	1.537		

Table 27. The Influence of Dynamic Influence on Satisfaction with Church Life. **. $p < 0.01$ *. $p < 0.05$

In summary, Sermon Reactivity influences Satisfaction with Church Life more than other variables. Among the items of Sermon Reactivity, Dynamic Influence influences Satisfaction with Church Life more than it affects Interest and Clarity. Among the items of Dynamic Influence, the items such as sermon title, vocabulary/speed of speech, and pause control influence Satisfaction with Church Life more than other variables. As a consequence, the present study confirms that Pastor Lee's sermons have a strong correlation with the growth of GMC. More specifically, among the items of Interest, the items such as sermon title, sermon rhythm, introduction, and preaching style influence Church Organizational Commitment more

than other items. Also, the items such as sermon title, dynamic expression, and introduction strongly influence Satisfaction with Church Life. However, sense of humor is negatively correlated to Satisfaction with Church Life, because those who negatively respond to sense of humor are more satisfied with church life than those who respond positively.

Among the items of Clarity, the items such as vocabulary/speed of speech, clear theme/idea, illustration, and sensitivity to the audience's needs influence Church Organizational Commitment more than other items; the items such as clear theme/idea, sermon explanation, vocabulary/speed of speech, sensitivity to the audience's needs strongly affect Satisfaction with Church Life.

Among the items of Dynamic Influence, the items such as pause control, assurance, application, preacher's character influence Church Organizational Commitment more than other items; the items such as assurance, application, conclusion, preacher's character strongly affect Satisfaction with Church Life. Therefore, by developing the items of Sermon Reactivity, which influence Church Organizational Commitment and Satisfaction with Church Life, a preacher can help the audience to devote themselves to the church and to be satisfied with the church.

A quantitative Analysis of Church Growth

To analyze quantitative aspect of church growth, a diagnostic method of church growth used in a dissertation by Chung Il Hwang was employed for this study. The original method is as follows:

The First Stage: the researcher makes an 11-years statistical chart about the number of new members, the number of member's average worship services attended, the number of

member's average Sunday school attended, and the number of "overlapped" members during one year. The number of new members is the cumulative number of new members. The number of member's average worship services attended is the number of member's main services attended on Sundays for a year divided by 52 or 53. The number of member's average Sunday school attendance is the number of member's Sunday school attendance for a year divided by 52 or 53. The number of overlapped members is the quotient of the total value of the three calculated numbers above divided by 3.

The Second Stage: the researcher makes a bar or a line graph based on the 11-years statistical chart to visualize the 10-year period of church growth.

The Third Stage: The researcher calculates the annual growth rate (AGR). AGR is determined by comparing members in a certain starting year to members in the next year. The AGR is displayed by percentile. The calculating method for AGR is as follows:

First, subtract the numbers of the members of a certain starting year from the numbers of the members of the next year. Second, divide by the number of members of the starting year and multiply by 100. The formula of AGR, therefore, is as follows:

$$\left\{ \frac{\text{(The number of members of the next year - The number of members of a certain starting year)}}{\text{The number of members of the starting year}} \right\} \times 100$$
. The researcher makes a bar or a line graph based on the rates of AGR.

The Fourth Stage: the researcher produces Decade Growth Rate (DGR). The DGR is a standardized rating method that can be used not only in a 10 year-period but also 2, 5, 20 year-periods. The calculating method for DGR is as follows:

First, subtract the numbers of the members of the first year in a certain period from the numbers of the members of the last year in the period. Second, divide by the number of members of the first year and multiply by 100. The formula of DGR, therefore, is as follows:

$\{(The\ number\ of\ members\ of\ the\ last\ year - The\ number\ of\ members\ of\ the\ first\ year) \div The\ number\ of\ members\ of\ the\ first\ year\} \times 100.$

The growth rate of GMC based on the formulas is as follows:

	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
1	6503	7985	8966	9912	11176	14155	17389	10963	20689	20112
2	6822	7885	8686	9708	11224	14344	17834	17333	20712	21516
3	6730	8033	8274	12019	11321	15538	18786	18906	20644	21311
4	6443	8092	8827	9727	11364	15940	16847	19124	20273	20976
5	6560	8114	8764	10518	11423	15397	17314	19582	20416	23064
6	6709	8443	8889	10013	12448	15067	17593	20673	20852	21557
7	6825	7995	7980	9477	12248	15679	15662	19161	19687	21178
8	7752	8572	9513	10117	12576	16165	16853	20074	20913	21205
9	6765	8336	7150	9757	13511	14788	17181	19836	20468	20584
10	6953	8630	10502	10159	14643	16581	18748	20872	22603	24379
11	7237	8687	9899	10298	14027	16604	17632	20083	20675	21855
12	7194	8570	9628	10862	13921	17745	19375	19891	20030	21502
Average Attendance	6874.4	8278.5	8923.1	10213.	12490.	15666.	17601	18874.	20663.	21603.
AGR	20.4(%)	7.8(%)	14.5(%)	22.3(%)	25.4(%)	12.4(%)	7.2%	9.5(%)	4.4(%)	
DGR	214.3(%)									

Table 29. The Growth Rate and the Number of Members of GMC.

Peter Wagner suggests a rule of thumb for the assessment of church growth for a decade.⁸⁶ According to his classification, GMC is a superb church because the DGR of GMC is 214.3%. The following diagram is based on the number of member's church attendance for a decade. As shown in the diagram, GMC has achieved both quantitative and qualitative growth. In the growing process, Pastor Lee' sermons played a leading role in GMC growth, even though various factors were also activated for the growth.

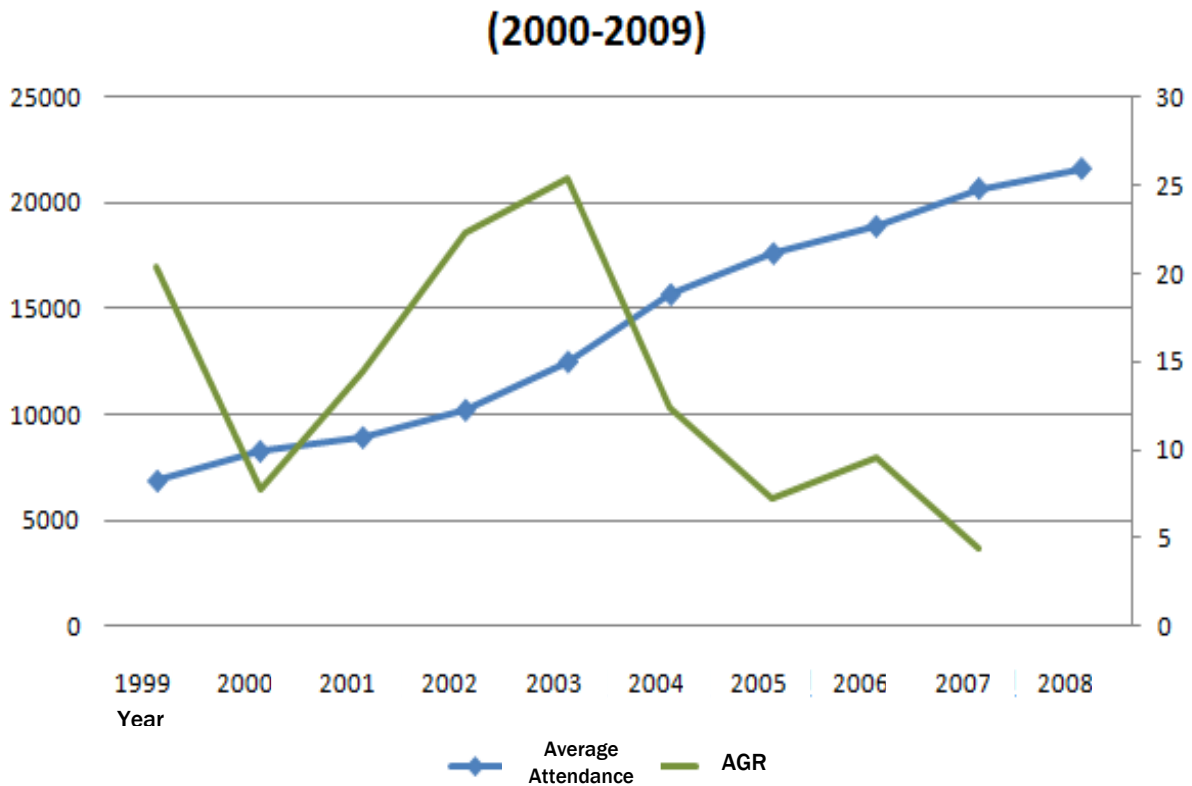


Figure 2. The Growth of GMC for 10 years

⁸⁶ Paul R. Orjala, *Get Ready to Grow* (Kansas, MO: Beacon Hill Press, 1978), 23.
 DGR 25%: Low-Grade Church
 DGR 50%: Ordinary Church
 DGR 100%: Great Church
 DGR 200%: Superb Church
 DGR 300%: Excellent Church
 DRG 400%: Extraordinary Church

CHAPTER SIX

THE ANALYSIS OF THE PATOR DANIEL LEE'S SERMON

So far, the basic understanding of preaching style and the method of presentation has been studied. In this chapter, Pastor Lee's sermons will be analyzed. The analysis method for preaching by Sung Young Jung will be employed to examine the sermons. In his book, *Preaching Style*, Sung Young Jung divides a sermon into three elements to analyze: interest, clarity, and dynamic influence. With these elements, he also uses various sub-elements to analyze the sermon in detail. For the interest part, he utilizes 10 sub-elements: title, introduction, a style of content, illustrations, use of the first personal pronoun, humor sense, using questions, rhythm, dynamic expression, eye management and pause control. For the clarity part, eight sub-elements are employed: clear theme and idea, proposition, arrangement and outline, explanation, analysis of audience, communication method, and non-verbal message. For the dynamic influence part, nine sub-elements are used: pastor's character, assurance, passion, demonstration, application, conclusion, invitation, personal pronouns, and pause. In this chapter, after the importance of each sub-element is addressed.

Preaching Style – Interest

If the audience does not hear the sermon, it becomes bored even if a preacher prepares hard and delivers the sermon enthusiastically. Therefore, a preacher needs incessant effort to preach a sermon that is heard by the audience. Modern society has the strong power of

multimedia which televisions and computers provide. Even pious Christians can spend about 2 hours at the most to hear a sermon, they can spend more times watching television.⁸⁷ The sermon in itself is no longer attractive to the audience. Moreover, a person learns about 10% by hearing, 30% by seeing, and 60% by observing an example. Preaching, in this sense, is 10% performance.⁸⁸ Interest is a very critical element on sermons in this circumstance, because the sermons would be meaningless unless they attract the audience. Sermons should be interesting to continuously engage the audience from the beginning to the end. Whether it is contents that catch consistently the audience's gaze and mind or it is a communication method, making the audience involved in the sermon is a duty of a preacher.⁸⁹ The preacher, therefore, has a mission to be near the audience with the word of God through preaching which is dynamic and interesting.⁹⁰

Sermon Title

On Sundays, church members receive the title of a sermon by a bulletin, not by listening to the sermon. They have an impression about the sermon to be heard at the moment they receive the title. Their first impression may or may not evoke their interest about the sermon. However, people with interest about the sermon have an expectation from the first and exert good influences on the whole sermon.

According to Ramesh Richard, the sermon title should have both effects attracting the audience and providing announcement. He also asserts that the title should be accurate,

⁸⁷ Ibid., 138.

⁸⁸ Ibid., 138.

⁸⁹ Sung Young Jung, "A Critical Examination of the Preaching Style of Daniel Dong-won Lee," (Ph.D. diss., New Orleans Baptist Theological Seminary, 1998), 81.

⁹⁰ Ibid., 78.

interesting, curious, simple and clear; and that the title should not promise anything more than the message of sermon.⁹¹ Pastor Lee suggests the following items as checkpoints to make a sermon title favorable:

- A title should introduce the content of the sermon.
- The appropriate number of words for title is less than 10 words.
- The title containing interest attracts the audience.
- Try to select a title from the context of the Scripture.
- Consider the needs of the audience. When selecting the title name, consider both the needs of the text and of the audience.⁹²

Such sermon titles are attractive and instructive and reflect the text.⁹³ A list of sermon title of Pastor Lee is as shown in Table 28:

Year	Month	Day	Sermon Title
2002	1	20	The Vision of 12 Disciples
	3	17	Let's Share the Burdens
	5	19	The Itinerary to the Land of Vision
	8	4	My Dream, Jesus' Dream
	9	15	The Reason Why We Need each other
	11	17	The Faith of Abel
2003	1	19	The Faith of Joseph
	3	16	The Winning Faith
	5	18	A Big Accomplishment is Made of Small Works
	7	13	A Medicine for Attacks of Criticism

⁹¹ Ramesh Richard, *Preaching Expository Sermons: A seven-step Method for Biblical Preaching*, trans., Hyun Jung, (Seoul: Timothy Press, 2005), 139-140.

⁹² Dong Won Lee, *The Expository Preaching Awakening the Audience*, 194.

⁹³ Dong Won Lee, "Sermon Clinic," (Sermon Seminar on 21-24, August 2006), 11.

