

LIBERTY THEOLOGICAL SEMINARY

AN ANALYSIS OF PASTOR SUNHEE GWARK'S SERMONS BY USING HERMENEUTIC
METHODS OF PRACTICAL THEOLOGY FOR IMPROVING SERMON PARADIGM

A Thesis Project Submitted to
Liberty Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Jinhyu Park

Lynchburg, Virginia

August, 2010

LIBERTY THEOLOGICAL SEMINARY

DOCTOR OF MINISTRY

THESIS PROJECT APPROVAL SHEET

GRADE

Dr. David H. Chung

MENTOR

Dr. Charley Davidson

READER

ABSTRACT

AN ANALYSIS OF PASTOR SUNHEE GWARK'S SERMONS BY USING HERMENEUTIC METHODS OF PRACTICAL THEOLOGY FOR IMPROVING SERMON PARADIGM

Jinhyu Park

Liberty Theological Seminary, 2010

Mentor: Dr. David H. Chung

Reader: Dr. Charley Davidson

The purpose of this project is to analyze the sermons of Sunhee Gwark, the former senior pastor of So-Mang church, into hermeneutic methods of practical theology for improving sermon paradigm. The relationship between the world of Scripture and the world of audience was investigated and the world of audience was valued equally with the world of Scripture in sermon. In order to analyze Gwark's sermons, the standards of evaluating sermon were provided. An improved sermon paradigm was suggested and the author wants this study to contribute to refreshing sermons to be balanced between the world of Scripture and that of audience.

Abstract length: 101 words.

ACKNOWLEDGEMENTS

In the first place, I would like to give thanks and glory to my God for this opportunity to study at Liberty Theological Seminary. I also would like to acknowledge my mentor, Dr. David H. Chung. He has led me to perform this research project with deep concern and thoughtful consideration. He has taught me homiletics with great enthusiasm and provided me with new insight for preparing sermons. I do not want to forget thanks to my reader Dr. Charley Davidson. He read this thesis carefully and gave me great advice.

I also would like to acknowledge the members of Seong Min Presbyterian Church for their prayer and support. In addition, I want to give my thanks to members of Je-Yuk Youngdo Church. I served as a senior pastor in the church for 6years.

I want to appreciate my family. Especially, I will give great thanks to my wife Migyeong Lee whose prayer, patience, encouragement and sacrifice allowed me to focus on writing this dissertation. My lovable children, Jueun and Myeonghun, have endured till the completion of this dissertation. I cannot forget to thank my mother, Youngmal Lim, and my mother-in-law, Chunja Park, for their supporting with prayer. I want them to know how much I love them.

I confess I have deeply to appreciate God from beginning to end. He is always more than enough for me. I am forever indebted to God for His grace, love, help and comfort.

J. H. P.

TABLE OF CONTENTS

ABSTRACT-----	iii
ACKNOWLEDGEMENT-----	iv
TABLE OF CONTENTS -----	v
LIST OF FIGURES -----	ix
CHAPTER ONE: INTRODUCTION -----	1
The Statement of the Problem and Purpose -----	6
Study Methods and Limitations -----	11
The Statement of Limitations -----	11
The Statement of Methodology-----	12
Glossary -----	13
CHAPTER TWO: THE SERMON AS COMMUNICATION AND THE WORLD OF AUDIENCE -----	15
Communication-----	15
The Sermon as Communication -----	17
The Biblical and Theological Background-----	17
Communicative Characteristics of the Sermon-----	19
God Who Speaks -----	19
Receptors Who Receive the Word -----	20
Intended Purpose -----	21
Relationship between Communication and Preaching -----	22
Importance of Language -----	22

Perception -----	23
Mutual Complement -----	24
Importance of the Audience in Preaching as Communication -----	25
The Biblical Background -----	25
Communicational Background -----	28
Hermeneutical Background -----	29
Today's Preaching in Terms of Preaching as Communication -----	31
Crisis in Today's Preaching -----	31
Direction of Today's Preaching -----	34
From How to Whom -----	34
From Tradition to the Model of Jesus Christ -----	36
From Proclamation to Building a Bridge -----	38

CHAPTER THREE: HERMENEUTIC WORKS OF PRACTICAL THEOLOGY FOR

IMPROVING THE SERMON -----	41
Bipolarity of Practical Theory -----	41
Theories and Practice -----	41
Revelation and Existence -----	43
Methodology of Practical Theology -----	44
Practical Theology Models -----	44
The Hermeneutic Method of Practical Theology -----	47
The Hermeneutic Approaches -----	50
Approach to the Audience -----	50
Approach to the Problem of Balance -----	51
Approach to the Text and the Context -----	53
Standards for Analyzing Sermons -----	54
Induction or Deduction -----	54

Frequency of Using Illustration -----	56
Utilizing other Sciences than Theology -----	57
Application of the Message -----	58
Direct Interpretation on the Situation of the Audience-----	59
CHAPTER FOUR: THE ANALYSIS OF PASTOR GWARK’S SERMON -----	60
Somang Presbyterian Church and Pastor Gwark -----	60
Somang Presbyterian Church -----	60
Pastor Sunhee Gwark -----	61
Statistical Analysis -----	61
Format of Sermons -----	61
Pattern of Prologue -----	62
Illustrations -----	63
Interpretation by Sciences other than Theology-----	63
Interpreting Audience and Application-----	64
Content Analysis -----	65
Prologue-----	65
Opening of Sermons-----	68
Interpretation by Sciences other than Theology-----	70
The Philosophical Sermon Model-----	71
Typical Format of Pastor Gwark’s Sermon-----	73
Critical Analysis-----	81
Weakness of Heilsgeschichte--History of Salvation-----	81
The Skillful Sermon in the Method of Delivery -----	83
The Philosophical Sermon with Weak Biblical Foundation-----	84
The Sermon that an Experience Precedes the Revelation-----	85
The Sermon that can Bur the Text’s Focus -----	86
Evaluation -----	87

Beginning from Existence and Existential Situation -----	88
Using Effective Ways to Deliver-----	91
Applying the Hermeneutic Method of Practical Theology-----	93
CHAPTER FIVE: CONCLUSION AND SUGGESTIONS -----	99
Chapter Summaries -----	99
Approach to an Improved Sermon Paradigm -----	103
Necessary Elements -----	103
Sermon Paradigms with Relationship between the World of Scripture and the World of Audience-----	105
An Improved Sermon Paradigm -----	112
Practice for Improving Sermon -----	116
Overall Diagnosis on Preaching-----	116
Diagnosis on Preaching through Feedback -----	117
Evaluation with Hermeneutical Method-----	118
Sermon Balanced between the Two Worlds -----	118
Suggestions -----	121
APPENDIX A -----	123
APPENDIX B-----	134
BIBLIOGRAPHY-----	135
VITA -----	144

LIST OF FIGURES

1. Dongwon Lee's View -----	55
2. Table of pening of Sermons -----	69
3. Pastor Gwark's Typical Format of Sermons -----	81
4. Sermon Paradigm 1 -----	105
5. Sermon Paradigm 2 -----	106
6. Sermon Paradigm 3 -----	107
7. Sermon Paradigm 4 -----	108
8. Sermon Paradigm 5 -----	110
9. Sermon Paradigm 6 -----	113
10. Sermon Paradigm 7 -----	115

CHAPTER ONE

INTRODUCTION

Preaching is a very important part in pastoral duties. Martyn Lloyd-Jones, one of the great preachers, said that preaching, above any other callings, was the greatest and the most glorious calling¹ and added “the most urgent need in the Christian Church today is true preaching; and as it is greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.”² John Piper explains the message and mandate of preachers: “God himself is the necessary subject matter of our preaching, in his majesty and truth and holiness and righteousness and wisdom and faithfulness and sovereignty and grace.”³

This shows how important preaching is in Christianity. Frank Colquhoun says that Christ's last Great Commissions to His Church was to evangelize the world and asks and answers his own question: "How was it to be done? Preaching!"⁴ It shows today's churches and pastors where to focus in their work.⁵ This proves how great has been the influence of preaching on

¹ Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972), 9.

² Ibid.

³ John Piper, *The Supremacy of God in Preaching* (Eastbourne: Kingsway, 1998), 12.

⁴ Frank Colquhoun, *Christ's Ambassadors* (Grand Rapids, MI: Baker Book House, 1979), 12.

⁵ "His(Christ) apostles were to make disciples of all nations by preaching the good news to all nations. This was the Lord's strategy for His Church in relation to the world. It is still His plan today." Colquhoun, 12.

Christian churches.

The author was called as a pastor⁶ and has been preaching since 1997 by following pastoral calling that God's words are wherever the churches are and those churches should be the places to deliver God's message.⁷ As mentioned earlier, the author realized the importance of preaching and asked serious question on preaching: "What could be the most suitable preaching style for today's world?" This question was raised from my hope to become a better preacher, giving improved sermons. What the author have realized in studying homiletics is that using a sermon as communication, which is emphasized in today's sermon theory,⁸ could be the best solution. This is based on John Stott's Bridge-building Theory.⁹ This theory is that preaching is not a one-way activity by a pastor as an authoritative God's messenger, but a two-way communication between God and humans.¹⁰ Similar to Stott, Jim Lowery also says in his book *Preaching Must Mix Then and Now* that an effective, biblical sermons connects the past and the present. This theory raises a question and it is how a preacher can build a bridge between the

⁶ The denomination to which the author belongs is Koinonia, which is a traditional conservative Presbyterian Church based on John Calvin's reformed theology.

⁷ N.H. Gootjes, *Between Exegesis and Sermon* (Seoul: Christian Literature Crusade, 1987), 3.

⁸ H.J.C.Pieterse, in his book, defines the sermon as follows: "the method that Paul used was mainly dialogue. In this method, the audience raises questions, discussions and even disputes at times which bring interactions. Therefore, it can be concluded that the origin of the sermon is a form of conversation." H.J.C.Pieterse, *Communicative Preaching* (South Africa. University of South Africa, 1987), 25.

⁹ John R. W. Stott, "Chapter 4 preaching as Bridge-building". *Between Two Worlds* (Grand Rapids, MI: Eerdmans, 1982), 135-79.

¹⁰ *Ibid.*, 137-38.

modern and biblical world.

The question will be answered by studying how to deliver God's message in those days to people in today's world. To deliver God's message for the original readers to today's people is the purpose of sermons, and the written text and the modern context are the essential elements¹¹

However, the method of preparing and preaching sermons in Korean Presbyterian church that follows reformed theology has been traditionally dependent on revelation. In other words, God's word is absolutely central for preparing and delivering sermons.

Reformed church emphasizes that the Bible is the only authority¹²; John Hesselink says that "reformists focus on God's words. The idea that the Bible is the only way was the strong point in Reformation but the Bible was particularly emphasized within reformed tradition." He also says about *Gallican Confession*, which clearly reflects the influence of Calvin, that, the Bible is "the very rules for our faith" and the biblical teaching is "the most perfect and most

¹¹ John Stott explains a sermon as building a bridge and introduces 6 preacher's models: The herald (Messenger), Sower, Ambassador, Steward, Shepherd and Proud Worker. The most noticeable thing in these 6 models is receiving the message. Preachers should not manipulate the message. The message is given to them. Stott asserts the importance of revelation (truth), an axis in practical theology. He doesn't stop there and continues his logic: "What these models of the preacher's task make less clear is the need for him to relate the given message to the existential situation, or, to use the modern jargon, to 'contextualize' the Word of God. Not that this factor is altogether absent. The herald cannot be indifferent to those who listen to what he says, nor the ambassador to the people with whom he pleads or the steward to the household for whom he is responsible. So too the shepherd seeks pasture which will suit his sheep." This emphasizes the importance of 'existence', another axis in practical theology. John R. W. Stott, *Between Two Worlds*, 135-37.

¹² David Willis, Michael Welker and Matthias Gockel, *Toward the Future of Reformed Theology: Tasks, Topics, Traditions*, (Grand Rapids, MI: Eerdmans, 1998), 278.

fulfilling in every aspect.”¹³ The idea can be seen in every aspect of the Presbyterian Church including sermons; therefore, the majority of preaching theories are also weighted toward revelation and they only just mention the importance of audience rather than sufficiently emphasize it.

Kosin denomination to which the author belongs is known as a very conservative denomination but has serious problems in this aspect. Kosin denomination belongs to the Presbyterian Church and follows reformed theology, the tradition by John Calvin, the main leader of Reformation.¹⁴ The Kosin statement of faith holds that the Bible is God’s word and claims the infallibility of the Scripture. Also, it states that the Bible is the absolute principle and standard of life of all believers.¹⁵ Ultimately, the Bible is considered as the provider of fundamental principles for pastoral ministry.

With this theological stance, Kosin denomination has played a major role in spiritual battle against Satan’s works that would defame God’s word. However, the denomination emphasizes too much and only God’s word, which reveals weakness in sermons for today’s

¹³ John Hesselink, *On Being Reformed: Distinctive Characteristics and Common Misunderstandings*, trans. Deokseong Choi, (Seoul: Between the text and reality Pub., 2003), 145-47.

¹⁴ Yeongjae Kim says about the characteristics of Kosin Theology that, "it firmly refused liberalism, accepted reformed traditions and led conservative theology in Korean Presbyterian Church." Yeongjae Kim, *Figures and Theologies of Kosin Theology* (Busan, Youngmun Press: 1996), 121-28.

¹⁵ Reformers consider revelation as the objective, absolute standard for faith and life. They are characterized by sincerity to objective revelation and being alert for human's subjective experience. Deokseong Choi, ed. *Reformed Theology and Church*, Vol. 3 (Daejeon: Korea Theological Seminary, 1993. Dec.), 5.

audience. For example, Seungmi Lee presented “Theological view of the Scripture and Interpretation” and suggested three reasons of failure in interpretation and understanding of the concepts in the Bible: first, understanding the Bible based on one's emotions; second, understanding the Bible with one's own logic; and lastly, understanding the Bible based on one's own subjective experience.¹⁶ Preachers who deliver God's message may entirely agree to Lee's assertion. The problem, however, is that the attitude of interpretation of the Bible which does not consider the world of audience influences sermons.

In his book *Jesus, God's Model for Christian Communication*, Charles H. Kraft pointed out that messengers of God's words have been looking for messages in the Bible for so long. However, they haven't searched for a way of delivering the messages;¹⁷ this indicates that Kosin denomination has been dedicated to the Bible study and interpretation but has not made enough effort to find an effective way to deliver interpreted messages.

As far as the Biblical interpretation is concerned, Lee's assertion is fully reasonable; However, such method of Biblical interpretation can cause serious problems if it is directly applied to delivering the words of God.¹⁸ It is because there would be no room for the preacher's

¹⁶ Seungmi Lee, “Scopus and Biblical Interpretation of Revelation,” *Journal Korea Theology*, 16 (Nov. 1988): 11. Seungmi Lee is a former professor at Korea Theology Seminary.

¹⁷ Charles H. Kraft, *Jesus, God's Model for Christian Communication* (Pasadena, CA: Fuller Theological Seminary, 1989), 9.

¹⁸ This is not to state that Lee's assertion on the sermon is wrong in terms of biblical interpretation. It is to st

experience, emotions and logical thinking in preaching. This would be led the sermon to ignore and neglect the world of audience.

It implies that the sermon is not about simple interpretation and delivering the message but about reflecting reality of the audience in biblical interpretation. Though this problem has been improved lately, it still remains to be solved by every pastor in Kosin denomination. Furthermore, all the preachers who want to give more effective and relevant sermons to today's audience have to face and try to solve this problem.¹⁹

THE STATEMENT OF THE PROBLEM AND PURPOSE

Theologians and preachers insist that today's spiritual state is empty and dry and the sermon is in the center of problems²⁰ in practical theology. Friedrich Wintzer says "whether unconsciously or consciously, people expect something big in sermons of Sunday's service. In

ate that reformed theologies of Kosin denomination affect greatly the sermon of the denomination. Charles Kraft says that the word preaching gives an impression that it's one-way speaking from one person (preacher) to others. He also says that tradition of the sermon suggests that the Church accepted Hellas speech as important part of expressing opinions. Speech became common since the beginning of the Christian Church; However, Protestantism must have started emphasizing preaching, instead of a mass, since Reformation. Charles Kraft, *Jesus, God's Model for Christian Communication*, 120. Kosin is based on reformed theology therefore, it is inevitable that the sermon is affected by it.

¹⁹ C. Reid pointed out that a problem in today's sermon was lack of interaction. He suggested a study result to support his assertion. A survey was conducted in New England Church to 271 followers who just attended the morning service. Fifty-six% answered the pastor was superior, 35% answered good. However, only 21% understood the message clearly and accurately and 40% couldn't say what the message was. The result showed that only one out of 5 people understood the message despite "superior" sermons. This implies that sermon is not automatically delivered from a preacher. Ineffective sermon causes weak sermon. Clyde Reid, *The Empty Pulpit* (New York: Harper & Row, Publishers, 1967), 29-30.

²⁰ In practical theology, pastoral service area is called '*Praxis* (πραξις)', which indicates all realistic areas and processes in practical theology. It indicates all activities including prayer, sermons, visitation, worship, evangelism, missionary work and salvation. See Glossary in Chapter 1 and footnotes 4, 5 and 6 in Chapter 3.

other words, they expect God's presence. Preachers start from this fact."²¹ Needless to say, people come to church on Sundays to hear God's words. The problem is that the yearning for God's words is not easily fulfilled. The sermon continues on every Sunday but the audience is still not satisfied.

John Stott criticized today's sermons with strong cynicism: "The sermon is a form of dead art, an irrelevant way of communication and traces of the past, is it not?"²² What Stott noticed is not about the values of sermons but the form in which sermons should be delivered. Lunia criticizes sermons in that "soliloquy monologue, traditional Puritan style sermon is now no longer effective. Since the sermon is not a two-way communication with the audience, it is no longer relevant to our times. It would be like using an oil lamp when we could use electric light if such sermons took place today."²³ He refuses traditional sermons and supports sermons as a way of communication.

Harvey Cox, in his book *The Secular City*, says that "today's sermon has no power. It is because it does not face the new reality; the tone has no strong appeal to the audience", which suggests that sermons should meet the needs of today's people and encourage them to be

²¹ Friedrich Wintzer, *Modern Sermon*, trans. Ingyo Jeong (Korea Theological Study Institute, 1998), 270.

²² Changgyun Jeong, *Sermon beyond Stereotype* (Seoul: Hapdong Theology Seminary Press, 2002), 88.

²³ H.J.C. Pieterse, *Communicative Preaching*, trans. Changgyun Jeong, (Seoul: Hapdong Theology Seminary, 2002), 88.

challenged in life.²⁴ Reid upbraids today's sermon and divides it into 7 categories to suggest that 4 of which are associated with relationship between the sermon and the audience.²⁵ Pastor Sungi Bang points out that the strongest complaint on the sermon among laymen is sermon's irrelevance to everyday life²⁶; his analysis shows that 80.9% of laymen want sermons that reflect the Bible to everyday life, 9% want direct interpretation of the Bible text, 4.1% want theological sermon and 5.7% want sermons with illustration.²⁷

These scholars commonly suggest one major reason for crisis in today's sermons.

They say today's sermons fails to recognize the world of the audience, which is also one of two indispensable elements of sermons, and that leads to failure of communication with the audience. In terms of practical theology, the problem we face in today's sermon is about how approachable and relevant it can be to the audience and their everyday life. As mentioned earlier, revelation has been considered the absolute in most theologies including traditional conservative theology and the sermon has been one-way preaching without careful consideration of the condition of audience.

The purpose of the sermon is to deliver God's message. But we should not forget that the

²⁴ Changgyun Jeong, 324.

²⁵ Clyde H. Reid, *The Empty Pulpit*, 26-30.

²⁶ Sungi Bang, *Pastoral Duties & Practice*, (Seoul: Korea Practical Theology Society, Jul. 1994), 51.

²⁷ *Ibid.*, 185.

sermon is heard by the audience living in the present. Therefore, both worlds of the Bible and the audience are inevitably two important elements in sermons. Although there is no contradictory tension between these two, crisis in today's sermon can become reality if the sermon fails to consider the world of audience and to communicate with them.

Then how do preachers connect those two worlds in the sermon? As the message was alive to the audience in the biblical times, a preacher should present the message in a lively manner and vividly. Therefore, it is essential to interpret the words of that time into the relevant words of today for today's audience. Woonyong Kim points out, "A preacher should consider a process of interpretation when the experience of written text of the Bible and experience of today's audience became too different. It is undoubtedly very necessary for a preacher."²⁸

Kim's view shows the main idea of this study. As mentioned earlier, interpretation is needed when the sermon is defined as communication between God and humans. When a preacher interprets God's words through language as a messenger to the world, God gives His words to the preacher through two-way communication rather than one-way communication. It is communication between God and the preacher. In practical theology, it is an event of hermeneutical process occurring between God and a preacher. Furthermore, a preacher should interpret today's world to deliver His words written at that time to the audience living in the

²⁸ Woonyong Kim, *New Paradigm of Sermon* (Seoul: Presbyterian Seminary Press, 2004), 275-76.

present. It is another event of hermeneutical process between a preacher and today's world.

Therefore, a preacher needs standards to assess two aspects of interpretation to evaluate and improve his sermons. If one wishes to improve in something, there should be basis for the evaluation. To improve the sermon in terms of the relationship between the two worlds-- Scripture and the audience--there are many standards for the biblical world: Many theological systems for interpretation of the Scripture, numerous definitions of the words in the Bible, commentaries for each book of the Scripture and studies of biblical ideas. There are also many studies on how to apply these to sermons. Preachers can use these sources for preparing and evaluating sermons.

On the other hand, it is hard to find evaluating standards in terms of modern world which is the one of two axes of the sermon. Therefore, it is urgent for preachers who want to preach to today's audiences to establish standards of evaluation in terms of today's audience. The sermon is an important part of practical theology and the sermon itself is an important practice in theology; therefore, practical theology should present clear direction for sermons. The direction should not be theoretical but practical so that it could be directly applied to real environment of pastoral ministry. Once such suggestion is proven and supported with specific analyses on today's sermon in pastoral practice (*praxis*),²⁹ it will be considered more convincing suggestion.

²⁹ See Glossary.

This study analyzes sermon texts in terms of modern world--the world of the audience--, which has been relatively neglected in the past. First, evaluation standards will be established on how carefully the texts were prepared for the audience; second, sermons by Pastor Sunhee Gwark, one of the major preachers in Korean Presbyterian Church founded on the Presbyterian tradition, will be analyzed based on practical-hermeneutical methodology³⁰; lastly, the study will suggest an improved the sermon paradigm as important *praxis* in practical theology which keeps the balance between the Biblical world and the world of audience based on this analysis and studies on theological theory of the sermon.

STUDY METHODS AND LIMITATIONS

The Statement of Limitations

Limitations of this study are as follows:

1. It does not provide effective ways to deliver sermons. While there may be many effective ways, this study focuses on analyzing manuscripts.
2. In analyzing sermons, it limits the scope to the world of the today's audience excluding the biblical world. An analysis of a sermon manuscript from the audience's perspective takes into account the number and kinds of efforts to understand the world of the audience, as well as the

³⁰ See Chapter 3 for more information about methodology of practical theology.

number and kinds of efforts to deliver a relevant message to the audience.

3. The analysis excludes inner activities and pastoral work of preachers as important elements of the sermon. It is because meditation, prayer, visitation, reading and counseling are significant to preparing manuscripts while they cannot be the objective evaluation standards.

4. The 50 manuscripts that are to be analyzed in Chapter 4 are the most representative sermons by Pastor Gwark in Sunday morning services.³¹

5. Theological diagnosis and criticism on sermons in this study is based on Korea's Presbyterian reformed theology and church. Since each denomination has various theological strands in Korea, this study cannot cover the theological views of every denominations.

6. The sermon analysis from the audience's perspective in Chapter 4 cannot be the absolute standard since there is no absolute value available.

7. A sermon paradigm suggested in Chapter 5 is an improved model with more emphasis on the audience's perspective³² rather than the absolute standard for the sermon.

The Statement of Methodology

1. Chapter 2 reviews the biblical, theological background of the sermon as

³¹ Pastor Gwark's sermons on Sunday afternoons or Wednesdays focus on each book of the Bible. Therefore, those sermons cannot sufficiently represent his unique style.

³² The biblical world should lead the world of the audience to create harmony and balance in the sermon.

communication and importance of the audience through literature review. The relationship between the biblical world and modern world in the sermon is also examined. In addition, crisis in sermons as pastoral *praxis* is examined from the audience's perspective and the solution is discussed.

2. Chapter 3 establishes criteria for analysis on how effectively the manuscripts are interpreted in the audience's perspective based on the analytic method of practical theology.

3. Chapter 4 analyzes sermons by Pastor Gwark based on the criteria suggested in Chapter 3.

4. Chapter 5 summarizes the theories in Chapter 2 and 3 and the analysis results in Chapter 4 and suggests an improved the sermon paradigm that is effective to the audience.

GLOSSARY

1. Hermeneutics and its methodology.³³

2. Preaching and Sermons: Preaching and sermons are clearly divided in this study.

Preaching denotes preaching activities including sermons; and the sermon denotes the text--manuscript--for preaching.

3. In practical theology, the term *Praxis* (πρᾶξις) denotes all realistic areas and processes

³³ See Chapter 3 "Methodology of practical theology".

in the practice of theology.³⁴ The activities and areas include prayer, preaching, visitation, worship, praise, evangelism, missionary work and outreach.

³⁴ The word *praxis* as I intend its meaning must be distinguished from practice, which is ordinarily understood as the application of theory. Practice tends to refer to tasks which carry out a plan or actions that relate theory to a task. *Praxis*, on the other hand, also involves tasks, but in the performing of the tasks, meaning is discovered, not merely applied. Ray Sherman Anderson, *The shape of practical theology*, (Madison, WI: Inter Varsity Press, 2001), 47.

CHAPTER 2

THE SERMON AS COMMUNICATION AND THE WORLD OF AUDIENCE

Chapter 2 reviews the biblical, theological backgrounds of the sermon as communication and importance of the audience through literature study. In addition, crisis in the sermon as pastoral *praxis* is examined from the audience's perspective and the solution is discussed.

COMMUNICATION

John Fiske suggests the nature of communication. “Communication is one of the human activities that are recognized by most people and yet to be defined sufficiently.”¹ Myron R. Chartier, in his book *Preaching as Communication*, states that, “ask any ten communication scholars to define communication and likelihood of receiving ten diverse explanations is almost inevitable.”² Such remarks suggest the difficult and complex nature of communication as a human activity.

The word, communication, is originated from *Communucare*, a Latin word which means to share or to divide. *Communucare* means to tell together, to confer, discourse and to consult.³ One of the common definitions of communication is to transmit information, ideas,

¹ John Fiske, *Introduction to Communication Studies* (London; Routledge, 1990), 1.

² Myron R. Chartier, *Preaching as Communication* (Nashville: Abingdon, 1981), 13.

³ Seuonjung Ju, “Definitions, Processes and Principles of Communication,” *Educational Pastoral Work* 30 5(Sep. 2002): 45.

emotions and skills using symbols such as language, images and figures.⁴

Stephen W. Littlejohn, in his book *Theories of Human Communication*, says that “communication is one of the most important, complex and common aspects of human life; and our everyday life is affected not only by the messages from people we know but also from people we don’t know.”⁵ Craig insists that communication is the primary process in which human life is experienced and states that it is the process of exchanging meanings.⁶ These remarks indicate interaction in communication between humans and exchanging meanings. Robert S. Fortner, in his book, introduces the definition of communication that Julia T. Wood suggested in a broad sense as Mored did: communication is “a systemic process in which individuals interact with and through to create and interpret meanings.”⁷ It is significant that Fortner focuses on 'the process' in the definition of communication. Another definition of communication focuses on success and failure of communication. In other words, it suggests communication occurs when meanings among people meet.⁸

In summarizing common definitions of communication, there are 3 perspectives depending on the focus of communication. First, structural view defines communication as a simple interaction with information or messages, indicating conversation in a general sense.⁹

⁴ “In this sense preaching would be the transmission of a message from God’s word, by the preacher to the parishioner.” Chartier defines communication and applies it to the sermon. Myron R. Chartier, 13.

