ABSTRACT

THE IMPORTANCE OF PREACHING FOR THE TRANSFORMATION OF CHRISTIANS IN KOREA

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Korean Christians have had a problem with the transformation of their values and life-styles following their conversion. This thesis project will attempt to prove that one of the most important factors in the transformation of new believers, is biblical preaching. It will further attempt to show that much of the preaching in Korea is non-Christocentric, and this is especially ineffective in transformation. To produce transformation in new believers, churches need Christocentric preaching. This thesis project will explore Christocentric preaching’s historical background, principles, and importance. This project will also present the advantage, need, and importance of doctrinal expository preaching, especially in the background of the Korean church. Materials used include written sources and surveys of Korean pastors and members from their churches. To summarize, this thesis project will attempt to show the importance of preaching, especially Christocentric and doctrinal preaching in the transformation of lives of new believers, and give some helps in preparing and preaching these types of sermons.

Abstract length: 144 words.
DEDICATION

Most of all

To my savior Jesus Christ, the Lord and God father, for your powerful love and grace
in my life, and faithful leading during studying to Liberty University Seminary,
e specially, this project.

To my beloved wife Ju Young Park, for your dedicated endurance, prayers, and love during
the long theological research process in America;

To my respectful father, mother and mother-in-law, for your steadfast prayers, love, and
supports;

To my mentor Dr. Schmitt, for your delicate guidance and advices and encouragements to
carry out this thesis project;

To my reader Dr. Hirschman for your insightful suggestions;

Just especially,

New Vision Church in Korea, to senior pastor and members of adult and young adult group,
for your prayers, supports, and encouragement.
# TABLE OF CONTENTS

ABSTRACT

DEDICATION

CHAPTER 1 INTRODUCTION

The Statement of the Problem

The Statement of Limitations

The Theoretical and Biblical Basis

A Statement of Methodology

A Review of the Literature

CHAPTER 2 THE NEW MAN IN CHRIST

The Definition of New Man

The New Man in the Old Testament and New Testament

The Korean Church

Overview of History

Problems in Korea Christian History

The Influences of the Problems on New Believers

Solutions to Problems

CHAPTER 3 TRANSFORMATION OF NEW BELIEVERS

Transformation Methods that work

The Condition for Transformation

The Experiences of Transformation and its Merits and Weakness

Church’s Responsibility in Helping New Believers to Grow

Church’s Responsibility to propagate to word of God

Pastor’s Responsibility in Helping New Believers to Grow
CHAPTER 4 USING PREACHING TO PRODUCE SPIRITUAL GROWTH OF BELIEVERS

The Current Preaching Methods in the Korean Church

The Textual Sermon
The Topical Sermon
The Textual-Topical Sermon
The Expository Sermon
The Theological Sermon
The Ethical Sermon
The Hegelian Outline
The Bipolar Preaching
The Four Pages of Sermon Pattern

Poor Types of Preaching
Not related to Biblical Text
Based on Desires of Preacher
Does not Concentrate on God
Too many Illustrations
Sentimentalism
Lacks Theology

Good Types of Preaching
The Bible-Centered or Gospel-Centered Preaching
Jesus-Centered Preaching
Sound Doctrine Centered Preaching
CHAPTER 5 SERMON PREPARATION OF KOREAN PASTORS ............................ 110

Survey on Preaching of Korean Pastors ........................................... 110

The purpose and Process of the Survey ........................................ 110

Data Collection ............................................................................ 110

Sampling Procedures ................................................................ 110

Participants ............................................................................... 111

Data Analysis: Need for Changed Christian ................................. 115

Data Analysis: Preaching Preparation and Preaching Style ........... 118

Brief Summary on Survey ............................................................. 124

Helpful Guidelines for Pastors on Sermon Preparation ................. 124

Paul’s Letters as Sermon .............................................................. 124

Brief Summary or Paul’s Letters as Christocentric Doctrinal Preaching .. 127

The Book of Romans ................................................................. 127

The Book of 1 and 2 Corinthians ................................................ 128

The Book of Galatians ............................................................... 129

The Book of Ephesians ............................................................. 129

The Book of Philippians ........................................................... 130

The Book of Colossians ............................................................ 130

The Books of 1 and 2 Thessalonians .......................................... 131

Brief Analysis of Paul’s Letters .................................................. 131

The Importance of Doctrinal Sermons ....................................... 132

Method to Preach a Christocentric Doctrinal Preaching ............... 136
Summary ............................................................................................................. 155

CHAPTER 6: CONCLUSION ............................................................................... 157

Appendix A Consent Form ............................................................................... 167

Appendix B Questionnaire .............................................................................. 169

BIBLIOGRAPHY ............................................................................................... 180

Institutional Review Board Research Approval .............................................. 189
Illustrations

Figures

Figure 0 The Rate of increase of Christians in Korea ........................................29
Figure 1 Responses to Questionnaire-Question 2 (Pastor) .................................111
Figure 2 Responses to Questionnaire-Question 3 (Pastor) .................................112
Figure 3 Response to Questionnaire-Question 4 (Pastor) ...................................112
Figure 4 Responses to Questionnaire-Question 6(Pastor) ..................................113
Figure 5 Responses to Questionnaire-Question 2 (laymen) ...............................113
Figure 6 Responses to Questionnaire-Question 3 (laymen) ...............................114
Figure 7 Responses to Questionnaire-Question 4 (laymen) ...............................114
Figure 8 Response to Questionnaire-Question 6 (laymen) ..................................115
Figure 9 Responses to Questionnaire-Question 7 (Pastor) .................................116
Figure 10 Responses to Questionnaire-Question 7 (laymen) ..............................116
Figure 11 Responses to Questionnaire-Question 18 (Pastors) and 17(laymen) ........117
Figure 12 Responses to Questionnaire-Question 13 (laymen) ............................118
Figure 13 Responses to Questionnaire-Question 19 (Pastor) ..............................118
Figure 14 Responses to Questionnaire-Question 24 (Pastor) ..............................119
Figure 15 Responses to Questionnaire-Question 20 (Pastor) ..............................119
Figure 16 Responses to Questionnaire-Question 12 (Pastor) ..............................120
Figure 17 Responses to Questionnaire-Question 18 (Pastor) ..............................120
Figure 18 Responses to Questionnaire-Question 18 (Pastor) ..............................121
Figure 19 Responses to Questionnaire-question 17 (laymen) ............................122
Figure 20 Responses to Questionnaire-Question 17 (laymen) .................................122
Figure 21 Responses to Questionnaire-Question 17 (laymen) .................................123
CHAPTER ONE
INTRODUCTION

In a world that is rapidly changing, to be a correct Christian is not easy because the values of Christians and the values of the world are clearly different. Through their distinguished values, Christians are seeking to change the earth.

Unsaved men have been expecting and hoping that Christians will live differently from them. They have been saying: “Why are Christians like that?”, “Why does pastor live like that?”, and “Why does a deacon live and act and say like that?” These questions include a meaning that Christians never live, act, and speak like they should. Christians should live like Jesus. The unsaved want to say this to Christians. This problem begins from lives of Christians. The problem really began from preaching to Christians that did not transform their life style and values. It is the main problem.