	9	21	The Secret for Maintaining Happiness
	11	16	The One Thing I Know
2004	1	18	He Lets Me Rest in Green Meadows and Beside Peaceful Streams.
	3	21	Your Goodness and Unfailing Love will Pursue Me All the Days of My Life.
	5	16	The Community of Comfort
	7	18	The Community of Service
	9	19	Those Who are First Now Could Be Last Then.
	11	21	The Eagerness for Prayer
2005	1	16	The Vision of Wellbeing Church (3) – Pergmos Church
	3	13	The Vision of Wellbeing Church (9) – Colossian Church
	5	15	Make Your Family Life-Respecting
	7	17	The More Important Thing Than Privilege
	9	18	The Way to Hometown
	11	20	The Name of God (9) – Jehovah Shammah
2006	1	15	The Name of God (15) – Jehovah Kadesh
	3	19	The Lesson of Wellbeing Church(3) – Galatians Church

Table 30. Sermon Titles⁹⁴

As indicated in his sermon titles, Pastor Lee preached three types of expository sermons: topic-centered sermons, text-centered sermons, and the sermons from the topic in the text. Examples of the topic-centered sermons are from “The Vision of 12 Disciples”⁹⁵ to “The Reason Why We Need Each Other.”⁹⁶ Pastor Lee preached the sermons to plant the cell-church vision. Those sermons are a part of the series of the sermons of the topic of “cell church.” Both sermons

⁹⁴ The Sermon Titles were based on the period from January 2002 to March 2006; were selected from the sermons, preached on the third Sundays of odd months. If the data was absent, the title was chosen from the previous week’s sermon; if absent again, chosen from the next week’s sermon.

⁹⁵ The sermon preached on 20, January 2002.

⁹⁶ The sermon preached on 15, September 2002.

“A Big Accomplishment is Made of Small Works” and “Those Who Are First Now Could Be Last Then” are a part of the series of sermons, centering on the topic of “paradox.” “The Community of Comfort” and “The Community of Service” are from the topic of “community”; the sermon “The More Important Thing than Privilege” is from the topic of “evangelism.” “The Name of God(9) – Jehovah Shammah” and “The Name of God(15) – Jehovah Kadesh” are from the topic “the name of God”; “The Lesson of Wellbeing Church(3) – Galatians Church” is from the topic of “the church.”

As an example of the text-centered sermons, “The Secret for maintaining Happiness” and “A Medicine for Critical Attacks” are the sermons from the text of Nehemiah. Also, “He Lets Me Rest in Green Meadows and beside Peaceful Streams” and “Your Goodness and Unfailing Love will Pursue Me All the Days of My Life” are from the text of Psalm 23.

As an example of the sermons from the topic in the text, the sermons “The Faith of Abel,” “The Faith of Joseph,” and “The Winning Faith” are from the topic of “faith” in the text of Hebrews. On the other hand, “The Vision of Wellbeing Church (3) – Pergmos Church” and “The Vision of Wellbeing Church (9) – Colossian Church” are from the topic of “church” in the text of Revelation chapter 3. “Make Your Family Life-Respecting” is from the topic of “family” in the text of Exodus chapter 20.

In summary, Pastor Lee’s preaching has two major characteristics: topic-centered expository preaching in the period of three or four months and the sermon titles containing the topic of the period as well as the week.

Introduction

Robinson classifies preachers into three groups: preachers whose sermons are inadequate, preachers whose sermons are acceptable; and preachers whose sermons are exceptional.⁹⁷ He also states that if a preacher fails to attract the audience's attention in 30 seconds, it is hard to recover the failure until the sermon ends.⁹⁸ If a preacher's sermon is not to be heard in the introduction part, the audience fails to pay attention to the sermon during the sermon time. Therefore, it is very important to make a good impression in the introduction to attract the audience's attention, because the audience usually considers how this sermon is related to them as they listen to the introduction. It is common that the audience who is attending a worship service has a sense of obligation; however, the audience decides, in the introduction part, whether or not they keep listening to the sermon.⁹⁹ Consequently, the introduction of sermons is a critical factor in evaluating the Interest.

To be a good introduction, according to Du Man Jang, the following factors are necessary: First, the length of the introduction should be proper. Second, the introduction should be related to the sermon. Third, unnecessary excuses should be avoided. Fourth, the instruction should not contain too many promises. Fifth, various methods should be employed.¹⁰⁰ Ramesh suggests the

⁹⁷ Haddon W. Robinson, *Biblical Preaching*, 191.

⁹⁸ *Ibid.*, 182.

⁹⁹ Du Man Chang, *Writing Expository Sermons* (Seoul: Jordan Press, 2000), 146-148.

¹⁰⁰ *Ibid.*, 148-150.

following instructions: First, attract the audience's attention. Second, present the needs. Third, present the topic. Fourth, proclaim the purpose.¹⁰¹

Pastor Lee claims that the instruction is very important as the sermon is preached in the secularized age, when God's grace is not easily accepted through preaching. He also suggests the purposes of the introduction as follows: to attract the audience's attention, to explain the background of the text, to present the importance of the topic, and to bridge to the main discourse.¹⁰²

Regarding the elements to make a good introduction, Do Man Chang provides various methods such as stories, unexpected declaration, appropriate quotations supporting the sermon, simple questions, background of the text, metaphors, recent news, and some paradoxes.¹⁰³ On the other hand, Pastor Lee suggests appropriate length, interest, clear statement of the problem, and good connection to the main topic. For the writing style of the introduction, Pastor Lee suggests the inductive style because it makes it possible to provide the current situation with which the audience sympathizes, and to explain how the situation is connected to the sermon text. He also emphasizes the importance of conversion statements in the introduction part. The conversion statements not only provide the direction of the sermon but also make the audience predict the course of the sermon by presenting the topic in various ways. Pastor Lee uses the conversion

¹⁰¹ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 142-145.

¹⁰² Dong Won Lee, "Sermon Clinic," 20.

¹⁰³ Du Man Chang, *Writing Expository Sermons*, 148-156.

statements in various ways such as description, question, and inclusion.¹⁰⁴ The analysis of Pastor Lee’s sermon introduction is as the following table:

Title	Sermon Style	Conversion Statement	Total Time (Minute)	Introduction Time(Min)
The Vision of 12 Disciples	Induction	Description	33	7
Let’s Share the Burdens	Induction	Question	30	5
The Itinerary to the Land of Vision	Induction	Inclusion	36	7
My Dream, Jesus’ Dream	Deduction	Inclusion	30	6
The Reason Why We Need Each Other	Induction	Question	32	6
The Faith of Abel	Induction	Question	23	4
The Faith of Joseph	Induction	Question	30	3
The Winning Faith	Induction	Inclusion	34	9
A Big Accomplishment is Made of Small Works	Induction	Question	36	5
A Medicine for Attacks of Criticism	Induction	Question	35	4
The Secret for Maintaining Happiness	Induction	Question	37	5
The One Thing I Know	Induction	Question	30	6
He Lets Me Rest in Green Meadows and Beside Peaceful Streams	Induction	Question	31	4
Your Goodness and Unfailing Love will Pursue Me All the Days of My Life	Induction	Question	35	5
The Community of Comfort	Induction	Question	37	5
The Community of Service	Induction	Question	37	8
Those Who are First Now Could Be Last Then	Deduction	Question	31	5
The Eagerness for Prayer	Deduction	Question	33	3
The Vision of Wellbeing Church (3) – Pergmos Church	Induction	Description	30	3

¹⁰⁴ Dong Won Lee, “Sermon Clinic,” 21-22.

The Vision of Wellbeing Church (9) – Colossian Church	Deduction	Description	34	5
Make Your Family Life-Respecting	Induction	Description	33	4
The More Important Thing Than Privilege	Induction	Description	34	8
The Way to Hometown	Induction	Question	34	4
The Name of God (9) – Jehovah Shammah	Induction	Question	25	6
The Name of God (15) – Jehovah Kadesh	Induction	Description	34	7
The Lesson of Wellbeing Church(3) – Galatians Church	Induction	Question	34	5
Time	Average Time		About 33	About 5
Sermon Style	Induction - 22 Times (84%) / Deduction - 4 Times (16%)			
Conversion Statement	Question – 17 Times (65%) / Description – 6 Times (23%) / Inclusion – 3 Times (11%)			

Table 31. Sermon Analysis

For the styles of the introduction, Pastor Lee used conversion statements 26 times, the approaches to the main topic 18 times, questions 15 times, proclamations 12 times, biographies 10 times, episodes 7 times, Bible verses 7 times, current events 7 times, humor 2 times, book information 2 times, poem 2 times and stats 1 time.

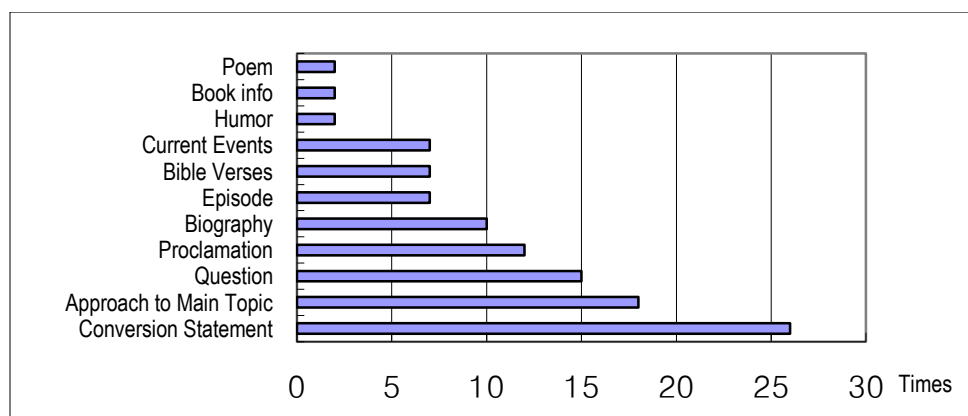


Figure 3. The Styles of Introduction

Regarding conversion statement, as shown in the table, Pastor Lee used question style 17 times (65%), description style 6 times (23%), and inclusion style 3 times (11%). In this sermon, the average time of introduction was about 5 minutes and the average time of the sermon was about 33 minutes.

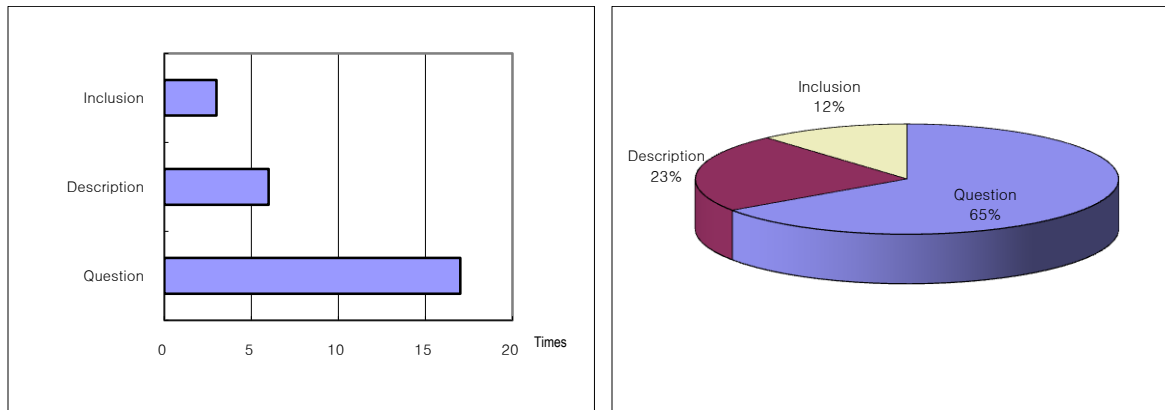


Figure 4. The Styles of Conversion Statement

Sermon Style

Because the importance of the preaching style was described in the previous chapter, Pastor Lee's style will be analyzed in this part. Pastor Lee's preaching style is mostly the inductive-deductive style. To maximize the effect of the sermon, he employs the inductive style in the introduction part and uses the deductive style in the rest of the sermon.¹⁰⁵ In the analysis of his preaching style¹⁰⁶, the inductive-deductive style was 84% (22 times), while the deductive style was 16% (4 times).

¹⁰⁵ Sung-young Jung, "A Critical examination of the preaching style of Daniel Dong-won Lee" (Ph.D. diss., New Orleans Baptist Theological Seminary, 1998), 94.

¹⁰⁶ Refer to Table 29.

Illustration

The illustration functions as a story that gives the audience interest and helps them to concentrate. A good illustration, in this sense, facilitates personal application and helps the audience to understand the truths from the sermon. However, indiscreet illustrations disturb the sermon. C. H. Spurgeon stated that the building without windows is a jail rather than a house because nobody wants to live in darkness. Likewise, the sermon without illustrations is numb and boring, and brings physical fatigue.¹⁰⁷

The authors of the Scripture also employed illustration. For example, there are some illustrations in the book of the Prophets in the Old Testament such as Isaiah 20, Amos 5, and Ezekiel 1. Jesus also used illustrations to explain the kingdom of God.¹⁰⁸

There are two major functions of illustration. One is helping the audience to understand the sermon by explaining the topic in an easy way; the other is providing an interest to make difficult content easy and understandable. Therefore, the illustration is a critical factor for evoking interest in the sermon. Saying that the value of illustrations lies on their interest, Pastor Lee uses illustrations in his sermon. He also states that a preacher can attract the audience's attention by utilizing unexpected surprising illustrations because the effective illustrations contain a power of interest to draw the audience's reflection.¹⁰⁹ Illustrations that have already been used many times make the sermon cut-and-dried.¹¹⁰

¹⁰⁷ C. H. Spurgeon, *Lectures To My Students*, Jong Tae Lee, trans. (Seoul: Life Book, 1992), 350.