⁵ Stephen W. Littlejohn, *Theories of Human Communication*, 7th ed. (Belmont, CA: Wadsworth Pub. Co., 2002), 3.

⁶ Craig, *Communication Theory as a Field*, 12.

⁷ Robert S. Fortner, *Communication, media, and identity: a Christian theory of Communication*, (MD: Rowman & Littlefield Publishers, Inc., 2007), 4.

⁸ Myron R. Chartier, 13.

Chartier says that “Thus preaching would occur whenever the preacher’s meaning and the parishioners’ meanings meet. If there is no meeting of the listeners’ lives with the Word of life, preaching has not occurred.”

⁹ Baegeun Cha, *Introduction to Communication* (Seoul: Seyoungsa Pub.1994), 28.

Second, functional view defines communication as the use of symbols among people and focuses on symbolizing and encoding-decoding. Process is emphasized in this view. Third, intentional view defines communication as activity with intentions for one person to affect other people. In this view, failure to realize the planned activity is considered no communication.¹⁰

THE SERMON AS COMMUNICATION

The Biblical and Theological Background

Communication is the essential element for mankind in the society¹¹ and it is also essential to Christianity.

First, God the trinity shows that He is a being of communication. In the Book of Genesis, God is a communicator from the beginning of time. In Genesis 1, God is presented as the one who talks to humans.

And God said, Let there be light (Gen.1:3); And God said, Let there be a firmament in the midst of the waters, and let it divide the waters.(1:6); And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear...(1:9); And God said, Let us make man in our image, after our likeness:.....(1:26).¹²

Charles H. Kraft, in his book *Communication Theory for Christian Witness*, says that

¹⁰ In studying from the perspective of the sermon as communication, 3 perspectives should be considered collectively.

¹¹ Myron R. Chartier says that “everyone is a communicator, and communicative phenomena are everywhere.” Myron R. Chartier, *Preaching as Communication* (Nashville: Abingdon, 1981), 12. David Potter and Martin P. Anderson describe the relationship of human and communication: “Human beings literally live in a sea of communication.” David Potter and Martin P. Anderson, *Discussion in Small Groups*, 3rd ed., (Belmont, Cal: Wadsworth, 1976), 33. These definitions and explanations on communication indicate that the sermon as communication should not be recognized only as dialog.

¹² See verses 11 and 14. God appears as a communicator constantly. “And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.(Gen. 1:11) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years”(Gen. 1:14)

creating human is not the last act of God, and he argues that it is only the beginning of a story of God who communicates.¹³ In the Bible, God the trinity appears numerous times as a being sharing views. For example, conversations between God the father and Jesus Christ the son frequently appear in the Gospels.¹⁴ Furthermore, God the Holy Spirit as a personal being is the one who directly speaks to human.¹⁵

Second, God created human as the creature of His image for communication, and He indeed spoke to human. And God blessed them, and God said unto them... (1:28) But the communication between God and human was destroyed by human's corruption. In Genesis 3, corrupted Adam hides among trees from God.¹⁶ Genesis 3:9~10¹⁷ shows why the communication was interrupted through Adam's words. It is because he was afraid to hear God's voice after the sin. This was the event in which human refuses communication with God as He approaches.¹⁸

Third, He is the one who releases us from sins. God uses communication as the core means for all God's work including salvation. The Old Testament shows that God, through Abraham and prophets, communicates with His people.¹⁹ The New Testament shows that Jesus

¹³ Charles H. Kraft, *Communication theory for Christian Witness* (NY: Maryknoll, Orbis Books, 1991), 14.

¹⁴ Jesus often retreated to a quiet place to pray to God for communication. Luke 5:16; 6:12; 9:18; 11:1. Regardless of the form, these are the events of communication between the Father and the Son.

¹⁵ "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Acts 10:19-20

¹⁶ "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." Genesis 3:8

¹⁷ "And the LORD God called unto Adam, and said unto him, Where [art] thou?" Genesis 3:9
"And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself." Genesis 3:10

¹⁸ Presbyterian College and Theological Seminary, *Church and Communication* (Seoul: PBS, 1987), 12.

¹⁹ Willard Francis Jabusch describes a preacher as a Herald and God's Coworker. Willard Francis Jabusch, *The Person in the Pulpit* (Nashville, TN: Abingdon, The Parthenon Press, 1980), 15, 27.

Christ is the one who directly speaks to His people. The New Testament presents Jesus Christ as Logos²⁰, the entity for communication; and Incarnation as the blessing from God to communicate with His people.²¹ Charles H. Kraft says that John 1:14 is about communication with God and God's ultimate communication means is the Incarnation.²² Similarly, R.E. Webber says that Incarnation is the climax for recovering communication with God²³ and God is the ultimate base for communication.²⁴ Therefore, communication is not a product of men in the society but originated from God the trinity; and God does His work through communication.

Communication is the essential element throughout practical theology and this aspect is more prominent in the sermon.

Communicative Characteristics of the sermon

God Who Speaks

Paul Tillich says: "Christian messages should be communicated."²⁵ As the sermon is the act of delivering God's words, God's words should take a form of communication as the base of

²⁰ "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1, (KJV).

²¹ According to D. A. Carson, "The term, logos, was used so widely and in such different contexts in first century Greek. Logos...the rational principle, ideal men, wisdom.... God's word in the Old Testament is his powerful self-expression in creation, revelation and salvation and the personification of that Word makes it suitable for John to apply it as a title to God's ultimate self-disclosure, the person of his own Son.

The deeds and words of Jesus are the deeds and words of God. Logos is the self-description of Jesus Himself but also His personality. God and Jesus present their characteristic as communicators for salvation; Incarnation is a great blessing from God for communication with human." D. A. Carson, *The Gospel of John*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1991), 113-17.

²² Charles H. Kraft, *Communication The Gospel God's Word* (Pasadena, CA: William Carey Library, 1983), 4.

²³ Robert E. Webber, *God Still Speaks : a Biblical View of Christian Communication* (Nashville : T. Nelson, 1980). 97.

²⁴ *Ibid.*,69.

²⁵ Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1959), 201-03.

the sermon. In this respect, Tillich's view points out the essence of preaching. As shown below, God, in the Old Testament, appears as speaking God telling His messengers to deliver His message. Then the Lord said to Moses, "Tell the Israelites..." (Ex. 14:1). In Lev 1:1-2, The Lord called to Moses and spoke to him from the Tent of Meeting. He said, "Speak to the Israelites and say to them: When any of you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock." The Lord said to Moses, "Speak to the Israelites and say to them: After you enter the land I am giving you as a home" (Nu. 15:1-2).

Speaking God also wants the message to be delivered by telling. Jesus in the New Testament was a master of story-telling. He explained the Gospels with stories for effective communication.²⁶ The Gospels include many stories such as a good Samaritan, the prodigal son, parable of the rich man and poor Lazarus, the parable of the unjust judge and the parable of the good shepherd. He taught His apostles mainly through conversation. In the Gospels of Mark, Luke and Matthew, conversation with the congregation was not one-way communication. He took interest in people's questions and gave proper answers. The way He delivered His words was through communication.

Receptors Who Receive the Word

From the Old Testament to today, the sermon has been a form of communication between a sender and a receiver.²⁷ Receivers in the Bible were not robots that only received messages. In the Old Testament, receivers of God's words were not just simple receivers. They were the partners in conversations who actively reacted to God's words. Craft says, "Indeed,

²⁶ "Jesus did not preach without stories." in *The Words* 34 (May 1995), 275.

²⁷ Frank Colquhoun, *Christ's Ambassadors* (Grand Rapids, MI: Baker Book House, 1979). 90.

receptors are active even when they seem inactive. They are not simple passive recipients.”²⁸

Conversations between God and humans in the Old Testament show these aspects clearly.

Abraham, in conversation with God in Genesis 18:16-33, actively speaks his view even 6 times as God plans to destroy Sodom. In 23-25, Abraham tries to persuade God with his logic.²⁹ In the Book of Exodus 3:4-4:17, Moses refuses God’s calling to save Israel from Egypt 4 times. This shows that communication between God and His people is not a one-way monologue or a proclamation but communication sharing views.

Intended Purpose

The ultimate purpose of preaching is to deliver the Gospel to the audience for their salvation.³⁰ In microscopic perspective, the purpose of preaching is to be heard by the audience and to change their lives.³¹ Preaching is effective when the intention of the messenger meets the need of the receivers³² in a form of communication.

Even a brief definition of communication mentioned earlier shows that important *Praxis*

²⁸ Charles H. Kraft, *Communication Theory for Christian Witness* (New York: Orbis Books, Maryknoll, 1991), 67.

²⁹ “That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?” Genesis 18:25 (KJV).

³⁰ Leslie J. Tizard speaks of the aim of the preacher as trying to bring about “a personal encounter between God and the souls of his hearers.” The ultimate purpose of preaching is for humans estranged from God to meet Him again for their salvation. Leslie J. Tizard, *Go Tell the People* (New York: Charles Scribner’s Sons, 1951), 18. Ilion T. Jones says that the purpose of preaching is that to persuade men to believe the gospel and live by it. Ilion T. Jones, *Principles and Practice of Preaching* (Nashville, TN: Abingdon Press), 43.

³¹ Charles H. Kraft, *Communication Theory for Christian Witness*, 29. John Stotts talks about the purpose in a broader sense than Kraft. “For the sermon, as a living word from God to his people, should make its impact on them then and there.” John R. W. Stott, *I Believe in Preaching* (London: Hodder and Stoughton, 1982), 225.

³² Leslie J. Tizard, *Preaching The Art of Communication* (New York: Oxford University Press, 1959), 18. In this book, Leslie J. Tizard insists that the preacher tries to bring about a personal encounter between God and the souls of his hearers.

in Christianity is presented in a form of communication. In other words, communication cannot be formed solely and it is always formed by interaction in whatever forms. Preaching starts with communication between God and humans and preachers deliver the words to the audience. Preaching is an activity intended to influence the audience through a form of communication. Charles Craft says that “pastors and people often intend that lives be changed through sermons. But factors such as the setting in which the sermon is delivered and the limitations of the monologue method very often conspire to keep it from functioning as the participants intend”³³ One-way preaching that Craft mentioned limits the effect of the initial function of preaching. Preaching should be in a form of communication; preaching as communication should be two-way communication as Martin Buber says that true communication should be dialogic.³⁴ Communicative actions of God and Jesus in the Scripture show preachers why preaching should take a form of communication. Based on the studies mentioned above, there are 5 elements in preaching as communication: first, God the trinity as the initiator of communication; second, preacher as the deliverer of communication; third, the sermon as the content of communication; fourth, preaching as the way of delivering the sermon; and the congregation as the receiver of the message.

Relationship between Communication and Preaching

Importance of Language

Language is the most common way of communication for humans; it promotes social activities, delivers social ideas and views, and defines roles and responsibilities and other various

³³ Kraft, *Communication Theory for Christian Witness*, 29.

³⁴ Reid, *The Empty Pulpit*, 67.

social functions.³⁵ This indicates language is the absolute and essential element within our society. Charles Craft says about the role of language in preaching: “linguistic vehicles we use to convey messages do not contain their messages, they still play a very important part in communication. For the forms of language are the most important of the cultural forms interpreted by the participants in communication.”³⁶ Language is interpreted by the participants in communication. It can be applied to pastoral *praxis*. No the sermon, worship, prayer and fellowship can exist without language. Especially preaching cannot exist without 2 elements: speaking and listening. W. Ong says that verbal language comes from the inner part of the communicator and affects the inner part of the receiver and communication among people is achieved by voices;³⁷ that’s why language is important in preaching.

Perception

Communication is achieved through sounds. If one cannot recognize sounds, communication cannot be achieved. Communication is not achieved only by a sender delivering the message. There should be a receiver who recognizes the message.³⁸ In this respect, one-way monologue preaching will not have much effect as a sermon. As Berlo suggests, if the meaning resides in people³⁹ and is individual, the receivers should not be ignored. Craft says that preconceptions should be avoided to deliver the message in the closest way to the one God used;

³⁵ Joseph Bram, *Language and Society* (Garden City, N.Y.: Doubleday and Co. 1955), 19.

³⁶ Kraft, *Communication Theory for Christian Witness*, 88.

³⁷ Walter Ong, *The presence of the Word* (Yale University Press, 1967), 324.

³⁸ Kraft introduces a theory ordinarily advocated by contemporary communicologists. It is a person-oriented theory. Charles Kraft, *Communication Theory for Christian Witness*, 82.

³⁹ David K Berlo, *The Process of Communication: An Introduction to Theory and Practice* (New York: Holt, Rinehart and Winston, 1960), 175. In this point, the meaning is the message in preaching.

he says “hearing the Gospel with one’s ears is receiving the Gospels”⁴⁰. If a stranger delivers the message in a hit-and-run manner without considering the receivers, the message will be refused by people who are not interested in hearing the message. In Roman 10:14,⁴¹ listening is not just hearing through ears but recognition and reception of the heard message.⁴² Therefore, communication is the basic element in preaching. Therefore, it is natural to consider elements necessary for effective communication in preparing the sermon.

Mutual Complement

Mutual complement between demand and expectation⁴³ are essential in communication. A messenger would want to deliver the message to the receivers more effectively. Also the messenger would want intended events to happen through the message. Messengers would expect the receivers accept the message, which can change their lives. It clearly happens between preachers and their audience. It also shows when God speaks to humans through communication. However, receivers are not always receptive of the message. Receivers may want something from the messenger. Sometimes they let the messenger know what they want.⁴⁴ Communication cannot be effective without the process. Preaching also cannot be excluded from this mechanism of communication. It is because preaching itself takes a form of communication. Of course, the nature of communication in preaching should not be neglected. Although preaching takes a form

⁴⁰ Kraft, *Communication Theory for Christian Witness*, 25.

⁴¹ “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Romans 10:14, (KJV).

⁴² Kraft, *Communication Theory for Christian Witness*, 25.

⁴³ Karl Britton, *Communication: A Philosophical Study of Language* (London: Routledge, 2000), 95.

⁴⁴ Kraft calls such process, “interpretational” process.

of communication, the message is God's words, which are already powerful; with help of the Holy Spirit, preaching is proclaimed upon the imperfect and incompetent congregation to bring them to the place of salvation. However, God wants to use communication as a practical way;⁴⁵ Therefore, mutual complement between demand and expectation in preaching is needed.

IMPORTANCE OF THE AUDIENCE IN PREACHING AS COMMUNICATION

The Biblical Background

In Revelation 1:1-2,⁴⁶ God presents His intentions to humans through His revelations. He also communicates His revelations with John through angels. John bears what he received, that is, God's words, testimony of Jesus and what he saw. God presents Himself as a communicator and shows His way of communication: He delivers His intentions through revelations. Revelation is to reveal something hidden.⁴⁷ This does not mean physically showing something but making it recognized by the audience. John could hear God's revelation and confess about Jesus and what he saw. This implies that communication between God and John was effective and sufficient. Basic way of God's revelation in the Bible is to speak to the audience and for the audience to deliver the message clearly.⁴⁸

In Genesis 18, for example, God presents His plan to Abraham and initiates

⁴⁵ God has communicated with humans through others. Charles H. Kraft, *Communication Theory for Christian Witness*, 2.

⁴⁶ The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated [it] by His angel to His bond-servant John, who bore witness to the word of God and to the testimony of Jesus Christ, [even] to all that he saw... Rev.1:1-2, (NASB).

⁴⁷ *Apokaluyis* denotes The revelation, which means revealing something hidden. In other words, it is to reveal something that humans cannot see.

⁴⁸ Audience-friendly way is to make the message more relevant to the audience whether the audience would want to hear it. Charles H. Kraft. *Jesus, God's Model for Christian Communication*, trans. Donghwa Kim (Seoul: IV F, 2001), 26-27.

communication. When Abraham keeps speaking of his view, God is patient trying to understand his stances and leading the conversation to the end.⁴⁹ In Exodus 3-4, there is a scene of Him and Moses. To God's message that he should save Israel from Egypt, Moses tries to refuse 5 times (Exodus 3:11, 13; 4:1, 10, 13.NIV) with many excuses; however, God continues the conversation to persuade Moses and eventually made him the leader of Exodus. Indeed, communication between God and Moses shows the ultimate patience of God with humans.

The ultimate act of God's communication with humans is Incarnation.⁵⁰ This is a human-oriented communication process in which delivering message is not by the symbols we use in this world but by personality of a person. People can communicate within the scope of similar meanings. If we cannot find similarities in meanings, communication will be impossible.⁵¹ In this respect, Incarnation of Jesus Christ is the ultimate act of communication. Therefore, every person in the audience is a precious soul⁵² to Him. In Luke 7, Jesus stands by a woman who committed adultery and was caught on site; in John 4, Jesus speaks to a Samaritan woman that was not acceptable in custom in that time; Jesus used water to initiate a conversation with His audience--the Samaritan woman because they were standing by water.

In John 5, He visits a patient who has been ill for 38 years and initiates a conversation by talking about the disease. Jesus did not merely proclaim the words in the Bible but delivered messages that were relevant and meaningful to each listener. His message started from noticing the

⁴⁹ Gen.18:17-33, (KJV).

⁵⁰ Clyde E. Fant says that "the incarnation was the supreme revelation of God because it was God's ultimate means of communication." Clyde E. Fant, *Preaching for Today* (New York: Evanston, 1975), 29.

⁵¹ Kraft, *Communication Theory for Christian Witness*, 34.

⁵² "For the Son of man is come to seek and to save that which was lost." Luke 19:10,(KJV). In this text, Jesus emphasizes the purpose of His coming to this world is to find a lost soul.

situation of the audience.⁵³

The way He delivered His message is beyond something abstract; it's practical and specific. Matthew wrote, "Jesus spoke all these things to the crowd in parables; He did not say anything to them without using a parable"(Matt13:34. NIV). When someone asked, who is my neighbor?⁵⁴ Jesus used a parable of the good Samaritan to be more specific.⁵⁵ To explain God's devoted love, He used the parable of the two sons.⁵⁶ R.H Stein says that one of the reasons why He used parables is to have the audience let their guard down.⁵⁷ By using parables, He intended to make His message more accessible to His audience. Instead of proclaiming His message in a forceful way, He understood and respected the audience. Above all, His sermon reflected the situation of the audience. This shows how important it is to respect the audience in today's sermon.

Paul also shows this aspect clearly. He wrote about it in his letter to the Corinthian church.

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. (1 Corinthians 9:19-23 NIV)

Lloyd-Jones warned that a preacher should not be swayed by the congregation; although

⁵³ James F. Engel, *Getting your message across* (Mandaluyong, Metro Manila: OMF Literature, 1989), 13.

⁵⁴ But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" Luke 10:29,(KJV).

⁵⁵ Luke 10:25-37, (KJV).

⁵⁶ Luke 15:11-32, (KJV).

⁵⁷ R. H. Stein, *An Introduction to The Parable of Jesus* (Philadelphia: Westminster Press, 1981), 33-35.

the text is more about general behavior or attitude than the content, the way or method to express the truth is also discussed. Furthermore, he mentions that this text clearly states that a preacher should be flexible.⁵⁸ According to Paul, the audience is worth a life-long devotion to God's work of spreading the Gospels

Communicational Background

When God's words are delivered by a preacher, the audience accepts and believes in the words in the process of communication.⁵⁹ To make it a successful process, many elements should be involved. As mentioned earlier, correct the Bible interpretation, spiritual strength of the messenger and his/her communication skills should be needed. However, success of the sermon depends not only on the Scripture but also on the lives of the audience;⁶⁰ Therefore, the audience plays important role in the context of communication. The sermon that does not reflect the situation of the audience is bound to fail in communication. Craddock, in his book, says that the sermon should be toward and for the audience.⁶¹ Changgyun Jeong emphasizes the audience⁶² as the ultimate object for the sermon and says, "In some respect, the Bible itself is the outcome of God's sermon to specific groups of people in specific situations. Without His people, there would have been no the Bible."⁶³ Therefore, the audience is essential to the existence of the sermon as

⁵⁸ David Martyn Lloyd-Jones, *Preaching and preachers* (Grand Rapids : Zondervan, 1971),136.

⁵⁹ Myron R. Chartier, 15.

⁶⁰ H. J. C. Pieterse, *Communicative Preaching* (Pretoria : University of South Africa, 1987), 29.

⁶¹ Fred B. Craddock, *Preaching* (Nashville, TN: Abingdon Press, 1985), 32.

⁶² Fred B. Craddock suggests that the Holy Spirit, a preacher, the Bible and the audience are the core elements of the sermon. Craddock, *Preaching*, 22-30.

⁶³ Changgyun Jeong, *The sermon beyond Stereotype* (Seoul: Hapdong Theology Seminary Press, 2002), 14.

communication.

Hermeneutical Background

Interpretation of the Bible should precede the sermon.⁶⁴ The gap between the biblical times and modern times is unavoidable for many reasons.⁶⁵

A parable in Luke 18:9-14 can be an example. In interpretation based on historical and linguistic background of the times,⁶⁶ The Pharisaic fast was not only a personal accomplishment but also an act of mediation and atonement. Therefore, prayers of Pharisees were considered a respectable act rather than an act of arrogance. Tax collectors on the other hand, were considered betrayers who conspired with Romans; therefore, they were considered the reasons for prayers. However, Jesus said tax collectors went home more righteous than Pharisees.⁶⁷ Here we can see the gap between the audiences of those times and modern times in terms of understanding the event.⁶⁸ To today's audience, Pharisees are arrogant and tax collectors are righteous and the blessed. To the audience of those times, on the other hand, it was a shocking event that Pharisees were excluded and tax collectors were blessed.⁶⁹ This shows the inevitable gap between the audiences in the biblical world and modern times.

⁶⁴ Raymond Bailey speaks that "preachers have the dual responsibilities of understanding and explaining." Raymond Bailey, ed., *Hermeneutics for Preaching* (Nashville, Broadman Press, 1992), 8.

⁶⁵ Craddock says that there are five gulfs: geographical, linguistic, psychological cosmological and chronological gulf. Fred B. Craddock, *As one without authority* (TN: Nashville, The Parthenon Press, 1987), 117.

⁶⁶ J. Jeremias, *The Parables of Jesus* (London: SCM, 1963), 140.

⁶⁷ "I tell you, this man went down to his house justified [rather] than the other." Luke 18:14a,(KJV).

⁶⁸ W. Wink, *The Bible in Human Transformation, Toward a New Paradigm for Biblical Study* (Philadelphia: Fortress Press, 1973), 42.

⁶⁹ Geunsu Han, *A study on sermon in terms of the Scripture and the situation of the audience* (Seoul: Chongshin University, 2007), 21.

This gap implies a risk that may alter the intended message of God or weaken the power of blessing. Therefore, preachers should bridge the gap between the two worlds; and they should recognize the importance of the audience in modern times to bridge the gap. Craddock describes a gap as a gulf; In interpretation of the Bible, the message can be entirely altered without reflecting geographical, linguistic, psychological, cosmological and chronological gulf⁷⁰ on the contrary to His intentions. In John 2, Jesus turned water into wine: 6 pots⁷¹ of water turned into wine. If a preacher ignored cultural, geographical background and customs of the times and attempted interpretation, the results of interpretation would be incorrect.

In addition, even if all these interpretational elements were considered to deliver clear message of God,⁷² problems still remain in directly using the result in the sermon. It is because preaching includes not only the sermon but also the audience as another axis. John Stott says that “preaching is not exposition only but communication, not just the exegesis of a text but the conveying of a God-given message to living people who need to hear it.”⁷³ Today’s preachers are not preaching to people in Ephesus or Moses’ people but to their audiences.⁷⁴ Therefore, His words should be reorganized by reflecting the other axis, that is, the audience. In practical theology, the event of reorganization in relationship between the biblical message and the

⁷⁰ Even an attempt is impossible.

⁷¹ “And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it].” John 2:6-8, (KJV).

⁷² Ramesh Richard, *Preparing Expository Sermons* (Grand Rapids, MI: Baker Books, 2001), 36-45. It shows how to find the meanings of the Scripture.

⁷³ John Stott, *Between Two Worlds*, 137.

⁷⁴ Ramesh Richard, *Preparing Expository sermon: A seven step Method for Biblical Preaching* (Grand Rapids, MI: Baker Books, 1995), 90.

audience is called hermeneutical process.⁷⁵ To sum up, the worlds of the Bible and the audience are related in interpretation, interpreting each other. Therefore, the audience in preaching is important as part of interpretation.

TODAY'S PREACHING IN TERMS OF PREACHING AS COMMUNICATION

Crisis in Today's Preaching

As briefly mentioned in Introduction, crisis in today's preaching⁷⁶ is a real problem as many scholars suggest. Jinhwan Han suggests that today's preaching is experiencing crisis because passion and conviction during Great Awakening are absent among today's preachers who are having integrity crisis not living as models of life and the audience has grown spiritually dry and dull. However, he points out that more serious problem is that today's preaching is mainly one-way monologue without considering the audience, the other axis of preaching as communication.⁷⁷ Euijong Kim introduces Rick Warren's view concerning crisis of modern preaching as follows:

Why analyzing the audience? Some preachers ask this question. Analyzing them would be not biblical but artificial. Preaching is proclamation. Whether to be heard or not, His words should be proclaimed. The rest should be left for the Holy Spirit. It should not be something on the human level. Humans are the rebels so, no matter they listen or not, they should follow my word! Is that really so? Of course there were prophets of God's words whether people would listen or not. Ezekiel was one of them. But the thing we should notice is that his audience was the rebels, God's betrayers, impudent children and the stiff hearted(Ezekiel 2:3-4). So they needed this way. How about today's audience in the church? They come to church to listen. They have a thirst for His words so they drag their tired bodies to church. So if a

⁷⁵ It will be explained in detail in later part of this study.

⁷⁶ Crisis in today's preaching is not limited only to today's preaching. From the beginning of Christianity to medieval and modern times, preaching has always been the issue to overcome therefore it still remains as an issue in the present. Of course it is possible that this issue has been inherited from the previous age.

⁷⁷ Jihwan Han, "Preaching as Communication", *The True Path of Reformism*, Dr. Sungil Hur essays in celebration of retirement, (Korea Theological Seminary Press, 1999), 377-88.

preacher left everything to the Holy Spirit and gave a sermon irrelevant to the followers so that they wouldn't want to listen, wouldn't that be a delinquency of his/her duty as a preacher?⁷⁸

This points out the inclination toward the biblical world--the axis of revelation-- between the two worlds mentioned earlier. Preaching that doesn't reflect the audience's situation and only focuses on the revelations is the sermon out of balance. Haber mentioned that preaching that was irrelevant to reality led to 42% less attendance of the followers and we had to learn how to associate preaching with people's lives. Preaching can and should maintain the connection to everyday life.⁷⁹ Rick Warren says that crisis in preaching is not because of delivering the wrong words' but because of wrong way of delivering. Even if the message is correct in terms of the Scripture, it will be meaningless if the audience will not listen. John Stott, the master of preaching says about crisis in preaching: "The prophets of doom in today's Church are confidently predicting that the day of preaching is over. It is a dying art, they say, an outmoded form of communication, an echo from an abandoned past".⁸⁰

"Christ said 'feed my sheep... feed my lambs.' Some preachers, however, put the food so high that neither lambs nor sheep can reach it. They seem to have read the text, 'Feed my giraffes.'" ⁸¹ Fred B. Craddock also criticizes today's preaching in his book, *As One without Authority*: it is a cold-hearted yet correct view when today's preachers or Christians say that

⁷⁸ Euijong Kim, *Preaching Analysis Report by Rick Warren* (Seoul: Korea Bible Expository Sermon School Press, 1999), 45.