So, what is the problem of Korean church in the 21 Century? Modern Korean Church needs to correctly face the problem. There are many problems besides the preaching problem such as mission, religious, economic, political, and cultural problems. The history of Korean Christianity is not as long as the history of Korea. It has just passed one hundred years. It is not as long as the history of Christianity in Europe. Compared to Korea’s short Christian history, the number of Christians and churches have greatly increased. But many problems have been shown in Korean churches. There has been a rapid reduction as well as growth and there appeared many heresies and many pseudo-religions. The Korean pastors and theologians have pointed out the problems. Some associations of Korean Christianity have announced statistical research of the problems the Korean church faced. Because of it, the problems have been shown more objectively.
Among the problems Korea Church is having, pastor, Eung Yul David Ryoo who is senior pastor of Korean Central Presbyterian Church (KCPC), pointed out some of them to a meeting of International Bible Association, November 2013. Among the problems, he spoke the following:

At pulpit, the Gospel of Christ is being weakened continuously. Long time ago the pastors could not buy theology books and read it because those were not translated by Korean. So, they could not study more. So, they did depend on the Bible and prayed eagerly and preached. Their preaching was blunt of speech but it had preached powerfully the gospel. Now, many pastors have an intelligence like doctors and nobody can preach in pulpit if they do not have doctor degree in Korea. They, also, had many books in their personal library. Like this all is enough, but because of many pastors who have pluralistic thought that says there is a salvation out of Jesus Christ, the Gospel of the cross is weakening now. . . . This is the most problem to them that because they themselves never experience the Cross personally and believe the power of the Cross, I think. Pastor like Paul must have a conviction that the Cross of Jesus Christ is only the way of salvation and the Cross of Christ can only transform men. When they preach any Bible verse to text there is proclaimed of the story of Jesus Christ and the blood of Jesus Christ.1

Like Eung Yul David Ryoo said, the role of preaching is very important in Christianity. It can be seen through the history of Christianity. When looked at it in detail the preaching is the core of Christianity and through it, a fact was found that many people had come to Jesus.2

So, Edwin Dargan stated in his book, *A History of Preaching*. “Preaching is an essential part and a distinguishing feature of Christianity.”3 And P. T. Forsyth mentioned the

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2 We are able to confirm about the importance of preaching in Acts 6:7. New American Standard Version says, “The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.”

importance of preaching in his book, “With preaching Christianity stands or falls, because it is declaration of the Gospel.”

William H. Willimon spoke about the importance of preaching:

When I asked why they rated the responsibilities in this order, their responses indicated that they continued to see preaching as the primary pastoral activity, the one from which all other pastoral leadership flows. They could think of no more appropriate way to energize inactive members, no better way to care for our youth than through good preaching. Of course their ranking still did not tell me what their idea of “good” preaching was. Nevertheless, it did remind me that in spite of all the good, understandable, modern reasons why preaching should not be at the center – at least in many people’s minds.

He, also, mentioned why preaching is important through practical reasons and theological reasons.

Preaching is at the center of pastoral functions for practical reasons. In preaching, pastors are seen and heard by more parishioners and are present in a more intentional, directed, visible, and heard by more parishioners and are present in a more intentional, directed, visible, and purposeful way for an extended period of time than in any other pastoral situation. Pastors could spend many weeks of exhausting house-to-house visitation and not have as great an opportunity to guide and sustain their people as is afforded in the sermon. Any pastors who let other pastoral tasks overwhelm the preaching task are simply not using their time well.

Another practical reason why preaching is central is that in most churches – at least in most Protestant churches – people value preaching, want good preaching, and expect their pastors to be preachers. If our theology of the ordained ministry affirms (as we Protestants have traditionally affirmed and as ecumenical studies in ordination are now affirming) that the ordained ministry arises out of and is given meaning by the ministry of all Christians, then we must take with great seriousness what the people expect and ask of their ordained representatives. Whether pastors find preaching personally fulfilling or easy makes little difference. Personal fulfillment is not the point of the ordained ministry. The point is service, enablement, and equipment of the ministry of all Christians. Preaching is practically important.

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5 William H. Willimon is pastor of the Northside United Methodist Church, Greenville, South Carolina, and adjunct professor at the Duke University Divinity School. This article is an excerpt from his book, *Integrative Preaching: The Pulpit at the Center*, to be published in May Copyright 1981 by Abingdon and used by permission.

because Christians continue to regard it as central to their needs as Christians.

Preaching is at the center of pastoral functions for theological reasons. We ought to say here that preaching is central to the church’s life for theological reasons that are as valid now as ever. The word of God is not something encased in our tradition. It must be spoken and it must be spoken in our time and place by men and women who are called into the service of that word. There is no church where the name is not named, the story is not told, and the word is not spoken.7

A pastor, D. M. Lloyd-Jones, told in his book, *Preaching and Preachers*, why Jesus came to the earth two thousand years ago. The first reason that Jesus came to the earth was not to give signs but to give light to the world. Jesus said that I am the way, truth, and life.8 Jesus commanded the chosen people that they needed to become His witnesses, first. This is the great duty for them. To

Lloyd-Jones said in the book,

Is it not clear, as you take a bird’s-eye view of Church history, that the decadent periods and eras in the history of the Church have always been those periods when preaching had declined? What is it that always heralds the dawn of a Reformation or of a Revival? It is renewed preaching. Not only a new interest in preaching but a new kind of preaching. A revival of true preaching has always heralded these great movements in the history of the Church. And, of course, when the Reformation and the Revival come they have always led to great and notable periods of the greatest preaching that the Church has ever known. As that was true in the beginning as described in the book of Acts, it was also after the Protestant Reformation. In the seventeenth century you had exactly the same thing—the great Puritan preachers and others. And in the eighteenth century, Jonathan Edwards, Whitefield, the Wesleys, Rowland and Harris were all great preachers. It was an era of great preaching. Whenever you get Reformation and Revival this is always and inevitably the result. So my answer so far, my justification of my statement that preaching is the primary task of the Church, is based in that way on the evidence of the Scriptures, and the supporting and confirming evidence of the history of the Church.9

Like Lloyd-Jones’ said, the sermon is very important to Christians, especially the new men because preaching is absolutely able to transform their life style and their values to

7 Ibid.
8 John wrote, “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6, New International Version 1984.)
true Christian. There is no way to substitute good preaching.

The Statement of the Problem

The purpose of this dissertation is to study why Christocentric and doctrinal preaching are important and necessary, especially to new members. Pastors do not seem to realize the importance of preaching. But the most important thing is that preaching is becoming weak with the passing of time in Korea. When it is neglected then bad things begin to happen and there are many problems. The preaching does not transform laymen nor give any power of influence to Christians or non-Christians. In light of this condition, Korean Churches are not showing an increase but a decrease and it is plain through the most recent reports.10

In light of this fact, Rev. Kim Sea Tek who is the pastor of Dong Bu Presbyterian Church in Dae Gu, Korea said, “The stagnation of Korean Church is coming from the preaching. Even though a saint has power and devotion, if he does not listen to good preaching, he will fall into a spiritual stagnation. The Word of God is like a jewel dug out of a mountain and is the only thing that can change one like a wolf into a lamb.”11

Rev. Kwark Sun Hee who was the pastor of Somang Church in Seoul asserted to a pastor seminar sponsored by a New York Pastor Association: “When the pastor lives, the


Church lives. This is my confession. Do not think anything but the preaching . . . through the great preaching, must revive the church and worship.”

Up to this date, when examining the preaching of Korean pastors and the preaching which laymen wanted most, the preaching is based on prosperity theology. Blessed preaching has been strong in Korean church. Most sermons are that believers would receive blessing after believing God and receiving salvation and devoting themselves to church. From preaching like this, believers will never be able to expect spiritual growth. That preaching is not the preaching that will help them. In that preaching, God only exists to bless them. If they do not receive the blessing then God is useless to them. God is useless existence to believers. Then there is not the spiritual growth of the believers.

The most significant factor deciding spiritual growth of old men or new men is only the preaching to which they are listening. There are many ways that old or new men can grow but if you choose the best way, it is the preaching in the worship service. The best way begins with preaching that is interpretation of God’s word and is proclaimed to them. Because if the theology and Jesus are not in preaching it cannot interpret correctly and proclaim and teach the Bible.

The church appears to be looking for other components to grow church as solutions like praise music, coming for counseling, and special events, etc. Because of these factors, the importance and role of preaching have decreased and other factors have appeared to substitute for the preaching and believers have been bored by the preaching. So, they expect less from the time of preaching. It is a crisis of preaching and pulpit and church.

Looking at this crisis, Professor Bryan Chapel quoted the speaking of Clyde Reid

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and Reuel Howe in his book, *Christ-centered Preaching*:

Clyde Reid, first, surveyed religious professionals and presented their conclusions: 1) Preachers tend to use complex, archaic language which the average person does not understand; 2) most sermons today are dull, boring, and uninteresting; 3) most preaching today is irrelevant; 4) preaching today is not courageous preaching; 5) preaching does not communicate; 6) preaching does not lead to change in persons; 7) preaching has been overemphasized.