¹⁰⁸ John McArthur et al., *Rediscovering Expository Preaching*, 350-351.

¹⁰⁹ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 216.

¹¹⁰ *Ibid.*, 216.

There are two purposes of illustrations in Pastor Lee's sermon: guidance to the topic and explanation and application. He uses the guidance mainly in the introduction part to lead the audience to the sermon topic. Before entering into the main discourse, he draws the topic from the text, and by using illustration, he attracts the audience's attention and stimulates curiosity. The following sermon is an example. The title is "A Big Accomplishment is Made of Small Works."¹¹¹

(a) Maybe, the words I am going to quote could be the biggest words in the history. This is it: "Expect a wonderful work from God; Try the wonderful work for God." He who left these words felt that spreading the good news to those who have never heard the name of Jesus Christ is his calling from God. In the periods of the end of 1700s when the British church avoided the responsibility for world missions, he felt pity for the unbelievers around the world as he was reading the book of Isaiah. He started to pray for India and dreamed that all Asian countries will be covered with the glory of Jesus. He was not a foolish Utopian. He was a great vision maker, at the same time he was very practical person. His job was a shoe repairman and was a teacher of a Christian school that a church governs. He repaired shoes with passion and taught students with faithfulness. Reading the book of "The Last Voyage of Captain James Cook," he was interested in the countries around world, and started to make his world missions map seeing a world map on the wall of his classroom. Taking concrete shape to his Indian missions, he began to learn Bengali. Finally, he became the father of Indian missions in 1793, at the age of 32. His name is William Carey, a Baptist missionary.

(b) The lesson from his life is that his great vision came true with his faithfulness of his small works. Today's text also gives you a story of such a man.

(c) It is a story of David. David had a vision that the divided Israel will be united in some day. He was a shepherd, and he was faithful in taking care of the sheep. Finally, God chose him as a leader for taking care of the people of Israel since God saw David's faithfulness as a shepherd. This is the lesson of today's passage. As he was faithful for small works, God entrusted big works to him.

¹¹¹ The sermon preached on May 18, 2003.

First, Pastor Lee connected the story of William Carey to the sermon text at the point (a). He proclaimed Carey's statement without bringing out his name for the audience to have curiosity. Then, Pastor Lee expanded the curiosity by providing the events of Carey's life and brought out the name at the end. Second, Pastor Lee connected the illustration to the case of the sermon text at the point of (b), and at the point (c) he introduced the story of David as a main topic.

Another purpose of illustration is the explanation of the main topic and the application to the audience's life. Pastor Lee employs this type as he develops the main discourse or reaches conclusion. He explains the main topic using illustration and he also uses the illustration to draw the application. Once the conclusive statement is proclaimed, the audience would not want to hear the sermon any more, and the preacher has difficulty to provoke their desires to apply. Therefore, the preacher can refresh the sermon through illustrations. The following sermon is an example. The title is "A Medicine for Attacks of Criticism."¹¹²

(a) One of the strategies of Nehemiah's enemies was a kind of "planting despondency" to break the desire to build the city of Jerusalem. What if Nehemiah was discouraged and gave up the building project? This is the strategy of Satan. Satan is hostile to God. His ultimate goal is to make God's plan delay. The good thing in the text is that Nehemiah and his people did not get involved in Satan's strategy. Look at verse 6. "So we rebuild the wall till all of it reached half its height, for the people worked with all their heart." In spite of the criticism from the enemy, they concentrated on their work. Do you feel being undeservedly attacked? Pray! And you should focus on your work like them.

(b) If you look at James Boice's expositional commentary of Nehemiah, you are going to find he introduces a legendary baseball game played between the New York Yankees and the Milwaukee Braves. In Yankees, there was a famous catcher named "Yogi" Berra who was notorious for vulgar speech; in Milwaukee, there was Hank Aaron, a legendary hitter.

¹¹² The sermon preached on July 18, 2003.

On the final game of the World Series, these two players met. As Hank was at bat, Yogi began to play jokes on him to distract him. “Hey, you grip wrong your bat. Grip so that you can read the brand of the bat.” Hank kept silent and made a homerun. Coming to the home base, he said to Yogi that “Hey, Yogi. I was not at bat to read the brand of my bat.” Hank did not get involved Yogi’s strategy. He just concentrated on his goal. Finally, he became victorious.

(c) Developments that are the most relevant in mankind history were attained by people who overcame criticism and ridicules and worked along a sense of mission. When the first steam engine ship left for Albany from New York, it took as many as 32 hours. Many people criticized and ridiculed it because they thought that was a reckless work. When the first motor car was test-driven, it was slower than wagon that two horses draw. People criticized and ridiculed it saying that the inventors are fools. When the first light bulb was experimented, the light bulb was so dim that people also had to light a gas lamp to see clearly. People criticized and ridiculed the inventors. When the first airplane took off into sky, it fell down after only staying in the air for 59 seconds. People criticized and ridiculed the inventors.

(d) But, you know what? There was a common characteristic of people who get this criticism and ridicule. “They did not give up, and they concentrated on their work!” What is a biblical medicine for this destructive criticism? One is prayer and the other is concentration on your work.

At the point (a), Pastor Lee suggested conclusive statements saying that “Do you feel being undeservedly attacked? Pray! And you should focus on your work.” If the sermon is finished at this point, the audience would not listen to or expect the sermon any more, and would lose interest and desire to apply the sermon to their life. However, Pastor Lee brought the illustrations regarding Hank and Yogi from the commentary at the point of (b), and provided a series of illustrations to make sure the main topic and to maintain the audience’s interest at the point of (c). By suggesting the application through the point (d), Pastor Lee also tried to instigate the audience’s desires to apply the sermon in their lives.

Pastor Lee uses most illustrations in this form. However, he employs various types of illustrations. His illustrations can be classified into five categories: stories in the Bible, biographies, life situations, stories of literature, and current events. The stories in the Bible are the dramatized stories fitting to the sermons; biographies are the instructive illustrations centering on a particular person's life. The life situations are made by two sources: Pastor Lee's life situations and any particular person's situations. The literature illustration indicates the summery or the main topic of a book or an article. The following figure includes the categories of Pastor Lee's illustrations:

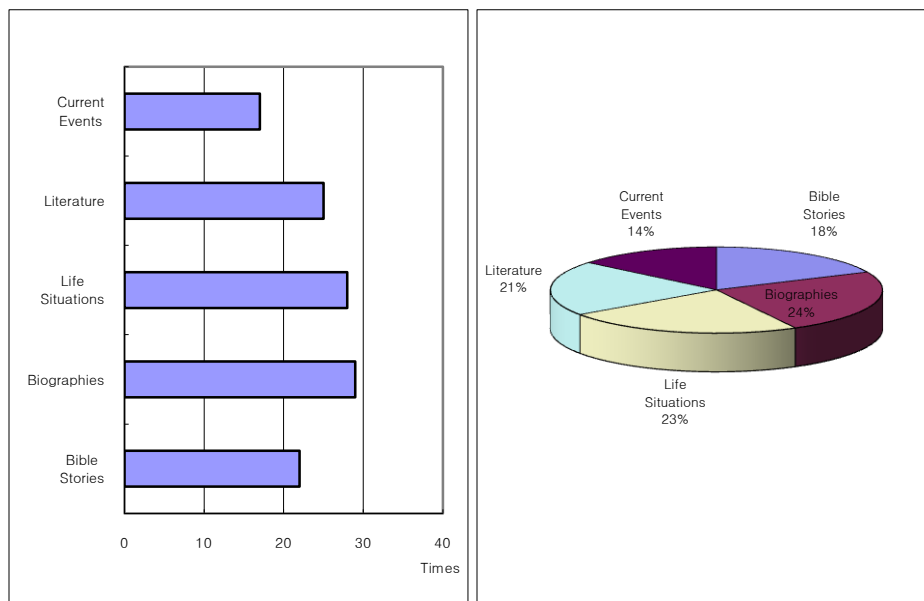


Figure 5. The Categories of Illustrations

Among 121 illustrations, 22 were the stories in the Bible (18%), 29 were the biographies (24%), 28 were the life situations (23%), 25 were the illustrations from books or articles (21%), and 17 were the current events (14%).

Title	Bible Story	Biography	Life	Literature	Events	Humor
The Vision of 12 Disciples	1	3	1		1	2
Let's Share the Burdens		2	1		1	1
The Itinerary to the Land of Vision	1		1			
My Dream, Jesus' Dream		1	1	2		
The Reason Why We Need Each Other					5	
The Faith of Abel	2	4	1			2
The Faith of Joseph	1	1	1			
The Winning Faith	3	1	2			
A Big Accomplishment is Made of Small Works	2	2	1		1	2
A Medicine for Attacks of Criticism	2	1	3	1	1	6
The Secret for Maintaining Happiness	1	1	1			
The One Thing I Know		3		1		
He Lets Me Rest in Green Meadows and Beside Peaceful Streams	1		2	4		1
Your Goodness and Unfailing Love will Pursue Me All the Days of My Life	1	1		5		2
The Community of Comfort		1		3		1
The Community of Service			1	2	2	
Those Who are First Now Could Be Last Then	1	1	2			
The Eagerness for Prayer	1	2	2	1	1	3
The Vision of Wellbeing Church (3) – Pergmos Church	1	3	1			1
The Vision of Wellbeing Church (9) – Colossian Church	1				1	
Make Your Family Life-Respecting	1		1	1	1	4
The More Important Thing Than Privilege			2		2	1
The Way to Hometown			1	2	1	
The Name of God (9) – Jehovah Shammah	2		1	1		
The Name of God (15) – Jehovah Kadesh		1	2	1		1
The Lesson of Wellbeing Church(3) – Galatians Church		1		1		
	22	29	28	25	17	27
	(18%)	(23%)	(23%)	(20%)	(14%)	

Table 32. The Classification of Pastor Lee's illustration

The First-Person Pronoun

In sermon, the first-person pronoun indicates any expression that uses “I” or “we” as a subject. “I” is the singular first-person pronoun, and “we” is the plural first-person pronoun. Using the plural term “we” is a technique to make the audience identify with the preacher and feel close to the relationship with the preacher.¹¹³ When the audience has sympathy with the preacher due to using the first-person pronoun, the sermon can be more persuasive and forceful. The effective use of the pronoun, therefore, empowers the sermon encouraging the audience to be united with the preacher.¹¹⁴

Pastor Lee used the singular pronoun up to 38 times and 7 times on average; he also used the plural pronoun 9 times at least and 99 times at most. He used the plural pronoun 20 times on average. Therefore, he uses the first-pronoun 11 times at minimum and 137 times at maximum, making it 28 times on average.

Humor

Humor is one of the great methods to maintain the audience’s attention and to evoke expectations about the sermon. In his book *Preaching & Preachers*, Stott claims that humor is conducive to dissolve tension, to develop the ability to communicate with the audience, and to make people be humble by destroying their haughty attitudes.¹¹⁵ Some preachers believe that humor in preaching is not appropriate, but that kind of opinion contains the denial of natural human tendency to be happy. If the audience refuses to have a sense of humor, they will lose the great opportunities that laughing provides to overcome difficulties of life. Even though “humor”

¹¹³ Bill Hybels, *Mastering Contemporary Preaching*, Jin Woo Kim, trans. (Seoul: Torch Press, 1993), 72.

¹¹⁴ Sung Young Jung, *Preaching Style*, 99.

¹¹⁵ John Stott, *Preaching & Preachers*, 311-312.

itself is not the good news of Jesus Christ, the gospel contains a sense of humor.¹¹⁶ Jesus also used humor when he said to the crowds: “You blind guides! You strain out a gnat but swallow a camel.” (Matthew 23:24) The humor in this verse was hidden in the usage of the words that Jesus said. The words, “gnat” and “camel,” that Jesus used were pronounced *galma* and *gamla*. Jesus utilized anagram as a sense of humor.¹¹⁷

However, the sense of humor should be used carefully. The effective use of humor to assist the sermon is appropriate, but if it is simply used to please people, the use of humor could make the sermon dull and boring. Excessive use of humor also produces negative results, making the preacher a Comedian.¹¹⁸

Defining creativity, humor, and tear as three essential elements of “the EQ Preaching,” Pastor Daniel Lee suggests the importance of the use of humor in three aspects: shaping sympathy with the audience, making a good impression on the audience, and attracting the audience’s attention. He also warns about the use of humor for simple entertainment, and the destructive effects of an impure or immoral humor and the sexual statements. He emphasizes that the humor that is not related to the main topic can be used in the initial part of the sermon to attract the audience’s attention.¹¹⁹ In his sermon, sometimes he uses his sense of humor for the sermon illustration. For example, in his sermon “Let’s Share the Burdens,” Pastor Lee presented three main statements: First, we should understand our brother’s spiritual weakness if he is under spiritual trials. Second, we should be cautious not to fall into the same trials. Third, we should

¹¹⁶ James Cox, *Preaching*, Kwang Yon Won, trans. (Seoul: Christian Digest, 1999), 229.