⁷⁹ Brian L. Harbour, "Concluding the Sermon," in *Handbook of contemporary Preaching*, ed. Michael Duduit, (Nashville, TN: Broadman Press, 1992), 270.

⁸⁰ John Stott, *Between Two Worlds*, 50.

⁸¹ *Ibid.*, 147.

preaching is outdated.⁸² He also says that we are living in a world of language crisis and experiencing losing the power of language, which needless to say indicates crisis in preaching.⁸³

Many scholars' views on crisis in today's preaching have a common ground: there is too much emphasis on the biblical world and the world of the audience is ignored.⁸⁴ Traditional preaching is based on deductive principle and has three points; the core points are "clear understanding, interpretation and application."⁸⁵ Such preaching is mainly deductive and propositional in terms of the form of preaching; it delivers the main concepts and core ideas. In addition, reasonable logic and analytic thinking on the Bible are strongly emphasized. Under such structure of preaching, the audience becomes a group of passive listeners and both preachers and the audience are detached from reality. Ignorance of reality brings crisis in today's preaching. The world today is in the era of massive information represented by the internet and multimedia. It is a great revolution in the way of delivering information which was not possible in the past.

Preaching theories so far have been focusing on clear explanation, logical interpretation and accurate demonstration. However, today's preaching is in need of efficient communication and active participation of the audience in preaching. Although we still need logical form of traditional preaching, considering the audience as the partner in preaching is a new issue with which today's preachers have to deal. It means that preachers should consider not only the

⁸² F.B. Craddock, *As one without authority*, 14-15.

⁸³ *Ibid.*, 6.

⁸⁴ In practical theology, it means that Revelation, an axis of practical theology, is too much emphasized whereas the other axis, existence, is ignored.

⁸⁵ Ingyo Jeong, "Understanding of New Preaching Movement and Application to Korean Christian." *Practical Theology Journal* (Seoul: Gospel Publishing, 2203), 21.

revelation but also the existence.⁸⁶

Direction of Today's Preaching

As mentioned earlier, the core cause of crisis in today's preaching lies in the issue of the world of the audience as an axis in preaching. This can be overcome by redirecting the focus to the world of the audience based on solid foundation of biblical interpretation.

From How to Whom

Calvin Miller asserts that “the question should be changed from ‘how should I preach?’ to ‘to whom should I preach?’ to overcome crisis in today's preaching.”⁸⁷ His assertion is a turning point to the direction of today's preaching. It is a turning point from traditional preacher-oriented preaching to audience-oriented preaching. He brings a serious challenge to the church with the example of Edsel⁸⁸:

Edsel was a great car but was withdrawn and the production was discontinued. The failure was not because the car wasn't good but because it was not something the world wanted. Edsel was a big, glamorous car, rather than an economical, small car, which the world wanted. The reason why Ford had to let Edsel go was because the company kept asking the wrong questions. They asked questions to themselves every year: what can we do to make better Edsel? They never asked once 'do people want Edsel? If the church doesn't ask the right questions, it could fail to recognize its mission.⁸⁹

⁸⁶ Despite the importance of the audience, it is still true that God's revelation should be the guideline for every solution.

⁸⁷ Calvin Miller, *Marketplace Preaching*, 7.

⁸⁸ Ford Edsel: ‘Titanic in motor industry’, Edsel, was the greatest brand failure to Ford. Edsel didn't meet the expectations of the consumers. In the first year of its release, the sales were only 64,000, which was considerably lower than the goal of 200,000 sales. Ford released 1960 Edsel in 1959; the sales were even lower, which were 44,891, followed by 2,846 in 1961. In November 1959, Ford presented the last Edsel advertisement and discontinued production later on.

⁸⁹ In Matthew 5:13-15, Jesus tells the church and the believers that “you are the salt of the earth, you are the light of the world”, which suggests that the existence of the church and the believers is important to the mission in the world.

The question that Miller raised should also be applied to the mission of the church and pastoral *praxis*. When this question is reflected specifically to *praxis*, that is, preaching, a question on what the audience wants from preaching is finally being raised and preaching can be more relevant to the audience. Even a great car can be useless if people are not interested; Therefore, even well-organized, logical preaching with accurate interpretation of the Scripture can be wrong when the audience is not listening or understanding. Calvin Miller says that preaching should take place in the marketplace rather than inside the church and the touch point for the change is language that the audience can understand.⁹⁰

This is a symbolic remark that suggests the direction for preaching, which is from traditional revelation-oriented sermon to existential sermon.⁹¹ James Earl Massey argues that true preaching is based on the interest of God in humans.⁹² Jesus didn't speak of God as an idea but as a father who takes interest in humans and their activities in the world,⁹³ which clearly indicates the focus and direction that today's preaching should consider.

Indeed, true and accurate preaching should be accurate in terms of the original purpose as well as in terms of doctrine and theology. Furthermore, the preaching should always be based on the purpose of Jesus' coming to this world.⁹⁴ John 10:10 clearly states the purpose of His coming to this world: "I have come that they may have life, and have it to the full." Therefore,

⁹⁰ Miller says that "There are eight touch points that, if achieved, can return the church to her mandate of marketplace preaching. First of all, the church must learn to talk to the world again in a language it understands." Calvin Miller, *Marketplace Preaching* (Grand Rapids, MI: Baker Books, 1996), 27.

⁹¹ This means the sermon based on the world of audiences.

⁹² James Earl Massey, *Designing the Sermon* (Nashville: Abingdon press, 1980), 15.

⁹³ *Ibid.*, 6.

⁹⁴ *Ibid.*, 18.

maintaining the focus and balance on His coming is important in preparation for preaching. The focus of His work was sheep and life. He came to give life to His sheep and give it to the full. It was not one-way revelation or command from God. Therefore, it would be wrong for preachers to ignore sheep's situation and keep the pattern of one-way proclamation.⁹⁵ Today's preachers should ask the basic question to themselves: Who will be the audience for my preaching?

From Tradition to the Model of Jesus Christ

As Calvin Miller speaks of preaching that all infinite values start from and end with Christ⁹⁶, most Christian pastors would agree with his remark. Then Jesus can be our model in preaching and give us the most ideal solutions. As Jesus started His public life, he presented the direction of His work.

The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. (Lk. 4:18-19. KJV)

The expression, the Spirit of the Lord is on me, shows that the following words are based on the origin and purpose of God. However, the phrases suggest that human needs should be considered in the course of seeking God's purpose. Rick Warren introduces Jesus as the model for preachers and analyzes His missions on the earth. "If a preacher follows the model of Jesus, he can see Jesus truly focused on the audience. The Incarnation Himself shows the focus on the audience. If Jesus had stayed in the level of Heaven, spoken the words of Heaven, people

⁹⁵ This of course does not mean putting God's authority and His plan for salvation after human needs. It means His interest in humans under Providence.

⁹⁶ Calvin Miller, 7.

couldn't have understood Him.”⁹⁷

In the end, the Bible is a record of facts. Without reflecting the changes in modern times or supply of vast amount of data, the situation cannot be clearly and accurately identified. Unless preaching is based on analysis on the audience, it will be left without congregation.

Conversations of Jesus in the New Testament show that He analyzed and communicated with many different souls.⁹⁸ Jihwan Han suggests that audience-oriented sermon starts from a preacher lowering himself/herself to the level of the audience: “He lived, walked, and spoke with people. He didn’t wait for people come to Him but visited them at their homes, on streets, hills, fields, beaches, work places, when they were praying and even at marriage ceremonies. Incarnation itself was the event of His coming to people who were struggling with their lives here and now.

Therefore, audience-oriented preaching is not limited to a communication skill but associated with the mindset of a preacher who cares for the audience.”⁹⁹ Whether they accept or deny, today’s preachers are standing on the theological background which has been developed since the beginning of Christianity. It means that their preaching is affected by the theological foundation. If there is a crisis in today’s preaching in any form or any aspect, all preachers should consider following Jesus' model rather than following theological traditions.

⁹⁷ Euijong Kim, 46.

⁹⁸ Jesus was not a one-way communicator who wouldn’t care whether people would listen, but was a good listener who questioned, listened and tried to find deeper meanings for the audience to understand better. He empathized, put Himself in others' places as well. David L. Larsen, *The anatomy of Preaching* (Grand Rapids, Michigan, 1989), 35-36.

⁹⁹ Jihwan Han, 381.

From Proclamation to Building a Bridge

As discussed earlier, preaching is communication in which a preacher delivers a message to the audience. When God's words are efficiently delivered through a preacher, preaching becomes an event of God's words and the essence is communication between God and humans.¹⁰⁰ Then a preacher is a mediator and a messenger between God and humans.¹⁰¹ John Stott describes preaching as building a bridge and introduces 6 models of preaching¹⁰²: the herald, a sower, an ambassador, a steward, a shepherd and a work man who has no need to be ashamed.¹⁰³ A noticeable thing in these 6 models of preachers is that they receive messages. It implies that the message is given by God to preachers therefore, cannot be invented or manipulated.¹⁰⁴ Stott states the importance of the revelation, an axis in practical theology. He then continues his view: "The herald cannot be indifferent to those who listen to what he says, nor the ambassador to the people with whom he pleads, nor the steward to the household for whom he is responsible. So too the shepherd seeks pasture which will suit his sheep."¹⁰⁵

Unlike the earlier statement, Stott speaks of the importance of existence, the other axis of preaching. Reginald Fuller maintained that "the task of the Christian public speaker is to build a bridge between the poles of the text and the contemporary situation". Fuller wrote, "Not only do they need to know the Bible, but also they need to know all they can about the contemporary

¹⁰⁰ H. J. C. Pieterse, *Communicative Preaching*, 145.

¹⁰¹ Sidney Greidanus, *Sola Scriptura*, (Wipf and Stock Publishers, 1970), 5. The preacher is in the original sense of the word a translator, that is, one who transfers, who carries over the message of God.

¹⁰² John Stott, *Between Two Worlds*, 135-136.

¹⁰³ 2 Tim. 2:15

¹⁰⁴ John Stott, 135-136. John Stott describes it as givenness of the message and preacher is no to invent it; it has been entrusted to them.

¹⁰⁵ John Stott, *Between Two Worlds*, 137.

world and its culture.”¹⁰⁶

Fred B. Craddock calls the process two focuses of the study and one focus should be on the audience. It should include their personal, family, social, political and economic matters. The other focus should be on the Scripture. It should include historical, theological and literary background.¹⁰⁷ He points out that the Gospels are always spread through cultures and the type of culture can be an issue. Rick Ezell said that “Our world is ever changing, and we, as communicators of God’s truth, must be aware of and speak to those changes.”¹⁰⁸ In addition, Clyde Fant, writing in *Preaching for Today*, noted, “our sermons cannot reflect profound knowledge of the first century and abysmal ignorance of the twentieth century. No one can be true to the biblical text and ignore the congregation. The biblical word is never a word in abstraction. It is always a specific word to a specific situation”.¹⁰⁹

In summary, preaching that God wants is not proclamation but preaching that builds bridges. It is existence rather than revelation that scholars emphasize as a solution to crisis in today’s preaching. It is about focusing more on the audience than preachers to overcome crisis in preaching. Revelation and existence, the two axes in practical theology, are inseparable in preaching. Many preachers who are still following conservative theological tradition should reflect whether they are inclined toward revelation. Many scholars¹¹⁰ speaking of crisis in preaching and emphasizing existence can be a proof that many preachers have been inclined to

¹⁰⁶ Reginald H. Fuller, *The Use of the Bible in Preaching* (Philadelphia: Fortress, 1981), 41.

¹⁰⁷ F.B. Craddock, *As One without Authority*, 119-142.

¹⁰⁸ Rick Ezell, *Hitting a moving Target* (Grand Rapids, MI: Kregel Publications, 1999), 101.

¹⁰⁹ Clyde E. Fant, *Preaching for Today*, 105.

¹¹⁰ Some of the scholars are the ones in the past but the ones in the present also have strong views on the crisis in preaching. It seems that crisis in preaching has raised many theological issues to date.

revelation-oriented preaching. Solution for crisis of preaching that many scholars speak of the crisis of preaching seems to be reasonable for those who have traditional preaching method. It is important to be faithful to His words, take interest in existence and respond to the need of existence more actively to overcome crisis in preaching.

CHAPTER 3

HERMENEUTIC WORKS OF PRACTICAL THEOLOGY FOR IMPROVING THE SERMON

Chapter 3 establishes criteria for reviewing interpretation on the world of the audience in a sermon and how it is reflected, based on the hermeneutic method of practical theology and preaching theories. Chapter 2 reviewed the state of today's preaching and ways to overcome weaknesses in preaching, based on preaching as communication and related theories. According to the studies, today's preaching needs a change of direction from how to 'whom, from tradition to Christ model, and from one-way proclamation to bridge-building.

It means deeper consideration on the world of the audience, one of the two axes in preaching, not an inclination toward the audience. Although the world of the Scripture should lead preaching, the worlds of the Scripture and the audience should have a balance. Stott's expression of bridge-building indicates the need of interpretation of practical theory.

BIPOLARITY OF PRACTICAL THEORY

Theories and Practice

Ray S. Anderson says, "Theology is not just something known but something experienced by a certain community."¹ According to Stephen Pattison, inner elements such as love and passion can be expressed only by an act.² These indicate that theology and practice are inseparable. Therefore, theology comes from practice and furthermore, theology exists for the

¹ Ray S. Anderson, *The Shape of Practical Theology* (IL Downers Grove, Inter Varsity Press, 2001), 23.

² Stephen Pattison, *Pastoral Care and Liberation Theology* (London: Cambridge University Press, 1994), 32.

sake of practice.³ Geunwon Park, in his book, *Practical Theory of Modern Theology*, says, "Practical theory, according to what we have understood, is part of theology. However, the definition is very narrow. With the church and its relationship with the world that is delivered to it, the scope of practical theology is beyond the world of the church. Practical theology is not a technical part that connects practice with theological theories. The emphasis is on *praxis*⁴. *Praxis* is God's Salvation and participation in God's missionary work.⁵ Therefore, practical theology is a theology that is made of *praxis*⁶ of individual believers and the community.⁷

Based on the aforementioned, practical theology explains the process of understanding and practice of God's Salvation in the Bible based on faith. Especially Heithink defines practical theology as a study on God's acts realized by human works.⁸ ; Preaching through human workers

³ Geunwon Park, *Practical Theory of Modern Theology* (The Christian Literature Society of Korea, 1999), 13.

⁴ Pattison, *Pastoral Care and Liberation Theology*, 32.
The Greek term *praxis*, frequently translated into English as practice, implies more than the typical English definition for practice. Richard J. Bernstein, *Praxis and Action: Contemporary Philosophies of Human Activity*. (Philadelphia: University of Pennsylvania Press, 1971), ix. Practice was described as something pertaining to action, while *praxis*, itself, meant action or activity. Practical (Greek *praktikos*) referred to anything related to action, whereas the Greek *theoretikos* is classified as the theoretical or related to thought. *A Dictionary of Philosophy*, 1996. First edition, s.v. "*praxis*". 333334. The Oxford Dictionary of Philosophy, 1994. First edition, s.v. "*praxis*". The Oxford Companion to Philosophy. Oxford: Oxford University Press, s.v. "*praxis*," by Nicholas Lobkowitz.

⁵ Geunwon Park, 14. In practical theology, *praxis* is an actual act for educating people and proclaiming the Kingdom of God. L.M. Heinz and H.J.C. Peters, *Introduction to Practical Theology*, trans. Jeonghyeon Lee, (Psalm Publishing, 2003), 50.

⁶ *Praxis* does not mean practice but action, activity. Gerben Heithink, *Practical Theology: History, Theory and Action Domains* (Grand Rapids, MI: Eerdmans, 1999), 7.

⁷ In traditional approach practical theology involved the actions and responsibilities of pastors. This approach supported the idea that practical theology was applied theology related entirely to pastoral activity within churches. Edward Farley, *Theologia: the fragmentation and unity of theological education*, (Philadelphia: Fortress Press, 1983), ix. In contrast to the traditional approach, in the 20th century, practical theology included not only pastoral activities, but the life and activity of the church. Nowadays, Practical theology is considered a discipline that theologically and critically reflects on Christian praxis as its subject matter, moving beyond pastoral activities and the life and activity of churches to affect change in society. Edward Farley, 127-35.

⁸ Gerben Heithink, *Practical Theology: History, Theory and Action Domains* (Grand Rapids, MI: Eerdmans, 1999), 7.

is considered as part of the primary act of God. Theories of practical theology therefore, can not only provide theological background on preaching but also be a core tool for improving and enhancing preaching.

Revelation and Existence

Daniel Louw explains three major issues to be resolved regarding pastoral counseling that is a part of practical theology.⁹ First, how the church can listen closely to today's people and their situations; second, how the church can help today's people understand and face the issues in the relationship with God, in other words, how the life of today's existence can be understood and interpreted in terms of the message of salvation and how the message can be understood and interpreted in terms of the existence and situation; third, when someone deals with personal and existential issues, what function the faith has.

Issues in practical theology that Louw suggested can be directly applied to preaching as pastoral *praxis*.¹⁰ Among those issues which should be applied to practical theology, there are two axes in tensional relationship in terms of practice: theory and practice, the concepts in practical theology and revelation and existence, which can be applied to preaching as a part of practical theology. Here, one specific issue is raised: bipolarity between revelation and practice suggesting either one can be emphasized more than the other.

To summarize, the interpretation issue in practical theology that Louw suggests can be explained by the relationships between revelation and existence; transcendence and inherence;

⁹ Sunseong Kim, "Identity of reformed pastoral counseling." *Reformed Theology and The Church*, 10 (Korea Theological Seminary, 2000), 341.

¹⁰ Because preaching as communication is closely associated with pastoral counseling which uses communication as an essential tool.

vertical and horizontal elements; and histories of Salvation and secularity, and practical theology is facing bipolarity here in tensional relationship. Now it is important to learn how to solve this bipolarity issue between revelation and existence. It is not normal that both ends are in constant tension. Especially in preaching, it is important to learn how the bipolarity issue can be solved.

METHODOLOGY OF PRACTICAL THEOLOGY

Practical Theology Models

Despite the fact that more consideration is necessary on the world of the audience to meet the need of today's preaching as communication as stated in Chapter 2, actual communication between the preacher and the audience is not possible. First, it is because communication in this context is not conversation in general sense. During sermon, conversation is not possible between the preacher and the audience. Second, the written words cannot be part of the actual communication. Therefore, preaching in a form of conversation cannot be actually possible. In terms of communication, conversation indicates both-way, mutual interaction. Interactions such as diversion, confirmation, encouragement, leading the direction can be extended to a model in practical theology and applied to preaching.

There are many traditional models in practical theology. Some of them are personality-oriented model, title-oriented model, application-oriented model, experience-oriented model, *praxis*-oriented model, church-oriented model and interpretation-oriented model.¹¹ These methodologies have theory and practice as their essential axes of practical theology.

There are 5 possible relationships between theory and *praxis*:

¹¹ Daniel J Louw, *Pastoral Hermeneutics of Care and Encounter* (Cape Town, National Book Printers), 1998, 95-96.

First, *praxis*-less theory: Pure theory without *praxis* is not possible. It is because all theories are directly or indirectly related to *praxis* and formation of a theory is affected by actual application.¹² Theories have been always affected by the history and categorized by the social circumstances.¹³ For example, revelations from God are given to mankind because of human corruption which causes the punishment and the death as *praxis*. Therefore, without practice, theology is a merely dead theory.

Second, theory-less *praxis*: *Praxis* without theory is not possible.¹⁴ Like all theologies, importance of theories in practical theology cannot be denied. For example, would it be possible to live in faith without God's revelations? Hard working, commitment, dedication, and good deeds are not everything God wants. In the Bible, Aaron's sons, Nadab and Abihu, were killed because they provoked God's fury by incense burning with the fire that Jehovah instructed them not to use (Lev 10:1-2 NIV). Even when it is desperately needed in pastoral work and followers strongly demand it, *praxis* should not be practiced without verification by the light of the revelation in terms of theory and theology.

Third, the primacy of theory over *praxis*: Over the centuries, theology has tended to be considered superior to *praxis*. It is based on the assertion that changing reality is beneath the revelations.¹⁵ According to this assertion, all *praxes* have theoretical backgrounds¹⁶ and *praxes* are always defined by theories; denying this fact only makes *praxes* just ideas or thoughts. However, such assertion should be rejected. Theology can separate actual life out of theory in

¹² Louis Michiel Heyns and H.J.C. Pieterse, 50.

¹³ Gerben Heitink, *Practical Theology*, 151.

¹⁴ Louis Michiel Heyns and H.J.C. Pieterse, 52.

¹⁵ *Ibid.*, 53.

¹⁶ Gerben Heitink, *Practical Theology*, 151.

terms of ontology and metaphysical perspective. Therefore, dogma can be a simple doctrine and can lose its empirical nature. Jesus Christ didn't deal with abstract theories only. He continuously applied social conditions into delivering His message to a certain group of people. To Him, the truth is something practical which can be applied to people's lives rather than fairy tales or theoretical abstraction. Theologians cannot perform God's work by just operating theories. They should consider God's achievement in the past and the present and the events in which God and humans met.

Fourth, the primacy of *praxis* over theory;¹⁷ Those who consider *praxis* superior to theory assert that all ideas and thoughts are from actual reality. Asserting that theory is solely defined by *praxis* is determinism.¹⁸ The important thing is that God met humans. *Praxis* without revelations is like vehicles heading nowhere.

Fifth, identifying theory with *praxis*; Theory and *praxis* are not in competition and neither of them is superiority to the other.¹⁹ This aspect is unclear because the effect to the other can be full or none. Literally, it is only a theory.

Sixth, tension between theory and *praxis*; Greinacher described the relationship of theory and *praxis* as tension between two ends²⁰ and pointed out that these can neither be fully divided nor unified.

Heinz, in his book, explains the following:

I think, ellipse is the best thing to explain the relationship of theory and *praxis*. It is because the autonomy is still there as much as the dependency is. In *praxis*, change to

¹⁷ Ibid., 152.

¹⁸ Ibid.

¹⁹ L.M. Heinz and H.J.C. Peters, 55.

²⁰ Ibid., 57.

theory and vice versa causes quality change. Theory should be verified in reality constantly and the errors should be revealed. *Praxis* in the church should also be criticized and theoretical assumptions, purposes, effects and results should be analyzed and evaluated. I think the most important tool in practical theology is the tensional relationship between two ends: theory and *praxis*. The tension should be strong enough not to separate the two and should not be too loose to miss the change for mutual evaluation. Both should be considered as symbols of openness and core, dynamic process.²¹

Pieterse also talks about the tension between theory and *praxis*: “Theory and *praxis* interact in tensional relationship. Theory without *praxis* is a stillbirth and *praxis* without theory cannot function and is impossible. We should refuse to approve any points of view that theory is superior to *praxis* or *praxis* is superior to theory. Theory and *praxis* should be in one domain in critical relationship to evaluate, verify and argue each other.”²²

To sum up, theory should be constantly verified by practice and practice should be continued by theory. It is 'the interpretational model' in methodology for practical theology.

The Hermeneutic Method of Practical Theology

The hermeneutic method of practical theology is a model that emphasizes conversational relationship through theory and practice-the two axes in practical theology-and revelation and existence. Ignoring the conversational relationship of the two axes and focusing on one side may cause a serious fallacy. Berkouwer warns about a risk in focusing either on revelation or existential experience: Revelations include personal experience and historical, existential events rather than exclude them. Therefore, revelations without experience become dry objectivism and experience without revelations falls to banal subjectivism.

²¹ Ibid., 58.

²² L.M. Heinz and H.J.C. Peters, 59.

Especially in preaching, major *praxis* in practical theology, such aspect is more prominent. It is because God speaks through preaching. Pastor Sunhee Gwark even says, “Preaching is God’s words.”²³ However, when revelations are emphasized too much separating from the world of existence and experience, the words can be empty with no power of delivering any significance to the existence. When the need for existence and experience are emphasized too much, on the other hand, the revelations can be distorted.

Sunseong Kim talks about identity of reformed pastoral counseling that “in pastoral theology, or further, practical theology, traditional reformed theology has focused on proclamation of God’s words. This reflects the nature of reformed theology that emphasizes on the absolute nature of God’s words as revelations... The problem is the weakness of pastoral theology focusing on proclamation of God’s words, conversion and salvation of sinners; one-sided focus on the authority of the words may lead pastoral counseling to one-sided homiletical event”,²⁴ which can be directly applied to the crisis that today’s church is facing.

To solve bipolarity issue when either revelation or existence is more emphasized is an important matter in practical theology and the hermeneutical model in practical theology suggests a solution to this matter.

This aspect is valid in terms not only of pastoral counseling but also of preaching. It should be focused more neither on revelations nor the need of existence and experience. Both ends should communicate and interpret each other to go forward. According to Louw, practical theology is “interpretation on meeting of God and humans and their world.”²⁵ God called

²³ Sunhee Gwark, Introduction, *Give Me This Hill Country* (Seoul: Gemongsa, 1993).

²⁴ Daniel J Louw, *Pastoral Hermeneutics of Care and Encounter*(Cape Town: Lux Verbi, 1998), 26., quoted in “Identity of reformed pastoral counseling”, *Reformed Theology and the Church*, 10. (2000), 343-44.

²⁵ Daniel J Louw, 95.

humans as companions of His promise, speaks to them and realizes His Salvation. The meeting brought conversational act of faith as the answer to God's words²⁶ Genesis 12 presents the vivid example of communication between Abraham and God in terms of the promise and achievement.

When practical theology ignores the conversational relationship with existence and becomes one-sided approach, God's Salvation may be deductively applied to human circumstances and cause a risk of one-sided approach of revelations to existence of certain situation estranged from the reality and need of existence.²⁷ When such approach is applied to preaching, it can be dry and meaningless preaching of one-way proclamation that delivers no significance to the audience. When the need of humans and experience-oriented approach are applied, however, there is a risk of distortion of God's revelations.

Revelation and existence are in a relationship of meeting and communication.²⁸ God's words are dynamically delivered through communication of faith and meeting of God and His people based on the Covenant. Therefore, revelations are significant in the world of existence and experience within certain circumstances.

In this respect, hermeneutical model in practical theology is in tension between theory and *praxis*, the two axes in practical theology; this model forms a relationship in which the two axes communicate and interpret each other. In this model, theories should be tested within *praxis* and practice should be constantly evaluated by theories.²⁹

²⁶ Ibid.

²⁷ Sunseong Kim, "Today's Practical Theology" Xeroxed class note for Practical Theology (unpublished class note, Korea Theological Seminary, 2003), 3.

²⁸ Ibid., The relationship of the two should not be absolute and we should remember that eschatological perfect Salvation that God promised (revelation) is the focus.
cf. Sunseong Kim, "Reformed theology and the church" 10 (Korea Theological Seminary), 349.

²⁹ Gerben Heitink, *Practical Theology*, 152.

This model can be applied to a relationship of revelation and the audience in preaching; It is balanced between revelation and existence, which communicate in tensional relationship and interpret each other to deliver the most needed message; therefore, this model is the most needed way to draw the audience by delivering the words then as the words now. However, it does not mean that this model is perfect or absolute. Relationship of theory and practice still has a room for improvement in terms of interpretational matters.

THE HERMENEUTIC APPROACHES

For preparing a sermon, interpretation of the world of the Scripture and the audience is a complicated and comprehensive process. Rick Warren and Pastor Dongwon Lee show how to make hermeneutical approach.³⁰

Approach to the Audience

Rick Warren's objects of preaching are mainly baby boomers. Baby boomers are those who were born between 1945 and 1964 when the birthrate was high after the WWII. During this period, over 4 million babies were born every year.