Reuel Howe spoke to laypeople and cataloged similar complaints: 1) Sermons often contain too many complex ideas; 2) sermons have too much analysis and too little answer; 3) sermons are too formal and too impersonal; 4) sermons use too much theological jargon; 5) sermons are too propositional, not enough illustrations; 6) too many sermons simply reach a dead end and give no guidance to commitment and action.\(^{13}\)

If church growth researchers look for other places, the church might throw away the most important thing. In other words, when the church tries to find other factors causing growth, pastors think the work of preaching to be unimportant. The most important task of preachers is to preach in pulpit and other places. Lloyd Jones said that the work of preaching is very important work. For the best work to preachers is exactly the work of preaching.\(^{14}\)

This dissertation will explore, therefore, about how preaching gives the influence to believers and how preaching affects their life style and their values. The preaching has to transform life of new men to Jesus from the world’s style. This project will especially discuss why Christocentric and doctrinal preaching are needed in Korean church.

Preparing for Christocentric preaching, pastors will meet God in the world and will also listen to the voice of the Holy Spirit. The pastors will meet the incarnational God in his preparing and through the preaching believers will be transformed in their life style and their values.

\(^{13}\) Bryan Chapel. *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids, MI: Baker Academic, 2005), 180.

\(^{14}\) “To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called.” Lloyd-Jones, D. Martyn (2012-01-24). *Preaching and Preachers* (p. 17). Zondervan. Kindle Edition.
The Statement of Limitations

This project will only be a study of Christocentric and doctrinal preaching. In other words, this thesis will not include all aspects to transform believers. That is, this dissertation will not discuss any other necessary factors to change believers’ life style or their value. There are many factors that were said by others to be able to transform the believers’ life style or values. Among them, the best factor is the preaching that believers listen to in every worship service as pastor proclaims to believers.

Other factors include the spiritual power of pastor, the discipleship of believers, prayer habits of believers, meditation of believers of the Bible, and others. This dissertation will not include these factors to transform believers.

Some preachers in Korea have said believers cannot be changed in their life style and values by preaching. They always mention that church has to have small groups which meets regularly for Bible study with the preaching. They assert if church does not have small groups, church member, will never change from their old life. Thus, they affirm the importance of discipleship.

One may expect the spirituality of the preacher to change believers. The preacher should be characterized by a special spirituality. To be in the fullness of the Holy Spirit is to mean that the preacher lives a pious life, which means to regularly have meditation, prayer time, and read and study Bible. The calling of the preacher is also important because if not called, he does not have any power in his preaching, and he himself cannot be in deep relationship with God, Jesus Christ, and Holy Spirit. In other words, he cannot be in Christ-centered life and may have issues like an attitude of self-discipline, self-devotion, self-giving, and self-control. Because of it, the pious life of preacher can be another reason, so preacher
must recover the power of spirituality. In this manner although one mentions to need not only the preaching but other facts to lead a transformation of believers, Christocentric preaching has to be and more important than the others. Therefore, this dissertation will be limited to what Christocentric preaching is and how it is prepared.

**The Theoretical and the Biblical Basis for the Project**

Preaching has the greatest possibility that it can change, grow, and lead all that is in a listener’s character, view, value, thought, life style, or priority of life. Preaching is the great privilege where a pastor is used by God. So, Pastor Lloyd Jones said that preaching was the highest and the greatest and the most glorious calling to men.15 And Cotton Mather also said that the great design and intention of the office of a Christian preacher was to restore the throne and dominion of God in the souls of men.16

John Piper explained words of Cotton Mather through Romans 10: 14-15.17 Through the text, John Piper defined what preaching is which is the heralding of good news from a messenger sent by God.18 When he saw verse 15 as a key question quoting Isaiah 52:7, “the good tidings of the preacher, the peace and salvation that he publishes are boiled down into one sentence: ‘Your God reigns!’ Cotton Mather applies this, with full justification, to the

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16 Cotton Mather, *Student and Preacher, or Directions for a Candidate of the Ministry* (London: Hindmarsh, 1726), v. He ministered in New England three hundred years ago.

17 The Bible says, “But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” (Romans 10: 14-15)

preacher: ‘The great design … of a Christian preacher [is] to restore the throne and dominion of God in the souls of men.””\textsuperscript{19} The preacher’s task is both grave and urgent because listeners in worship are able to be transformed by the preaching of the word of God.

The Bible shows how preaching is important in Acts 2. In Acts chapter two, Peter stood up with the Eleven to preach to Jews and other people in Jerusalem. When he preached he stated the whole story about Jesus and the Bible in citing what was spoken by Prophet Joel. Especially, he explained about Jesus of Nazareth to them:

Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him: I saw the Lord always before me. Because he is at my right hand, I will not be shaken. … Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ. When the people heard this, they were cut to the heart and said to Peter and the other apostles, Brothers, what shall we do? (Acts 2: 22-37)

The preaching of Peter is Christocentric preaching because his centered-thought is the passion of Christ and the resurrection of Christ for believers. And Peter also cites the word of the prophet Joel in Old Testament.

Paul preached using the same method as Peter. When one sees the preaching of Paul, Paul talks about the passion of Christ and the resurrection of Christ Jesus to Gentiles and at synagogues of Jews. Paul sent his epistles to the churches which were built by him in his trips for missions: Galatia church, Corinthian church, Philippi church, Ephesus church, Roman church, Thessalonica church, and Colossian church. Paul first spoke in his preaching about

\textsuperscript{19} Ibid., 26. John Piper also cited words of Cotton. “How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, ‘Your God reigns.’” (Isaiah 52:7, New International Version)
Christ in God’s plan who was crucified on the cross and raised from the grave for the Christians, and explained why Jesus Christ was come to the earth and how God loved humans and how man was saved, is saved, and will be saved. After that Paul preached about the life of Christians, which is transformed by the Word of God, Christ Jesus. Therefore Paul’s preaching is Christocentric preaching.\(^{20}\)

Preaching is to experience the salvation through Christ Jesus on text of the Bible. Preaching thoroughly must be centered in the Bible text and present the event of salvation and also challenge to live a changed life. The Christocentric preaching needs to be understood and how the relationship of preaching to Christ needs to be known.

First, to understand Christocentric preaching one has to know that the core of preaching of the New Testament is Christocentric preaching.\(^{21}\) Christian preaching must be Christ centered preaching. Paul also preached Christ and resurrection event of the cross as the core of his preaching.\(^{22}\) Thus, true preaching has to proclaim God’s power and that humans are saved through coming to Him.\(^{23}\) Preaching has to proclaim that God gives eternal victory to us through the cross and the resurrection of Christ and also prove Christ’s restriction that appeared in the Bible.

Second, if looking at the relation of preaching and Christ, God speaks the greatest revelation of Himself through the incarnation of His only Son through the preaching. Christ

\(^{20}\) See. Romans 4:5; 10:8-9, 1 Cor. 1:23; 15:1-11, 2 Cor. 4:5; 11:4, 1 Thessalonica 2:9, Philipp. 1:15. Paul also showed that the cross and the resurrection of Christ Jesus is the core of preaching of Christianity.


\(^{22}\) See footnote 20.

must be centered in preaching. Showing the incarnated Christ to each listener through preaching will lead to ultimate changes in their lives. For that reason, preaching has to become the greatest instrument for proclaiming Christ. Karl Barth said, “Preaching is the word of God Himself. According to God’s good will He chooses a preacher and the word of God as proofs to listeners”\(^{24}\) means that preaching is the proclaimed word of God.

Finally, preaching is to reenact the cross of Christ and the event of the resurrection of Christ. Church without a proclaiming of the Gospel is not the church and preaching which is not presenting the cross of Christ and the event of resurrection of Christ is not true preaching. Saying that knowledge that is bases on knowing Christ is the most noble (Philippians 3:8) Paul confessed to propagate only the cross and resurrection of Christ after he considered all other things as rubbish.\(^{25}\)

**Statement of Methodology**

This study attempts an investigation of Christocentric preaching. Chapter one is an introduction of this study and deals with purpose, importance, limitation, the theological and biblical basis, and the method of this dissertation.