¹¹⁷ Gil Won Song, *Humor: The Power for Making Good Relationships* (Seoul: Chonglim Press, 2005), 22-23.

¹¹⁸ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 190.

¹¹⁹ Dong Won Lee, “Sermon Clinic,” 36.

help him for restoration with love. He used humor when he developed the second statement as follows:

This story is about Chuck Swindoll who was the Dean of the Dallas Seminary. He preached a sermon titled “Christians must observe traffic signals.” But he did ignore the signal unintentionally on the same day when he preached. It has already been late when he realized his mistake. To make matters worse, a church member witnessed the pastor’s signal violation and Swindoll himself noticed being seen by the church member. In the evening of the day, the church member called to the pastor suggesting a lunch meeting. While Swindoll prayed, he got a good idea. Next day, Swindoll reached the restaurant in which they were going to meet, and he realized that the member and other members were waiting for him as he expected. Pastor Swindoll wore a necklace with a plate attached saying, “I am criminal.” How funny is it? Then, Pastor Swindoll turned back to let the members see another plate saying, “If any one of you is without sin, let him be the first to throw a stone to me.”

Through this humor, Pastor Daniel Lee delivered the message that we should be cautious not to fall into the same mistake as we see others make. In the sermon “The Faith of Abel,” Pastor Lee used humor to assist the third main statement that faith indicates devoting ourselves to God as follows:

It happened in an African American church. Because African Americans have a strong affection in their relationships, their worship services are full of energy and with emotional response. Worship time is generally long and sometimes church members respond to the pastor’s preaching with their voices. One day, an African American pastor preached that “my brothers and sisters, today’s churches are lifeless. Now it is time to stand up and walk.” Then, all members said, “Yes, we need to stand up and walk.” “Walking is not enough” the pastor continued, “Our duties for evangelism are urgent. We need to run.” “Yes, we need to run,” the members responded. The pastor spoke up, “World is wide. We need to fly to accomplish world missions.” The congregation said louder, “Yes, we need to fly. Let’s fly.” The pastor continued again, “My brothers and sisters, to accomplish the missions, we need money. Dedicate yourself by money.” Then, nobody responded. One member responded later, saying “Let’s walk!”

Through this humor, Pastor Daniel Lee encouraged the audience to consider their attitude of devotion. Even though the topic of devotion is heavy and serious, approaching this topic with humor makes the audience feels more accepting and comfortable with the topic.

Questions

Using interesting but sharp questions is one of the most persuasive methods to introduce the main topic of the message. However, an unexpected or negative answer may lead the preacher and the audience to the wrong place.¹²⁰ By asking a question, a preacher is in unseen communication with the audience. A question makes both a preacher and the audience involved in the sermon together with interesting tension.¹²¹ Good questions are concrete. By shaping the main topic with questions, a preacher can lead the audience into the sermon. Using a question is not simply asking but it covers the direction and instruction of the process of sermon.

Pastor Daniel Lee uses the question method 7 times at least and 21 times at most. The average questions in a sermon are 14 times. In Pastor Lee's sermons, the question method is divided into two categories: the question to communicate with the audience and the question to empower the audience. He used the question for communication 4 times at least and 16 times at most. The average was 9 times. For the questions to empower the audience, he used one time at least and 15 times at most. The average was 6 times.

Pastor Daniel Lee encourages the audience to decide to follow the preacher's message through continual questions. For example, in the sermon titled, "The Name of God (15) –

¹²⁰ Kwang Ho Bae, *Homiletics* (Seoul: Reformed Press Interactive, Inc., 1999), 238-239.

¹²¹ Sung Young Jung, *Preaching Style*, 103.

Jehovah Kadesh,”¹²² Pastor Lee used continual questions to develop the main topic of his message:

Do you use your brain to help your neighbors and to do God’s work? Or, do you use your brain to do any harm to your neighbor? Do you use your mouth and tongue to praise God and to encourage your neighbor? Or, do you use them to discourage and slander your neighbor? Do you use your hands and feet to serve others and to spread the gospel? Or, do you use them to sin and waste your life? Now, do you want to dedicate all parts of your body such as brain, thoughts, lips and tongue, hands and feet, and other parts to God?

Also, in “The Lesson of Wellbeing Church(3) – Galatians Church,”¹²³ Pastor Daniel Lee asked questions that contain two opposite choices continually to emphasize the lessons from the fruits of the Holy Spirit. The topic is reinforced to the audience through the questions:

That is the message of Galatians 6:8. “The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.” How about you and I? Do you sow to please your sinful nature or to please God? Do you expect the fruit of your sinful nature or the fruit of Holy Spirit? What is the lesson from Galatians church? We need to be a Christian who bears the fruit of Holy Spirit.

Title	Question for Communication	Question for Challenge	Continual Questions	Total
The Vision of 12 Disciples	7	2	1	9
Let’s Share the Burdens	11	5	2	16
The Itinerary to the Land of Vision	7	2	2	9
My Dream, Jesus’ Dream	7	7	2	14
The Reason Why We Need Each Other	7	4	1	11
The Faith of Abel	5	3	2	8
The Faith of Joseph	8	8	2	16
The Winning Faith	13	3	3	16
A Big Accomplishment is Made of Small Works	16	4	4	20

¹²² The sermon preached on January 15, 2006.

¹²³ The sermon preached on March 19, 2006.

A Medicine for Attacks of Criticism	12	5	3	17
The Secret for maintaining Happiness	11	7	3	18
The One Thing I Know	11	8	4	19
He Lets Me Rest in Green Meadows and Beside Peaceful Streams	13	8	5	21
Your Goodness and Unfailing Love will Pursue Me All the Days of My Life	6	3	1	9
The Community of Comfort	7	1	1	8
The Community of Service	10	4	3	14
Those Who are First Now Could Be Last Then	15	5	3	20
The Eagerness for Prayer	12	6	5	18
The Vision of Wellbeing Church (3) – Pergmos Church	4	3	1	7
The Vision of Wellbeing Church (9) – Colossian Church	4	4	1	8
Make Your Family Life-Respecting	6	5	3	11
The More Important Thing Than Privilege	9	14	3	13
The Way to Hometown	6	8	2	14
The Name of God (9) – Jehovah Shammah	10	6	2	16
The Name of God (15) – Jehovah Kadesh	6	15	4	21
The Lesson of Wellbeing Church(3) – Galatians Church	12	7	1	19
	9.04	5.65	2.46	14.31

Table. 33 The Analysis of the Method of Question

Rhythm

Rhythm enhances the interest of sermon by helping the audience to enjoy the flow of preaching.¹²⁴ Preaching has a flow like a song or a play, and as the preaching climaxes gradually, the audience does not lose interest. Preachers, therefore, have to be familiar with rhythm. Many preachers usually employ repetition and alliteration.

For rhythm, Pastor Daniel Lee emphasizes the outlining of the sermon. The sermon outlining has four purposes: to make the logical frame of the sermon, to develop the main topic,

¹²⁴ Sung Young Jung, *Preaching Style*,104.

to bridge between paragraphs and to build a systematic sermon structure, and to present directions for both the preacher and the audience.¹²⁵ He also suggests three elements of rhythm to build a paragraph: text order, logical order, and gradual development.¹²⁶

The text order type is a writing method to develop the sermon according to the order of sermon text. For example, the sermon, “The Reason Why We need Each Other,” is based on Ecclesiastes 4:9-12. The main topic of this sermon is the necessity of the cell church. In other words, we need each other in the same community. In the introduction, Pastor Lee introduced Lisa Beamer who lost her husband due to 9/11 but has lived successfully in the middle of hardship. The reason she could overcome the difficulty was her active participation in the support group for 9/11 and the relationship with Jill Goldstein who was in the same situation. To connect to the text of Ecclesiastes and to develop the paragraphs, Pastor Daniel Lee asked a question, “Why do we need each other, why?” He presented three main branches of the sermon according to the text order. With verse 10, “But pity the man who falls and has no one to help him up,” he presented the first premise that the reason we need each other is for standing up again. With verse 11, “if we lie down together, they will keep warm,” he introduced the second premise that the reason we need each other is for encouraging each other. Finally, with verse 12, “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken,” he suggested the third premise that the reason we need each other is for enjoying the victory with each other.

¹²⁵ Dong Won Lee, “Sermon Clinic,” 11.

¹²⁶ *Ibid.*, 12.

An example of the logical order is the sermon preached on March 21 in 2004, “Your Goodness and Unfailing Love will Pursue Me All the Days of My Life.” Pastor Lee presented three main statements: First, we should thank God for our past. Second, we should be content with our present life. Third, we should be sure of our future. As indicated in the statements, Pastor Lee utilized the chronological order to build his logic: past for thanksgiving, present for satisfaction, and future for conviction.

An example of the gradual development is the sermon preached on November 16 in 2003, “The One Thing I Know.” In the introduction, Pastor Daniel Lee asked, “Who is Jesus Christ who makes us do thankful confession?” He developed the sermon gradually providing three main statements: First, Jesus is aware of us. Second, He touches us. Third, He lets us see. Pastor Lee described Jesus with gradual development. He started to describe Jesus simply who knows us; then he developed Jesus as the one who touches and empowers to see. Another example is the sermon preached on July 17 in 2005, “The More Important Thing Than Privilege.” Pastor Lee presented three main statements developing gradually: First, we should deny ourselves. Second, we should take up our cross. Third, we should continually follow Jesus.

Most of Pastor Lee’s sermons consist of a gradual development style, but sometimes he develops his logic by changing the order. Pastor Lee also uses repetition for rhythm. For example, he uses repetition as he develops the main statements: First, faith is giving the first part. Second, faith is giving the good part. Third, faith is giving yourself.¹²⁷ In these statements, he repeatedly uses the phrase “faith is.....” In another set of statements, he uses the term, “he (Jesus)”

¹²⁷ The sermon preached on November 17, 2002, “The Faith of Abel.”

repeatedly: First, Jesus is aware of us. Second, He touches us. Third, He lets us see.¹²⁸ In still another set of statements, he restated the term “me”: First, come to me. Second, learn from me.¹²⁹ Pastor Daniel Lee uses repetition a total of 10 times (38%).

Dynamic Expression

A trite expression makes people dull and uninterested. They are interested and excited as they hear new and dynamic expressions. Dynamic expression, therefore, is important in preaching. New and dynamic expressions hold the audience in the sermon with excitement. As a person looks different according to dress changes, a sermon sounds different by expressions. New and dynamic expressions, in this sense, are conducive for the audience to remember God’s word and apply it to their life.¹³⁰

Pastor Daniel Lee has grown up reading lots of books.¹³¹ His using various dynamic expressions is excellent. In “He Lets Me Rest in Green Meadows and beside Peaceful Streams,”¹³² he expressed the term “weariness and burden (Matthew 11:28)” as a modern term “stress.” This expression bridges “people who are weary and burdened” in the Scripture to the audience in modern society. The audience feels sympathy as they hear their stressful situation.

I will suggest three possible situations that you may experience as you come to church. Think of possible common problems. Here is the first one. Try to recall the situation when you departed from your home. You have 40 minutes to go but your wife and children are not ready yet. You press them but it

¹²⁸ The sermon preached on November 16, 2003, “The One Thing I Know.”

¹²⁹ The sermon preached on January 18, 2003, “He Lets Me Rest in Green Meadows and beside Peaceful Streams.”

¹³⁰ Sung Young Jung, *Preaching Style*, 108.

¹³¹ Dong Won Lee, *Wearing Shoes of Vision* (Seoul: Duranno, 2004), 19.

¹³² The sermon preached on January 18, 2004.

is useless. Yelling is not effective. 20 minutes to go. After sitting in the car, you realize you have no car key in your pocket. Finally you find the key from another jacket. At the moment you start the engine, your wife tells you that she forgot to bring her cell phone. “Honey, I put my phone on the bed. Give me a minute.” “Forget about it. You are always late. Let’s go!” you yell at her.

Here is the second situation. As soon as you take a main road to go to church, you realize many cars are on the road even if it is Sunday. To get to the church on time, you drive recklessly, breaking traffic rules. The driver ahead of you seems to have a daydream because he does not know the signal is green. You curse him “What kind of person is he?”

Here is the third situation. You are late five minutes. The service has begun already. You wait to get the next elevator but a disabled man approaches the elevator sitting in the wheelchair. You keep mumbling that “I will go to another church next Sunday.” Brothers and sisters, do you know what the common denominator of these situations is? That is “stress.” This person I described has a pathological stress. Two thousand years ago, Jesus described those who are under this stress as “people who are weary and burdened.” Then, he invited them saying, “Come to me. I will give you rest.” In other words, he invited all who are under severe stress to give them rest. According to research data, 90 % of diseases are either directly or indirectly related to stress. In accordance with the text, what can be a prescription for this stress to get freedom and rest? The text of Matthew gives us two prescriptions.

In another example, “The Vision of Wellbeing Church (9) – Colossian Church,”¹³³ Pastor Lee introduced three essential elements of spiritual wellbeing with the nutriments for physical wellbeing.