There are currently about 76.5 million, which holds 30% of the US population. They share these experiences: Cold War, economic growth and wealth, advancement in education and science technology, rock 'n' roll, civil rights movements, space travel, Vietnam War and energy crisis. The generation is characterized by high education level, great influence of media --TV, radio, video--, independence, adaptability, interest in health, rock 'n' roll generation, activism, a sense of extraordinary position and refusal to the authority.

³⁰ Euijong Kim, 59-69.

Rick Warren's assertion is that these characteristics should be reflected to preaching. The purpose of preaching he asserts is that preaching should change human behavior. When we try to deliver God's words to people in the world in a form of preaching, we cannot disagree on this. Lack of understanding on the audience and ignoring the audience are the signs of missing something in preaching. Therefore, right preaching, influential preaching and preaching that the audiences listen to the preaching have to have a balance between revelation and existence and the demand of preaching and the audience. Rick Warren's approach to the objects of preaching is similar to that Hodeok Gwon asserts in his book:

Surprisingly, the Bible reveals destroyed human existence; to cure the miserable existence, it takes a form in which God speaks to humans. Preaching also takes the same structure, indeed. Therefore, right preaching requires two processes: first, we should create notes for the Bible to understand God's words correctly then we should understand the existence of the audience, which today's preachers are facing. In this respect, preachers should become both theologians and philosophers.³¹

Therefore, interpretation on the audience, the objects of preaching, is as important as interpreting the Bible.

Approach to the Problem of Balance

Dongwon Lee,³² in his preaching lecture, said, "A preacher has both biblical situations: modern times and preaching. Encounter of two situations creates crisis in preaching. The today's audience who a preacher meets and the Scripture that a preacher interprets cannot be discarded. Here, a preacher can face a crisis. A preacher has to be sensitive to both situations."³³ This points

³¹ Hodeok Gwon, *Preaching and Destroyed Existence* (Seoul:Solomon Publishing, 1998), 4.

³² Pastor Dongwon Lee is the senior pastor of Global Mission Church in Korea and about 20,000 people went to the church every week in 2007. Pastor Lee is known as the most representative expository preacher among Korean pastors. Deok-Su Kim, *Healthy Ministry - Healthy Church* (Seoul, South Korea: Daiseo, 2008), 81.

³³ *Ibid.*, 9. Dongwon Lee, *Explanatory preaching that awakens the audience* (Seoul:Jordan Publishing, 1996), 5.

out that balance between revelation and existence is the most important thing in today's preaching and preaching study and the issue that has to be resolved.

He continues to suggest three major cultural characteristics of our times and the damages along with solutions to these problems.

First, reductionism; second, specialization; and third, compartmentalization; and scholars describe this analytical spirit of modern science as line drawing. The negative aspects include dualism of spirit and body, dualism of holiness and secularity, division of churchmen and laymen, division of theology and humanity and extreme segregation in theologies; and today's preaching cannot be free from these ideas entirely.³⁴ Lee suggests a solution:

The Bible has a comprehensive interest in the life as a whole. The five books of Moses are not all about the relationship between God and humans. The interests include law, medicine, art and architecture as well. The Bible's interest is comprehensive, well-rounded. Assumption based on these ideas is that pastoral works and Christian's works are not always focusing on the spiritual relationship between God and humans. Christian's works should be about human life as a whole and holistic ministry.³⁵

Then he discusses further on the balance issue among preaching and other theologies:

Today's theologies are too segregated. Biblical theology, systematic theology, historic theology, practical theology, etc..... In practical theology, there are also new theologies segregated: Preaching study, Christian education, missionary work, Christian music, etc...³⁶ "However, preaching has close relationship with other theologies. Preaching is related to exegetical theology that explains the Bible as is; systematic theology that organizes the words according to modern setting; and theology of mission that delivers the words. Further, preaching has a comprehensive interest in life in the Bible. Therefore, preachers should not dwell on a certain part but seek to understand life as a whole to connect their preaching to people's lives.³⁷

³⁴ Ibid., 21.

³⁵ Dongwon Lee, 25.

³⁶ Ibid.

³⁷ Ibid., 19.

His assertion is to suggest a way of communication between revelation and existence, a way of achieving balance and hermeneutic model to seek harmony between the two axes in practical theology.

Approach to the Text and the Context

One of the words that represent our times is culture. The word culture, however, can be understood as modern situation. H. R. Niebuhr, in the book, *Christ and Culture*, suggests 5 models for understanding Christian culture. 1) Christ against Culture-this model represents criticism on and refusal to secular culture. With this stance, all secular culture in general sense should be refused. This is the stance of Tertullian or Anabaptists. 2) Christ of Culture-it refuses the quality difference between Christian culture and secular culture. Jesus is also just a part of culture. Liberal theology also starts from here. 3) Christ above Culture-Christ completes culture. Culture itself cannot be complete but Christ completes it as a whole. This is the stance of Thomas Aquinas. 4) Christ and Culture in paradox-Christ and culture are in constant tension with paradox. The two authorities judge and negotiate each other in tension. This is the stance of Martin Luther. 5) Christ the transformer of Culture-Christ reforms and changes culture. This is the stance of Augustine and Calvin.³⁸ General Christian stances are 1) and 5). Pastor Dongwon Lee states, however, preachers should take notice on 4) and secondly, he encourages communication between the context and the text. In the context, studies, meditation, questions can help with communication with the text; in the text, intuition and observation can help with the answers. We can ask questions on the text in the Bible through our situations.

In the light of the situation, what does the text mean? We can review our situation today with the situations and events in the text. And we can meditate on the text in the light of

³⁸ Dongwon Lee, 44.

our situation. With our meditation on the text, we can have intuition and insights on the situation when we look at the situation we are in. Later, we can say, Yes? we can overcome the problem through this! and have insights. Then, we can study on the text with our situation in mind.³⁹

We have reviewed many views on relationship between revelation and existence in preaching and interpretational approach to solve subsequent problems; it cannot be explained fully with simple diagrams or theories. But the theoretical importance is that various ways of interpreting revelation and existence can enable us to interpret the message from the text then into the message for us today and it can provide a foundation for correct, relevant and vital preaching.

STANDARDS FOR ANALYZING SERMONS

As mentioned in introduction, there are no clear standards for analyzing preaching through interpretation in practical theology. However, if focusing on either revelation or existence, when analyzing, a few standards can be established. This study analyzes sermon focusing on existence, one of the two axes.

Induction or Deduction

Dongwon Lee's approach to preaching shows that preachers or the audience should take notice of the interpretational method of practical theology. Pastor Lee recommends inductive approach as a way of communication in preaching. We can learn how revelation and existence can interpret each other in his assertion.⁴⁰ In preparing a sermon, first, he suggests starting from the current situation and says, "preaching should go toward perpetual, universal truth, starting

³⁹ Ibid., 140.

⁴⁰ Haddon W. Robinson, *Biblical Preaching* (MI, Grand rapids: Baker Academic, 2001), 101-38.

from modern situation. Emphasizing the doctrines first is like pulling out a gun.”⁴¹ He presents his views in this chart.

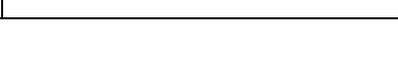
Modern situation		Perpetual truth
Need		Doctrines
Life		Principles
Relationship		Ideas
Common Sense		Logic
Problems		Answers
Communication		Notes

Figure 1. Dongwon Lee’s View

Deductive approach focuses more on revelation than existence, and God’s Salvation (revelation) is applied deductively to human situations. Inductive approach, on the other hand, suggests that the center of preaching is in human existence and revelation is read and applied by existence. Both inductive and deductive approach start from various points to reach the same end. Deductive thinking starts from general principles then evolves to forming one concrete theory; Inductive thinking on the other hand starts from the collection of facts then evolves to forming one general theory. Practical theology uses both.⁴²

⁴¹ Ibid., 140.

⁴² L.M. Heinz and H.J.C. Peters, “*Introduction to Practical Theology*”, trans. Jeonghyeon Lee, (Psalm Publishing, 2003), 49.

Stott explains a little more easily on the same matter: “Inductive approach does not start from general principles but from specific circumstances... It starts from personal experience, conversations, news, etc. If we start from a certain statement or a proposition, it will be deductive approach.”⁴³

Therefore, the emphasis either on revelation or existence can vary depending on either inductive or deductive method of preaching. It suggests inductive approach to preaching is interpretation of revelation in the existential situation. By examining a sermon whether it is inductive or deductive, one can see how much the sermon focuses on existence. Of course this cannot be the decisive element that shows the preaching approach. However, using it as standards to analyze sermons can extract data to identify overall preaching trend of preachers.

Frequency of Using Illustration

How many times illustrations are used in preaching can tell an analyst about the interest and styles of the preaching regarding the existence. In this study, illustrations in the Bible, for example, the story of David and Goliath or the story of Moses’ splitting Red Sea, which can be mentioned in preaching, are excluded. Illustrations found in human life reflect existence as much as they appeared. Illustrations are the reflection of existence. Should illustrations be used by preachers? This issue has even been discussed and debated among traditional, conservative Christian denominations and theologians. This shows how much preaching has relied on traditional revelation-oriented method.

There is one issue: One cannot assume a sermon is existence-oriented--many illustrations-- or revelation-oriented--no or few illustrations-- simply by the number of illustrations. It is because illustrations cannot decide the characteristics of a sermon. Even with

⁴³ John Stott, *Between Two Worlds*, 133.

no illustrations, a sermon can be existence-oriented; even with so many illustrations, it can be revelation-oriented. It is undeniable that proper mutual interpretation between revelation and existence can bring the most ideal preaching. The goal of this study, however, is to analyze the form of preaching, rather than the content of preaching, to read the trend of a preacher; therefore, such standard can be acceptable.

Utilizing other Sciences than Theology

By examining how much a sermon shows interpretational views of other studies than theology, especially humanities--philosophy, psychology, cultural anthropology, aesthetics, psychiatry, education, etc.-- or social science--sociology, political science, economy, etc.--, one can read the interpretational trend of revelation and existence in preaching. It is a way of communication between revelation and existence, and a methodology that hermeneutical model in practical theology seeks. Geunwon Park says about the relationship between practical theology and other theologies:

Interpretational issues in the Gospel cannot be separated from the actual practice of the Gospel. In this respect, practical theology has an inseparable relationship with exegetical theology or biblical theology. Practical theology theorizes the question on *praxis* for biblical theology. Biblical theology has to make an effort to answer the questions and challenges from practical theology in interpretational way.⁴⁴

Furthermore, he says that practical theology should be supported not only by theology but also by other studies. Especially practical theology inevitably needs support from humanities and social science to analyze structures and contents of *praxis* and corresponding measures of the church.⁴⁵

⁴⁴ Geunwon Park, *Practice Theory of Modern Theology* (The Christian Literature Society of Korea, 1999), 94-95.

⁴⁵ *Ibid.*, 98.

As long as the church is sent to the world, the reality of the world where the church is sent to serve is not always analyzed by faith. As long as the issues of the world are accepted in theology, communication with general studies in the world is inevitable. Therefore, if a sermon attempts communication with other studies, gets help from those studies and is reinterpreted, it indicates that the sermon pays attention to existence and attempts harmony between revelation and existence.

Application of the Message

By analyzing application of preaching that can affect the life of existence, one can see how closely the preacher examines the issues of existence. D. Stuart encourages preachers to ask many questions for application of preaching. Is the text for an individual or for a community? Or is it education to any audience? If it was for an individual, who could it be? There are a lot of things to consider: A believer or a non-believer?, A pastor or a layman?, A parent or a child?, A powerful person or the weak?, A noble person or a humble person?, If it was for a community, which community?, The church?, The country?, Churchmen?, Laymen? and business partners?...⁴⁶ In this respect, application is the issue in preaching that cannot be attempted without reading the need and situation of existence. Therefore, if a sermon includes many applications, it can be considered that existence issue in a sermon is fully interpreted and dealt with.

⁴⁶ D. Stuart, *Methodology for the Bible Interpretation*, trans. Euiwon Kim, (Seoul: Christian Literature Crusade, 1990), 322.

Direct Interpretation on the Situation of the Audience

The way a preacher interprets the audience can vary in preaching. A preacher can mention about spiritual wealth to the poor; or can talk about strength in God to the people who are physically weak. Preaching according to the type of the audience is based on knowledge that a preacher obtained prior to sermon. Analyzing the audience can be done by visiting before a sermon, reading books, gathering information and many other ways. However, it is impossible to draw statistics based on the text of a sermon. Therefore, this study analyzes preachers interpretation of the audience by a form of 'questions of preachers to the audience.

Through preachers' questions to the audience, whether preachers are aware of existence can be examined. Questions to the audience are based on the assumption that interpretation of existence has already been done to some degree; and the questions can be considered as a way of attempting interpretation of the audience. Preachers, through questions to the audience, can interpret the audience and communicate with them. Jeongsik Cha⁴⁷ says,

A part in pastor Sunhee Gwark's⁴⁸ sermon that has noticeable rhetorical application shows his skilled expression, frequent rhetorical questions and inviting manner of speech for encouragement... Rhetorical questions do not seek for answers. These questions are the means for active participation of the audience in the message intended by the questions.⁴⁹

In this respect, asking questions to audience is an effective way for preachers to interpret the audience and it also makes preaching as communication feasible.

⁴⁷ Jeongsik Cha is a professor of Hanil University and Presbyterian Theological Seminary.

⁴⁸ See chapter 4. Sunhee Gwark is a representative preacher of Korea.

⁴⁹ Jeongsik Cha, "The way the Gospels and culture meet" *Journal of Christian Ideas* 10 (2004), 30.

CHAPTER 4

THE ANALYSIS OF PASTOR GWARK'S SERMON

This study is classified into three categories: statistical, content, and critical analysis. The statistical analysis¹ is to observe the tendency of sermons by generating numerical data of the total sermons based on the hermeneutical criterion introduced in the previous chapter.

For analyzing contents, the uniqueness of Pastor Gwark's sermons that appear on the statistics and the parts to which two axes of revelation and existence respond hermeneutically are to be analyzed. Lastly, Pastor Gwark's sermons are critically evaluated. Such analysis as a result might play a role in adjusting when narrowed viewpoint or perspective is present.

Finally, Pastor Gwark's sermons are critically analyzed and those results are expected to play a corrective role about some narrow perspectives in his sermons.

SOMANG PRESBYTERIAN CHURCH AND PASTOR GWARK

Somang Presbyterian Church

On the 24th of August in 1977, the church began with merely eleven members. What initially started with Wednesday prayer meetings, the church was founded first under an official title Korea Christianity Presbyterian Somang Church on the 2nd of October in 1977. On the June 25th in 1978, a space of 3,918 square feet on the third floor of Hyundai shopping arcade building

¹ The result of the analysis in detail for each of the 50 sermons is included in the appendix. This chapter comprises the statistical numbers that are analyzed according to previously set criterion.

was leased for the very first chapel. Current building was built in 1981 at 624 Shinsa-dong, Gangnam-gu in Seoul. Since it added an extension building on December 19, 1987, it has been well and standing until now. By the year 2,000, There were about 40,000 registered members and about 35,000 of them have regularly attended.

Pastor Sunhee Gwark

Pastor Gwark was born in 1933 in Hwanghae-do, Korea. After attaining his Bachelor's degree in English at Dankook University, he studied theology at a presbyterian college in Seoul for five years. He obtained his master's degree of theology at Princeton University and thereafter, D.D. of missiology at Fuller Theological Seminary in the United States. He began as an assistant pastor at Shindang Jungang Church and later served Incheon Jeil Church for sixteen years as a senior pastor. Since 1977, he had served Somang Church and now, he is retired.

STATISTICAL ANALYSIS

Format of Sermons

The format of sermon means an overall structure of sermon. Pastor Gwark's sermon has the characteristic of a complete inductive format. In his sermon, he does not simply say, "You must do this and live accordingly, for the Lord commanded it." Instead, he first touches on individual experiences, events, circumstances, dilemma, and obstacles before moving onto the event of the Scripture. In result of analyzing total of 50 sermons, 45 of them take the inductive form and 5 of them have deductive form. In percentage, it is 90 to 10.

Pattern of Prologue

Gwark's introduction clearly shows that his sermons begin from the perspective of the audience. Apparently, he considers the introduction as a key factor that will determine either a success or a failure of his sermon. At times, his introduction is even longer than the body of sermon.² He develops his sermon by using a variety of stories that are relevant to the main topic, philosophical thoughts, and other intellectual knowledge besides theology. The introductions that begin from an existential situation are 45 of his sermons and 5 begin from a revelatory situation. It is 90 to 10 in percentage, which shows that his sermons are not limited to the boundary of a conventional and revelation centered format. Such pattern is evident in case of the 10 percent of his sermons that begin from a revelatory situation. The two sermons below are an example of an orthodox format.

There is a rabbi in the text of Scripture. A rabbi in today's term is a lawyer. A teacher of the law and a rabbi may have been the same even though the other Gospels use a 'teacher of the law' in place of a 'rabbi.' Anyway, a teacher of the law is a law specialist. He teaches the law to people, and He is intellectuals who are affluent and respected. Nevertheless, he was anguished. It was about eternal life. (Present State of Humanity, a dilemma of an intellectual, Luke 10:25)

Let's go back to the first Christmas of two thousand years ago. The first Christmas was not like the one today, which has miscellaneous meanings. The message of the first Christmas is one and only one. "Glory to God in the highest, and on earth peace to men on whom His favor rests(Luke 2:14)." The message that the angels delivered is the meaning and the value of Christmas given to us. (Two Worshipers' Interests, Blessed Woman's Praise, Luke 1:46-56)

The observation that should be made here is that such format went merely up to 10 percent of all Gwark's sermons; 90 percent began with illustrations or anecdotes that are far apart from the Bible.

² Sungmo Moon examined the introduction of Pastor Gwark's sermon. *Creative Pastoral Theology*, ed. Somang Academy (Seoul: Gyemongsa, 2003), 255.

Illustrations

The outstanding distinctiveness of Pastor Gwark's sermon is the usage of numerous illustrations. Out of 50 sermons analyzed in this study, general stories³ were 108, 35 current events⁴, and 61 life stories⁵. Total number of illustrations was 204, four or more per a sermon. The fact that there were only 35 current affairs as opposed to 143 general stories showed that the narratives were used for the purpose of communicating with the audience rather than simply to interpret, to evaluate, or to probe the scriptures from the Bible.⁶ Guingho Bae points out a caution when using an illustration that it in itself should not stand out more than the message and a pastor should use them not more than three per a sermon in avoidance of excessive usage⁷. On the other hand, Pastor Gwark, on the average, used four or more per a sermon, and the ones that included five or more reached up to 19 of his sermons. In addition, 9 of his sermons comprised more than six stories. It would not be an exaggeration to say that the entire sermon was encompassed with stories rather than a message.

Interpretation by Sciences other than Theology

The number of interpreting revelation or existence with other field of studies was 55, which was one or more per a sermon. According to John Stott, studying the Bible or theology

³ General stories are wide-ranging variety from books, fairy tales, and those that have been passed down orally.

⁴ Current affairs deal with the events that occur today.

⁵ Life stories are happenings from everyday life.

⁶ In the case of Jesus' parable, "The Parable of the Seed," it in itself is a message and a medium used to convey a message more powerfully. In most of the current events, they were used as a medium that is to bridge the biblical events to today's incidents. Nevertheless, old stories or other life stories were used to deliver a message more efficiently.

⁷ Guingho Bae, *Homiletics* (Seoul: Reformism Shinhae Institute, 1998), 331. Guingho Bae is a co-professor of Korea Theological Seminary.

itself is not sufficient for a great sermon. Unless it is supplemented with the contemporary studies, though it may not be essential, it can unfortunately bring about isolation in one side of the cultural gap. Preachers can unfortunately be isolated in one side of the cultural gap.⁸

On the other hand, the debate on sermons being assisted by other field of studies is yet carefully being attained on the basis of orthodox theology. Notwithstanding the situation, Pastor Gwark built up the content of his sermon, incorporating, on the average, one or more of interdisciplinary studies per a sermon. This shows that Pastor Gwark analyzed the Bible, and when he gave a sermon based on his interpretation, he used not only theology but also effectively incorporated the outcomes of other field of studies. He preferred to develop his message by grasping humanity and the world within the boundary of reality and particularly adopting the humanities such as psychology and philosophy.

Interpreting Audience and Application

There were 76 applications in his sermons, more than 1.5 per a sermon on the average and 1.2 or more of the audience interpretations in 64 of his sermons. As it is previously disclosed, it should be viewed that even more of the audience interpretations had been made because the statistic was merely based on the parts of the sermons on which Gwark questioned the audience. Application is vital for a sermon.⁹ Simply listing out a well-construed scripture is not a sermon; it becomes one only if it is appropriately applied. Pastor Gwark said that “let the word written at that time be the word for today is a true sermon”,¹⁰ emphasizing that the Word must be penetrated

⁸ Stott, John. *Modern Church and Sermon* trans. Sunggu Jung (Poongman Press, 1985), 209.

⁹ Preaching must never become remote from reality. It is concerned with the here and now as well as with the eternal realm: with the affairs of men as well as with the things of God. Frank Colquhoun, *Christ's Ambassadors*, (Grand Rapids, MI: Baker Book House, 1979), 89.

¹⁰ Yoontaek Lim, *The Story of Somang Church* (Seoul: Peter Pub. 2001), 37.

into individual's life. Additionally, his audience oriented sermon was apparent when he constantly asked questions to the audience in the effort of having them relating to their lives.¹¹

CONTENT ANALYSIS

Prologue

Pastor Gwark mostly began his sermon with a prolonged introduction, and it generally began not with a revelation but with an existential situation. Sungmo Moon in his essay, "Analysis of Pastor Gwark's introduction," evaluates Gwark's introduction of sermon as below:

However, the introduction of his sermon is different. He has a natural talent and know-how for developing his reasoning with his unrivaled brilliant wit, comprehensive knowledge, and subtle humor. His introduction is long but provides a variety of illustrations that will open up the audience's heart to accept the gospel...in that sense, Pastor Gwark's is introductory sermon, and it can be defined inductive.¹²

Four examples from Pastor Gwark's sermon are presented below.

Example 1

Title: A crisis of losing humanity, Sermon Book: *A tree planted by the water*, Text: Hebrews 3:7-14.

How appalling is this notwithstanding today's transformed world? At the dawn on July eighth, a fourteen-year-old junior high student in his second year brutally murdered his parents and his seventy-year-old grandmother with a hammer because his mother rebuked him, for his grades fell. In result of an autopsy, it turned out that not only did he stab them once but forty times all over their bodies. This boy did not suffer any mental illnesses. After he had done this, he called his friend and calmly explained everything. It is so horrifying that I could not believe my ears. Recently, the number of middle and high school students who committed suicide by jumping or by drug abuse has rapidly increased. This year, a list of more than twenty students has been reported, and the number reaches up to fifty if non-reported cases are included. Can it be normal or is it just fine as long as everyone near me is alive and well? How can we explain these frightening signs of the world coming to an end? I would like to ask ourselves if we are indifferent

¹¹ Preaching moves beyond understanding to application. "So what?" and "Now what?" are important questions that help preaching move beyond merely understanding the text to applying its truth in our contemporary situation. David M. Brown, *Transformational Preaching: Theory and Practice* (Virtual bookworm, 2003), 386; Chevis F. Horne, *Dynamic Preaching* (Broadman Press, 1983), 159-179. Gwark seems to accept this point.

¹² Sungmo Moon, "Analysis of Pastor Gwark's Introductory Sermon." *Creative Pastoral Theology*. Ed. Somang Academy (Seoul: Gyemongsa, 2003), 255. Pastor Moon categorizes Gwark's prologue into psychological, philosophical, gnomological, statistical, illustrative, current events, cultural-artistic, and theological approach.

about the end of humanity coming around the corner... If you take a look at Genesis chapter 6 verse three...

Example 2

Title: Make Us Holy, Sermon Book: *A tree planted by the water*, text: John 17:13-19.

What is humanity? It may sound like a question that people like philosophers would only ask. In fact, it is rather an important question that everyone should ask at one point in one's life, for which we should seek answer. Finding answers to such a question would lead to wisdom that could show how to live a life. Consequently, we must know that a question as "What is humanity?" is to be continually asked and answered through the entire life. Although there have been many proposed complex philosophies or theories about what humanity is, when simplified they can be classified into three things. First, it is a historical materialism, which states that all men are animals; communism is founded based on this idea. That is why communists, when teaching their people, use evolution theory that all men evolved from animals... Today's scripture is about what Jesus had told His disciples the night before His crucifixion...

Example 3

Title: Give an account of your management! Sermon Book: *The Journey of a Blessed Man*,

Text: Luke 16:1-8.

Socrates, a well known Greek philosopher, said, "The unexamined life is not worth living." A life without evaluation and self-reflection is simply not valuable. A scholar, Chaebong Jung, included a story in his book about a young man who moved up to Seoul from a rural area in the 1960s. One day, he wrote to his friend after he had been observing the way people live in Seoul. He said, "It seems as if the only goal for everyone in Seoul is to get a job; everyone is trying very hard to look for a job." After a while in the 1970s, he wrote again to his friend and said, "The only aspiration in life for the people in Seoul seems like money; they will do anything for it." This was how Seoulites were viewed in the young man's mind... This story explicitly shows the reality of our lives... This year is almost over. I would like for you to look back through today's scripture. If you would, there is a manager of a rich man...

As it is shown in the three examples presented above¹³, Pastor Gwark began his sermon from an existential situation with inductive approach. The examples shown below have prologue as long as the main body in length. This kind of approach shows that pastor Gwark fully deals with real life situation in the beginning of his sermon and moves to revelation side.

¹³ The examples of Pastor Gwark's sermon are original texts directly from his sermon books.

Example of Prolonged Introduction

Title: Make Us One, Sermon Book: *A tree planted by the water* Text: John 17:20-26.

The start of Introduction: We have a folk song that sings, “Our wish is to be united, even in dreams we hope for unification.” In fact, such shout will continue today through tomorrow because reunification of our nation is our earnest desire. Nevertheless, many people only think in terms of possible results rather than of motives or meanings of the reunification. There is power in union. There is peace and prosperity in it. It is the power for which dictators strenuously push ahead with unification by any means necessary. Gangsters want union and more interestingly so does Satan. Thus, everyone has heart for oneness. There is yet something more important and more foremost than reunification. In fact, man is innately one. Man is born naked and returns to earth naked. There might be a little difference among individual life-style, but no inherent distinction is apparent. A philosopher said, “Mass of man’s happiness is equal.” It means anyone can have agony though one appears happy, and those who seem unhappy can have felicity in their own way. It is viewed differently outwardly, but the weight of happiness in one’s heart is the same. I find it absurd whenever I find an unusually big gravestone at a cemetery. Even if it is ornamented lavishly, is it not only carcass decaying into a handful of dust under the tombstone of which the price can go up to tens of thousand dollars? Can a toaster be something other than a toaster because its design is different? A problem arises because we think it is different when fundamentally it is one and the same. Unity can typically be classified into three parts. First, it is physical unity. Physical unity involves that one of the two must die in result of power confrontation so the survived consolidate to form unity. This is the concept of unity based on historical materialism, survival of the fittest, and the law of the jungle that the stronger eats the weak. It is the unification of structure, status, consciousness, and opinion, which is standardized, and an organizational unity can be quite frightening. This is what totalitarianism stipulates, a concept of communal unity in which group wickedness is hidden behind collectivism that can easily result in fatal mistakes. Chemical unity is the second one. It is none other than dialectical unity. In this concept of unity, there is neither A nor B, but only C remains, meaning all other entities vanish to form a completely different and separate entity. It may appear compromising and logical, but evidently, a problem occurs because you and I both must disappear to become a third person. Last one is moral unity, which is to unite not by force but by love. This requires no compromise but reconciliation without restraint and unification without purge; recently, it has become increasingly popular. Most of those who are mindless say that Mao Zedong integrated China. Yes, it is true that Mao consolidated China as a nation, but it should be noted that over 40 million people were purged in result of that. Chinese people have been enslaved and stayed quiet like that of a graveyard, but today, they are shouting for freedom. Is it still true then that Mao unified China? Unification must guarantee diversity and absolute freedom of individuals and their disposition. There is peace where there is love and freedom; there is unity where there is justice. If you hate one another, you are not one regardless of the number of years you were together. I once heard a woman saying that she had never loved her husband for the past twenty years of marriage. Can we call them a real married couple just because they managed to avoid divorce? Regardless of distance, we can be one when we are in one mind with love. It is not yet unity if there is no freedom and no accord even in the

same group and organization. Just by doing the same thing at the same time and place does not mean that you are in unity with the others. Should there be disagreement and entanglement with problems, unity can be achieved through love and by building relationships if there is same purpose and direction set forth. There is a man in front of a high rise building who is having difficulties moving heavy boxes. Just in time, one person came along to help him, but strangely enough, the number of boxes was not getting smaller. How can that be when there are now two people moving them? One of them was moving the boxes out of the building when the goal was in fact to move them in. In spite of having the same goal, unity cannot occur unless the direction is the same. It can only be united when both purpose and direction are the same. There is an interesting story about Mussolini, the dictator who integrated Italy. One day while he was in power after Italy's consolidation, he went to a movie theater in disguise. Before the movie was played, people were supposed to sing the national anthem and salute the image of Mussolini that appeared on the screen. When Mussolini did not stand up feeling awkward even though everyone stood up, one laborer kicked Mussolini's seat and said, "I don't want to do this, either, but you'd better get up for your own good." Is it unification when everyone gives standing ovation to a dictator's image as if they were in a prison? Unification is where real unity stands and freedom and love guaranteed for the same purpose and direction.