Nothing is more important than the Christocentric preaching for church growth and spiritual growth of laymen as new men and to change their life style because preaching is able to grip laymen’s. Preaching also catches their concentration during worship. Therefore, this study will commence with a position of the new man in Christ.

Chapter two will, especially, look at the biblical position of the new man and about


\(^{25}\) “What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ.” (NIV)
how they were born again, started over, and changing their life style and values. It is important to new man today because they will be able to be impacted by many things from old man in church whether good things or bad things. Second, it will be shown that the new man is in what position in Korean church. The problem of Korean church will appear to new man and it will find why the problem was happened. A solution will be given from the Bible and Christianity history.

Chapter three will be about transformation of new believers and what they were experiencing before transformation. Here will also be mentioned what changing is good or bad for transformation and according to it what is church’s and pastor’s responsibility in helping new believers to grow. It will be shown how they take any help through pastor’s preaching through biblical and historical aspects.

Chapter four will show how God is using preaching to produce spiritual growth of believers. What type of preaching is used in Korean church will be first analyzed in this chapter. This chapter will study what pattern of preaching is in pulpit of Korean church and preaching pattern will be examined in light of what good preaching or bad preaching is. Especially, preaching style and the sermon scripts of representative preachers in Korea will be shown with biblical and historical aspect.

Chapter five will explore sermon preparation of Koreans pastors. It will look at current preparation for preaching of Korean pastors from survey. The guidelines for doing Christocentric preaching will appear in this chapter and how to prepare will be presented.

At final chapter, what Christocentric preaching is and why Christ centered preaching is needed in Korea church will be explained with the conclusion.
Review of the Literature

This section will review some of the most relevant literature to this study. Because this study is how a new man is transformed through Christocentric preaching, first the new man position is studied through the Bible, especially Acts in New Testament. Mentioning of new man, of course, appears in whole Bible but in this project, the new man position will be compared with the old man position. In this study, for transformed new believers some books relate to transformation and church’s responsibility and pastor’s responsibility in helping new believers to grow. Some related books, also, will show guidelines to prepare the Christocentric preaching.

First, for the new man position and old man position, some Bible verses will show us new man’s changed life after they believed in Christ Jesus.

The Bible verses of new man in Old Testament: 2 Kings 12 shows that when Joash reigned over Judah he reformed their faith from idols. In 2 Kings 18, King Hezekiah also reformed Judah from idols and he removed the high places, smashed the sacred stones and cut down the Asherah poles and broke into pieces the bronze snake Moses had made (2 Kings 18:4).

The Bible verses of new man in New Testament: especially new position is showed in Acts. “All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had” (Acts 4:32). “He and all his family were devoted and God fearing; he gave generously to those in need and prayed to God regularly …. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us” (Acts 10:1-33).

Awaken Layman by Ok Han Heum: This book was written for a worker with layman in church. It showed how he made disciples of Jesus Christ in the Sarang church in Seoul,
Korea. Through the book, he has shown the current position of layman as new man and also layman’s way of thinking after they believed in Jesus as their Savior. This also says the ministry philosophy of pastor is very important because it leads new men to become disciple of Jesus Christ or not.

Second, some of books are from the Bible and Christianity history. Throughout the Bible the methods of transformation are showed, especially in Acts and epistles of Paul. His letters say church’s and pastor’s responsibility is helping new believers to grow. From the Bible verses of responsibility of church and pastor, many commentaries will show proofs that new men grew in church after they were converted to Jesus Christ. These are some of the commentaries that were used: Word Biblical Commentary, Wesleyan Commentary, The Calvin Commentary, and a commentary of P.S. Park.

For Christian history, History of the Christian Church Volume 1 by Philip Schaff: This volume showed pure Christians in first century with portraits of the life and faith of Christians.

Third, books related to producing spiritual growth of believers will be showed from the style or pattern of preaching in Korean church. Poor Preaching and Good Preaching by Jung Yong Sub: This book is one of his preaching criticisms. In the book, he analyzed sermons of typical preachers of Korea and gave some comments about good things or poor things. He also pointed out that their zeal of preaching strained contents of sermon. And he also mentioned that their philosophy about the Word of God has impacted their preaching and demonstrated what preaching is good or poor.

The Preaching Learning from Thirty-three People by Moon Sung Mo: This book was written about the life and sermons of thirty-three preachers who had led revival of Korean churches.
In this section, other books can be mentioned: *Biblical Council Preaching* by Jun Hyung Joon, and *Preaching’s History 1 and 2* by Jung Jang Bok,

Finally, other books that are related to preparing preachers will be reviewed for guideline of Christocentric preaching. *The Holy Spirit Preaching* by Koun Sung Su says what preaching is and what is the relationship of the Gospel and the Holy Spirit to the roles of pastor and listeners in worship service. Especially author gave two examples of the sermon showing how the preaching can change listeners and readers.

*Christ-Centered Biblical Theology* by Goldsworthy Graeme: In this book author gives a history of evangelical biblical theology and he traces some of the influences. He speaks tripartite division of redemptive history that he received from Donald Robinson, his mentor. He has mentioned how careful and faithful his approach to Scripture really is. In the end of the book he demonstrates about typology and how to do biblical theology.

*Christ-Centered Preaching Redeeming the Expository Sermon* by Bryan Chapel: This book states how treatment for expository preaching as Christocentric preaching. The preaching centered on his concept of the Fallen Condition Focus. He states the body of preaching has to indicate how the scriptural balm should be applied to the life and what regimens God requires for spiritual health.
CHAPTER TWO
THE NEW MAN IN CHRIST

The Definition of New Man

The new man is a person who was transformed from the old man by Christ and the Holy Spirit. This term is used by Paul about the regenerated human being in his letters. The new man has been born again in Christ. The new man does not change physically or chemically but spiritually. All who have met Christ Jesus and have believed in Him as the Lord and Savior have become new men.

The following definition is from a biblical dictionary.

The letter to the Colossians speaks of putting off the old man and putting on the new man (3:9-10) using neon antropos and thus referring to a totally new kind of nature, a Christian one embracing a new attitude toward life. This new life is the same for a Jew or a Greek, circumcised or uncircumcised, barbarian, Sythian, slave or free (Col. 3:11). In Ephesians 2:15 these divergent aspects of society are described as formerly being separate entities but now through Christ have become one new man (kainon antbropon). The old man (nature) belongs to their former manner of life and is characterized by deceitful lusts whereas the new man is created after the righteousness and holiness of God (Eph. 4:22-24). Envisioned here is the church, the body of Crist, which has broken down the walls of division between its diverse elements (Eph. 2:14-15) and maintaining a unity of the spirit (Eph. 4:1-6) proclaims the mysterious plan of God in bringing about this oneness to the principalities and powers in the heavenly places (Eph. 3:10).26

The new man is a person who has experienced change. It is not a physical thing but a spiritual and mental thing. The change to a new man, however, does not come suddenly and only at one time at conversion. The conversion and baptism are only the beginning of an entire life for the new man who must be dedicated to constant changes and constant improvement.

In 2 Thessalonians 1:3 Paul, as an example, mentions Christians being changed when he wrote, “I thank God for you, brothers, and rightly so, because your faith is growing more and more.” He wanted to show that the new man was growing in faith. He also tells in Philippians 2:12 that Christians continue to work out their salvation with fear and trembling because the new man himself must take an active part in changing. It is the change beginning with the old man and Paul continuously says to put off your old man. To put off the old man is to be crucified with Jesus.

The new man is created by the Word of God. Through listening to the preaching of the gospel, the new man is being formed. The formation of the new man is a process to replace the old thoughts and actions with the teaching from the Bible. The old man is full of sin, evil things, bad habits, and corrupted with lusts and deceit of this world and these must be changed in the new man.

Nonetheless, the image of God exists in man and God wants to create a new man in Christ. New creation or new creature was used as an expression to describe the new man. It was used in 2 Corinthians 5:17, “If anyone is in Christ, he is a new creation, the old has gone, the new has come.”