What were the spiritual nutriments for the Colossian church to grow? The answer is faith, hope, and love. Some members in our church have good faith but are poor in love. Some members, however, are good in love but have a lack of faith. Some members are good in both faith and love but have no hope for the future. The Colossian church, however, had these three nutritional elements equally. What do doctors or nutritionists emphasize for health? That is balance. The Colossian church grew up with balance of faith, hope, and love.

¹³³ The sermon preached on March 13, 2005.

The following is a list of Pastor Daniel Lee's new and dynamic expressions:

Are you running to sin, or escaping from sin?¹³⁴

The holy prescription says that you must learn to continually say "No," not to sin; but the second prescription says that you must learn to continually say "Yes" toward God.¹³⁵

From the moment you stop praying, you will begin to beg for help from a man, and you're losing your spiritual beauty given by God.¹³⁶

You will deliver a new day. New beginning will begin from you.¹³⁷

Let's try coming-out. As we start to publically speak out that "Jesus is my Lord," the world will start to change. If we cannot come out for shame at being Jesus' disciple, then the disciples of Satan will come out. Are you going to keep silent as they propagate that sin is beautiful, or to proclaim with coming-out that Jesus is our Lord and hope? It is time to choose and determine.¹³⁸

Losing one dream is not a failure. If you hear God's voice as you pray, that gives you a new beginning to get Jesus' dream.¹³⁹

I think a representative relationship that wins together is a marriage relationship. Is there a winner in a marital battle? Both are losers. A couple in a beautiful marriage relationship is both winners.¹⁴⁰

Sally was a beautiful woman in this world. But she was more beautiful in the afterlife because she matches better for the place.¹⁴¹

¹³⁴ The sermon preached on January 15, 2006, "Jehovah Kadesh."

¹³⁵ Ibid.

¹³⁶ The sermon preached on September 13, 2003, "The Secret for Maintaining Happiness."

¹³⁷ Ibid.

¹³⁸ The sermon preached on January 19, 2003, "The Faith of Joseph."

¹³⁹ The sermon preached on August 4, 2003, "My Dream, Jesus' Dream."

¹⁴⁰ The sermon preached on September 19, 2002, "The Reason We Need Each Other."

¹⁴¹ The sermon preached on March 16, 2003, "The Winning Faith."

Eye Management and Pause Control

For the audience to continually hear the sermon with interest, both language and eye management are essential to preachers. Because eyes are a means for communication, managing eyes is a significant factor in preaching. A preacher can discern the audience's condition whether they feel bored or excited through the eye contact. If a preacher hesitates to look at the audience by putting his eyes on the wall, this reflects that he is psychologically daunted. Therefore, the audience loses interest and the rapport with the preacher, if a preacher fails to manage his eyes.¹⁴² A preacher should remember that preachers deliver the message to the audience as a group, but they eventually speak to the individuals one by one, so that they cover the entire congregation.¹⁴³

Silence is one of the great elements to enhance the interest of sermon, though many preachers hesitate to use silence in preaching. Skillful preachers know that silence plays roles of comma, semicolon, period, and even an exclamation mark in preaching. The silence during talking gives the listeners a short rest, and the listeners have high interest in the first word after the silence. To highlight a particular word or verse, in this sense, taking a pause just before or after the word or verse is proper. Pausing right before climax increases the audience's tension for the interest.¹⁴⁴

¹⁴² Tae Sup Lim, *Speech Communication*, 328.

¹⁴³ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 236.

¹⁴⁴ *Ibid.*, 241.

Pastor Daniel Lee prepares his sermon from Monday and finishes on Saturday. Then, he internalizes the draft of sermon until he preaches.¹⁴⁵ Because he does not rely on the sermon script, he has a good eye management skill. During preaching, he sees the audience equally from back to front. In addition, he sees the audience individually when he challenges them in a climax point. Pastor Daniel Lee also uses pauses to give a strong challenge. He raises his voice gradually to develop preaching, but at climax, he uses pauses to give the audience both rest and tension for the purpose of concentration. This pause enhances the interest of the sermon. At the end of his preaching, he always gives the audience challenges and invitations. After challenging the audience, he takes a pause again, and after pausing he connects the preaching to the finalizing prayer. This pause makes the audience consider the sermon to apply it to their life.

Preaching Style – Clarity

Clarity in preaching indicates that a sermon is articulated and unconfusing. When preaching is clear, the audience fully understands the sermon. A sermon originally stems from the ideas of the preacher and is passed through the preacher's language. However, the communication does not happen in cases when language does not have equal meaning both to the preacher and to the audience. Preaching, consequently, should be clear.¹⁴⁶ For clarity, Clear Theme and Idea, Proposition, Arrangement and Outline, Explanation, Analysis of Audience, Communication Method, and Non-verbal Message are fully furnished.

¹⁴⁵ Dong Won Lee, "Sermon Clinic," 10.

¹⁴⁶ H. C. Brown, *Steps to the Sermon (A Plan for Sermon Preparation) & The Making of the Sermon*, Jang Bok Jung, trans. (Seoul: Yang Seo Kak, 1984), 195.

Clear Theme and Idea

Preaching can be clear as a preacher's idea is clear. Even though most sermons consist of three major stages which are introduction, main discourse, and conclusion, they started from the preacher's idea. The basis of this idea for preaching is the theme. The theme can be shaped through the preacher's research of the text. The theme in preaching, therefore, can be defined as a proclamatory term that explains the core idea that the text clearly reveals.¹⁴⁷ The sermon theme is, therefore, the gist of preaching that depicts what the preacher will mainly speak about.¹⁴⁸ The sermon proposition and outline cannot be constructed until the theme is clearly shaped. The preacher can effectively develop the sermon if the theme is clear.

In Pastor Lee's sermons, the themes are clear. Usually he reveals the theme in the introduction part. They can be classified into three groups: Christian life, evangelism and missions, and doctrine. The themes of Christian life such as spiritual hardships, rest, devotion, love, or faithfulness were used 12 times (46%); the themes of evangelism and missions were used 6 times (21%); and the themes of doctrine were used 8 times (23%).

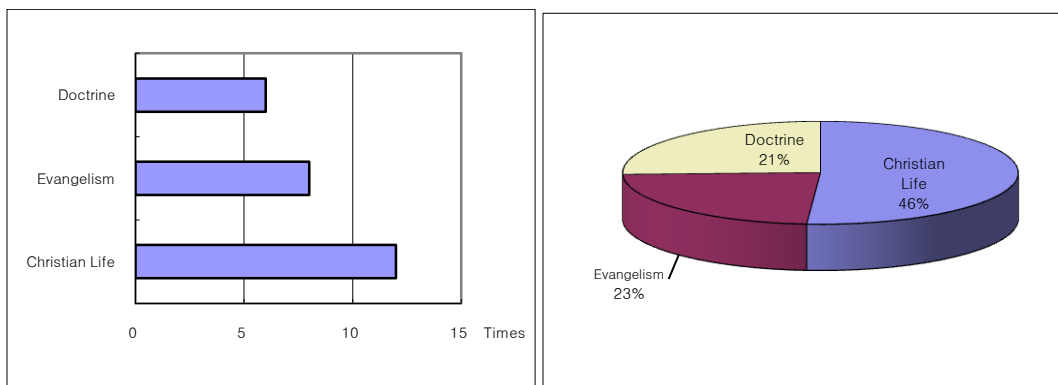


Figure 6. The Classification of the Theme

¹⁴⁷ Ibid., 95-96.

¹⁴⁸ Ibid., 70.

Proposition

The proposition is a core statement based on the sermon theme.¹⁴⁹ In the process of writing a sermon, if the theme and proposition are clearly completed, the audience will understand the sermon clearly. According to Pastor Daniel Lee, the sermon proposition refers to a condensed form of a sermon which describes the starting and finishing point of preaching.¹⁵⁰ Once the text is fully understood, a main statement can be established. Through this process, the proposition that contains the audience's needs and the purpose of preaching is shaped.¹⁵¹ A proposition provides the evidences to develop a sermon; also it reduces the expanded outline. In other words, the sermon outlines are an expanded form of propositions, while the sermon propositions are a reduced form of the outlines.¹⁵² In consequence, sermon propositions should be clear for good preaching.

There are four characteristics to be a good proposition: First, the proposition must be a single expression, because a complex sentence or a compound sentence contains multiple ideas. Second, the proposition must agree with the text. Third, the proposition must be able to develop the ideas and themes. Fourth, the proposition must be simple and clear.¹⁵³

Most of Pastor Lee's sermons expose the theme and proposition in the introduction part (About 80%). He helps the audience to be familiar with the sermon proposition by using questions containing the main idea. The following are examples:

¹⁴⁹ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 119-122.

¹⁵⁰ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 194.

¹⁵¹ Sung Young Jung, *Preparing Preaching with Main Idea* (Taejon: Today's Literature, 2006), 129.

¹⁵² Harold T. Bryson, and James C. Taylor, *Building Sermons to Meet People's Needs*, Sung Young Jung, trans. (Seoul: Jordan Press, 1994), 81.

¹⁵³ *Ibid.*, 182-183.

The text of Galatians 5:19-21 seems to be a list of sins that they committed. Paul's prescription for this people was, in a word, "share the burden." However, how can we share burdens together from a practical perspective?¹⁵⁴

What should we do for you and I to accomplish God's dream as Jesus' disciples?¹⁵⁵

The reason why we need each other in our life – What is it?¹⁵⁶

Why did the author of Hebrews express that it was Abel's faith? How was Abel's offering served? For Abel, what was faith?¹⁵⁷

Arrangement and Outline

For preaching, outline refers to a structure of the preacher's main ideas.¹⁵⁸ A strong structure makes a sound sermon. Outlining, therefore, is critical to shape entire preaching. The purposes of the outline are as follows: First, outline shapes the logical frames. Second, outline needs to effectively develop the main topic. Third, outline provides the appropriate connection between paragraphs. Fourth, outline suggests the direction of preaching to both the preacher and the audience.¹⁵⁹ Fifth, outline helps the preacher to distinguish what he should investigate from what he should not.¹⁶⁰ Through the outlining process, therefore, the unclear part of the sermon can be clear and articulated.¹⁶¹ To be a clear sermon, the effective dividing and developing paragraphs are essential. First, the paragraph as a part of the main structure in a sermon should be divided according to the text. Second, the paragraph should be logical. Third, the paragraphs

¹⁵⁴ The sermon preached on March 17, 2002, "Let's Share the Burdens."

¹⁵⁵ The sermon preached on August 4, 2002, "My Dream, Jesus' Dream."

¹⁵⁶ The sermon preached on September 15, 2002, "The Reason Why We Need Each Other."

¹⁵⁷ The sermon preached on November 17, 2002, "The Faith of Abel."

¹⁵⁸ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 152.

¹⁵⁹ Dong Won Lee, "Sermon Clinic," 11.

¹⁶⁰ Du Man Jang, *Expository Sermons*, 100.

¹⁶¹ Sung Young Jung, *Preaching Style*, 127.

should be related and united with each other. Fourth, the paragraphs should be gradually developed.¹⁶²

As stated previously, Pastor Daniel Lee gradually develops the sermon according to the logical order to provide the audience a clear presentation. This outlining style is his distinctive technique of sermon preparation. For the order of outline, particularly, Pastor Lee properly uses refreshing statements to clarify the sermon. By refreshing the main topic, the audience is able to not only expect the sermon but also comprehend clearly.

For outlining, Pastor Daniel Lee usually employs three major paragraphs. In his sermons, 20 sermons were made of three major paragraphs (77%); four sermons consisted of two major paragraphs (15%); and two sermons were made of four major paragraphs (8%).

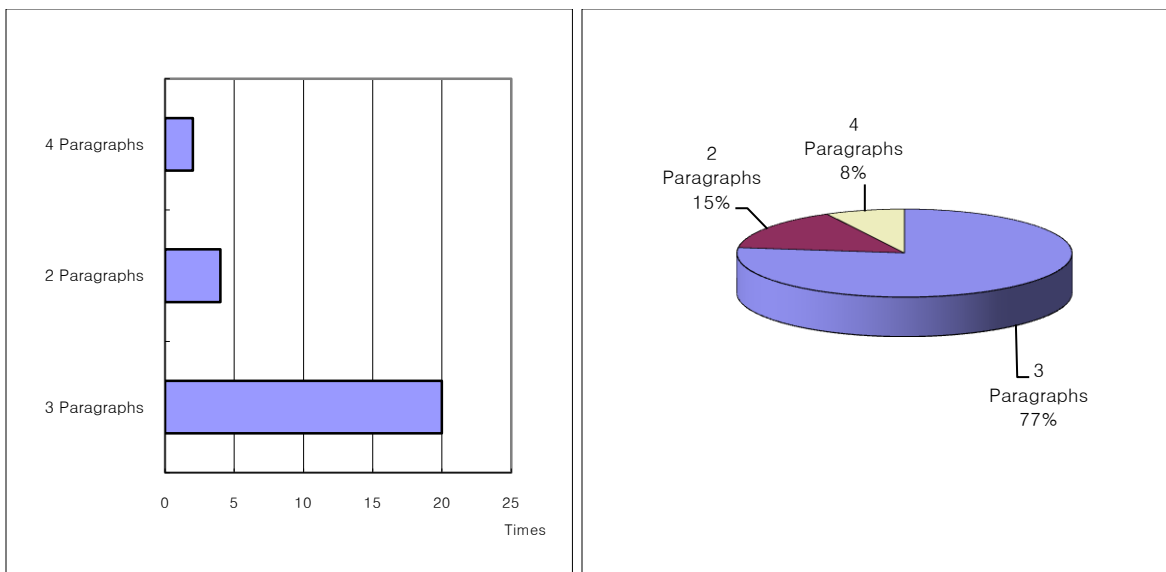


Figure 7. The Outline of Pastor Lee's Sermons

¹⁶² Dong Won Lee, *The Expository Preaching Awakening the Audience*, 199-200.