The start of Body: Today's Scripture is the part where Jesus prays for unity. The night before the crucifixion, Jesus gave a long sermon to His disciples like that of a will and prayed for them. At the end of His prayer, he said, "...so that they may be one as we are one." This shows that Jesus is the exemplar of being one. The unity of Jesus and God is neither by forceful compromise nor by consensus; it is by faithfulness, truth, holiness, and love. Jesus' prayer at Gethsemane shows a decisive example of His unity with God. "...Yet not as I will, but as You will." Jesus returned His right, and He submitted to God with all His heart and with all His might to become one. It was the unity to save all people...

Opening of Sermons

For a better evaluation, ten sermons were chosen from a randomly selected book besides the ones presented above, and their introductions were analyzed.

Sermon Book: *Falsehood of Self-Determination*¹⁴

No	Title	Text	Introduction
1	Falsehood of Self-Determination	Mt 26:31-35	Mark V. Hansen is a famous writers and a seminar lecturer in the U.S.A. Dr. Hansen and Jack Field...
2	King on a donkey	Mt 21:1-11	This is a story I heard when I went to North Korea several years ago. No matter what, I think North Koreans...

¹⁴ Sunhee Gwark, *Falsehood of Self-Determination* (Seoul: Gyemongsa, 2002).

3	The Second Calling	Jn 21:1-14	Ladies and gentlemen of the congregation! Who do you think it is the happiest person in the world?
4	Say the Lord will use it	Mt 21:1-5	A famous philosopher Heidegger wrote, "das Mann."...
5	Lost Way to Shalom	Isa 59:1-8	When I go to a lecture or a seminar, a chairperson would walk up...
6	Farmer's Wife	Jas 5:7-11	There is a mental illness called 'anticipatory anxiety' to which people in today's society are vulnerable. It is a type of anxiety problem.
7	Turn, like a Child	Mt 18:1-10	Two thousand years ago, Cornelia, a wife of a Roman celebrity Tiberius Gracchus, was famous for her wisdom. One time...
8	Serving the Parents Wisely	Pr 23:22-26	As one lives throughout entire life, the image of parents continually changes and possibly improves. There is a story...
9	You'll be My Witness	Ac 1:4-8	When I visited Anchorage in Alaska a few years ago, I went to the ocean during the break...
10	With the Word of God	1Th 2:13-16	George Bernard is a famous British writer who might be recorded in a Korean dictionary...

Figure 2. Table of Opening of Sermons

As a result of this analysis, Pastor Gwark's sermon always begin with real life stories.

Professor Jungsik Cha makes a comment about Pastor Gwark's sermon as follows:

According to Pastor Gwark, contemporary man is represented as justifying, agonizing, demanding, loss of self-existence, ailing, and arrogant. In spite of the negative portrayal, Pastor Gwark's understanding of human nature is very generous and realistic in terms of desire, and empathetic towards ordinary desire regardless of one's fundamental value or morality. He is fairly tolerant to man's natural instinct, and, before passing judgments and criticizing, he tries to understand their struggles with adversity within the boundary of one's inherent conditions or environments. This allows him to guard against worldly success at the level of greediness, and at the same time, acknowledge it from the gospel point of view.¹⁵

¹⁵ Jungsik Cha, *Aspect of Christianity* (Daehan Christian Press 2004, 10). 32.

Professor Cha's comment confirms that pastor Gwark's sermon put more weight on existential situation.

Interpretation by Sciences other than Theology

Jaejun Yang who analyzed Pastor Gwark's sermon from redemptive perspective made a comment as below:

His sermon is logical and rational. Pastor Gwark is very learned in other field of studies besides the Bible. It is apparent that he tries to solidify the truth of the Bible by incorporating other related studies. He adheres to a logical way of convincing people to believe, instead blindly.¹⁶ It is philosophical and psychological; he uses philosophical and psychological approach when interpreting and laying out a basis for his sermon. He is especially outstanding for linking the approach to biblical contents or theological ideas... Because philosophy is explaining principles of phenomenon, such method can get audience's agreement and their nodding at ease. If philosophical and psychological ways of approach has nothing to do with the Bible, it would have been problematic, but fortunately, it has well worked out with Pastor Gwark's sermon, and he is excellent in grasping the linkage.¹⁷

Just as Yang says, Pastor Gwark tried to communicate with other studies in addition to theology, and he did not hesitate to take the word of God to reinterpret with further studies. This is one method of the analytics that practical theology characterizes.

Example of Communicating with Interdisciplinary Studies or Getting Interpretative Support

Title: The Lord knows Me, Sermon Book: *Journey of a blessed man*, Text: Psalm 139:1-2.

The start of introduction: A physicist, Albert Einstein, said, "Out of all that we experience, the most real thing is a mystery. As science advances, the mystery is discovered more often. People who are unaware of that can neither sense nor can admire a wonder. It is like being dead, like a candle lost its light. Man not knowing that becomes arrogant."... Since a French scientist Paul Broca announced a theory that each side of the human brain has different functions, many other scholars have studied the human brain function. They are proposing new theories through various research on the brain and its functions by studying from neurology to psychology. Since there is no need to get into

¹⁶ Jaejun Yang, *Ideology of Christianity* (Book Publication Word Mission, 2000), 112.

¹⁷ *Ibid.*,113.

detail, I would like to go over commonsensical basics. When the left brain is damaged, a speech disorder or memory loss evidently results. On the contrary, no such impairment occurs when the right brain is damaged. This makes sense because the left cerebrum is responsible for mathematical, analytical, and logical process as opposed to the right cerebrum that has artistic, creative, and emotional functions. The left cerebrum is activated when studying, particularly in accordance with today's education, though a problem can occur when cramming it with excessive information. In doing so, however, the artistic or creative side is vastly neglected. For this reason, in recent academia, overall practical and emotional education is emphasized under the title called 'whole brain education'. What is knowledge, anyway? Now, it is time for us to think about a real knowledge... Ladies and gentlemen, there is a self that I know and there is also a self that is known by others. We should realize that it is not that we have knowledge, but rather, the knowledge in me defines me. That is why a psychologist Ungelsma said, "Ladies and gentlemen, there is 'I' that I know, and there is 'I' that is known by other people know. Which one are you?"...

The start of Body: In today's text, David says, "The Lord knows me." David thinks of himself as wholly known by God. "Yet I did not know about me. I have not known what I am. Yet God knows everything about me." This is David's confession.

In the sermon above, Pastor Gwark reexamined revelation by incorporating a physicist's point of view. He made an approach by exemplifying a medical scientist's study. In addition to the lead-in, he tried making his argument by bringing in a psychologist's view in the main body for proclaiming the word of God.

The Philosophical Sermon Model

Another characteristic of Pastor Gwark's sermons are that many of them included philosophical component. As a matter of fact, he tried to make philosophical interpretation by inquiring of philosophers. Minsub Shin has evaluated Pastor Gwark's sermons in his dissertation. He said, "A feature in the formality of Gwark's sermon is that it minimized divulging the topic of his message in the introduction, and used as many illustrations as possible in the main body in building up the entire sermon. If you look at the formality and the analysis of his sermon, you

can see that they are carefully crafted with realistic and philosophical elements.”¹⁸ A part of Pastor Gwark’s sermon from “Fear the Fearful”, shown below, illustrates a good example of the feature.

Example of Philosophical Model

Title: Fear the Fearful, Sermon Book: *Mystery of the Narrow Gate*¹⁹ Text: Luke 12:1-5.

Fear is initially a pathological condition. Claustrophobia is a fear of being in a confined space. On the contrary, *agoraphobia* is a fear of public places or opened spaces... In addition, there is a fear called animal phobia, which is an instinctive fear that all animals have for survival. Another one is *microphobia*, a fear of microorganisms such as germs and bacteria. People with that disorder compulsively wash their hands or dishes so then, no germs or bacteria can form. In general, people with such disorder have a shorter life span. It is painful for oneself as well as others... Let’s think about all fears that we may have. They begins from nescience or vulnerability. In fact, it results from not knowing enough; a problem arises when knowing inadequately... Today’s scripture says, “There is nothing concealed that will not be disclosed, or hidden that will not be made known.”(V.2). That’s right! There will be nothing not revealed in accordance with the word of God. It must be known and will be known some day. We do not have to be afraid of being exposed. After all, everything will come to light. We must maintain such an attitude at all times. Man must live like human... Today, the Bible states clearly, “Do not be afraid” (V.4). What shall we not be afraid of? We should fear neither failure nor death...

As it is presented above, Pastor Gwark took his sermon to the level of revelation after fully discussing real life matter with philosophical contents. In his sermon “Fear the Fearful,” Pastor Gwark reexamined the word of God that reads, “Do not be afraid”(Vs.4). after explaining *agoraphobia*, *animal phobia*, and *microphobia* psychologically and philosophically within the context of existential situation. In this way, the audience can understand and accept the sermon better because in so doing, they relate their knowledge and experience of fear to the message.²⁰

¹⁸ Minsub Shin, “Considering Interrelationship of Spirituality and Morality in Pastor Gwark’s Sermon,” (PhD diss., Honam Seminary Postgraduate School of Theology, 1998), 68.

¹⁹ Sunhee Gwark, *Mystery of Narrow Gate* (Seoul: Gyemongsa, 1995)

²⁰ The risk of such philosophical sermon has been presented in the critical analysis.

Typical Format of Pastor Gwark's Sermon

In order to understand Pastor Gwark's sermon better, one of his typical style is introduced and analyzed below.

Title: A tree planted by the water, Sermon Book: *A tree planted by the water*,²¹ Text: Jeremiah 17:5-8.

Sermon	Analysis	
<p>Tales, an ancient Greek philosopher, defined water as the source of all things. In fact, all living organisms are formed of water. Astronomers check first whether or not water is present when investigating extraterrestrials because life can exist if water is present. Water is the root of life. Our blood consists of 90 percent of water, muscles 80 percent, and bones 25 percent. Since a human is born after being immersed in the mother's womb for 9 months, its survival crucially depends on water all throughout the life. Antoine de Saint Exupery, a French author, said in his work, "Wind, Sand and Stars," "Man is a captive of water or water is like an umbilical chord." Water is as vital for man as an umbilical chord for a fetus. It should be noted, however, that water itself is not life. It is an essential element for forming life but not life itself. Water all around the world is ever more decreasing, and it has become a rising concern in the international community. Drought is prevalent. A dense green forest is no longer the image of Africa; a half of the continent has undergone desertification.</p>	<p>Introduction</p> <p>as long as the body text in the length.</p> <p>Begins with the life of the</p>	<p>⇒ Philosophy</p> <p>⇒ Astronomy</p> <p>⇒ Medical Science</p> <p>⇒ Citation</p> <p>⇒ Current Affairs</p>

²¹ Sunhee Gwark, *A Tree Planted by the Water* (Seoul: Gyemongsa, 1989)

<p>According to one missionary in Brazil, the South America continent is now becoming desertified from the north. In any area of the land, with no rain for only 3 years, it will turn into a desert. How scary is it? The Bible clearly states that a drought is a punishment in result of man's sin against God.</p> <p>Life is rooted in water. The leaves of plant life are like the lungs for animals and human; They breathe through the surface of their body. From absorbing water from their roots and sunlight from the sun, plants generate nutrients. In other words, the leaves of plants fulfill the mystery of life by making contact with the sun. However, water is even more vital for plants to growth. Without water, plants simply cannot survive even with adequate sunlight. Plants will soon be dried and die with excessive sunlight. Life cannot survive without water or the sun. When James Peak, an American theologian , was studying the Bible, he had an urge to visit the sites where Jesus had carried out His ministry. As he picked remote places where not many people visit, he decided on the desert where Satan had tested Jesus. He took a Jeep there, but he could not return because the Jeep broke down. Finally, he died under the scorching sun after finishing one bottle of cola. A desert without water is like a deathbed. Water is that much important for one's survival. There are three mysteries in life. The mysteries that no word can explain are birth, growth, and fruits; they are profoundly inexplicable. Amazingly, all three need water. There are 3,000 year old mummies in Egypt. Some of them had a few</p>	<p>audience</p>	<p>⇒ Indirect Citation</p> <p>⇒ Biology</p> <p>⇒ Interprets the revelation and existence by different field of all studies</p> <p>⇒ Illustration#1</p> <p>⇒ Philosophy</p> <p>⇒ Illustration#2</p>
---	-----------------	--

<p>wheat berries in their hands. Remarkably, the wheat berries can grow to bear fruits when they are planted and watered. What does that imply? No life can grow without water even if 3,000 years pass by. The wheat berries that were in the hands of the mummies could have ended as a couple of lifeless seeds without water. Without water, neither sunlight nor efforts to grow are in vain. Surely, life can be possible only with water.</p>		<p>⇒ Question</p>
<p>Jesus says in John 7:37, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” Jesus refers to Himself as the living water. What Jesus said needs to be interpreted within the context of Hebrew culture. From within means, in the Hebrew culture, it is not a subject matter of knowledge but emotion. If we look at the scripture in that concept, the flow does not mean physically flowing water but one’s experiences of spiritual fulfillment deep within. To make a long story short, just as our body requires water, our spiritual life needs the word of God and experiencing the work of the Holy Spirit.</p> <p>Today’s scripture states that those who go astray from God will be cursed and be deserted. “This is what the Lord says; Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the Lord.” (Jeremiah 17:5-6)</p> <p>Seed, manure, hard work, and wisdom, all is meaningless, for the one who strays away from God will be cursed and fall into despair. It is not called a desert because there is no water. California of the</p>	<p>Body</p>	<p>⇒ Illustration#3</p>

United States and Israel are good examples. California is nothing but a dry land where no life can grow. Several years ago, I drove through the desert in California for over 12 hours to get to Grand Canyon. On the way there, I was able to see green orchards here and there in the midst of the desert where it used to be so dry that no one would ever think life could possibly grow. Now with the help of technology, the desert was turned into a fertile land where the sweetest famous Californian Oranges can grow. The scorching sunlight of California makes oranges as sweet as they can with no need to sanitize for possible bacteria. A completely lifeless desert can turn into a fertile land if water is supplied. Israel also made their desert land into fertile and fruitful land of agriculture. It is the same for man. When the holy living water is stopped, humanity can be destroyed, for their heart immediately falls into despair. All those knowledge, all that talents and wealth are useless for those whose origin is destroyed. Not only does a desert destroy itself, but it also destroys whoever enters it. So it does a heart in despair, it can tear down friends to death. Who are your friends? Some people make you feel good while others make you feel heavy with worries. If you stay close with the ones that have hearts like deserts, your soul will become like a desert too. Additionally, it says in Jeremiah 17:13, "...the Lord, the spring of living water." The Lord is the living water. My soul can live only when it puts down roots in the living water. The Bible says that a blessed man who trusts in the Lord is like a tree planted near the

⇒ Question

<p>precondition to all. So long as there is enough sunlight, healthy root and water can result in abundant yields. It's exactly the same for us. Through pain and suffering, we become stronger, wiser, and more mature. Not too long ago, I met a young pastor that just returned with his whole family after finishing his studies in the States. He was quite determined to submit to the work given to him. His wife, on the other hand, was deeply concerned about her family because while she wanted her husband to work here in Korea, she also wanted her children to get a good quality education in the States. She might have been afraid of the so-called living hell situation of the high school students in Korea for a college admission. I asked her two questions. First, "Would man become stronger through comforts or trials?" Secondly, "Which one of the two is easier to study in? In the U.S. or here?" "The answer is clear. If you find answers to these questions, you would know where you want to raise your children." Dealing with the difficulties in life at an early age is the key to audacity.</p> <p>How would you want to raise your child? Do you want to raise them complacent and only be free from care? I would like us to look at a part of the "A Father's Prayer" by General MacArthur. "Build me a son, O Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory." Certainly, it is a prayer of a general. I'm sure</p>		<p>⇒ Illustration#4</p> <p>⇒ Question</p> <p>⇒ Question</p> <p>⇒ Question</p> <p>⇒ Illustration#5</p>
--	--	---

<p>that many of us have already overcome some kind of adversities in life, but I heard a moving story a few days ago about this one man. He had to support himself by delivering the newspapers. He was never able to lay himself on the bed for sleep. He used to get a little sleep at his desk in order to continue studying during the night. After all that tough time, he got accepted to the College of Commerce at Seoul University at the top of his class. His story made a headline on the newspaper at that time and set an example for many. He might no longer be afraid of hunger or trial. Those who habitually make complaints have never struggled in their early days in life. Why do you think it is so difficult to live when with a little more of struggle, you can make a difference in life? Why do people become so prone to hardship? It is because they were raised with ease and comfort; they have no strength to tolerate anything.</p>		<p>⇒ Illustration#6</p> <p>⇒ Question</p> <p>⇒ Question</p>
<p>Sufferings and adversities are a valuable lesson. There is, however, one condition that must be met. Just as a root cannot survive without water even with adequate sunlight, valuable distress and hardships must be supported by the word of God. A trial without the help from God is so wretched that it could lead to unfortunate events or, in the worst scenario, to suicide. It is so good for us to get the stronger sunlight as long as the living water is provided. Of course, the type of water is important as well. It must be pure spring water because plants cannot survive in boiled water or something to that effect. I'm a little concerned for the young people today drinking</p>	<p>Conclusion</p>	

<p>polluted water. They can grow into maturity and be upright in heart only with the word of God, the living water.</p> <p>Finally, just as a tree planted near a stream grows to be a healthy tree to bear fruits at all seasons, a person can grow into maturity and bear good fruits with the blessing from God if he or she wholeheartedly trusts in the word of God. (Jeremiah 17:7-8) Jesus said in John 15, “If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.” The word of God becomes the living water within us and restores our souls. What is it that makes you become weary now? Is it your business? Is it a relationship? Have you lost your face? All this is not a problem. The real problem is that there is no living water within you. Why do you live in despair? Because your living water is running dry. You must live near the living water to be fruitful. In other words, you must live in the gracious word of God to bear great, healthy, abundant fruits at His appointed time.</p> <p>Are you concerned with your children? As long as they trust in Jesus Christ and have a good relationship with God, no need to worry in any place or in any circumstances. Do you have anxiety? Concern yourself with your spirit. As long as my spirit can gain the living water, all trials and adversities will be a source of my power, maturity, wisdom, courage, and most importantly a life. Remind yourself of what Jesus said, “Those who thirst for water, come to me and drink. But whoever drinks the water I give him</p>		<p>⇒ Question</p> <p>⇒ Question</p> <p>⇒ Question</p> <p>⇒ Question and Application</p> <p>⇒ Question</p> <p>⇒ Question</p> <p>In conclusion, Gwark tries to analyze audience and give application at same times through lot of questions.</p>
---	--	--

will never thirst, indeed.”		
-----------------------------	--	--

Figure 3. Gwark’s typical format of sermons

If you look at the sermon presented above--a typical of Pastor Gwark’s style--, he first began inductively and then moved on to the word of God by raising the necessity of the living water in a specific existential situation. In addition to exemplifying the stories related to the water, which was his topic, he reinterpreted the word of God by adding more illustrations. He not only included one or two stories but seven to eight if necessary. It seems that Gwark thinks that a sermon not to be accepted by audiences is worthless. He often throws questions to the audience in order for them to reexamine the circumstances in which each one of them is through the word of God. Additionally, it suggests application to audiences in everyday life.

CRITICAL ANALYSIS

Weakness of Heilsgeschichte--History of Salvation

If Pastor Gwark’s sermon were to be theologically criticized, it would be from a redemptive perspective.²² Although the scope of the Bible cannot be limited to redemption, redemptive point of view is a biblical standpoint that focuses on God’s deliverance of His chosen people through Jesus Christ. The author cannot jump to a conclusion that Pastor Gwark’s sermon was not redemptive at all, but the author can state that it was quite weak. Jaejun Yang evaluates Gwark’s sermons as following:

²² Byun defines redemption as it is related to what brings salvation and restoration of the fallen man, and to deeds that have happened, are happening, and will happen in the history according to God’s eternal plans. In that sense, Gwark’s sermons on the message about salvation and restoration are weak but realistic in nature. Jonggil Byun, *Holy Spirit and Redemption* (Seoul: Reformism Shinhae Institute, 1997), 22.

Pastor Gwark, after interpreting the text of scripture, continually²³ attempted to explain the text within the context of real life. Such approach naturally pays less attention on redemptive understanding. His sermon gave an impression that he took circumstances into the scripture. If the Bible is the word of God, and if the Word is for the redemption of His chosen people, I believe we need to look at the Bible from God's point of view. Although Pastor Gwark's sermon is not typical like that of the ideal and illustrative ones that the contemporary Korean preachers often use, he lacked proclaiming from grasping the flow of God's redemption just as all Barthians did.²⁴

Why is a sermon the word of God? It is surely the word of God if the sermon is used for the purpose of God's deliverance. A sermon gives good news of the Gospel, and doing so sets people free so then they can transform into God's nature. A sermon is not the word of God because it is simply under the protection of church, proclaimed with passion or biblical words are used. It becomes one only when it is led by the Holy Spirit and used for the purpose of God's deliverance.²⁵ Youngwook Kim says, "A biblical sermon is a redemptive event."²⁶ The biggest distinction of a redemptive sermon is that its content is always fixed on God and Christ. The *kerygma* which is proclaimed to church cannot be exemplary deeds or behavior of man. It should be nothing other than the work of God.²⁷

²³ It is not certain exactly what the author implied, and yet it seems appropriate to use such expression since he included real situations quantitatively by incorporating stories and philosophical and psychological knowledge.

²⁴ Yang ascertains that redemptive sermon means God and Jesus centered sermons in terms of the contents, in terms of formality. They are textual and thematic sermons (Thematic sermon has contents to which a specific topic develops, and textual-thematic sermon refers to the sermon based on the text of the Bible. Textual-thematic sermon is when the two are combined together. In other words, the theme for a sermon is based on the text of the Bible. Sidney Greidanus, *The Modern Preacher and the Ancient Text* (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1988), 122.) and in terms of application, precise situational sermons. This argument can be accepted without a serious criticism. In the light of this critique, when analyzing Gwark's sermon, although a good critique can be made in terms of formation or application, content-wise, weakness can be found to some degree. Jaejun Yang, 107.

²⁵ David Buttrick, *Preaching the New and Now*, trans. Woonyoung Kim (Jordan, 2002), 68-69.

²⁶ Youngwook Kim, "Evangelical Traditional Preach" *Practical Theological collection of Treatises 6* (Korea Evangelism Practical Theology Association), 9.

²⁷ Sidney Greidanus, *Sola Scriptura: Problems and Principles in Preaching Historical Texts*, trans. Sooyoung Kwon (SFC Publication Student Religious Activist, 1989), 367.

In this sense, a redemptive sermon must be centered in God. On the contrary to a redemptive sermon, the biggest disadvantage of illustrative sermon is that it is man oriented. Since the history of the Bible is the history of God's redemption, it should always be centered in God and approach to that direction.²⁸ Certainly, it is not to incapacitate the analytic attempt itself. It just means that revelation and existence must always remain in strained relations, construe each other, and move forward; but it also means that apocalyptic revelation must be pivotal and that the revelation must take the lead. N. H. Gootjes mentions as follow;

The preacher who gives a sermon about the history recorded in the Bible must always discuss about God and man. Man, however, must not be the starting point. The recorded history is presented in the work of God, and man's reaction within it all should evidently follow along the scope of the God's work.²⁹

After all, a sermon is a event that delivers the word from God to man, and its content is the redemptive history that records God's way of saving people. For that matter, a sermon is either wrongful or inadequate if it does not deal with the redemptive history of God for His people in depth. In this sense, Pastor Gwark's sermon was weak in terms of the salvation, repentance, judgment, and punishment given through Jesus Christ.

The Skillful Sermon in the Method of Delivery

Individual skills and the elements of a good sermon should be distinguished. Pastor Gwark is known as an eloquent speaker in Korea. Jaejun Yang evaluated Pastor Gwark's linguistic ability. He said, "Again, Pastor Gwark's faculty of speech is just outstanding. When I

²⁸ Jungsung Ku, *Calvinism Homiletics* (Chongshin University Publishing Dept., 1996), 362.

²⁹ N. H. Gootjes, *True Nature of Heilsgeschichte*, (Christian Literature Crusade, 1987), 196.

look at his sermons, I can almost see a well written essay unfolding as water streaming down. His talent might have been the prerequisite for such great sermons.”³⁰

When preachers think that a sermon is created by ways of conversation, a communication technique is evidently required for clarity. However, it is not an element of criterion that determines a good sermon; it is just an individual skill. In this regard, Pastor Gwark’s sermons tend to rely on his individual command of language.³¹ At times, even the great anecdotes used in his sermon could undermine its role for securing and emphasizing the truth, and they could make the revelational message equivocal. The author calls such conveying method a deceptive sermon.

The Philosophical Sermon with Weak Biblical Foundation

Pastor Gwark tended to analyze the Bible within the context of philosophical and psychological background because his sermons were strong in the aspect of understanding man in real world. A philosophical tendency especially permeated. Such type of sermon is useful enough to raise the audiences’ ability to understand and their acceptance of the Bible, but it has the risk that the intended message and Christology may be weakened. As shown below, Pastor Gwark took philosophical ideologies of which the source was unclear and added to the body of the text.³²

Title: Gift Given by Grace, Sermon Book: *Mystery of the Narrow Gate*, Text: Ephesians 2:1-10.

³⁰ Jaejun Yang, 65.

³¹ This type of critique is not something that can be done academically; however, it cannot be denied that there are strengths as well as weaknesses although his eloquent speech has communicative skills with to which hold the audience’s attention.

³² Guingho Bae, 324-25.

Happiness and misery depend on one's worldview. I believe that light and shadow of life rest upon values and outlook by which one views and reasons the world. First, there is a predeterminate worldview that bases on luck and destiny... On the other hand, there is a worldview theologically called legalism; those that hold such view are legalists... Lastly, a grace centered worldview, which is to know grace and think in terms of the grace. People toil with great efforts, but the work in itself is a grace.... Today's scripture talks about the greatest and fundamental grace...

The three kinds of worldview Pastor Gwark introduced in the sermon above do not have a clear source. There is a risk of distorting the original scripture by conclusively stating what is not specifically mentioned in the scripture and what the entire Bible does not explicitly state.

Additionally, Christology is relatively weakened, as philosophical aspect gets stronger.