This new creation or new creature is defined in another Bible dictionary.

These phrases are translations of *ktisis*, a term used in 2 Corinthians 5:17 and Galatians 6:15. “Creation” (ERV, RSV, NIV) is undoubtedly a better translation than “creature” (KJV), for on only one occasion out of eleven in Paul’s writings (Rom. 8:39-RSV is misleading) does *ktisis* certainly mean “creature” (i.e. “a created object”). It usually signifies God’s act of creation (e.g. Rom. 1:20) or the result of that act, the cosmos (e.g. Rom. 8:19-20). The use of *ktisis* here rather than *ktisma*, which always means “creature” (e.g. 1 Tim. 4:4), is significant. …….. (3) The balance between individual and corporate in Pauline anthropology. Both 2 Corinthians 5:17 and Galatians 6:15 are formally statements about the significance of Christ for the individual, but both are phrased in such a way as to direct the mind beyond the individual. Paul’s terse “If anyone in Christ, new creation!” (2 Cor. 5:17a, literal translation) invites us to see the individual participating in a much greater eschatological reality. In Christ, God has created “one new man” (Eph. 2:15)- a complex expression that moves between the person of Christ himself, who is the new
Adam of God’s new creation, and the new humanity, which is the church “in” Christ; so each must take care to “put on the new self, created to be like God” (Eph. 4:24, cf. Col. 3:10) and to express in practice the newness of life (Rom. 6:4) proper to this new creation.\(^{27}\)

The new man, also is full of the righteousness and holiness of God. Paul wrote in Ephesians 4:24, “and put on the new self, which is in the likeness of God.” The new man has been created in righteousness and holiness of the truth. Also, this new man is one that is to be renewed according to the image of God (Col. 3:10).

In Colossians 1:2, the new man appears to be a faithful brother of Christ. Paul says “to the saints and faithful brothers in Christ at Closes (NKJV).”\(^{28}\) Paul, here, uses two different words, saints, and faithful brothers. The two words, however, have basically the same meaning because the meaning of saints is that a person has been distinguished by God or belongs to God.\(^{29}\) Saints mean not only all full-grown Christians but truly all who exist in Christ.

Not only that, the word ‘saint’ has another meaning that is one who does not take to be imbrued through a spotless life. And the other term ‘faithful brethren’ refers to those who believe in Christ truly. ‘Faithful brethren’ are those who participate in the suffering and


\(^{28}\) Commentary connects to a word, ecclesia, about saints. Further, the two expressions are not unrelated as 1 Corinthians 1:2 shows, for the words “the church of God which is at Corinth” are in opposition to the following “those sanctified in Christ Jesus, called to be saints” (cf. 2 Cor 1:1). Peter T. O’Brien, _Word Biblical Commentary Volume 44: Colossians, Philemon_ (TX: Word Books, 1982), 3.

\(^{29}\) The Commentary says that the saints are not just full grown Christians but truly all Christians in Christ. The commentary also says that because the article is missing before “faithful brothers” it has been argued that ‘agios’ should be connected with pistois as adjective and rendered “holy and faithful brothers” (so NIV; cf. Moule 45). George A. Turner, _The Wesleyan Bible Commentary: Galatians – Philemon_, (Grand Rapids: Wm. B. Eerdmans, 1964), 293.
patient endurance of Christ Jesus and will be rewarded by being incorporated into his kingdom (Revelation 1:9).

The new man is to be a changed man after meeting Christ Jesus. The standard for life is self-centered before meeting Christ, but after accepting Christ, the standard for life is changed to Christ and focused on Him. After meeting Christ, the spirit of man is transformed to become a man dedicated to Christ and he begins to develop a mature faith and Christian lifestyle. The new man is growing more and more like Christ Jesus.

The new man tries to produce fruit in Christ. Paul said in Colossians 1:6 that “all are bearing fruit and growing in Christ.” To bear fruit is a strong internal action of power and growth and indicates an external expansion of faith. This is an expression of the spiritual growth of the new man.30

The new man attempts to find and follow God’s will for his life. After Paul met Christ Jesus, his life was changed and he lived a transformed life for Christ Jesus as a faithful minister. He wanted to accomplish God’s will for his life. God wanted to make him a missionary for Gentiles.31

30 From the Commentary: These participles, “bearing fruit and increasing,” which refer to the continuing progress of the gospel echo OT language (against Ernst, 158). “To bear fruit and to grow” is a frequent combination used first of human reproduction (Gen 1:22, 28; cf. 8:17; 9:1, 7) and subsequently of Israel’s population increase (Jer. 3:16; 23:3). No metaphorical use of the phrase, however, occurs in the OT. It is always applied to people or animals. But in the parable of the sower (Mark 4) the seed, which is interpreted as the “word,” bears fruit and increases in the lives of those who receive it rightly. Like the seed in the parable of the sower the word of the gospel bears fruit and grows. With Chrysostom and several modern commentators “fruit-bearing” is to be understood as a crop of good deeds (cf. Phil 1:11 where kartos, “fruit,” is found with this meaning), while the growth of the gospel points to the increasing number of coverts. Peter T. O’Brien, *Word Biblical Commentary* volume 44, 13

31 In the commentary: Paul was known as a “minister” in the Gentile communities. This appointment was “in accordance with the commission of God” given to him. Peter T. O’Brien, *Word Biblical Commentary* volume 44, 81. And also, the Bible shows a proof that Paul was chosen for accomplishing God’s will. “But Lord said to Ananias, “Go! This man is
When attaining God’s will, the new man is to put on the new self, which is being renewed in knowledge in the image of its Creator (Col. 3:10). To follow in the likeness of the Creator is to be in a selected form, which existed when God created Adam (Gen 1:26-27). Thus when God changes a man in Christ, the new form was one chosen by God.

Therefore, being in God’s image is to be created to be like God in true righteousness and holiness (Eph. 4:24). Because God is holy, the new man has to take on holiness to be in God’s image. This is to be applied to all Christians. The new man has to strive to attain the knowledge of such an image. This knowledge builds spirituality. Accordingly, God recreates the man by His will and His model. The man who knows and understands the truth inevitably changes to God’s image.

### The New Man in the Old Testament and New Testament

New men appear in the Bible in both the Old and New Testaments. To look at new men from the Bible is a difficult thing but some typical people who experienced tremendous changes and started over will be reviewed here: Abraham, King Josiah, Christ Jesus’ disciples, Paul, and others in Acts.

_**Abraham.**_ Abraham life was changed dramatically after God entered into a covenant with him in Gen. 12:1-4. The covenant was that God would lead Abraham to a promised land and would bless him and his descendants, “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing,” (Gen. 12:2). With this, Abraham became a new man

_**Moses.**_ Moses grew up as a child of Pharaoh, but at age 40, he identified with the my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name”” (Acts 9:15-16).
Hebrews and had to flee Egypt. He became a shepherd in Midian. One day while tending the sheep, he saw a bush burning but not being consumed and Moses met God at the mount of God.

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in flames of fire from within a bush, Moses saw that though the bush was on fire it did not burn up. So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.” When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.” “Do not come any closer,” God said, “Take off your sandals, for the place where you are standing is holy ground.” Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God. (Exod. 3:1-6).

Moses met God and became a new man, with a purpose and calling, and his life was completely changed. He returned to Egypt and became the leader of the entire Hebrew nation and led them to the land that had been promised to Abraham.

Josiah. Josiah was the King of Judah from B.C. 640 – 609. When he became king, he was only eight years old. He was influenced by the priests and his life became like a new man, far different from most of the other kings. He began to destroy idolatry and restore the temple and worship of God. When the Word of God was discovered in the Temple and read to him and the people the new man was greatly strengthen.

The Disciples of Christ Jesus. The Disciples of Christ Jesus were not new men when they met Jesus, but they showed the attitude of new men later. When Jesus chose his disciples, He did not look for any special conditions to make them to be His disciples. Jesus called them as they were and taught them. Their lives began to change and they were becoming new men as they lived with Him and were constantly being taught by Him. The change to new men was greatly accelerated after the resurrection of Christ and the coming of the Holy Spirit. Then they turned the world upside down and were recognized as new and different men than
Apostle Paul. When Paul met Christ on the road to Damascus, his life was totally changed and he became a new man in Christ. Before that he was persecuting the Christians, but after that he became the most famous missionary, and the author of almost one-half of the New Testament.