Explanation

The process of explanation is based on the Scriptural origin because some texts support the importance of the explanation. “When Priscilla and Aquila heard him (Apollos), they invited him to their home and explained to him the way of God more adequately” (Acts18:26). “They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” (Luke24:32). These two cases took place as the word of God was explained.

The explanation refers to the process of interpretation and decoding to clarify the meaning of some words, phrases, and sentences in the text, so that the audience can fully understand the meaning.¹⁶³ To accomplish the purpose of preaching, which is the transference of God’s truth to the audience’s circumstances, the process of explanation is necessary. The explanation, consequently, is the core process to clarify the sermon.¹⁶⁴

Pastor Lee clarifies his sermon through the explanation process. During preaching he explains clearly about a confusing or unclear word that needs interpretation. For example, he clarified the word *compassion* in the sermon, “The Vision of 12 Disciples,” as follows:

The word *compassion* is composed of two parts: *com* and *passion*. The ‘com’ indicates ‘together’ and ‘passion’ means ‘severe psychological pain.’ Therefore, compassion can be explained by a psychological state that feels the same pain as the one who suffers from the pain.

In another example, “Let’s Share the Burdens,” he explains the words *caught* and *restore*:

¹⁶³ Du Man Jang, *Expository Sermons*, 137.

¹⁶⁴ Sung Young Jung, *Preaching Style*, 131.

The word *caught* or *overtaken* does not fully explain the meaning in the text. The true meaning in this text is the helpless state due to a severe predicament. Have you ever experienced that your hand was stuck in the bottle, trying to get something in a bottle? If someone is in this case, he needs help. We should help brothers and sisters who are in trouble. We should help them to recover. In verse 1, the word *restore* has two situational meanings. One situation is like this. When a bone is out of joint, we need to reset the bone to restore. The word was used in this kind of situations. Another situation is like a fisher repairs his net. The net is repaired so that he can fish.

Pastor Daniel Lee uses audiovisual materials to clarify his sermons. If he introduces a book, he uses a projector to show the cover so that the audience recognizes the book. When he explains any regions or locations, he shows a map to clarify the area. If he needs to show a picture of an individual or thing, he projects the picture to explain it. For example, he used the story of the Pieta made by Michelangelo as the last illustration in “Let’s Share the Burden.”

Pastor Daniel Lee also clarifies the sermon by emphasizing opposite concepts. In “The Faith of Joseph,” he emphasized the faith considering the advantages of the community by reinforcing the opposite conditions of Korean community:

The reason why Koreans and Korean Christians are weak in the community spirit is generally because of the influence of agricultural manners. The agricultural society is based on the manners that distinguish the possession of mine from the possession of yours, settled down in a certain place. For this reason, people manage their possessions really well in their house, but outside of the house, they do not feel any responsibility about the things that are not theirs. They do not feel that they are responsible for throwing trash or breaking the rules because they feel that those are not my areas. We tend to privatize EVERYthing not seeing the GENERAL benefits. If you pick a flower on a mountain, you can privatize the flower, but the flower is not ours anymore. Isn’t it the community spirit that you generally regard ours as yours?

In Pastor Lee’s sermons, another type of explanation to clarify his sermon is using illustrations. The purpose of illustration is various; particularly, using illustration in the main

discourse is conducive to the explanation of the main topic.¹⁶⁵ To clarify the sermon by using illustration, the dilated explanation is needed before and after the illustration. In other words, after the main subject is addressed, the illustration should be presented. Then, the explanation to connect to the audience's situation is needed.¹⁶⁶

Main subject: God who worked in the past works miracles through the faith of believers.

Illustration: George Muller, who was a man of faith, was called also a man of miracle. He stated that our impossibility is from the lack of our faith. He had been praying for five friends. The first friend became a believer in several months after Muller started to pray. The second and the third friends became Christians in a decade. The fourth believed Jesus Christ 25 years later. However, the last friend did not come back to Jesus even despite 52 years of prayer. Other friends said that God allowed this case to let Muller be humble, whereas Muller said that God's time has not come yet and he needs more prayer. As long as Muller remained conscious, he prayed for the last friend and believed that he would be saved. Finally Muller died. After his death, the last friend came to Muller's funeral and determined to trust Jesus there. Muller's prayer was finally answered. One day, Muller tried to evangelize an alcoholic. People said to Muller that that's impossible, but he replied with a question, "Do you believe Jesus turned water into wine?" "Yes," they said. Then, do you also believe Jesus can turn wine into water? "Yes," they answered. "Why don't you believe God will move him from a wine barrel to a baptism tub?"

Connection: Yes, you need to believe your faith is winning faith.¹⁶⁷

Main subject: If we truly love, we should help our brother to be restored.

Illustration: In the world-famous Vatican museum, there is the Pieta made by Michelangelo. The Pieta is made from marble and its height is 172 cm. The sculpture describes the image of Mary who embraces Jesus Christ who is being taken down from the cross. Michelangelo took good care of this sculpture and he carved his signature on Mary's skirt. However, this masterpiece was destroyed by a young man who had a hammer. He approached the sculpture by clearing the iron railing constructed for the security purpose. Did the museum give up this masterpiece? Never. They made a professional sculptor team to restore the sculpture. The team did not start to work

¹⁶⁵ Sung Young Jung, *Preparing Preaching with Main Idea*, 194.

¹⁶⁶ *Ibid.*, 196.

¹⁶⁷ The sermon preached on March 16, 2003, "The Winning Faith."

immediately. They have a period of a couple of months to see the damaged sculpture to have the original sculptor's eyes and heart. They wanted to feel Mary's compassion, pain, and joy from Michelangelo's perspective. Finally, the team restored the masterpiece almost perfectly.

Connection: I believe this is the work that our cell church has to do. We should help those who are hurt and broken in life. We should have God's heart to see them from the Creator's perspective. We should feel their pain and suffering as God feels them to help them to be restored. This is the ministry of restoration. This is the ministry of the Cross. This is the ministry of the Holy Spirit. If you feel you are a debtor of love considering what Jesus has done for you, share the burden!

To clarify the sermon by illustration, the illustration should not be confusing. For example, if a preacher describes a man without giving his name, the audience would consider who he is; however, if named and clarified, the sermon would be more illuminated.

Last 9/11, we saw the first anniversary of 9/11 that was held in the United States and had a painful time to remember the tragedy. But the *Newsweek* issued on September 5 introduced a few people who were family members of the tragic death and covered how they had lived for a year. Among the cases, one attracted public attention. That was the story of Todd Beamer who was a Sunday school teacher and graduated from Wheaton College, and his wife Lisa Beamer. Todd was in the United Airlines flight 93. He was the one who called a telephone operator to inform him/her of the urgent situation and prevented a bigger tragedy with some passengers by helping the plane crash.¹⁶⁸

He provided detailed information such as the *Newsweek* issued on September 5, United Airlines flight 93, Wheaton College, Sunday school teacher, and his wife Lisa Beamer to clarify the illustration.

Analysis of Audience

The language familiar to the audience helps to convey a clear message. The analysis of the audience, therefore, is essential for preparing a sermon.¹⁶⁹ If a preacher fails to analyze the

¹⁶⁸ The sermon preached on September 15, 2002, "The Reason Why Need Each Other."

¹⁶⁹ Sung Young Jung, *Preaching Style*, 139.

audience, the clarity of the sermon will be fairly diminished because the meaning of the preacher's words is usually based on the practical usage rather than on the lexical meaning.¹⁷⁰

The understanding of the audience provides two advantages. First, preachers can know the needs of the audience. Second, preachers can determine the method of persuasion.¹⁷¹

Pastor Daniel Lee is sensitive to the needs of the audience. He struggles to understand the modern people. He visits bookstores twice a month to catch up on the modern society and information and reads the various fields of books and articles such as novels, economics, business management, science, and newspapers and magazines.¹⁷² In his preaching, the ratio of the part of exegesis and of application is 50:50. For him, the application is a part of the sermon that encourages the audience to apply the eternal truths into their current life through the communication between the context of the Scripture and the context of the audience. For the fruitful application, he ceaselessly studies and analyzes the audience's life, since such applications cannot be produced without understanding of the audience.¹⁷³

Pastor Daniel Lee is also sensitive to the audience's affect. Even though he leads 6 times of services and preaches the same sermons, he adjusts the sermon according to the audience's situation. For example, his sermon in the first service is calm and soft because the service is the early morning service. Since the second service is the staff's service, his second sermon is

¹⁷⁰ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 197.

¹⁷¹ Sung Young Jung, *Preaching Style*, 140.

¹⁷² Sun Jin Han, *Why is the Audience Fascinated with His Sermon?*, 20.

¹⁷³ Dong Won Lee, "Sermon Clinic," 27.

focused on the staff. In the third and the fourth services, which are the main services for the general congregation, he uses a sense of humor more frequently. In the fifth and the sixth services which target the young people such as college students, his sermon is dynamic and powerful. He also changes attire according to the services.

Communication Method

The issue of clarity in preaching deals with the usage of appropriate vocabularies and sentence structure, because one of the obstacles in preaching is the communication problem.¹⁷⁴ There are some essential elements for clear communication. First, a preacher should use understandable language. For communication, being listened to and understood by the audience is more important than the conciseness of language. It is better, therefore, to avoid professional terms or the specialized language. Second, a preacher should use simple words because simple words contribute to forming clear sentences. Third, a preacher should eliminate useless and ineffective words. Fourth, a preacher should select and use concrete words. Fifth, a preacher should use the well-structured sentences. Last, a preacher should use colloquial language.¹⁷⁵

The speech skill is another essential element for clear communication. First, a preacher should use short and simple sentences repeatedly. Practice to divide long sentences into several simple sentences is a good exercise for clear communication. Second, a preacher should adjust the speed of speech according to the age groups. If the audience is the young, their speed of speech is faster than that of the old; if the old, the speed is slow. Also, as a preacher speaks about core points, the speaker should articulate and speak slowly, while where the points are emotional,

¹⁷⁴ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 198.

¹⁷⁵ *Ibid.*, 199-203.

the preacher should be emotional and speak fast. Third, a preacher should adjust the pitch of speech.¹⁷⁶ Fourth, a preacher should be good at using pauses. The pause for 2-3 seconds may be better than speaking for 5 minutes.

According to Young Sup Jung, the speech of Pastor Daniel Lee is accurate and easy to understand.¹⁷⁷ Pastor Lee is called “the maestro of language” because he ceaselessly reads not to weaken the sense of speech.¹⁷⁸ In his initial ministry, he used to make long sentences, but now he prepares simple and clear sentences to convey accurate information.¹⁷⁹

Pastor Lee uses simple and plain words and fully explains complicated words. His speech is accurate and concrete since the chosen sentences are clear and practical. His speech has been developed since he was young. He participated in book-review contests and speech contests when he was in school age.¹⁸⁰ His teacher used to encourage him to be an announcer because of his skills of speech, and young Daniel Lee had a dream to be an announcer.¹⁸¹ The experiences in childhood made him a good speaker. His speech is exceptional. He knows when to speak high and low, to speak fast and slow, and to pause and to repeat.

¹⁷⁶ Sung Young Jung, *Preaching Style*, 143-145.

¹⁷⁷ Yong Sup Jung, *The Sermons of 16 Pastors in Korean Churches* (Seoul: The Christian Literature Society of Korea, 2004), 143.

¹⁷⁸ Sun Jin Han, *Why is the Audience Fascinated with His Sermon?*, 23.

¹⁷⁹ Sung Young Jung, *A Critical examination of the preaching style of Daniel Dong-won Lee*, 147.

¹⁸⁰ Dong Won Lee, *Putting on the Shoe of Vision: A Story of Pastor Dong Won Lee and Global Mission Church*, 22.

¹⁸¹ *Ibid.*, 22.

Non-verbal Message

Pastor Daniel Lee enhances the clarity of his sermon by using proper gestures. His gesture is very natural action and is used at the proper time. He uses them intuitively and skillfully during preaching, despite the fact that he did not learn how to use gestures.¹⁸²

Another non-verbal message in Pastor Lee's preaching is his facial expression. According to Robinson, a sermon consists of 7% of words, 38% of speaker's voice and 55% of facial expression.¹⁸³ The facial expression of a preacher as a messenger is a critical factor in preaching. Pastor Lee enhances the sermon clarity by changing his facial expression according to the preaching situations.

Preaching Style – Dynamic Influence

For sermons to be heard, the dynamic influence is required because it plays a significant role in transferring the power and meaning of God's word to the audience and in helping the audience to reflect and respond to the message. Even though the functions of dynamic influence are parallel to the functions of sermon interest, the dynamic influence contains the assurance of the preacher and the determinative response of the audience.¹⁸⁴ Additionally, the dynamic influence makes the audience keep focusing on preaching and draws favorable responses. Sung Young Jung classifies the dynamic influence into Pastor's personality, Assurance, Passion, Demonstration, Application, Conclusion, Invitation, Personal pronouns, and Pause control.¹⁸⁵

¹⁸² Sung Young Jung, *A Critical examination of the preaching style of Daniel Dong-won Lee*, 150.