According to David Buttrick, although Calvin is more cautious than is Luther in handling the Bible, Calvin's definition on the word of God is based exhaustively on Christology. What people must seek through the entire Bible is that they grow into knowing Jesus Christ, and that by doing so, the Lord our God blesses us with the unlimited wealth and prosperity through Jesus Christ. If the Books of Command are filtered out, there is only one left in the Bible at the end; it is the word of God that leads us to Jesus Christ, the Savior. Because all treasures of wisdom and understanding are hidden in Jesus Christ, having other goals and heading for them cause missing the biggest point of the Gospel.

The Sermon that an Experience Precedes the Revelation

It is a serious problem if a sermon strays away from the redemptive truth of the Bible, and degenerates from an objective truth to empirical and subjective truth in order to satisfy the audience for their applicable needs in their daily lives. A biblical preacher is one that is appointed by God as an ambassador for Jesus Christ. Such appointment is called a calling to a

preacher.³³ Even though this efficiently explains a preacher's duty and its restriction, Pastor Gwark sometimes went beyond the duty by paying too much attention to the audience's demand and the existential situations. In other words, he adjusted the message of the Bible into individual circumstantial events rather than directly conveying the message from the Scripture. It is not that his message wrongfully has gone astray from the Bible thus cannot be accepted, but it means that it is somewhat off the context of the Bible. It is a risk frequently made when a preacher puts more weighs on real life situations rather than balancing revelation and existence.

The Sermon that can Bur the Text's Focus

Lloyd M. Perry insists that reasoning can be a foundation for building up walls around, but exemplifications are like the window through which the sunlight enters. No one would want to live in a house without a single window. In the same way, no one would enjoy listening to a sermon without a piece of anecdote thrown in to which they can relate. A couple of real life stories are essential for explaining main point of the truth to the audience.³⁴ This is hardly agreeable though. Jesus Christ, the utmost role model of all preachers, proclaimed the truth directly and frequently rather than using obscure stories, though He did use a few parables for His own reason. The truth of the gospel is very easy for everyone to understand and thus, exemplifications are necessary but not sufficient. Friedrich has raised a question, "To whom shall we preach?" He argued that a question as such has been raised since 1900s, and Friedrich criticized so-called age and audience-centered sermon³⁵ as follow.

³³ Lloyd M. Perry, *Biblical Preaching for Today's World* (Chicago: Moody press 1990), 24.

³⁴ Lloyd M. Perry, 121.

³⁵ A sermon that corresponds with the time and the audience's request.

“...On the other hand, the demand that a sermon should be interesting has a limit because doing so chooses inappropriate methods. The attempts to make a sermon interesting by incorporating stories, quotes, and anecdotes should belong to the limit. The true interest of a sermon must only base on its inherent theme.”³⁶

Evidently, exemplifications have restrictions in the sense that they are extremely accessorial and supplementary. In case of Pastor Gwark, his excessive use of illustrations blurred the whole message.

EVALUATION

In result of analyzing all fifty sermons by using a statistical method, 44 of them began inductively,³⁷ one moved from an inductive to a deductive beginning and 5 began deductively. In percentage, it is 88 to 2 to 10. The introductions that began with real life story were 45 of his sermon, and 5 of them were revelatory in nature. It is 90 to 10 in percentage. Out of 50 sermons analyzed in this study, general stories were 108, current events 35, and life stories were 61. Total number of the exemplifications used was 204, which means 4 per every sermon. The number of using the analysis of interdisciplinary studies or other relevant areas was 55, which is one per a sermon. 76 of the applicable points were included, 1.5 per a sermon; audience perspective interpretation was 64, 1.2 per a sermon. The statistical facts were proven by the analysis done on the contents in detail as above. As a result, the conclusion for the evaluation of the Pastor Gwark’s sermon is presented as below.

³⁶ Friedrich Wintzer, *Modern Homiletics* Trans. Inkyo Jung (Seoul: KIBS, 1998), 223.

³⁷ In the inductive sermon, listeners can have the experience of learning truth for themselves. Inductive sermons are particularly effective with indifferent or even hostile audiences. Inductive sermons argued that "inductive sermons best when, from beginning to end, from current problem to the Biblical solution, we are talking about actual people." Haddon Robinson, 129 . Gwark’s sermons can be determined as inductive sermons.

Beginning from Existence and Existential Situation

As it is statistically analyzed, 88 percent of the Pastor Gwark's sermons began with existential situation.³⁸ Existence-focused sermons are hard to find among orthodox sermons. Traditional formation profoundly focuses on the revelation and accepts a sermon as the word of God that is recorded by His divine inspiration, and yet it does not deny the inheritance of the orthodox reformed theology.³⁹ In any time, any condition, any theology, and any necessity, anything that is not founded on the word of God must be rejected. However, when the form of praxis called the sermon is faced in today's ministry, the revelation of God does not regulate a course of application and content in detail. Besides, the issue of adaptability and the process of an effective conveyance requires yet another discussion.

As opposed to the prologue in which the possible risk is existential situations being neglected by focusing too much on the revelation, it should be noted that too much of attention on the existence and the audience's need can also cause problems. The message that is

³⁸ Discussing the secular, Michael J. Hostetler says that it touches home with the listener. Every sermon needs to do this. If a sermon fails to engage the listeners in their need and to relate to their sins and failures, their fears and hopes, it is both a homiletical and a pastoral failure. Michael J. Hostetler, *Introducing the Sermon* (Grand Rapids, MI:1986), 68.

³⁹ John Hesselink, 148-150. Hesselink in his book states, "Calvin and reformism written confessions indicate clear view on the authority of the Word. He argues for the stance of the Calvinists on the absolutes of the Bible by citing the Westminster Confession of Faith. After focusing on the witness of the church and the heavenward characteristic of the Bible, and the transcendence of all that is in the Bible that cannot be compared with anything else, the Westminster Confession of Faith concludes; On the contrary to the absolute truth and divinity of the Bible, it begins with the word in our heart and the internal works of the Holy Spirit that testify with the Word. There is a practical lesson in the doctrine besides profound theological discernment. We often think that we can prove the inspiration and authority of the Bible by a means of argument and analysis. In that sense, the importance to the Calvinist theologians was not a theology about the absolutes of the Bible but credibility and satisfying ability of the Bible. Moreover, the Calvinist theologians had opened heart like that of literally 'Reformist' about the decisively important theology. Such attitude must be adhered to the praxis sermons that proclaim the absolutes Word."

customized to fit to other purposes such as growth of a church and that distorts the word of God in order to satisfy the audience demand is already not a sermon.⁴⁰

On the contrary, in dealing with the form of praxis called a sermon, the author of this study does not intend to determine which kind of sermon is right and which is not, but to demonstrate how to effectively apply the word of God then to today's audience. From the orthodox standpoint, the preachers, as long as they do not intentionally manipulate the word of God, give inspirational sermons that appeal to those who try to live today on the foundation of the word of God. On the other hand, it is a matter that should be separately examined and studied of how effective a sermon must be and how many people a sermon can reach.

Pastor Gwark's sermon is different in that while he accepts the revelation as the absolute word of God, he emphasizes existential situations just the same. If a specific pattern repeats more than 90 percent of the time in one preacher's sermon, it can reasonably be concluded even without providing a criterion that his sermon has a standardized formality. Accordingly, Pastor Gwark's sermon can be determined as one that begins exhaustively from the existence and existential situations. There is a possible mistake that can occur in such a pattern; it is a possible distortion of the word of God as a result of focusing on real life situation. Jaejun Yang evaluated Pastor Gwark's perspective of his sermon and the Bible. He said, "We look at not only Gwark's stance of his sermon but also his biblical perspective. Then we find a neo-orthodoxy⁴¹, which stresses more on interpreting the Bible rather than the Bible itself."⁴²

⁴⁰ It is true when a sermon is treated as a medium that directly conveys the word of God. Lloyd M. Perry said in *Biblical Preaching for Today's Word*, "A biblical preacher is appointed as an ambassador for Jesus Christ." Such appointment is commonly called a calling to a sermon. This well shows the duty of a preacher and its limit.

⁴¹ Neotraditionalism is takes the Bible not as the word of God but as the testimony of what God had spoken.

⁴² Jaejun Yang, 75.

Neo-orthodox pastors can make a mistake of denying the word of God as the absolute and objective truth because they treat the word of God as a tool to interpreting the message today; therefore, they put emphasis on an individual experience. If this is the case for Pastor Gwark, his sermons should be firmly excluded⁴³ even if they are largely popular, overwhelmingly charismatic, and a great contribution to reviving the church.⁴⁴ As for the result of an analysis done on Pastor Gwark's sermons, the decisive errors⁴⁵ for interpreting the word of God that are generally made by a libertarian or a neo-orthodox are not present. They seem, however, closer to the neo-orthodox side because he put such a strong emphasis on the existence more than ever before. Yang J. characterized it either "moderate neo-orthodox" or "Calvinist Barthian."⁴⁶ Friedrich Wintzer made a comment on Barth's sermon. He said, "Barth's emphasis here on the practical characteristics of God's word takes the opposite form of the objectification. God acts in the midst of His word proclaimed through the sermons today"⁴⁷ Friedrich secures positive evidence for his argument by citing Barth. He indicates that the revelation is either the word of God that is proclaimed to the church through the Bible or the message based on the Bible when proclaimed within the church. According to Barth, it comes as the word of God only when a sermon penetrates into an individual's experience and is subjectivized.

In this sense, there may be a few things in Gwark's sermon that cannot be entirely accepted by the orthodox reformist side. Huh stated that Barth's sermon was not essentially

⁴³ Is a church revived by a sermon that had distorted the word of God? This matter should be theologically observed in depth.

⁴⁴ Refer to the Critical Analysis of Pastor Gwark's sermons.

⁴⁵ Even if it is not a decisive error, a flaw that the existence and philosophy take the lead of the revelation is sometimes discovered.

⁴⁶ Ibid. 77.

⁴⁷ Friedrich Wintzer, 280.

different from Friedrich Daniel Ernst Schleiermacher in terms of the emphasis that was placed on preacher's subjective experience, and it would not be accepted by the Calvinist standpoint.⁴⁸

Despite this point, one thing that cannot be denied through the analysis is that Gwark's sermons fully start off from the existence and existential situation. That is the uniqueness of his sermons and his standardized format.

Using Effective Ways to Deliver

When Professor Jinhwan Han talked about sermon as communication, he said that a sermon should be conversational with the audience, and a preacher should accurately convey the truth of the Bible to the audience that live in the reality of the world.⁴⁹ In case of a conversational sermon, the content is important, but so is an effective way of conveying it. In that sense, exemplification plays rather an important role in a sermon that is conversational in format.⁵⁰

Lloyd M. Perry stressed the importance of illustrations with psychological statistics. He stated, "Knowledge is acquired by our five senses in the ratio of vision 85%, hearing 10%, touching 2%, smelling 1.5%, and tasting 1.5%. This ratio will represent the importance of the exemplifications, and will help people to see knowledge clearly.

An exemplification is a drawing in mind that induces perception through the internal vision."⁵¹ Preachers should accept illustration as an essential resource that allows the truth to be

⁴⁸ Sungil Huh, *Calvinist Preach* (Seoul: CLC, 1996), 32-33. Sungil Huh was a former professor of Korea Theological Seminary.

⁴⁹ Jinhwan Han, "Conversation to Sermon" in *True Path of Calvinist Dr. Sungil Huh Retirement Collection of Dissertation* (KTS Publishing Dept., 1999), 385.

⁵⁰ Frank Colquhoun, in his book *Christ's Ambassadors*, says "Dullness is one of the worst sins of the pulpit. The New Testament actually called it good news; and good news is far from being dull." Frank Colquhoun, *Christ's Ambassadors* (Grand Rapids, MI: Baker Book House, 1979). 88.

⁵¹ Lloyd M. Perry, *Biblical Preaching for Today's World*, 119.

effectively conveyed. It should be noted that God works with all sensory organs of human. An illustration can be used as a decisive tool⁵² for visualizing and refreshing the truth, providing certainty for insufficient reasoning, and for making the sermon vivid.⁵³

Pastor Gwark is fully aware of the characteristics of illustrations, and he uses them in an effective and well-directed way. The author call it a sermon that chooses an effective way by incorporating many illustrations. It has been already implied that his sermons are exhaustively centered with existence. The effectiveness of Gwark's sermons demonstrates that no matter how upright and correct a sermon is with good contents, it is meaningless if the audience does not hear it.

Total number of such illustrations used was 204, which was 4 or more per a sermon, 7 to 8 if more were necessary. Literally, Pastor Gwark begins his sermon with illustrations and ends with them.⁵⁴ Many preachers use illustrations in their sermons, but it is very rare that anyone uses so many as Pastor Gwark does. It seems as if he determined not to give sermons if not with illustrative stories.⁵⁵ Is there a reason for that? An answer can be found in Gwark's discussion on the characteristics of his sermon. Gwark said,

If there is a message that must be given to someone, we must cook it well and make it sweeter than honey so then, he or she can happily eat and enjoy it. If there is a person falling asleep, the sermon being given is obviously not a good one. The reason for falling asleep is because it has nothing to do with the listener individually... Today's sermon first should be interesting and thus we should find out what the audience's

⁵² Ibid., 118.

⁵³ Ibid., 119.

⁵⁴ Minsub Shin, 67. Pastor Shin commented in his dissertation about this. He said, "He uses many illustrations in a sermon. Example stores are various from his personal experiences, historical record, traditional tales, biblical figures, philosophical ideology, to current affairs. They are used to help understanding the sermon, but at times, a sermon can start with stories, develops into other stories, and end with yet another story.

⁵⁵ The critical viewpoint on this is separately handled at chapter 5.

interests are.”⁵⁶ “What is it that a person is being filled with grace? It is about wanting to be filled with God’s blessings. Here is what I think; there is no such thing as a good or bad sermon. For a sermon to be a good one, don’t fall asleep!⁵⁷ Otherwise, how would you be filled with grace by the sermon if you are dozing off? It is a good sermon at least when it is heard and comprehended by the listener. Why does the audience doze off regardless of their desire for the blessings? It’s simple. They fall asleep because either the sermon is too complicated to understand; therefore, the audience cannot relate to their daily lives, or it is simply boring. How can one fall asleep when he or she thinks that Jesus is drawing near through the sermon? Secondly, a sermon should be fun.⁵⁸

According to Pastor Gwark, the most important thing in terms of the contemporary sermon is that a message must first be conveyed to the audience effectively. His way of determining the difference of a good or bad sermon is fun or plain. It may seem an extreme claim, but it is acceptable in the sense that the Word then should become the Word today. Pastor Gwark with such perspective uses illustrative stories to make his sermon interesting and effective enough to make the Bible from the several thousand years ago come alive into today’s message to the audience. An illustration is a means to conversation and to his sermon in the sense that it effectively opens the audience’s heart and touches their emotion by relating their personal life to it by adding fun to a sermon.

Applying the Hermeneutic Method of Practical Theology

According to the principle of the practical-hermeneutic model, although the revelation in terms of a sermon holds the absolute position in the sense that it is God-given word, it is nothing but printed words if not reinterpreted by the existence that is present when the word of God is transformed into a sermon and conveyed to the audience. It is needless to say that the existence

⁵⁶ Joongpyo Lee et al. ed., *When preaching live, the church can live* (Seoul: Qumran Press, 2002), 137-38.

⁵⁷ This means that should not allow them to fall asleep.

⁵⁸ Sunhee Gwark, “Effective Sermon for Growth of Church” *Journal of The Word* 8 (Seoul: Duranno, 1992): 211-12.

must be analyzed by the revelation. The hermeneutic model of practical theology comprises two axes, theory and *praxis*, that seek harmony and communication.

If the revelation in a sermon is too much emphasized, the need for the existence disappears and one-way coercion takes place. If the existence, on the contrary, is emphasized, a risk of distorting the revelation arises. A problem of the two extremes leaning to either revelation and existence occurs; how to resolve the matter is an important task of practical theology, and a hermeneutic model is suggested for one possible solution. Then, preachers should do so correlatively. The correlative approach is merging the revelation and existence with communication. It is also a hermeneutic event as a process of conversation.

The act of God's redemption and man's religious act are simultaneously stressed. This is the goal that the hermeneutic model of practical theology pursues. There is a matter of supplemental belief that the revelation of the absolute God of truth and human existence are at the same level to support each other, and the two axes of the revelation and existence converse and interpret each other in terms of practical theology model. Ultimately, however, the practical-hermeneutic model is eschatologically centered revelation that leads the existence.⁵⁹ Pastor Gwark's sermon is very active in the sense that the meeting of the two extremes and the course of the communication that the analytic model seeks do not break far away from the theology that is centered on orthodox Calvinist revelation.

Sukhwan Jueng at Yeonsei University has analyzed the sermons of Pastor Jayeon Gil from the perspective of practical theology. He argued,

A preacher who gives an inspiration to the audience must be the one that has a confident pre-text that come from his own experience and theological self-examination, has elaborate knowledge on theologically trained text, and that is devoted to reading a

⁵⁹ Daniel J. Louw, 95.

sensitive con-text.⁶⁰ In addition, there is keenness and accuracy, which appear in the Pastor Gil's sermon collection, for analyzing the circumstances in life like that of the analysis of human psychology by the psychologists. I would like to say that Pastor Gil well utilizes the techniques of 'psychological sermon.' The technique of 'psychological sermon' effectively analyzes the wounds and problems of the audience who hears the gospel by mobilizing the Bible with a method of psychological analysis, which is a result of the modern science and a technique to which psychological effect added that gives flexible and rational prescription for the analysis.⁶¹

Jueng's critique can be properly applied to Pastor Gwark's sermons. According to Jueng's analysis above, Pastor Gwark makes use of not only psychological but also detailed philosophical analysis. In the fifty of his sermons that were analyzed, the analysis of the revelation and existence by interdisciplinary studies was present at the rate of one or more per a sermon. This is a method of practical theology, and it adequately shows a pattern of the revelation being reinterpreted by other field of studies. Such analytic aspect is apparent in the perspective of Pastor Gwark's sermon. Seungjoong Joo has included Pastor Gwark's standpoint in his dissertation. He said,

We find two important parts in the concept of sermon on which Pastor Gwark puts emphasis; they are the Bible (text), and the world (context). As it is previously cited, John Stott stated that a sermon is a task that places a bridge between the biblical world (text) and today's world (context). Pastor Gwark claimed that a sermon is to have 'text' and 'context' combined together and find the meanings of life in between the two. Thus a preacher must well know what the Bible is teaching and what is happening in today's

⁶⁰ Sukhwan Jueng, "Pastor Jayeon Gil's sermons and ministry from the Perspective of Practical Theology," *Journal of Monthly Church*, 1-3 (2004): 79. He introduces Hodgeson's argument in his dissertation, which discusses Pastor Gil's sermon from the perspective of practical theology. He said, "Three elements become activated in the sermon that interprets the word of God in this day. First, it is Pre-text, which is an existential view, an attitude towards life, and a system of faith that activates in the center of the preacher's life. In other words, it is the theology and life paradigm of a preacher. A preacher makes his approach through the Pre-text. Secondly, it is Text, which means a sound theological understanding about the scripture. Analyzing the scripture within the context of historical, theological, and Christian orthodoxy is an important element for building a solid sermon. Thirdly, it is Con-text, which is the understanding of the situation when a sermon is being proclaimed. In other words, it is a correct understanding of 'life site' (*Sitz im Leben*). According to Hodgeson, for any preacher, he or she cannot avoid the three elements, and it can be called a proper sermon when the three elements are correctly established within the circulation of analysis.

⁶¹ *Ibid.* 81.

world. By knowing the word of God and events of the world and by combining them together, a biblical solution prescribed in today's language is found, a sermon.⁶²

From this, it is clear that Pastor Gwark maintains the proposition of practical theology that the revelation and existence in a sermon must be in balance and harmony. A historical theologian, Kyungbae Min, who is not a practical theologian, analyzed Pastor Gwark's sermon a little more objectively than practical theologians. He said,

We can find a very unique format in the Pastor Gwark's sermons. He chooses a scripture in the Bible and he sees through the implied message in the scripture completely and perfectly. He then sets the scripture as square one, and it gives an impression that he takes off from it momentarily because the intensity that connects to vivid life stories can diminish by hovering over the scripture. After then, he systemizes it along with the core message, equipping it with variety as possibly can, and connecting it to a real life situation by calculating the pragmatic revelation. In other words, he organizes it arbitrarily and develops it as broad as the width of the strata of the listeners. It may only be commentary at times, but it is to make the audience to think about one's own experience and image from listening to Pastor Gwark's sermon, which include vivid existential situations with a variety of historical events and real and illustrative stories.⁶³

Min in this study shows a model that is demonstrated by the revelation and existence interpreting one another. The fact that Pastor Gwark found a way to apply the analytic method from the information given by a historical theologian who did not study practical theology as a major proves his devotion to the analytic model.

Namhyuk Jang makes a comment in his essay, "The Gospel Worker that Penetrates Modern Culture" on Pastor Gwark's sermons. He said,

It is very rare to find a minister like Pastor Gwark who maintained a tight tension between the gospel and culture. Generally, they lean to one side. As putting stress on the truthfulness of the gospel, it is easy to neglect demonstrating to the people who live in the culture that is relevant to the gospel. It is an error easily made by the orthodox in the church history. On the other hand, giving undue stress on applying the gospel into the relevant culture can make a mistake of losing the principle of the gospel and lean towards secularization and syncretism. I see many liberalists, who show a lot of interest in

⁶² Seungjoong Seung, "Pastor Gwark's Sermon and Theology from Homiletic Perspective" in *Creative Pastoral Theology* ed., Somang Academy (Seoul: Gyemongsa Books, 2003), 209.

⁶³ Yoontaek Lim, 130.

applying the gospel into the culture, straying away from the gospel. Pastor Gwark has worked without loosening the tension between the two throughout his entire ministry. In some aspects, he is a very firm devotee. So much so that he leaves no room for a compromise, but at the same time, he continually makes communications with the modern culture in order to convey a message to the contemporary man.⁶⁴ The philosophy of Pastor Gwark's pastoral theology generated a unique format called 'text sermon'... Text sermon starts from contemporary issues which modern people are facing today.

However, once the text for sermon is chosen, it requires obedient attitude that listens and surrenders to the voice of God thoroughly from that text.

In the process of selecting a text for the Text Sermon, the issues the contemporary man faces become a starting point, but Text Sermon completely submits to the voice of God from the text once it is selected⁶⁵... "In such method of the text sermon, an interchange or an intimate conversation between the truthful word of God and the problems the modern man encounter."⁶⁶ Jang's claim that Pastor Gwark's sermon is perfectly harmonized between the revelation and existence and the gospel and culture cannot be fully accepted because Jang did not present sources that he asserted. Also, his sermons have several weak points as it was critically analyzed before.

The issue of harmonizing the revelation and existence in terms of practical theology and an assignment of making the Word written at that time to be the suitable word for today's people require persistent efforts and challenge from theologians and preachers. There is one thing that must be noted in Gwark's sermon; he vigorously uses the practical- hermeneutic method of practical theology in his sermon.

⁶⁴ Namhyuk Jang, "Minister of the Gospel that Penetrates the Modern Culture" in *Creative Pastoral Theology*, 131.

⁶⁵ Jacob Firet argued that the Word is not an object that is subject to understanding but that understands an object that is subject to understanding. Thus the revelation and existence in a sermon move forward while interpreting each other, but they must be led by the revelation eschatologically. Professor Jang stresses that Gwark's sermons are devoted thereupon.

⁶⁶ Namhyuk Jang, 136-37.

As this study has examined, Pastor Gwark persistently analyzes the existence and proclaims the message accordingly although he fully practiced the hermeneutic assignment.

In that sense, Gwark's sermon can be evaluated as a sermon that actively applies the analytic method of practical theology. However, since the process of meeting of revelation and existence is sophisticated and complicated, it is challenging to clarify on which side his sermons are and how much weight-- revelation or existence--is given to his sermons. This has been stated in the introduction. On the contrary, this study reveals that Gwark's sermon is clearly different from the conventional sermon that is exhaustively centered in the revelation. It is evident that the hermeneutic method of practical theology that pursues the merging of the revelation and existence is actively applied to his sermon.⁶⁷

⁶⁷ When his sermons are statistically analyzed, I find at times that he leans too much on the existence side, and actually, too much of philosophical and existential elements appear in his sermon. About this, Shin states in his dissertation, "His sermon is cooked and presented under one title. He makes the entire text refreshingly with the life of modern man, and by preaching with that, he displays power to lead the audience's life. It is also the result of his effort for connecting modernity to the text. On the other hand, his sermons are not without negative aspect that the text disappears and only context remains because he only puts stress on the existence of the audience.

CHAPTER FIVE

CONCLUSION AND SUGGESTIONS

Chapter Summaries

Chapter 1 Preaching is not one way act¹ by preachers but two way communication between God and humans. Therefore, the text of God written then and the context of the audience in the present are two core elements in preaching. However, the way of preaching in Korean Presbyterian Church that follows reformed theology is traditionally revelation--the world of Scripture--dependent. Especially Kosin, the denomination to which the author belongs, is a conservative Presbyterian Church denomination and focuses too much on God's words, which reveals weaknesses in preaching that should consider the context of today's people. In examining from the perspective of practical theology, the problem is about how the words of revelation can reach the audience with enough relevance to today. Therefore, in preaching, it is important to know how to connect two worlds: the worlds of the Scripture and the audience.

In practical theology, it is the event of hermeneutic processing that exists between God and preachers. Furthermore, preachers should deliver written words of God to today's people,

¹ Blake J. Neff calls this linear model. In the linear model, a speaker places a message on a channel. Blake J. Neff, *A pastor's guide to interpersonal communication* (New York: The Haworth Press, 1984). 13.

therefore, should interpret today's world. This is another hermeneutical event between a preacher and today's world (the world of audience). Therefore, preachers should check and evaluate how sufficiently their sermons complete these two hermeneutical processes.

Chapter2. In the world of preaching as communication and the world of audience, we could see how important the audience was in preaching. God reveals Himself by His act and by speaking and telling as well. From the Old Testament to today, preaching has been a form of communication between a sender and a receiver. God the Trinity is the originator² of communication and God considers the audience and their situations to deliver clear message. The ultimate act of God's communication with humans is the Incarnation and it is a person-oriented communication model.

If a preacher wants to preach, interpretation of the text of the Bible should precede the sermon. This time, the gap between the world of Scripture and the world of audience is unavoidable for many reasons. Therefore, in preaching as communication, a preacher should understand the importance of the world of audience and fill the gap in between.

² Peter Adam, *Speaking God's Words: A Practical Theology of Preaching* (Vancouver: Regent College Publishing 2004), 23.

Chapter3. This chapter establishes standards to analyze how well a sermon interprets the Scripture from the audience's perspective based on the theory of the hermeneutic method of practical theology and homiletic theory. Hermeneutics in practical theology is about the relationship between revelation and existence; theory and practice; heaven and earth; and transcendence and inherence. Here, two axes in practical theology, theory and practice, are in intense tensional relationship. Theory and practice can evaluate, verify and argue with each other when bound in such tension. This is the hermeneutic method of practical theology.

God's message is dynamically delivered through contact and communication between preachers and the Scripture and preachers and God's people. Therefore, God's words can provide meaning of life of those who are in specific situations.

Then can preaching be improved to have balance between revelation and existence by evaluating the practical-hermeneutical process? Although there were no clear standards available to analyze a sermon by hermeneutical method of practical theology, this study establishes standards to analyze while focusing more on existence, one of the two axes.

Chapter4. This chapter divides Pastor Gwark's sermon into 3 analyses: statistical analysis, content analysis and critical analysis. Statistical analysis used the analysis standards suggested earlier to draw numerical statistics to represent preaching pattern. Content analysis was done on interpretational response of the two axes: revelation and existence. Originality was

drawn from Pastor Gwark's sermon in statistical analysis. First, Pastor Gwark's sermon is "a sermon that completely starts from existence and the current situation". Second, his sermon draws the audience attentions and uses many examples to deliver the message effectively. Third, his sermon actively applies the hermeneutic method of practical theology to preaching.