Dorcas. A brief verse in Acts tells how Dorcas’s life was changed and she became a new person in Christ. “In Joppa there was a disciple named Tabitha (which, when translated, is Dorcas), who was always doing good and helping the poor,” (Acts 9:36).

Dorcas was a woman disciple that changed situations through her influence and sacrificial service in the early Church. She was known through her devotion to Christ Jesus with her properties and her sewing skill. She practiced good conduct and helping others.

Cornelius. “At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly,” (Acts 10: 1-2). When he trusted Jesus as his savior, his life was changed and he became a new man, and his entire family followed him. Cornelius was a man who was baptized as one of the first Gentiles (Acts 10:34-48). His baptism showed a possibility of salvation to the Gentiles.

Lydia. “One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul’s message. When she and the members of her household were baptized, she invited us to her home. ‘If you consider me a believer in the Lord,’ she said, ‘come and stay at my house.’ And she persuaded us,” (Acts 16:14-15). Although she was worshipping God as she understood Him, when Paul presented the gospel of Jesus Christ, she accepted Christ and became a new person in Christ. Her life was changed.
There are many others that could be written about, but these are good examples from the Bible of people that were changed and started to live a new life as a new person in Christ. They put off the old man, and put on the new man. There are some basic characteristics in these and others in the Bible with lives changed by God:

1. Their minds are fixed on heavenly things not on earth things.
2. They ask, seek, and find.
3. They are always growing and producing fruit.
4. They want to have a relationship with others in church as the body of Christ.
5. They appear to be light of the earth as faultless children of God and hold out the word of life and boast on Christ.
6. Their life style shows changing to a life of encouragement, comfort from Christ’s love, fellowship with the Spirit, tenderness and compassion, being like-minded, having the same love, being one in spirit and purpose, discarding selfish ambition or vain conceit, humility, gentleness, patience, and being thankful.
7. They devote themselves to prayer, being watchful and thankful, being wise in the way they act toward outsiders, and making the most of every opportunity.
8. They follow after righteousness and truth.
9. Their target is to press on toward the goal for the prize of the upward call of God in Christ Jesus.

The Korean Church

Overview of History

In the early twentieth century, unprecedented revival movements had appeared in the world. Thousands of small group prayer meetings had spread across the world and revival
movement happened in Wales especially that put all of world into the wave of revival.\textsuperscript{32}

In this situation, Korea had become a center of public attention from other nations because of the substantial increase in economic development and the rapid growth of Christianity. Korean Christianity, which has just passed one hundred years of history, experienced great awakening revival. A missionary who worked in Japan called great revival in Korea to be one of great dramas of modern mission thought\textsuperscript{33} and the Korea Church’s growth was introduced as a model of church growth. After 1990’s, Korean Church, however, had a sense of impending crisis by the slowing down of church growth and the even a decline of church membership.

Korean church history can be divided into four periods: first, the revival in Pyongyang; second, the Liberation of Korea from Japan; third, the rapid growth of Korean churches in the 1960s; and fourth, preaching of heresies entered in 1990s and churches began to decline.

First period was the great revival in Pyongyang. Great Pyongyang revival was first event of the advent of the Holy Spirit after thirty years of mission work in Korea. When Christianity was introduced to Korea, Korean Christians did not develop sound doctrine. The emphasis was conversion, but true repentance and life change did not happen. Through the revival movement in 1907 they experienced true and full repentance and life changes.\textsuperscript{34}

\textsuperscript{32} Jong Ik, Cho, \textit{Strategizing for Church Growth through The Analysis of The Revival Movement in The Korean Church} (Seoul: Daeshin University Mission Graduate School, 2007), 115.

\textsuperscript{33} Han Heum, Ok, \textit{Awaken lawman} (Seoul: Discipline, 2004), 22.

\textsuperscript{34} In Soo, Kim, \textit{The Comparative Study of Great Awakening in American Church and Great Revival Movement of Korean Church in 1907 Year: Twenty Century Reformed Faith Revival and Pyongyang Great Revival Movement} (Seoul: The 5st World Congress Arrangement Committee of Presbyterian Theological Seminary, 2005), 45.
The reason the great revival happened was that a great crisis came to Korea between 1895 and 1910. In the Japan-Korea Treaty of 1876\textsuperscript{35}, Joseon Dynasty became a place of aggression in a struggle for power and a scramble of their rights and freedom from European nations.

The Joseon Dynasty finally lost control of their nation. Not only that, Korea experienced economical plunders from the European nations and Japan. In society, there was depression and hopelessness because of drinking, tobacco, and opium.\textsuperscript{36} In this situation the revival of Christianity in Korea occurred. The movement of revival broke out in Wonsan in 1903 where missionary Robert A Hardie gathered his congregation. That movement spread out to Gaesung, Seoul, and Pyongyang. The campaign progressed to an awakening movement as attending missionaries, church leaders of Korea, and members of Korean churches became involved.\textsuperscript{37}

When this spiritual movement spread out across the country there began to be prayer meetings and Bible study and the starting point was Jangdaehyun Church in Pyongyang. The Bible class that had a hundred people attending was led by an elder, Gil Sun Joo, and those who attended experienced the heat of the Holy Spirit like in the upper room of Mark.\textsuperscript{38}

\textsuperscript{35} This is also known as The Japan-Korea Treaty Amity in Japanese or the Treaty of Gangwha Island in Korea. The event happened to be made between representatives of the Empire of Japan and the Joseon Dynasty in 1876. It can also access on internet web site; I accessed at May. 14, 2014. http://en.wikipedia.org/wiki/%EA%B0%95%ED%99%94%EB%8F%84%EC%A1%B0%EC%95%BD


\textsuperscript{38} The Institute of the History of Christianity in Korea, \textit{“The History of Christianity of Korea I”}, (Seoul: KCLP, 1988), 270.
Bible class was seen as the Pentecost of Korea by many missionaries.39

Even though Great Revival in Pyongyang was emotional, it was not an intoxicating event causing irresponsible actions. It was the movement of clear repentance and had enough Bible study so that campaign was able to be called to “the Spiritual Rebirth of Korean Church.”40

Secondly, there was the Liberation of Korea from Japan after the Korea War in 1950. After Great Revival, although the nation suffered through the Japanese annexation, Korean churches experienced revival. Over 5,600 people enrolled as new believers in Presbyterian churches and the number of Sunday school students in Presbyterian and Methodist churches increased from 14,000 people to 100,000 people. By 1934, churches numbered 4,949 and the Christians numbered 347,403.41 Even though there was continuous church growth, liberal theology emerged in Korean churches about 1910 and it caused problems. From the mid 1930’s, some theologians who had studied liberal thought at Chung San Academy in Japan came back to Korean churches and the theological struggle appeared and church divisions happened.