¹⁸³ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 224.

¹⁸⁴ *Ibid.*, 209.

¹⁸⁵ Sung Young Jung, *Preaching Style*, 158-159.

Pastor's Character

Regarding the question of how long it takes to prepare a sermon, Spurgeon answered that it takes one's whole life. All sermons reflect the preacher's life, experiences, and character.¹⁸⁶ Since sermons are conveyed by two fundamental factors, truth and preacher's character and capability, preaching and the character cannot be divided.¹⁸⁷ It is not possible for a preacher to make a sermon that exceeds the preacher's character and capability, because a detachment will take place between his character and his sermon since the sermon does not fit to his character and capability.¹⁸⁸ What the audience wants is not a sermon but the life according to the sermon.¹⁸⁹ The primary rule of preaching, therefore, is "becoming yourself."¹⁹⁰

Pastor Daniel Lee emphasizes the importance of the preacher's character. He asserts that a sermon is conveyed through a preacher's character. He highlights the close relationship between them stating that without the trust about a preacher, the sermon will lose its power even though the preacher speaks in the tongues of angels.¹⁹¹ Pastor Lee claims that the essential requirements of a preacher are spirituality, intelligence, and personal maturity.¹⁹² He states that

¹⁸⁶ C. H. Spurgeon, *Lectures To My Students*, 32.

¹⁸⁷ J. R. W. Stott, *Preaching & Preachers*, 287.

¹⁸⁸ Nam Jun Kim, *A Preacher Should Flame Up* (Seoul: Duranno Press, 1995), 42.

¹⁸⁹ Sun Woo Hong, *Church Growth and Preaching* (Seoul: The Christian Literature Society of Korea, 1995), 75-76.

¹⁹⁰ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 221.

¹⁹¹ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 163.

¹⁹² Sun Jin Han, *Why is the Audience Fascinated with His Sermon?*, 16.

he always struggles to develop these three characteristics to be a pastor whose preaching and character accord.

Lord, I won't look aside. I will go this way. Lord, the only thing I want to achieve is to give myself as a good pastor and to present a good church to you. I remember this prayer. Since I prayed, I believe I have been on the way, but I don't know how good I am and the church is. One thing I am sure is that I am still struggling to be a good pastor and to offer a good church spending all my power and life with passion.¹⁹³

On the Thanksgiving Day in 2001, Pastor Lee revealed one reason for thanksgiving telling God, "Thanks for protecting me from sin. He uses my fame not to sin but to behave myself prudently."¹⁹⁴ Pastor Daniel Lee is a pastor of one of the biggest churches in Korea and a famous preacher, but he ceaselessly struggles to develop his personality. His struggling makes his sermon powerful and dynamic.

Assurance

A preacher's assurance is a core factor to make his sermons to be dynamic and powerful. If a preacher uses a term like "I guess..," the audience will not be sure of the sermon. A preacher, therefore, should be sure of his sermons. The preacher should be sure of his/her salvation. He should be sure that the message is provided from God and the audience will change by the message. He should be also sure of the genuineness of the Scripture because the sermon is not rooted in a preacher's own opinion or idea but in God's word.¹⁹⁵

¹⁹³ The sermon preached on May 19, 2002, "The Itinerary to the Land of Vision."

¹⁹⁴ Dong Won Lee, *Putting on the Shoe of Vision: A Story of Pastor Dong Won Lee and Global Mission Church*, 156..

¹⁹⁵ Sung Young Jung, *Preaching Style*, 160.

Pastor Daniel Lee claims that the authority of a preacher is in proportion to the assurance of God's word; the preacher's assurance of a sermon is in proportion to his assurance of inspiration of the Bible. Without the assurance of inspiration of the Bible, therefore, a preacher is not able to be sure of his message.¹⁹⁶

Pastor Lee's sermons reveal his assurance of the Bible. He quoted from the Bible in a sermon at least 6 times and at most 15 times. The average of quotation was 9 times a sermon.

Demonstration

Demonstration refers to the mechanism that validates the message for the audience to reflect and react with their intelligence and affect.¹⁹⁷ Since the audience wants the message to be demonstrated, the message should appeal to the audience's intelligence for them to verify and respond to the message. Once the message fulfills to the audience requirements, the sermon affects them dynamically. An example of demonstration is in Corinthians 15:12-19. In this text, Paul demonstrated the doctrine of resurrection, which is one of the core doctrines in Christianity, against the false teaching of denial of resurrection.¹⁹⁸

Pastor Daniel Lee demonstrates his sermons in two cases: One is the case of a controversial part that the audience may have different opinion about; the other is the case of a questionable part about which the audience may have questions in mind.¹⁹⁹ Pastor Lee

¹⁹⁶ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 162.

¹⁹⁷ Sung Young Jung, *Preaching Style*, 166.

¹⁹⁸ Du Man Jang, *Expository Sermons*, 136.

¹⁹⁹ Sung Young Jung, "A Critical examination of the preaching style of Daniel Dong-won Lee", 158.

demonstrated possible proposals that the audience might suggest in the sermon, “The Vision of 12 Disciples.”²⁰⁰

The audience’s suggestion: You might say, “I am full of hurt in my life. How can I take care of others?”

Demonstration: But what is the promise that the text suggests? If we obey God, He will take care of our lives. What does 10:1 mean? It means God’s promise that as God calls us, he will give us power and strength. Henri Nouwen called those who respond to this God’s calling the wounded healers. During visiting the United States, Mother Teresa, who took care of people in Calcutta in India, met a woman who had suicidal ideation. “Have you ever thought about suicide?” she asked. Mother Teresa replied, “It sounds very leisured and luxurious to me. I don’t have any time to think about it. If you keep being seduced by the thought, come to India and try to help me for a month.”

Pastor Lee also demonstrates the sermon using a sense of humor. In “The Faith of Abel,” he demonstrated that offering is not a money issue but an issue of dedication:

Yes, that is the reason why offering is not a topic of money but a topic of existence. One worship scholar defined the act of offering as “exchanging life.” The act of offering is a symbolic act that symbolizes Jesus’ offering by his death to save your life. It may be easy to say, “God, I will give my life to you,” but it may be hard to give an offering as your dedication. I have a funny story. It happened to an African American church. Because African Americans have a strong affect in their relationship, their worship service is full of energy with emotional response. Worship time is generally long and sometimes church members respond to the pastor’s preaching with their voices. One day, an African American pastor preached that “my brothers and sisters, today’s churches are lifeless. Now it is time to stand up and walk.” Then, all members said, “Yes, we need to stand up and walk.” “Walking is not enough” the pastor continued, “Our duties for evangelism are urgent. We need to run.” “Yes, we need to run,” the members responded. The pastor spoke up, “The world is wide. We need to fly to accomplish world missions.” The congregation said louder, “Yes, we need to fly. Let’s fly.” The pastor continued again, “My brothers and sisters, to accomplish the missions, we need money. Dedicate yourself by money.” Then, nobody responded. One member responded later, saying “Let’s walk!” Aren’t we like this member? Does our confession of faith accord with our dedication?

²⁰⁰ The sermon preached on January 20, 2002.

Another technique for demonstration that Pastor Lee uses is “reasoning.” In “A Big Accomplishment is Made of Small Works,” he demonstrated two characteristics that we should develop, using an illustration of a physician. They are faithfulness and professionalism.

As we work, both faithfulness and professionalism are essential characteristics for accomplishing our work and duties. If a person is faithful but not professional, can he or she finish a work without a hitch? Modern society surely demands these characteristics of us. Imagine. You got hurt, so you need to see a doctor to have a surgical operation. You have two doctors to choose from. One is faithful but not skillful; the other is not faithful but professional. Whom would you choose? We prefer professional, don’t we? Even though I suggest extreme cases, it is needless to say we want both characteristics. Christians should develop both characteristics. Faithful AND professional! They should be our attitude for work. Even small work! Our society orders us to be precise. We call this era as “micro” age. Think of the power of a small microchip. Small work is not small work. We are living in a society that judges our accomplishments by small and precise work.

Pastor Daniel Lee also demonstrates his sermon using continual questions:

Today, I have an urgent question for you and me. Are we really Jesus’ disciples? If you say “Yes,” I have another question. “Do you dream about Jesus? Or, do you have a dream of God’s kingdom?”²⁰¹

In some cases, Pastor Daniel Lee uses some impressive stories to demonstrate. He provides a story of “an old man selling onions” to demonstrate the single-focused life in modern society. He deals with the tendency of modern life that people focus exclusively on their goals or results rather than process, skipping or missing the joy of the process or the moment of life.

As I stated previously, modern people are strongly goal-oriented and outcome-oriented. This tendency makes people overlook the happiness in this moment and the joy of the process. For tomorrow’s happiness, they pay today’s happiness. But God wants to see our happiness that comes from Him, today. At school that he directs, Rabbi Kushner asked teachers not to scold students when they look outside to see the snow. He asks the

²⁰¹ The sermon preached on January 20, 2002, “A Big Accomplishment is made of Small Works.”

teachers to let them enjoy the present. In his *The Reflective Life*, Ken Gire introduces a story of an old man selling onions. At a corner of a marketplace in Mexico City, Potaramo, who is an old Indian man, was selling 20 bunches of onions. An American who came from Chicago approached him and asked, "How much is a bunch of onion?" "10 cents," the old man replied. "How about 2 bunches?" "20 cents" "3 bunches?" "30 cents" "You never discount," the American said, "if I buy all 20 bunches, how much do you want to suggest?" Then, the old man replied, "I can't sell like that." The American asked again, "Why not? Aren't you here to sell the onions?" Then the old man gave him an impressive answer. "Yes, I am here to sell the onions but also I am here to live my life. I love this marketplace. I love people here. I love sunlight and palm trees. I also love greeting with people and people talking about produce. Think about it. If I sell all the onions at once, I lose my life!" Isn't the old man the one who knows happiness? I hope you enjoy today and your current life.²⁰²

Application

Application refers to the process of preaching to let the audience react and reflect upon God's message focused on individuals.²⁰³ The audience's reaction is the effect of sermon which comes from providing the potential applications of the text.²⁰⁴ The appropriate application, consequently, makes preaching dynamic. For appropriate application, there are some principles: First, application should accord with the lessons of the text. Second, application should be general for the audience as a whole; at the same time, it should be particular for the individuals. Third, application should meet the audience's needs. Fourth, preachers should be careful in selecting words.²⁰⁵ Fifth, application should fit to current society. Sixth, application should be

²⁰² The sermon preached on March 21, 2004, "Your Goodness and Unfailing Love will Pursue Me All the Days of My Life"

²⁰³ Du Man Jang, *Expository Sermons*, 109.

²⁰⁴ Sung Young Jung, *Preaching Style*, 168.

²⁰⁵ Du Man Jang, *Expository Sermons*, 110-114.

dynamic. Seventh, application should be practical and applicable.²⁰⁶ For application to be practical, a preacher should deal with the areas of life concretely. The areas that should be addressed are the individual life, family, workplace, school, church, and social life.²⁰⁷

When is good timing for application? Generally speaking, the best timing for the application is every time when the spiritual truth is proclaimed. The end of every section is applicable time. In some cases, the end of the sermon is the best time for application. However, frequent applications are recommendable.²⁰⁸ Application has two types: direct applications such as explanation, questions, or invitations and indirect applications such as testimony, illustration, or suggesting choice.

According to Pastor Daniel Lee, preaching should challenge people to willingly decide their application by accepting the sermon with their intelligence and emotion.²⁰⁹ He also states that all parts of the sermon are applications except the explanation of the text.²¹⁰ As he states, his sermons have frequent applications which appeal to the audience's intelligence and emotion.

Conclusion

Conclusion is the last chance to challenge the audience to change their thoughts and behaviors.²¹¹ Since a sermon leads up to the conclusion, the conclusion should be dynamic.

²⁰⁶ Dong Won Lee, "Sermon Clinic," 27.

²⁰⁷ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 161.

²⁰⁸ Du Man Jang, *Expository Sermons*, 115.

²⁰⁹ Sung Young Jung, *A Critical examination of the preaching style of Daniel Dong-won Lee*, 164.

²¹⁰ Dong Won Lee, "Sermon Clinic," 27-28.

²¹¹ Sung Young Jung, *Preaching Style*, 170.

Conclusion has two essential elements: consistency and completion.²¹² Consistency means that conclusion should be consistent with the introduction and the main discourse. On the other hand, completion indicates that the purpose from the introduction should be completed in conclusion. As a skillful pilot is careful as he lands the plane, a preacher should pay skillful attention to finishing the sermon. In actuality, experienced preachers develop the sermon after setting the conclusion.²¹³ In many cases, preachers fail to conclude. Ramesh Richard claims the inappropriate conclusions are as follows: sudden cease, inappropriate signals like “Lastly...,” multiple conclusions, a new story in conclusion, conclusion longer than the sermon, premature conclusion, and flat conclusion.²¹⁴

What is a good conclusion? Pastor Daniel Lee classifies the conditions of a good conclusion as follows: First, conclusion should be clear and consistent with the sermon. Second, conclusion should have personal applications. Third, conclusion should contain positivity and hope. Fourth, conclusion should challenge the audience to change their life. Fifth, conclusion should encourage the audience to volitionally determine their change. Sixth, the structure of conclusion should be inductive.