The process of contact with revelation and existence is very complicated; therefore, it is hard to evaluate how much importance an aspect of a sermon has. However, this study reveals that Pastor Gwark's sermon is completely different from traditional preaching which has focused entirely on revelations.³

In percentages, Pastor Gwark's interpretation on the world of audience includes 88% inductive preaching, 90% that starts with existence, average of 4 examples per sermon, 1 or more cases of reinterpretation of the Bible using a science other than theology, 1.5 times of application, and 1.2 times of asking direct questions to the audience to interpret the audience.

These statistics cannot be normative law but can be a comparison table to evaluate how much the audience is interpreted in a sermon. Analysis results and specific values on Pastor

³ According to the survey by Korea Preaching Society and Pastoral Works and Theology conducted from Jan. 22~ Feb. 5, 2010, Dongwon Lee(Jiguchon Church), Sunhee Gwark(Somang Church), Yonggi Jo(Yeoeuido Full Gospel Church), Yongjo Ha(Onnuri Church), Hanheum Ok(Sarang Church), Samhwan Kim(Myungsung Church) were the best preachers in Korea. 'Hankyung April 12, 2007. This indicates that Pastor Gwark's sermon is a relevant and appropriate one for our times.

Gwark's sermon can provide proper standards for self-evaluation or self-improvement of sermon for preachers and examining the level of interpretation of the world of audience.

APPROACH TO AN IMPROVED SERMON PARADIGM

Necessary Elements

Study results from Chapter 1 to Chapter 4 show that the following elements are needed to improve a sermon into the most needed message in the present:

(1) Communication is emphasized in a sermon. Pastor Gwark's sermon style is not one-way but emphasizes both-way communication.

(2) Among the elements of communication, today's sermon should emphasize the world of audience. Pastor Gwark's sermons have strong emphasis on the world of audience.⁴

(3) There should be a balance between the world of Scripture and the world of audience.⁵

(4) As a solution, the hermeneutic method in practical theology is very effective. The analysis on Pastor Gwark's sermons shows that his sermons have sufficient communication between the text and the preacher; the audience and the preacher. Communication in his sermons take the method of mutual interpretation.

⁴ Refer to Chapter 2.

⁵ Refer to Chapter 3.

(5) For improving sermon, analysis and evaluation on a sermon should take precedence.

This study suggests standards for analysis and evaluation on how much a sermon considers the world of audience.

(6) A preacher can use Sunhee Gwark's comparison table for objective evaluation on (4).

Sunhee Gwark's comparison table (statistical values): inductive sermon-88%; a sermon that starts from existence-90%; the number of examples per sermon-average of 4; reinterpretation of the Bible as a study other than theology-once or more; application-1.5 times; interpretation of the audience-average of 1.2.

In summary, a proper sermon in the present, a sermon that delivers the message most effectively, requires communication element and equal emphasis on the world of Scripture and the world of audience.⁶ However, this does not mean that the Bible and the audience share the same importance but that they should be considered equally as the elements in sermon.

⁶ According to the preaching analysis report by 'Korea Preaching Society' and 'Pastoral Works and Theology', the survey on pastors regarding preaching showed that many pastors thought we should deliver only God's words(51.0%), followed by we should talk about current issues in our society(31.5%). Kookmin Ilbo Mar. 22, 2007. This report shows that besides the figures, perception of Korean Christians on preaching is divided into God's words and current issues of our society. This study examines that these two elements are inseparable in preaching.

Sermon Paradigms with Relationship between the World of Scripture and The World of Audience.

Sermons have 5 paradigms on the relationship between the world of Scripture and the world of audience.

(1) One-way sermon focusing on the Scripture without hermeneutic consideration of the two worlds

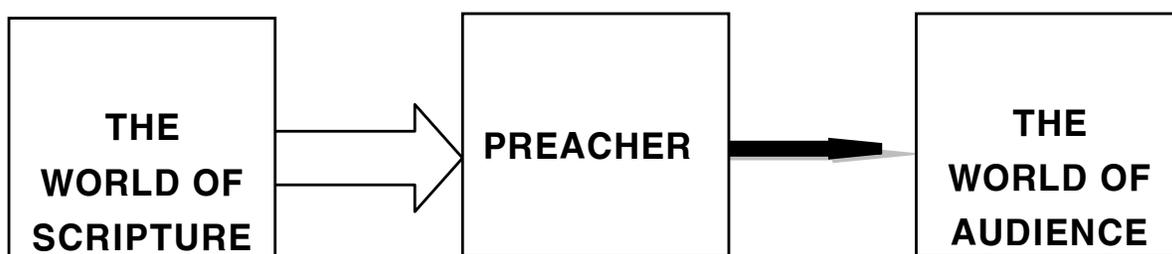


Figure 4. Sermon Paradigm 1

In this sermon, God's will, command and instruction that are not well-defined⁷ are forced upon the audience. A preacher focuses entirely on the Scripture and delivers the message one-sidedly. The audience either fear and surrender to the words or is indifferent to God's intentions.

It is because the preacher himself is not equipped with deep consideration on God's words, interpretation of God's words⁸ and is forcing traditional truth onto the audience and

⁷ Such pattern is prominent in legalism followers in the New Testament. One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. 2:24 The Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" 2:25 He answered, "Have you never read what David did when he and his companions were hungry and in need?" Mk 2:23-25 (NIV). Pharisees scolded disciples for doing unacceptable deeds during the Sabbath. Without in-depth study on the Bible, the preacher chose himself as the truth and criticized the others. But Jesus accepts the disciples' deeds by mentioning about what David did "when he and his companions were hungry and in need". Revelations of God can be the true revelation when they are the views of a preacher but the original message of God.

doctrines that were already established⁹ or were to be considered the truth. For example, priests in Roman Catholic Church in the Medieval era would deliver the message given by the pope and his authority one-sidedly rather than obtaining God's words themselves and delivering them based on hermeneutic principles.¹⁰ Eventually the Middle Ages became spiritually dark times.

(2) One-way preaching focusing on the audience without hermeneutic consideration on the two worlds

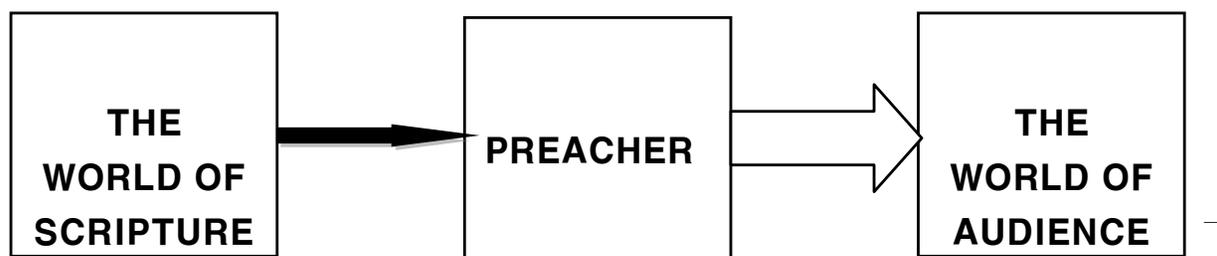


Figure 5. Sermon Paradigm 2

This is a case with overwhelming emphasis on the world of audience.¹¹ Without deep,

⁸ Pharisees used to use the Bible by their own intentions rather than God's intentions revealed by interpretation of revelations. The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. Luke 6:7 (NIV).

⁹ Reformer Luther's objective was to refuse traditional views and customs that were against the clear meanings in the Bible. He believed that traditions made mistakes and traditions and customs should return to the authority of the Bible.

¹⁰ Luther insisted on the priesthood of all believers, which he had already defended in the *Address to the German Nobility*. In this book, he denies that the pope has a higher authority than rulers in the world or the Bible. Luther was against the idea of one-way delivery of the truth given by the pope and his authority to the audience. Justo L. Gonzalez, *A history of Christian thought*, Vol. 3 (Abingdon Press, 1975), 39.

¹¹ Pastor Sunhee Gwark, in his sermon "Decision for Jerusalem", included 6 examples, 3 times of application, 1 interpretation as a different study and 3 times of direct analysis on the audience. This shows that his sermon is completely toward the world of audience. See sermon analysis chart 4. Paul Scott Wilson, *Preaching and homiletical theory* (Chalice Press, 2004), 130.

hermeneutical consideration, a preacher focuses on the world of audience only with limited range of the truth in the Scripture. This type of sermon focuses on demands of the audience and their reality and situations.¹² A preacher sometimes uses the Bible to control the audience. Eventually the faith of the audience become implicit and fanatical.

(3) One-way preaching with hermeneutic consideration on the world of Scripture

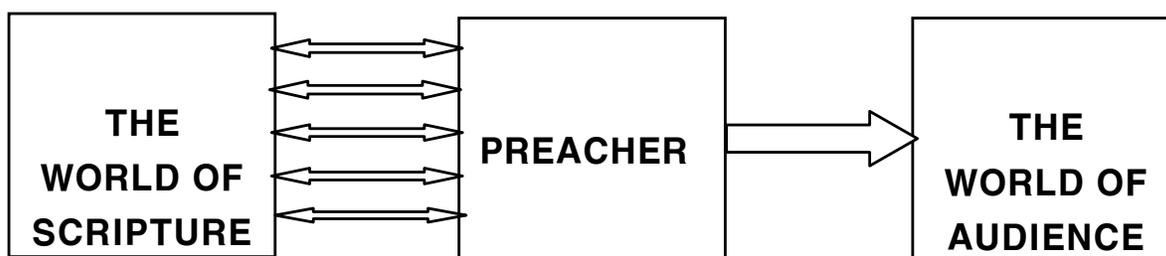


Figure 6. Sermon Paradigm 3

A preacher interprets the world of Scripture sufficiently. A preacher reads and studies the Bible carefully to seek God's original intentions. To find the message in the Bible, a preacher uses his theological knowledges. Also knowledge of the Bible obtained from reading and learning is also useful. Knowledge in hermeneutics, natural science and the humanities is also helpful. Including commentary, interpretation by other preachers is helpful.

A preacher can also use the power of imagination given by God. Above all, a preacher interprets the Bible through deep meditation, feeling God's presence and works. A preacher

¹² Ibid.

prays about the text and communicates with God, who is the original author of the Scripture. A preacher goes into a deep communication with God by asking for help from the Holy Spirit who reminds him of the Scripture.¹³ Through this process, a preacher obtains God's message before the audience. The process takes a form of communication with God, which is hermeneutics in terms of practical theology.

However, when a preacher one-sidedly proclaims the interpreted message to the audience as seen in the figure, the message loses appropriateness. It is because the situation of the audience is not considered at all. A preacher concentrates only on how God speaks. A message without relevance cannot change the life of the audience--the purpose of preaching-- and it cannot be expected. Eventually, God's revelations far from the experience of existence, that is, the audience, can only be hackneyed objectivism.

(4) One-way preaching with hermeneutic consideration on the world of audience

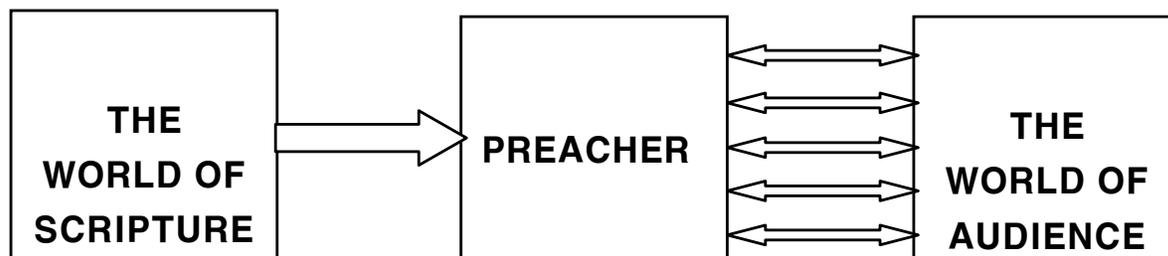


Figure 7. Sermon Paradigm 4

¹³ "Without the work of the Holy Spirit the word which God has spoken to the world in His Son cannot be effectively translated or made present." Frank Colquhoun, *Christ's Ambassadors*, 84.

This paradigm emphasizes the world of audience without interpretational consideration of the world of Scripture.¹⁴ From the audience's perspective, the level, demand, situation and experience of the audience are well-considered. Natural science and humanities can be helpful to understand the audience. Especially philosophy and psychology that attempt to understand the inner world of human mind can help with seeking inner human nature.¹⁵ Communication is attempted through direct contact, counseling, reports and statistics. It is another hermeneutical process, just like interpretation of the Bible. With meaningful interaction with the world of audience, a preacher decides the content and the form of the message according to the physical, spiritual state of the audience.¹⁶ Eventually God's words may be distorted.¹⁷ The message can be an empty philosophical speculation. Despite the emphasis on the world of audience, it can be banal subjectivism that is difficult for the audience to accept.¹⁸

¹⁴ Dr. John Koessler, Professor of Moody Bible Institute, says that stories of personal experience are interesting and can be a powerful tool for today's preacher. "Preaching from the Center" (unpublished Lecture note),¹⁶. Koessler warns about experience and the need of the audience being the center of preaching.

¹⁵ In Pastor Gwark's preaching, all sides of preaching are shown.

¹⁶ In *Christianity & Liberalism* J. Gresham Machen warns: "Christian experience... is useful as confirming the gospel message. But because it is necessary, many men have jumped to the conclusion that it is all that is necessary". J. Gresham Machen, *Christianity & Liberalism* (Grand Rapids: Eerdmans, 1923), 72.

¹⁷ Dr. John Koessler talks about how the world of audience affects today's preaching: "In the ancient world truth was handed down. It was seen as originating with God. In the modern age, truth was considered reliable when it could be validated by experientially based knowledge the observable, measurable, repeatable data of science." Dr. John Koessler, "Preaching from the Center" (lecture note), 4.

¹⁸ Dr. John Koessler raises a question and examines what preaching should emphasize. Should we focus on the biblical text? Or should we focus on the audience? The preacher does have an obligation to the audience. But the goal of the expositor is to convey God's message. Dr. John Koessler, "Preaching from the Center" (lecture note), 19.

(5) Communicative preaching with hermeneutic consideration on the two worlds

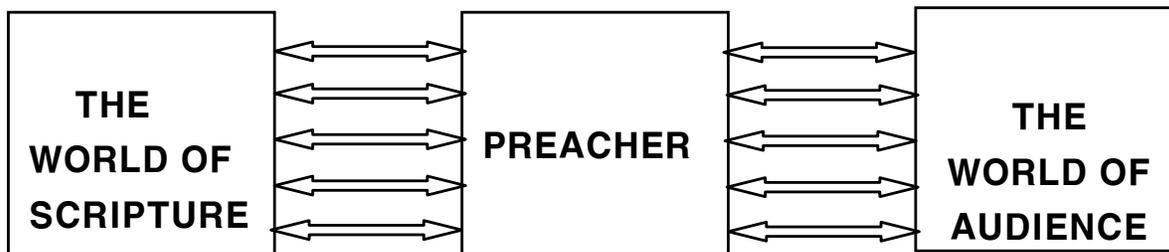


Figure 8. Sermon Paradigm 5

It is the case in which the world of Scripture and the world of audience are sufficiently interpreted as the two important elements in sermon.¹⁹ As shown in 3), a preacher interprets the world of Scripture and as seen in 4), the world of audience is also interpreted sufficiently. Pastor Sunhee Gwark's sermons fall into this category. However, hegemony in preaching should be considered. Hegemony controls and manages the overall sermon and has a function to lead sermon to God's way of speaking.

According to (5), with the world of Scripture and the world of audience on the same level, the equal amount of hegemony of the two worlds can cause confusion. This study shows that Pastor Gwark's sermon sufficiently analyzed the world of Scripture and the world of audience yet his sermon lacks the aspect of salvation (Salvation-history).²⁰ Furthermore, his sermon also shows some tendency toward being less empirical and more philosophical. As the preaching is a

¹⁹ Haddon Robinson insists that "the effectiveness of our sermons depends on two factors: what we say and how we say it.", *Biblical Preaching*, 201.

²⁰ See Chapter 4.

mission of God to deliver God's word, God's word and the world of audience cannot be on the same level. In preaching, preachers should be aware of the possibility that the situation of the audience may overpower the Bible message.²¹ Dr. John Koessler, in his lecture, "Preaching from the Center", warns about the audience being the center of preaching and asserts the following: "In our day the center of gravity has shifted away from the text to the preacher's own experience and that of the audience."²²

It means that a preacher cannot be free from the issue of the world of audience leading the world of Scripture because of imperfection of a preacher--experience, environment, academic background, preference, tendency, ideas, sex, race, etc.--even if a preacher sufficiently interprets the two worlds. Eugene Peterson, in his book *Eat This Book*, insists that "we live in an age in which we have all been trained from the cradle to choose for ourselves what is best for us."²³ This means that not only the audience but also preachers are not free from making mistakes by losing the balance. Pastor Sunhee Gwark interprets the world of Scripture and the world of

²¹ The Lord Jesus analyzed the different kinds of soil, not in order to change the seed but to help us with the riddle of response. David L. Larsen, *The anatomy of Preaching* (Grand Rapids, MI: 1989), 35-36.

²² Dr. John Koessler, "Preaching from the Center" (lecture note), 4.

²³ Eugene Peterson, *Eat This Book*, (Grand Rapids MI: Eerdmans, 2006), 31.

audience sufficiently to show a model of preaching which is improved and renewed from the traditional preaching paradigm. Yet he is also not free from the imperfection of a preacher.²⁴

AN IMPROVED SERMON PARADIGM

Improved sermon paradigm suggested in this study is characterized by communicative preaching with full interpretational consideration on the two worlds while the Scripture is leading the overall sermon. As shown in sermon style 5), the problem caused by placing the world of Scripture and the world of audience on the same level. The equal leadership shared by the two worlds and confusion should be solved.

Stott says preaching is “bridge-building”²⁵, and there is always a risk of placing revelation and existence and the audience and the Scripture on the same level. Generally, bridge-building places the same weight on both sides and connects the two with the same material and the same method. If preaching applies the same method of bridge-building, it causes serious distortion on God’s revelation.

In an interview where Stott was asked, “there is a very visible, deep gap between the Scripture and the modern world; how do we fill the gap with a bridge?”, he answered that there

²⁴ See Chapter 4.

²⁵ John Stott, 137-38.

was still a possibility if both sides were firmly fixed no matter what type of bridge it would be.

He asserts that preachers should be careful, thoughtful researchers to realize this possibility.²⁶

Stott goes a little further. When the interviewer asked, wouldn't it be more evangelical if

preachers studied more on the Scripture rather than studying both the Scripture and today's

world? He answered without hesitation: "I have studied hard on the Bible more than I have

studied on today's reality. We love, read and study the Bible. All of our sermons are from the

Bible."²⁷ It shows that the Bible controls the whole process of preaching and it is the final leader

in preaching. Based on this concept, improved sermon paradigm can be depicted in the

following diagram:

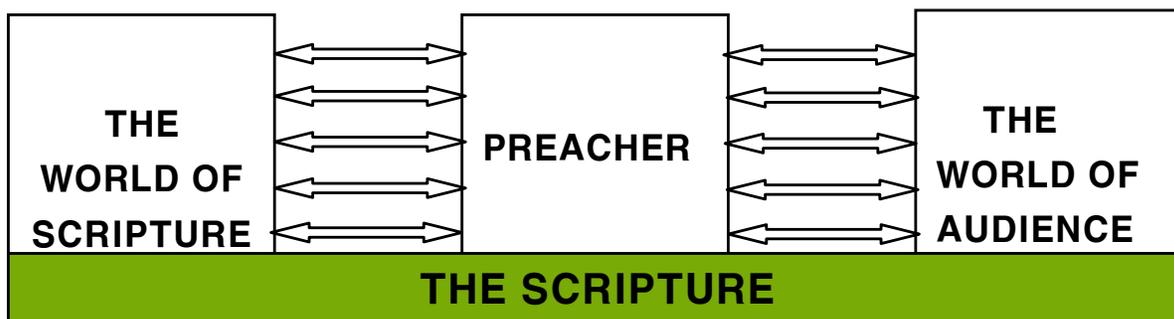


Figure 9. Sermon Paradigm 6

As seen in 5), this model has the Bible as its base while it sufficiently interprets the world of Scripture and the world of audience.²⁸ In this case, neither the world of Scripture²⁹ nor the

²⁶ Michael Duduit ed. *Communicate with Power* (Grand Rapids MI: Baker Books, 1996), 188.

²⁷ Ibid.

²⁸ Discussing expository preaching, Thomas G. Long insists that God's word is to be centered. He says that

world of audience can exercise leadership. Only God's Scripture controls all. The Scripture should be separated from the world of Scripture. In this study, the world of Scripture indicates the texts chosen for sermon, historical-cultural background of the text, meditation and prayer needed for interpreting the texts.

The Scripture, on the other hand, indicates the final controller that mediates the world of Scripture and the world of audience as a norm in a hermeneutical process. It is God's will, intention, plan and goal for the world and people presented in 66 books of the entire Bible. Since the world of Scripture and the world of audience are under the control of the Scripture in the improved sermon paradigm, imbalance issue can be fixed. With the Scripture in control, even the imperfection of a preacher himself can be controlled. A preacher should be aware of whether the interpretation of the Scripture or the audience is true to the Bible and its principles as he carries out interpretation. This is based on the fact that the Bible is the truth beyond time, applicable to humans in all generations.³⁰ This is the ideal sermon model that this study seeks.³¹

"In expository preaching, the weight is placed upon God's Word. It is this emphasis that makes a sermon truly biblical. Thomas G. Long, *The Witness of Preaching* (Louisville: Westminster John Knox, 2005), 45.

²⁹ . The world of Scripture in this context, is separated from the Scripture and indicates biblical culture and background including the text specifically chosen for a sermon.

³⁰ The preacher's message remains unchanged from age to age. Mankind is much the same now as they have always been. After all, The Gospel is timeless and people are much the same in every generation. Colquhoun, *Christ's Ambassadors*, 77-79.

³¹ Also, the intensity of the interpretation between preachers and the world of audience can use the preaching analysis statistics on pastor Gwark as the comparison value, as done in Chapter 4. This comparison value

Eventually, the world of Scripture and the world of audience in this model interpret each other in the minds of preachers. Interpretation identifies the message in the text as the original meaning that God intended when the Bible was written; and preachers can deliver a truly relevant sermon to the audience. In other words, the message that God wants to give to His people can become the clearest and it will be delivered to the right people, at the right time, in the right way.



Figure 10. Sermon Paradigm 7

Above figure the processing of communication and the result of dialogue converges to God's will ultimately. Preachers should not read the Scripture for the purpose of the audience.

is a resource that contributes to improving preaching to achieve balance of the two worlds by enhancing the world of audience as this study pursues.

Reading should be for the purpose of the original author. C.S. Lewis, in his book, *An Experiment in Criticism*, talked about two kinds of reading, the reading in which we use a book for our own purposes and the reading in which we receive the author's purposes. The first ensures only bad reading; the second opens the possibility to good reading. When a preacher tries to use God's words, he may consider the situation of the audience but he can distort the words. But when a preacher tries to receive God's words, he can receive and deliver the message that meets God's purpose.³²

PRACTICE FOR IMPROVING SERMON

A few things should be done for balanced interpretation of the world of Scripture and the world of audience and for improved sermon paradigm that can be controlled by the Bible.

Overall Diagnosis on Preaching

A preacher can make an effective and objective diagnosis through surveys on the audience who listens to his sermon.³³ Survey questions should ask two things: how well a sermon interpreted the world of Scripture and how well a sermon interpreted the world of

³² C.S. Lewis, in his book, *An Experiment in Criticism* (Cambridge: University Press, 1961), 88.

³³ For more accurate data, 3-4 surveys with intervals can be done.

audience.³⁴ For questions on the world of audience, the focus should be on relevance of sermon.

This helps a preacher improve sermon based on the improved sermon paradigm suggested in this study.³⁵

Diagnosis on Preaching through Feedback

Another important task in interpretation is feedback. If preaching is communication, feedback is a great way to prepare effective communication. Communication has continuity in its nature. In this respect, feedback can play an important part in interpretation. A preacher can see how the audience actually understood a sermon by continuing communication with the audience through feedback after a sermon³⁶ and the feedback offers information for preaching; through feedback, the audience can understand the message more clearly and efficiently.³⁷ A preacher and the audience should need communications before, during and after a sermon. They should fill the gap between them.³⁸ Diagnosis on preaching through feedback, unlike one-time diagnosis

³⁴ This study provides a survey focusing on the world of audience. 12 answers to 12 questions will be averaged to evaluate the balance of preaching.

³⁵ Preaching analysis report on Pastor Gwark in Chapter 4 provides the comparison value on how much a sermon considers the audience.

³⁶ Goal of preaching is not for hard life of a week but for a lived response to the blessing of God. If there is no such response from a sermon, the goal is not considered achieved.

³⁷ Jinhwan Han is a former professor of Korea Theological Seminary.

³⁸ Feedback can be done in various ways. It can be direct/indirect communication, discussion, suggestion, report, etc.

in 1), enables a preacher to diagnose his sermon deeper, further by continued communication with the audience.

Evaluation with Hermeneutical Method

Evaluation on a sermon diagnosed in 1)2) should be done with hermeneutical method. It enables a preacher to make an accurate diagnosis on whether a sermon is balanced between the world of Scripture and the world of audience. If a sermon is imbalanced, evaluation with hermeneutical method can show a preacher which part is weak. As mentioned earlier, the diagnosis should be about the weaknesses and insufficient part of a sermon based on the improved sermon paradigm.³⁹

Sermon Balanced between the Two Worlds

In the fourth stage, a preacher should establish a sermon that is balanced between the world of Scripture and the world of audience. In 3), though interpretation could be done in the two worlds, the interpretation should be evaluated as to its accuracy in terms of the whole Scripture.⁴⁰

³⁹ This study suggests Pastor Gwark's preaching as preaching that fully considers the world of audience.

⁴⁰ See 3. An improved sermon Paradigm.

As this study suggests, for sermon that sufficiently interprets and reflects the world of audience, the world of audience should be sufficiently interpreted. For this, a preacher should have sufficient meditation on the audience⁴¹, sensitivity on the audience's demand, change of perception on the audience, knowledge of humans through other studies, regular visitation, counseling and interaction.

Meditation is an effective way to interpret the audience as well as the world of Scripture and communicate with the two. However, meditation in this study is a difficult interpretational process for analysis. Analysis on inner interpretation and meditation on the text and the audience still requires more study. In meditation, the language of the Scripture and today's language meet, the text and the present face each other for communication. Therefore, meditation plays an important part to fill the gap between the text and the present. Especially by meditating on the audience to the level of meditating on the words, the message interpreted by study on the Scripture and meditation on the words becomes today's message. In this respect, meditation should be done prior to preparation for sermon. It is because finding the message for today through study with commentaries and meditation is always connected and considered the same process. Specific methods on meditation are not discussed in this study.

⁴¹ Meditating on the audience is a comparison to meditating on the worlds; it indicates that a preacher meditates on the situation of the audience and their inner pain. This process enables inner communication with the audience.

The need of the audience has duality in preaching. The positive aspect is that preaching that considers the need of the audience faces pain and suffering of the audience, understands the audience and delivers the words with relevance. The negative aspect on the other hand, is that the need of corrupted humans may not always be what God wants from His people. This issue can be solved when a preacher is controlled by the Scripture. Haddon Robinson suggests three questions: “What does this mean?--Is this true? Do I believe it?--. So what? What difference does this make?”⁴² These three questions deal with the meaning, validity, and implications of any idea.