The struggles that caused division of churches and also denominations were over confliction between liberal theology and conservative theology, shrine worship, and political ideology. From uneasiness of the Korean War and confusion of denomination separation, new religions sprang up everywhere and dazzled the people. In Korea, small denominations or


40 Young Jae Kim, Korea Christianity History (Seoul: Korean Society for the Reformed Faith and Action, 1992), 117.

41 Ibid., 180-186.
branches were begun and grew.\textsuperscript{42}

Donald A. McGavran said about the separation of Korean Church the following:

“The separation of the Presbyterian Church in Korea in the 1950’s were widely quoted by pessimists as proof of dismal days and degeneracy, but for the 1950’s the Presbyterian Church’s all branches in Korea more than doubled, erected hundreds of new church buildings. And in 1990 that churches influence was bigger in Korea than in 1950’s.”\textsuperscript{43}

A new spiritual awakening movement appeared in 1949 with the Three Million Revival Movement started by Pastor Kim Chie Sun and Pastor Han Kyung Gig. A revival that was led by Billy Graham was in Pusan between 1952 and 1956, and a revival led by Bab Pierce was enough to create a new spiritual power in 1955.\textsuperscript{44} Through these revivals, churches in Seoul increased to over 400 in 1958. In 1941 seven churches in Daegu City grew


\textsuperscript{44} Robert Willard Pierce, also known as Bob Pierce, was called a father of Korean orphans and is remembered as an eternal companion to the children and churches of Korea. He already led a revival congregation at Nam Dae Moon church that was ministered by Pastor Kim Chie Sun in September, 1949, and visited to lead the big revival gathering in Korean cities such as Seoul, Bu San, and Dae Gu, and other places again in spring 1950. He left Korea before the Korean War happened, and then he returned in October, 1950. He witnessed the devastating impact of the Korean War. He came to Seoul again in September, 1955, with $25,000, and led the national revival congregation, beginning with the congregation of Nam San Chosun Shin Goong Old Ter, Seoul Korea. This was the most unique revival amongst all the congregations in Korea. There were so many people who decided to believe that Christ Jesus was their savior, and they witnessed the fire of the Holy Spirit there. Then the fire of the Holy Spirit spread, and these congregational revivals occurred all over the country. Despite the cold weather of February, 1956, many people flocked to Seoul Dong Dae Mun stadium to listen the Gospel. Pierce with Pastor Billy Graham evangelized to President Lee Seoung Man, Vice President Ham Tae Young, and each of the ministers. They obtained about 1083 believers that day. They continuously conveyed the evangelism to other people, and then Pastor Han Kyung Gike and Pastor Byun Hong Gue translated their speaking. It was a historic evangelical congregation led by Bob Pierce from 22 September, 1957, to 20 October, 1957. Yong Gue Park, \textit{Korea Church History volume 2} (Seoul: The Life Books, 2004), 873-874.
to 171 churches by 1958. About five years after the Korean War was over, there were 1,200 Presbyterian churches, 500 Methodist churches, 250 Holiness churches, and another 100 churches in smaller denominations. Students were involved in the revival movement and 70,000 students attended the Presbyterian churches and 12,000 attended Methodist churches.

The third period of Korean church history had the rapid growth of Korean churches continuing through the end of the 1960’s along with a changing of structure of society in Korea caused by the modernization and progressive processing of industrialization. This changing of society caused the population of churches in rural communities to decrease as people moved to the cities. However, city churches grew rapidly, many new churches were started and many became large, and then mega churches came on the stage.

Then, a revival movement centered on the gift of the Holy Spirit spread out, transcending the denominations. Billy Graham came in 1973 and contributed much to growth of the churches, and a number of large evangelical congregations began in main cities in Korea. Another large evangelical crusade with the theme ‘Explore 74’ began in August 1974. This was followed by another big crusade for evangelizing through the Korea Evangelist Association in 1977.

In short history of Korean church, revival was accomplished by the sovereignty of God; and the Korean Church grew from 1950’s to 1980’s and had the following results.

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45 Ibid.
47 Young Jae Kim, *Korea Christianity History*, 278.
48 Yong Gyu, Park, 326. This movement’s feature was a repentance movement of Korean and to be accomplished by only Korean (Seoul: Church Union Newspaper volume 501, August 7, 1977).
Evangelical movements of this time were especially pushed forward by independent mission associations and para church organizations.\textsuperscript{49} But in spite of the growth, Korean churches began to change as heresies entered. In the Korean church growth history, para church organizations greatly influenced church growth. When meetings of young adults and college students that were grounded by each denomination were collapsing, emerging para churches largely influenced the growth of Korea church.\textsuperscript{50} Such para churches fulfilled the role of spiritual awakening to Korean churches with only the concern of achieving a numerical growth of churches, and lazed in the discipline and fostering of each one. Due to this focus, there was much confusion over the ecclesiology and the post-ecclesial aspect. Also, those who belonged to independent para churches criticized traditional churches. These aspects gave both negative and affirmative influences. Due to these aspects, Korean churches began to change as heresies entered. Many college students were deluded by the heresies.\textsuperscript{51}

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|c|c|c|}
\hline
\hline
Number of Christians & 500,198 & 623,072 & 3,192,621 & 5,001,491 & 6,489,282 & 8,037,464 \\
\hline
Rate of increase & 124.6\% & 512.4\% & 156.7\% & 129.7\% & 123.9\% & \\
\hline
\end{tabular}
\end{table}

\textsuperscript{49} Some of associations of Missionaries of Charity can be mentioned in here: World Vision, Bible Proclaiming, Association of the Bible, Leprosy Mission of Charity, Aviation Mission, Korea Campus Crusade for Christ, Korea Inter-Varsity Christian Fellowship, Students for Christ, Scripture Union, Navigators, and Joy Mission. These associations were mainly for college students and people who were special positions. Kim, Young Jae, 328.

\textsuperscript{50} Jong Ik, Cho, \textit{Strategizing for Church Growth through The Analysis of The Revival Movement in The Korean Church}, 233-235.

\textsuperscript{51} The Typical Heresies are the Moonism, the ChunBuKyö of Park Tae Sun, and the Ecumenical Movement in background of liberal theology. And there are many theological seminaries of heresy and prayer houses that have led many pastors with a low level of intelligence. Especially, they have focused the ups and downs of faith and have given the
The fourth period of Korean Church history began after 1990’s. Korea churches quickly grew through renewal and expansion of churches and the number of believers became almost 10,000,000. In the 1990’s, Korea actually became the center of missions in the world and Korea sent almost 5,000 missionaries to non-Christian nations by the end of the 1990’s. The Korea World Missions Association conducted a research and announced the result that 14,086 missionaries were dispatched around the world by twenty-six domestic denomination mission departments and 108 para churches by the end of 2005.52

For a short time the Korean Church grew quickly but some immaturity problems appeared and the result was a neglect of potential power of future Korean church growth.53 A decline in church growth was shown when Korea Statistical Information Service announced a result of census on population and housing for 2005. Christianity amongst Koreans showed a rate of negative growth. For the results for the religion populations, the Christian population in Korea was shown to be 8,766,000 people. The Christian population figures were unique in that it was the only population to show an overall decrease, decreasing by 144,000 people (1.6%) compared to figures ten years before. The Catholic population on the other hand increased to 5,141,000 people, adding 2,190,000 people (74.4%), and the Buddhist


53 The overall problems of the Korean church shown were being examined here. By synthesizing small and minor problems, the number of declining Korean churches happened to be a bigger factor. This research was examined by The Korean National Association of Korean Pastors, “The Awareness Report about The Decries Shape of The Number of The Church” available from http://www.kpastor.org/news/articleView.html?idxno=171; KAPC(2006.8.1), Internet; accessed 4 May, 2015.
population rose to 10,726,000 people, increasing by 13.9\%.

Problems in Korea Christian History

Some problems developed when Korean churches grew very rapidly. In this rapid growth, structural problems of Korean churches were revealed. The Korean Church started by missionaries was one Presbyterian denomination, one Methodist denomination, and one Holiness denomination. But by the end of 1950’s, Korean churches had separated into two Presbyterian denominations, two Methodist denominations, and two Holiness denominations. Each denomination split into liberal and orthodox denominations. This structure blocked a union of the churches. In the 1980’s, social censures were put in place, and Korean churches only had to be concerned with controlling and distributing ecclesiastical authority and did not endeavor for a united church. Some desired a union of the churches, but there only appeared hypocritical actions for it. As a result of divisional symptoms, the Korean


\[\text{The problem appeared due to the focusing of external, and not the internal facets, of the church. This problem was due to the concentration of the number of believers and the building of too many churches. The churches’ faith adhered too much on personal blessings and mixed with the characteristics of Shamanism. Another matter was the form of stratification which occurred due to the economic growth of Korea and the localization of churches to urban areas. For this stratified matter, the poor, especially the poor people of the city and the laborers of city, were ostracized from most church. The church growth was also dysfunctional and produced dissocial churches. This was as a result of churches quietly agreeing to political corruption, economic inequality, and social dishonesty. Another problem appeared due to the means of increasing the membership of churches becoming the goal. The excessive concentration on church growth transmuted the ultimate goal of the church, and the church lost its true direction of the faith because of the focus on the outward form rather than its inner characteristics. Due to this, criticisms from other denominations and churches appeared, and as people scrambled off to different churches, the overall community spirit weakened. By such environment, although the church itself was large in appearance, it was exclusively changed. Yong Gue Park, Korea Church History volume 2,}\]
church was not able to be united under one denomination. Thus a serious polarization of Korea church denominations appeared; it emasculated the union of the church, and although churches cried for the unification of political North and South Korea, the church itself showed continuous hypocrisy to the world. Due to the matter of polarization, the Korean church faced unnecessary competition and unbelief, condemnation and self-conceit; much spiritual energy was expended and the social persuasive power of the church was weakened.56