The types of a concluding method are various: the approach to individuals’ heart by impressive applications; the conclusion using illustrations, direct advice or suggestion; the conclusion using poems; the conclusion by summary²¹⁵; and the conclusion using questions.²¹⁶

²¹² Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 176.

²¹³ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 191.

²¹⁴ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 177.

²¹⁵ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 169-170.

The conclusion in Pastor Lee's sermon is dynamic. Pastor Lee develops the main idea from the introduction to the main discourse focusing on one decisive point; he makes the conclusion inductive, using an impressive illustration that summarizes the sermon. Then, he finalizes the sermon with simple questions, direct suggestions, summary and poem. He used this process of conclusion 21 times (81%); the types of finalizing were 4 times of summary (16%), 11 times of questions (42%), 5 times of using poem or quotation (19%), and 6 times of direct suggestion (23%).

Another characteristic of Pastor Lee's conclusion is the gradual development of the last paragraph for conclusion. His sermon outline is based on the gradual and logical development of the main topic, and for conclusion, he uses the last paragraph including application and invitation. Among his sermons, 16 sermons used the last paragraph as conclusion (62%), and 10 sermons used a general summary as conclusion (38%).

Invitation

Invitation is one of the important factors of dynamic influences in preaching. Invitation, which begins at the end of the last sentence of the sermon, is a part of preaching in which a preacher calls for the audience's determination. The story of the Bible begins with God's invitation for human beings who are separate from God. In Genesis 3:8-9, God invited Adam who hid from God calling "Where are you?" In Joshua 24:15, Joshua invited Israel who served other gods as well as Jehovah calling "Choose for yourselves this day." In Matthew 11:28, Jesus invited people to the rest calling "Come to me, all you who are weary and burdened, and I will

²¹⁶ Sung Young Jung, *Preparing Preaching with Main Idea*, 217.

give you rest.” The Scripture contains the word “come,” which implies invitation, over 1,500 times.²¹⁷

Invitation makes preaching dynamic because it calls on the audience for behavioral change according to the preaching proclaimed. However, invitation should be prepared carefully since it is presented at the end of the service when the audience’s mind is busily engaged in leaving. Invitation should be presented clearly and calmly for the audience to respond, while they listen to the conclusion.²¹⁸

Pastor Daniel Lee emphasizes invitation. In his book, *The Expository Preaching awakening the Audience*, he assigned the whole chapter 8 to invitation. He demonstrated the foundation of invitation, the history of invitation, and the possible problem of invitation in detail. The problems he presented are the invitation that directly squeezes human volition; the invitation implying strong human ability that enables humans to change their life and to get salvation without Jesus’ work; the invitation using emotion, mood, or the preacher’s leadership; the invitation separated from the sermon; and the invitation implying that the preacher can control the power of the Holy Spirit.²¹⁹ Pastor Lee also demonstrated that a preacher invites the audience with confidence and clearly articulates the content of invitation. Invitation should be given in polite manners and follow the sermon properly. He also emphasizes to remove any artificial performance from invitation by depending on the work of the Holy Spirit.²²⁰

²¹⁷ Sung Young Jung, *Preaching Style*, 176.

²¹⁸ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 177-178.

²¹⁹ Dong Won Lee, *The Expository Preaching Awakening the Audience*, 235-250.

²²⁰ *Ibid.*, 262-264.

Pastor Daniel Lee has a passion to invite for salvation. In 2006, GMC held a special service for evangelism, titled “Invitation to Love for Neighbors.” Special sermons were presented for the audience, followed by invitation at the end of the sermons. After each sermon by a special speaker, 10 minutes of salvation invitation was presented with the summery of the sermon. By these invitations, 1,378 individuals accepted Jesus Christ as their personal Savior.

Even though Pastor Lee’s invitation is not a type of raising a hand or standing up, the cases of ending with invitation are 15 sermons (58%):

Now, why don’t you have the dream that the 12 disciples had?²²¹

We also have to share burdens with each other, don’t we?²²²

Are you going to keep silent as they propagate that sin is beautiful, or to proclaim with coming-out that Jesus is our Lord and hope? It is time to choose and determine.²²³

For finalizing the sermon, Pastor Daniel Lee not only gives the invitation but also calls for the prayer of determination. Among the sample sermons, 22 sermons were finalized with the invitation and the prayer (85%). This indicates that he encourages the audience to decide their change and to pray for the change. This invitation is not the type of raising a hand or of standing up; however, it produces the same effects as other types of invitation since it asks the audience to respond to the sermon and to decide to change by prayer.

Personal Pronouns

It is controversial to decide which personal pronoun is better for preaching between the first person pronoun and the second person pronoun. The pronoun used generally in preaching is

²²¹ The sermon preached on January 20, 2002, “The Vision of 12 Disciples.”

²²² The sermon preached on March 17, 2002, “Let’s Share the Burdens.”

²²³ The sermon preached on January 19, 2003, “The Faith of Joseph.”

“you (plural)” since preaching is always harmonized with God’s authority and power. Generally, prophetic sermons require this speech style. However, as a preacher uses the style according to the audience, the sermon will be more dynamic and powerful.²²⁴ A preacher, therefore, makes his sermons more active by using the proper personal pronoun which fits to the preaching situation.

Pastor Daniel Lee helps the audience to actively react to the sermon by using a suitable personal pronoun. In some cases, Pastor Lee lets the audience participate in the sermon by using the first personal pronoun. He identifies the objective event with the audience’s personal events by using the first personal pronoun, “I.” In his sermon, “The One Thing I Know,”²²⁵ Pastor Lee identified the person in his sermon who encounters a trial with the audience. This created a sense of sympathy and unity. In this case, he used “I” 16 times:

I think it is important to come to Jesus as I have a trial, because he perfectly knows the reason of my pain and suffering. Even though my neighbors hurt me and attack me during my trial, I believe depending on Jesus, not defying or confronting them, is the key. Even fellow Christians, called as Jesus’ disciples, attack me as a target of theological debate rather than comforting me. Depending and focusing on Him, not on Jesus’ disciples, is the key. That’s because Jesus is my only light who shines on me. The reason why he is my only light is that he is the only one who knows my life from the beginning to today, and who opens my future according to God’s wonderful plan. The one who perfectly knows me approaches and visits me. Isn’t it a blessing? Isn’t it impressive? Isn’t it praiseworthy?

In some cases, Pastor Lee employs the second personal pronoun to approach the audience one on one. As he strongly challenges the audience, Pastor Lee uses the second personal Pronoun, “you.” For example, in his sermon “Those Who Are First Now Could Be Last Then,” Pastor Lee continually used the first person pronoun, “we,” but at the end of his preaching, he changed the pronoun to “you” challenging his audience:

²²⁴ H. C. Brown, *Steps to the Sermon & the Making of the Sermon*, 211.

²²⁵ The sermon preached on November 16, 2003.

This is the question. How do you live your life as a person who is first in the text? Are you going to repay the obligation of the gospel? Or, are you going to stand before God as a person who is last?²²⁶

Preaching about “suffering,” Pastor Daniel Lee used the first personal pronoun “we” to manifest his participation with the audience in the same suffering, shaping a sense of conformity:

Don’t ask why God allows us this trial or that test. It is not easy to find the answer in the Bible, even if you fully understand the Bible. That is why our fathers of faith called the answer “the mystery of suffering.” But the obvious thing is that our father understands our suffering as a father understands and comforts for his child’s pain. He, himself, willingly experiences the ultimate human pain to understand the depth of our pain. This is the cross of Jesus Christ. Because he experienced the same pain as we feel, and he felt even deeper pain on the cross, he never ignores or overlooks the pain that we experience. Rather, he runs to us and comforts us, like Queen Victoria ran to her butler’s wife to comfort. The Greek word “*paraclete*” (comfort) in the text has the meaning of “the one who is called to stand beside.” This comforter is the Holy Spirit. Jesus comforts us as the Spirit by standing beside us. We can experience Christ’s support and comfort during our suffering as verse 5 promises.²²⁷

As indicated in the examples, Pastor Daniel Lee approaches the audience dynamically by using a personal pronoun suitable to his preaching situations.

Pause control

Pause has a meaning in preaching, particularly in providing dynamic effect. Pause that has a purpose is more powerful than incoherent words. Using pause in preaching presents sound tension and time to consider the sermon points repeatedly before taking them to heart.²²⁸

The short pause after the main point emphasizes the point. The pause before an illustration is effective for the audience to have expectation. Pastor Daniel Lee makes his sermons active and

²²⁶ The sermon preached on September 19, 2004.

²²⁷ The sermon preached on May 16, 2004, “The Community of Comfort.”

²²⁸ Sung Young Jung, *Preaching Style*, 178.

dynamic through pause control. He uses pauses several times during preaching. He takes pauses for about 2 seconds before presenting an important truth and before illustration. After gradually developing the sermon toward its climax, he takes pause on the climax; then he uses another pause at the end of the sermon after presenting the last point.

CHAPTER SEVEN

CONCLUSION

Preaching is the most important factor both to preachers and church members. Despite its indispensable role in church ministries, the preaching ministry today does not fulfill its function. Realizing the preaching crisis, the researcher introduced Pastor Daniel Dongwon Lee as a sample model of preaching ministry in the first chapter. Pastor Lee's sermons are like a bouquet beautifully wrapped. He wrapped the flowers of truth with his preaching style. As a flower stimulates a receiver's sensory organs such as the eyes or nose, his sermon stimulates the audience's intelligence and emotion and encourages them to willingly change their life. His style is enriched with the basic principles of homiletics. Above all things, he is filled with a passion for preaching.

For preaching style, the preaching being heard by the audience is the main issue. The opinions of core issues of preaching style are various according to the scholars. However, the common core factors of preaching style are, in general, summarized into three characteristics which Sung Young Jung classified: Interest, Clarity, and Dynamic Influence. Interest plays an essential role in the audience's attention; Clarity helps the audience to clearly comprehend the message; and Dynamic Influence challenges the audience to convert their life into new creation. To enhance interest, the title should be absorbing. Also, the introduction is significant to raise the sermon interest, because the audience psychologically decides whether or not they are going to listen to the sermon in the introduction time. Appropriate illustrations maintain interest as the

audience feels bored, and humor as an essential factor of illustration helps the audience to focus on the sermon. A preacher can use questions for the audience to increase interest, and use the personal pronoun to evoking the sense of accordance and eye management to enhance the individual communication. Rhythm, pause, and dynamic expressions make the audience feel sound tension with expectation.

Clarity, in addition to interest, is another essential element of one's preaching style. If preaching is interesting but not clear, the audience feels interested but pointless. The main points of the sermon should be clear and articulate. To increase clarity, a clear outline is integral; and for the outline to be clear, the items of theme, idea, and proposition should be clear. By analyzing the audience, a preacher can explain and illustrate the sermon, meeting the needs of audience. Clear communication and non-verbal communication are also essential to increase the clarity of sermon.

The main purpose of preaching is the audience's change of life. Dynamic Influence is a critical factor evoking the audience's determination. For the audience to be impressed, the trust between the preacher and the audience is necessary; this trust comes from the preacher's personality and assurance. Demonstration stimulates the audience's intelligence and emotion; and proper application stimulates their volition. Through invitation, the audience determines their change by using their stimulated intelligence, emotion, and volition. Consequently, as the factors of Interest, Clarity, and Dynamic Influence actively fulfill their function, the purpose of preaching can be achieved.

With those three factors, Pastor Lee's sermons were analyzed: First, he has a clear assurance regarding God's word and the sermon as a conveying method of the word. Second, he

carefully analyzes the audience who listens to his preaching. Third, he struggles to develop his personality and to meet the needs of the audience with passion. From the Interest perspective, the illustrations in his sermons are absorbing and interesting. He not only stimulates the audience's intelligence and emotion by illustrations, but also uses a sense of humor during illustrations to increase interest and to effectively reveal truths. He also employs questions to communicate with the audience and challenges them through continual questions. He studies and selects some questions that the audience might have and uses the questions for sermon interest. Pastor Daniel Lee often testifies his life by using the first person pronoun, and helps the audience identify their life with the preaching situation by using the pronoun. His excellent speech and dynamic expression also enhance the sermon interest

From the Clarity perspective, one of the important factors of the Clarity in Pastor Lee's sermon is his preparation of the sermon script. He meditates on the text, from Monday to Thursday, to clarify the message from the text. He makes the outline beginning on Thursday, including the theme, proposition, arrangement, introduction, and conclusion. Once the sermon script is completed, he studies the elements of communication and non-verbal communication to make the sermon clear and accurate.

From the Dynamic Influence perspective, since the trust between Pastor Daniel Lee and GMC members is based on his personality and passion for preaching, the factor of dynamic influence is pre-installed in his sermon. He claims that the major purpose of preaching is the change of the audience. He gradually develops the sermon toward its conclusion and in conclusion he calls and invites the audience for change. In consequence, Pastor Lee effectively

uses the elements of Interest, Clarity, and Dynamic Influences to help the audience become spiritually mature.

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