If a sermon is possible when the words then become the words now and are applied to people's lives, communication with the need of the audience is vital for sermon.

Communication with other sciences can create another path for communication with the audience. To translate the Bible message into today's language, the preacher constantly needs theological support and communication with other sciences including culture and literature.

Communication offers insights on understanding the world where the message is delivered and human existence therein. Regular visitation, counseling and fellowship are necessary for communication that needs prior knowledge and they are essential for communicative sermon.

Communication and conversation start before a service. For this, a preacher should interact with the audience through regular visitation, counseling and interaction. In today's

⁴² Haddon W. Robinson, *Biblical Preaching*, 102.

pastoral work, visitation tends to be treated as an old-fashioned tradition and not to be appreciated for its value. Byeongwon Kim says that some suggests visitation is no longer needed but it is indeed necessary for preaching closely related to people's lives.⁴³ It usually takes a long time until the people open their hearts to a preacher and show their personalities; therefore, a preacher should continue communication with the audience. Effective communication takes time.⁴⁴

SUGGESTIONS

Based on sermon by Pastor Gwark, these can be suggested for sermon with balance between the world of Scripture and the world of audience and sufficient interpretation on the world of audience.

- 1) To analyze sermon, use Pastor Gwark's statistics as the value for comparison.
- 2) Use the improved sermon paradigm suggested in this study.
- 3) Try inductive preaching to emphasize the world of audience.
- 4) Start sermon from existence rather than from the world of Scripture.
- 5) Either biblical illustrations or general illustrations, present at least one in a sermon.

⁴³ A former professor of Korea Theological Seminary, Byeongwon Kim, *Pastoral Study* (KSRFA, 1996), 257-58.

⁴⁴ Craddock asserts that a pastor should actively participate in weddings, funerals, hospital visits and counselling.

Pastor Gwark uses more than 4 examples per a sermon. In some cases he used even 7 or 8 examples. This shows that Gwark's sermon style is an existence-oriented sermon and the aim of his sermon is to deliver the message effectively.

6) When support from other sciences is needed for interpretation of the Scripture, use them actively. Use them to help understanding of the text, or to verify the truth in the text.

7) Apply the message specifically. Specific application of the message is possible when God's words are sufficiently interpreted as well as the world of audience. Therefore, suggesting efficient application is important to evaluate preaching in the final stage.

8) When building a bridge that connects the world of Scripture and the world of audience, use the following beams as the support.

(1) Sermon should be pictorial.⁴⁵ (2) Sermon should be personal. (3) Sermon should be practical. (4) Sermon should be participative. (5) Sermon should be pointed.⁴⁶

9) Do all work under control of the Scripture. The Scripture provides the right interpretation for the two worlds. Also, the Scripture creates balance between the two worlds and enables the pastor to give audience the most appropriate sermon.

⁴⁵ David L. Larsen, *The Anatomy of Preaching: Identifying the Issues in Preaching Today* (Grand Rapids, MI: 1989), 43-44. "Our preaching has become too left-hemispheric-too logical, too analytic, too propositional. These essential elements can be communicated so as to stimulate the brain's right hemisphere, which is creative, imaginative, emotive, and pictorial." Larsen insists that "We need more whole-brained thinking."

⁴⁶ *Ibid.*, This is concerning the time to concentrate on preaching. David L. Larsen recommends that preachers finish their sermons within 30 minutes.

APPENDIX A

DIAGRAMS OF SERMON ANALYSIS

Sermon Book 1 : Current state of humanity

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The first commandment with a promise	Induction	Existence	General:4	1		
Text	Eph 6:1-4			Current:			
Year	1985			Life story: Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The secret of victory	Induction	Existence	General:1	1		
Text	Jos 1:1-9			Current:			
Year	1985			Life:1 Total : 2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Pilgrimage toward freedom	Induction	Existence	General:		1	
Text	Dt 8:1-6			Current:2			
Year	1985			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A lesson of the fallen tower	Induction	Existence	General:1	2	1	
Text	Lk 13:1-5			Current:1			
Year	1985			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Anguish of the intellects	Deduction	Revelation	General: 1		2	
Text	Lk 10:25-37			Current:			
Year	1985			Life: Total : 1			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who serves two masters	Induction	Existence	General:	1	1	2
Text	Mt 6:19-24			Current:3			
Year	1985			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Aroma of Christian	Deduction	Existence	General:3		2	2
Text	Mt 10:5-15			Current:1			
Year	1985			Life:1 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Faith consciousness of reformist	Induction	Existence	General:	1		
Text	Acts 4:13-22			Current:			
Year	1985			Life:2 Total : 2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Live by the Spirit	Induction	Existence	General:3		1	6
Text	Gal 5:16-24			Current:			
Year	1985			Life:2 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	God's fellow workers	Induction	Existence	General:2		1	
Text	1Co 3:1-9			Current:			
Year	1985			Life:2 Total : 4			

Sermon Book 2 : A tree planted by the water

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A crisis of losing humanity	Induction	Existence	General:3		2	2
Text	Heb 3:7-14			Current:1			
Year	1989			Life:1 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Forgive if repent	From Induction To Deduction	Existence	General:3		1	5
Text	Lk 17:1-4			Current:			
Year	1989			Life: Total :3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A tree planted by the water	Induction	Existence	General:3	4	3	5
Text	Jer 17:5-8			Current:1			
Year	1989			Life:3 Total :			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Sanctify them by the truth	Induction	Existence	General:2	2	3	3
Text	Jn 17:13-19			Current:			
Year	1989			Life:3 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Make us one	Induction	Existence	General:3	2		2
Text	Jn 17:20-26			Current:			
Year	1989			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who has riches without understanding	Induction	Existence	General:1	2	3	6
Text	Ps 49:1-20			Current:			
Year	1989			Life:3 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	You are not your own	Induction	Existence	General:1	2	1	1
Text	1Co 6:14-20			Current:2			
Year	1989			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Great and unsearchable things	Induction	Existence	General:3	1	1	3
Text	Jer 33:1-9			Current:2			
Year	1989			Life:1 Total :			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The world was not worthy of them	Induction	Existence	General:3		1	1
Text	Acts 4:13-22			Current:			
Year	1989			Life:3 Total : 6			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The figure of a racer	Induction	Existence	General:2	2	2	3
Text	Heb 12:1-3			Current:1			
Year	1989			Life:2 Total : 5			

Sermon Book 3: The agony of Moses

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The reason of doubt	Induction	Existence	General:3	1	1	3
Text	Jn 5:37-47			Current:			
Year	1991			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The agony of Moses	Induction	Existence	General:2	1	2	3
Text	Ex 4:1-9			Current:1			
Year	1991			Life:2 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The faith to be healed	Induction	Existence	General:2	1	2	2
Text	Acts 14:8-18			Current:			
Year	1991			Life:1 Total :3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	We are witnesses of this	Induction	Existence	General:	1	1	
Text	Acts 3:11-16			Current:			
Year	1991			Life:4 Total :			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	All who wait for him	Induction	Existence	General:2		1	1
Text	Isa 30:15-22			Current:			
Year	1991			Life: Total :2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	I will do to you I heard	Induction	Existence	General:2	3	2	
Text	Nu 14:26-35			Current:			
Year	1991			Life:1 Total :3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who is to be burned with heart	Induction	Existence	General:4	1	1	1
Text	Lk 24:24-35			Current:1			
Year	1991			Life: Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	All men will know that you are my disciples	Induction	Existence	General:1	2	2	2
Text	Jn 13:31-38			Current:1			
Year	1991			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The glory of parts of body	Induction	Existence	General:3	2	2	
Text	1Co 12:18-31			Current:2			
Year	1991			Life:1 Total : 6			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A resolution for Jerusalem	Induction	Existence	General:6	1	3	2
Text	Lk 9:51-62			Current:			
Year	1991			Life: Total : 6			

Sermon Book 4: The concern of two worshipers

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	What I have I give you	Induction	Existence	General:2	1	2	1
Text	Acts 3:1-10			Current:1			
Year	1992			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The praise of a blessed woman	Induction	Existence	General:1			
Text	Lk 1:46-56			Current:			
Year	1992			Life:1 Total : 2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Everyone born of the Spirit	Induction	Existence	General:1	5		
Text	Jn 3:1-11			Current:3			
Year	1992			Life:2 Total : 6			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The faith of A-men	Induction	Existence	General:4	2	1	
Text	2Co 1:15-22			Current:			
Year	1992			Life:1 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who sees his examples	Induction	Existence	General:3	1	2	1
Text	1Co 10:1-11			Current:			
Year	1992			Life:1 Total : 4			

Sermon Book 5: The servant of freedom

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Vital power of Church	Induction	Existence	General:1			1
Text	Jn 3:16-21			Current:			
Year	1993			Life:2 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who knows grace	Induction	Existence	General:1		2	1
Text	2Sa 9:1-8			Current:1			
Year	1993			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A spring water of eternal life	Induction	Existence	General:5	1	1	
Text	Jn 4:1-14			Current:			
Year	1993			Life:2 Total : 7			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Living Words	Induction	Existence	General:4	1	2	1
Text	Heb 4:12-16			Current:1			
Year	1993			Life:1 Total : 6			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A committed authority	Deduction	Existence	General:2			
Text	Ro 13:1-7			Current:			
Year	1993			Life: Total : 2			

Sermon Book 6: The Journey of a Blessed Man

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The pleasure of a friend	Induction	Existence	General:1	3	2	3
Text	Jn 3:22-30			Current:1			
Year	1995			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Cast your cares on the LORD	Induction	Existence	General:2	2	1	
Text	Ps 55:16-23			Current:1			
Year	1995			Life:1 Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who refreshes you	Induction	Existence	General:2	1	2	1
Text	2Ti 1:15-18			Current:2			
Year	1995			Life:1 Total : 5			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Lord, you know me	Induction	Existence	General:2	4	2	1
Text	Ps 139:1-12			Current:			
Year	1995			Life: Total : 2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Give an account of your management!	Induction	Existence	General:6		5	1
Text	Lk 16:1-8			Current:			
Year	1995			Life: Total :6			

Sermon Book 7: The mystery of the narrow gate

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The present of Adam	Induction	Existence	General:3		2	1
Text	Ge 3:7-13			Current:1			
Year	1995			Life: Total : 4			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Freedom of a real freeman	Induction	Existence	General:1		2	
Text	1Co 7:17-24			Current:4			
Year	1995			Life:2 Total : 7			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	The mystery of the narrow gate	Induction	Existence	General:2	1	2	1
Text	Mt 7:13,14			Current:1			
Year	1995			Life:1 Total : 3			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	Those who are led by the Spirit of God	Induction	Existence	General:2	1	2	1
Text	Ro 8:12-17			Current:			
Year	1995			Life: Total :2			

		Shape of Sermon	Shape of Introduction	Numbers of Illustration	Using other Sciences	Application	Interpretation of Audiences
Title	A man who is always happy	Induction	Existence	General:1	1	3	3
Text	Ro 5:1-8			Current:1			
Year	1995			Life:2 Total : 4			

APPENDIX B

QUESTIONNAIRE FOR SERMON ANALYSIS

Sex : Male Female

Age :

Date :

- (1) Do you feel the sermon is God's words given to you?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (2) Do you think the sermon is based on the Scripture?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (3) Was the sermon easy to understand?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (4) Was the theme of the sermon related to your real life?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (5) Was the sermon helpful for you to change your life?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (6) Was the sermon boring to listen to?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (7) Were you hopeful when the sermon started?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (8) Do you understand the overall context of the sermon?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (9) Were the number of examples and the use of them appropriate?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (10) Have other studies than theology been used in preaching?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (11) If yes, were they helpful for you to understand God's words better?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (12) Does the sermon consider the audience?
①Excellent ②Good ③Average ④Not good ⑤Bad
- (13) Is the sermon one-way proclamation?
①Excellent ②Good ③Average ④Not good ⑤Bad

BIBLIOGRAPHY

Adam, Peter. *Speaking God's Words: A Practical Theology of Preaching*. Vancouver: Regent College Publishing, 2004.

Anderson, Ray Sherman. *The Shape of Practical Theology*. Madison, WI: Inter Varsity Press, 2001.

Bae, Guingho. *Homiletics*. Seoul: Reformism Shinhaeung Institute, 1998.

Bailey, Raymond. Ed. *Hermeneutics for Preaching*. Nashville: Broadman Press, 1992.

Bang, Sungi. *Pastoral Duties & Practice*. Seoul: Korea Practical Theology Society, 1994.

Berlo, David K. *The Process of Communication: An Introduction to Theory and Practice*. New York: Holt, Rinehart and Winston, 1960.

Bernstein, Richard J. *Praxis and Action: Contemporary Philosophies of Human Activity*. Philadelphia: University of Pennsylvania Press, 1971.

Bram, Joseph. *Language and Society*. Garden City, NY: Doubleday and Co. 1955.

Britton, Karl. *Communication: A Philosophical Study of Language*. London: Routledge, 2000.

Brown, David M. *Transformational Preaching: Theory and Practice*. TX: College Station, Virtual bookworm, 2003.

Buttrick, David. *Preaching the New and Now*. Translated by Woonyoung Kim. Seoul: Jordan Press, 2002.

Byun, Jonggil. *Holy Spirit and Redemption*. Seoul: Reformism Shinhaeung Institute, 1997.

Carson, D. A. *The Gospel of John*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1991.

Cha, Baegeun. *Introduction to Communication*. Seoul: Seyoungsa Pub., 1994.

- Cha, Jungsik. *Aspect of Christianity*. Seoul: Daehan Christian Press, 2004.
- Chartier, Myron R. *Preaching as Communication*. Nashville: Abingdon, 1981.
- Choi, Deokseong. *Reformed Theology and Church*. Vol. 3. Edited by Korea Theological Seminary, Chonan: KTS, 1993.
- Colquhoun, Frank. *Christ's Ambassadors*. Grand Rapids, MI: Baker Book House, 1979.
- Craddock, Fred B. *As one without authority*. Nashville, TN: The Parthenon Press, 1987.
- _____, *Preaching*. Nashville, TN: Abingdon Press, 1985.
- Duduit, Michael. Ed. *Communicate with Power*. Grand Rapids, MI: Baker Books, 1996.
- Engel, James F. *Getting your message across*. Mandalunyang, Metro Manila: OMF Literature, 1989.
- Ezell, Rick. *Hitting a moving Target*. Grand Rapids, MI: Kregel Publications, 1999.
- Fant, Clyde E. *Preaching for Today*. New York: Evanston, 1975.
- Farley, Edward. *Theologia: The Fragmentation and Unity of Theological Education*. Philadelphia: Fortress Press, 1983.
- Fiske, John. *Introduction to Communication Studies*. London: Routledge, 1990.
- Fortner, Robert S. *Communication, Media, and Identity: a Christian Theory of Communication*. Maryland: Rowman & Littlefield Publishers, Inc., 2007.
- Fuller, Reginald H. *The Use of the Bible in Preaching*. Philadelphia: Fortress, 1981.
- Gonzalez, Justo L. *A history of Christian thought*. Vol. 3. Nashville: Abingdon Press, 1975.

Gootjes, N. H. *Between Exegesis and Sermon*. Seoul: Christian Literature Crusade, 1987.

_____, *True Nature of Heilsgeschichte*. Seoul: Christian Literature Crusade, 1987.

Graig, Robert T. "Communication Theory as a Field." *Communication Theory*, Vol. 9. The National Communication Association, Chicago, 1999.

Greidanus, Sidney. *Sola Scriptura, Problems and Principles in Preaching Historical Texts*. Eugene, OR: Wipf and Stock Publishers, 1970.

_____, *Sola Scriptura: Problems and Principles in Preaching Historical Texts*. Translated by Kwon, Sooyoung. SFC Publication Student Religious Activist, 1989.

_____, *The Modern Preacher and the Ancient Text*. Grand Rapids, MI: W. B. Eerdmans Publishing Company. 1988.

Gwark, Sunhee. *A Tree Planted by the Water*. Seoul: Gyemongsa, 1989.

_____, *Give Me This Hill Country*. Seoul: Gymongsa, 1993.

_____, *Mystery of the Narrow Gate*. Seoul: Gyemongsa, 1995.

_____, *Current state of humanity*. Seoul: Gyemongsa, 1985.

_____, *Falsehood of Self-Determination*. Seoul: Gyemongsa, 2002.

_____, *The agony of Moses*. Seoul: Gyemongsa, 1991.

_____, *The concern of two worshipers*. Seoul: Gyemongsa, 1992.

_____, *The Journey of a Blessed Man*. Seoul: Gyemongsa, 1995.

_____, *The servant of freedom*. Seoul: Gyemongsa, 1993.

Gwon, Hodeok. *Preaching and Destroyed Existence*. Seoul: Solomon Publishing, 1998.

Han, Geunsu. *A study on sermon in terms of the Scripture and the situation of the audience*. Seoul: Chongshin University, 2007.

- Han, Jinhwan. "Conversation to Sermon" *True Path of Calvinist Dr. Sungil Huh Retirement Collection of Dissertation*, Korea Theological Seminary Press, 1999.
- Heihink, Gerben. *Practical Theology: History, Theory and Action Domains*. Grand Rapids, MI: Eerdmans, 1999.
- Heinz, L.M., and H.J.C. Peters. *Introduction to Practical Theology*. translated by Jeonghyeon Lee, Psalm Publishing, 2003.
- Hesselink, John. *On being reformed: distinctive characteristics and common misunderstandings*. translated by Deokseong Choi, Seoul: Between the Text and Reality Pub., 2003.
- Horne, Chevis F. *Dynamic Preaching*. Nashville, TN: Broadman Press, 1983.
- Hostetler, Michael J. *Introducing the Sermon*. Grand Rapids, MI: Zondervan Pub. House, 1986.
- Huh, Sungil. *Calvinist Preach*. Seoul, CLC, 1996.
- Jabusch, Willard Francis. *The Person in the Pulpit*. Nashville, TN: Abingdon, The Parthenon Press, 1980.
- Jang, Namhyuk. "Minister of the Gospel that Penetrates the Modern Culture" in *Creative Pastoral Theology*, Seoul: Gyemongsa, 2003.
- Jeong, Changgyun. *Sermon beyond Stereotype*. Seoul: Hapdong Theology Seminary Press, 2002.
- Jeremias, J. *The Parables of Jesus*. London: SCM, 1963.
- John, Piper. *The Supremacy of God in Preaching*. Eastbourne, Kingsway, 1998.
- Jones, Ilion T. *Principles and Practice of Preaching*. Nashville, TN: Abingdon Press, 1975.
- Jones, Martyn Lloyd. *Preaching and Preachers*. Grand Rapids, MI: Zondervan, 1972.
- Lee, Joongpyo. eds. *When preaching live, the church can live*. Seoul: Qumran Press, 2002.
- Ju, Seuongjung. *Definitions, Processes and Principles of Communication*. Seoul: Gyemongsa, 2002.
- Kim, Byeongwon. *Pastoral Study*. Korea Theological Seminary, Seoul: KSRFA, 1996.

- Kim, Deoksu. *Healthy Ministry - Healthy Church*. Seoul: Daiseo, 2008.
- Kim, Euijong. *Preaching Analysis Report by Rick Warren*. Seoul: Korea Bible Expository Sermon School Press, 1999.
- Kim, Woonyong. *New Paradigm of Sermon*. Seoul: Presbyterian Seminary Press, 2004.
- Kim, Yeongjae. *Figures and Theologies of Kosin Theology*. Busan: Youngmun Press: 1996.
- Kraft, Charles H. *Communication The Gospel God's Word*. Pasadena, Cal: William Carey Library, 1983.
- Kraft, Charles H. *Communication theory for Christian Witness*. New York: Orbis Books, 1991.
- _____, *Jesus, God's Model for Christian Communication*. Fuller Theological Seminary Pasadena, Cal: Sep. 1989.
- _____, *Jesus, God's Model for Christian Communication*. Translated by Donghwa Kim, Seoul: IVF, 2001.
- Ku, Jungsung. *Calvinism Homiletics*. Chongshin University Publishing Dept., 1996.
- Larsen, David L. *The Anatomy of Preaching: Identifying the Issues in Preaching Today*. Grand Rapids, MI: Baker Book House, 1989.
- Lee, Dongwon. *Explanatory preaching that awakens the audience*. Seoul: Jordan Publishing, 1996.
- Lewis, C.S. *An Experiment in Criticism*. Cambridge University Press, 1961.
- Lim, Yoontaek. *The Story of Somang Church*. Seoul: Peter Pub. 2001.
- Littlejohn, Stephen W. *Theories of Human Communication*. 7th Edition, Belmont, Cal: Wadsworth Pub. Co., 2002.
- Long, Thomas G. *The Witness of Preaching*. Louisville: Westminster John Knox, 2005.
- Louw, Daniel J. *A Pastoral Hermeneutics of Care and Encounter*. Cape Town: Lux Verbi, 1998.

- Machen, J. Gresham. *Christianity & Liberalism*. Grand Rapids: Eerdmans, 1923.
- Martyn, Lloyd-Jones. *Preaching and preachers*. Grand Rapids MI: Zondervan, 1971.
- Massey, James Earl. *Designing the Sermon*. Nashville, Abingdon press, 1980.
- Mautner, Thomas. *A Dictionary of Philosophy*. Blackwell Reference, 1996.
- Miller, Calvin. *Marketplace Preaching*. Grand Rapids, MI: Baker Books, 1996.
- Moon, Sungmo. *Creative Pastoral Theology*. Edited by Somang Academy, Seoul: Gyemongsa, 2003.
- Neff, J. *A pastor's guide to interpersonal communication*. New York, The Haworth Press, 1984.
- Ong, Walter. *The presence of the Word*. Yale University Press, 1967.
- Park, Geunwon. *Practical Theory of Modern Theology*. The Christian Literature Society of Korea, 1999.
- Pattison, Stephen. *Pastoral Care and Liberation Theology*. London: Cambridge University Press, 1994.
- Perry, Lloyd M. *Biblical Preaching for Today's World*. Chicago: Moody press, 1990.
- Peterson, Eugene. *Eat This Book*. Grand Rapids MI: Eerdmans, 2006.
- Pieterse, H. J. C. *Communicative Preaching*. Pretoria: University of South Africa, 1987.
- _____, *Communicative Preaching*. Translated by Changgyun Jeong, Seoul: Hapdong Theology Seminary, 2002.
- Potter, David., and Martin P. Anderson, *Discussion in Small Groups*. 3rd ed., Belmont, Cal: Wadsworth, 1976.
- Reid, Clyde. *The Empty Pulpit*. New York: Harper & Row, Publishers, 1967.

Richard, Ramesh. *Preparing Expository sermon-A seven step Method for Biblical Preaching*. Grand Rapids, MI: Baker Books, 1995.

Robinson, Haddon W. *Biblical Preaching*. Grand Rapids, MI: Baker Academic, 2001.

Seung, Seungjoong. "Pastor Gwark's Sermon and Theology from Homiletic Perspective" in *Creative Pastoral Theology* Eds., Somang Academy, Seoul: Gyemongsa Books, 2003.

Stein, R. H. *An Introduction to The Parable of Jesus*. Philadelphia: Westminster Press, 1981.

Stott, John R. W. *Between Two Worlds*. Grand Rapids, MI: Eerdmans, 1982.

_____, *I Believe in Preaching*. London: Hodder and Stoughton, 1982.

_____, *Modern Church and Sermon* translated by Sunggu Jung, Seoul: Poongman Press, 1985.

Stuart, D. *Methodology for the Bible Interpretation*. Translated by Euiwon Kim, Seoul: Christian Literature Crusade, 1990.

Tillich, Paul. *Theology of Culture*. New York: Oxford University Press, 1959.

Tizard, Leslie J. *Go Tell the People*. New York: Charles Scribner's Sons, 1951.

_____, *Preaching the Art of Communication*. New York: Oxford University Press, 1959.

Webber, Robert E. *God still speaks: a Biblical view of Christian communication*. Nashville: T. Nelson, 1980.

Willis, David., Michael Welker, and Matthias Gockel. *Toward the future of reformed theology: tasks, topics, traditions*. Grand Rapids, MI: Eerdmans, 1998.

Wilson, Paul Scott. *Preaching and homiletical Theory*. Chalice Press, 2004.

Wink, W. *The Bible in Human Transformation: Toward a New Paradigm for Biblical Study* Philadelphia: Fortress Press, 1973.

Wintzer, Friedrich. *Modern Homiletics*. Translated by Inkyo Jeong. Seoul: Korea Theological Study Institute, 1998.

Yang, Jaejun. *Ideology of Christianity*. Seoul: Book Publication Word Mission, 2000.

Miscellaneous

“Jesus did not preach without stories” *The Words* Duranno Press., (May 1995): 34.

Cha, Jungsik. “The way the Gospels and culture meet” *Christian Ideas* 10 (2004): 30.

Gwark, Sunhee. “Effective Sermon for Growth of Church” *The Word* 1(1992): 8.

Harbour, Brian L. “Concluding the Sermon.” In *Handbook of contemporary Preaching*, edited by Michael Duduit, 270. Nashville, TN: Broadman Press, 1995.

Jeong, Ingyo. “Understanding of new preaching movement and application to Korean Christian.” *Practical Theology Journal* , Gospel Publishing, (2003):20-59.

Jueng, Sukhwan. “Pastor Jayeon Gil’s sermons and ministry from the Perspective of the Practical Theology,” *Monthly Church* (2004): 1-3.

Kim, Sunseong. *Reformed theology and the church*. 10 Chonan: Korea Theological Seminary (2000): 341.

_____, Xeroxed class note for Practical Theology, unpublished class note, Chonan: Korea Theological Seminary, 2003.

_____, “*Identity of reformed pastoral counseling*” *Reformed Theology and The Church*, Vol.10. Korea Theological Seminary, 2000.

Kim, Youngwook “Evangelical Traditional Preach” in *Practical Theological collection of Treatises*. Korea Evangelism Practical Theology Association Collection of Dissertation 6.

Koessler, John. “Preaching from the Center.” for Pastoral Studies, Moody Bible Institute: unpublished Lecture note.

Korea Preaching Society and Pastoral Works and Theology. Jan. 22~ Feb. 5, 2010.

Presbyterian College and Theological Seminary, *Church and Communication*. Seoul: PBS, 1987.

Seungmi Lee, "Scopus and Biblical Interpretation of Revelation." *Journal of Korea Theology* 16
Busan: Jeil Printing, (Nov. 1988):11.

Shin, Minsub. "Considering Interrelationship of Spirituality and Morality in Pastor Gwark's
Sermon," Honam Seminary Postgraduate School of Theology Dissertation, 1998.

The Oxford Companion to Philosophy. Oxford: Oxford University Press, 1995.

The Oxford Dictionary of Philosophy. Oxford: Oxford University Press, 1994.

VITA

Jinhyu Park

PERSONAL

Born: January 13, 1964.

Married: Migyeong Lee, February 25, 1991.

Children: Jueun Park, born April 25, 1993.

Myeonghun Park, born October 2, 1996.

EDUCATIONAL

B.A., Kosin University, 1990.

M.Div., Korea Theological Seminary, 1993.

S.T.M., Korea Theological Seminary, 2005.

S.T.M., Liberty Theological Seminary, 2008.

MINISTERIAL

License: February, 1996, Korea Theological Seminary.

Ordination: April, 1997, Jeil-Jinhae Presbyterian Church.

PROFESSIONAL

Associate Pastor, Sasang Church, 1990 – 1992.

Associate Pastor, Jinju-Dongbu Church, 1992 – 1994.

Associate Pastor, Jeil-Jinhae Church, 1994 – 1997.

Associate Pastor, Yonghonam Church, 1997 – 1998.

Associate Pastor, Bullo Church, 1999 – 2000.

Senior Pastor, Jeyuk-Youngdo Church, 2000 – 2006.

Senior Pastor, Seong-Min Church, 2010 – Present.

MILITARIAL

Enlisted and discharged from the service (Korean Army), 1985-1988.