For both extremities of liberalism and conservatism, many denominations emerged within the Korean church. The background reasons for their appearance were that, although the Creed and church political system were very similar, the denominations were separated by instantaneous misunderstandings and disputes. For example, the Korea Presbyterian was separated from the General Assembly of Presbyterian church in Korea and the Presbyterian Church in the Republic of Korea due to the difference on the view of conservatism theology and liberal theology. Another example of division is the separation of the Kosin Presbyterian Church and the Habdong General Assembly of Presbyterian Church which arose due to the different stances pastors took on the matter of whether or not the Shrine worship to the emperor of Japan was to be performed. Other reasons included the issues of church politics, which resulted in divisions based on the different advantages of the denominational ministers. Thus, the church divided into many denominations. For these reasons, the denominational structures in the Korean Church became closed and exclusive. It blocked the path to unification, and these reasons have presented great difficulty for denominations to unite today.

Another problem developed with a sense of superiority and inferiority in Korean churches. Pastors and Christians of mega churches were viewed as superior, but pastors and

56 Jung Suk Lee, *Structural Regulation of Korea Church, Faith and Scholarship Volume 3-2*, (Seoul: Christian Worldview Studies Association of Korea, June 1998), 5-11.
Christians of small churches were viewed as inferior. The value and importance of churches was decided by numbers of Christians and the financial power and the treatment for pastors was proportioned by them. Pastors devoted to farming and fishing communities were, also, thought to be incompetent pastors. So, many moved to the cities in hopes of a larger church. This situation gave a sense of incongruity to small churches and their members.

Prosperity theology appeared in the Korean Church and suffering and affliction was not taught. This heresy caused a change in the lives of Christians

Another reason that the growth of Korean churches slowed was a lack of morality. Professor Son Bong Ho pointed out that the faith and life style of early church elders in Korea became a model of belief and it produced a fruit yielding a heritage through integrity of the highest level. But Korean church did not continue to produce that heritage. He also said the morally good impression of Christians disappeared and rumors were that all the swindlers in Korea had gathered in churches. If the Korea Church does not have renewed morality and fix the negative impressions, then off-spring of moral people will never attend church and decline will continue. Then, church membership will continue to decline.57

The last reason was the problem of leadership in church. Kim Chang Geun said the following about the stagnant reason of Korean church: “First of all, the emphasized result of quantity growth in Korean church did not concentrate to quality discipleship and make the

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According to the research done by the Korean National Association of Christian Pastors (KAPC), the biggest reasons for reduction of the Christian population were due to the spiritual leadership of pastors (31.38%), and the matter of restoring morality (24.74%). Therefore, morality problem for Korean Church appeared not only to pastors but to whole Korea Christians. For more results, click the following internet address, The Korean National Association of Korean Pastors, “The Awareness Report about The Decrees Shape of The Number of The Church” available from http://www.kpastor.org/news/articleView.html?idxno=171; KAPC(2006.8.1), Internet; accessed 4 May, 2015.
Disciples of Christ Jesus after church growth. Second, because of quick growth, churches did not, also, cope with fast changing society and cultural shock of the world. And church also did not present missional stratagem of the Gospel and pastoral stratagem for the post-modernism age. Thirdly, for the new ages, they did not give the basic ministerial reformation, with the leadership leading change, and the theological insight."58

Last problem was related to the preaching of the preachers. Theology was not emphasized. The preaching of the blessing spread out to Korean churches. That preaching showed the blessing of Christianity was in the prosperity of the rich and the gift of divine healing. This wrong teaching about blessing hid the truths of Christianity. The fall of value easily brought the abundant prosperity and the phenomenon of mammonism into churches.59

The Influences of the Problems on New Believers

The problems in the Korean Church gave negative influence to new believers. First, the divisions of denominations caused by liberalism and the superiority and inferiority issues related to size of churches caused problems. Though Korean churches had a similar doctrine and creed, their denominationalism was divided and it caused strife. Nonetheless, new converts did not all accept the false doctrines. Most spiritually immature Christians did not get along well in the churches.

The emerging of prosperity theology contributed to the development of the problem of lack of morality. The prosperity theology had begun to appear with the political and economic problems of the country. After the reign of Japan and the Korean War, the recovery

of the economy of Korea was difficult. But in churches, a movement was begun to solve the economic problems by the power of the faith. To receive the blessing from God, faith was to be focused on prosperity and basically, if they did not receive the blessing from God, they were never believers. They considered lack of prosperity to be the proof that one did not have true faith and was not a Christian. And also, following God’s blessing, churches compelled a significant offering to be a way of thanking God for the blessing. This prosperity theology took away from teaching Bible and theology and churches did not have the spiritual growth. Lawmen’s spiritual development and lives declined and this produced a lack of positive influence in Korea society. Although many Christians were in the important positions in the government, the financial world and the educational world, they did not have a Christian influence on society.

Even though 67.8% of the positions of minister and assistant secretary in the government from 1993 to 1997 were filled by Christians in Korea society they did not produce a strong Christian influence. There were big scandals in Korea community caused by lack of morality of pastors and church leaders.\textsuperscript{60} This showed that the old men did not take away bad habits when they became new men in Christ. This problem gave a bad influence to new believers and became one of the facts that led to the lack of growth in Korean Church.

The lack of leadership of leaders led to some difficult realities. The wrong leadership of church leaders made pastoral success too important. Success was shown by size of buildings and membership. Pastors tried many things to build bigger sanctuaries and many built beyond their capacity and they had big debt and financial problems. This caused too much emphasis on the offerings. There were the other ethical problems like falsifying of academic records, plagiarism, and sexual problems. Church leaders were taken to court and

\textsuperscript{60} Han Heum Ok, \textit{Awaken lawman}, 27
were in the media and this certainly did not help new believers grow to become new men in Christ.

And finally, because of the problems in preaching, new believers did not change and become the new men they should have. They did not follow the principles of making disciples from the Bible. Education did not progress and the churches which focused on discipleship were few. And the churches that stressed discipleship had differences in sermons and discipleship programs. Although there was Bible study and some discipleship programs, Christian values were not developing in their lives. They only accepted and believed what they wanted and their lives were not significantly changed. This was evidence that the correct truth of Christianity was not being proclaimed by the preaching and teaching of the church.

Solutions to Problems

To sum up the problems that appeared in the Korean Church’s growth, there were divisions of denominations, superior attitude about big churches, advent of prosperity theology, decline of biblical preaching, and lack of morality in leadership. These problems are also shown in the Bible and early church ages.

The division of churches because of structural problems happened in the early church. Paul mentioned it when he sent the epistles to the Corinthians. “What I mean is this: One of you says, “I follow Paul”; another, “I follow Apollos”; another, “I follow Cephas”; still another, “I follow Christ,”” (1 Co. 1:12). “You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? For when one says, “I follow Paul,” another, “I follow Apollos,” are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-as the Lord has assigned to each his task,”” (1 Co. 3:3-5).
The early church also showed divisions caused by egoistic minds and envying hearts. This was because early Christians did not understand correctly the truth of the Bible. Paul sent the epistle to Corinthian church to stop the divisions and teach correct interpretation of the Bible and right doctrine of Christ. So many separations of denominations were because they interpreted the Bible arbitrarily and they included their egoistic heart.

The Korean churches pushed evangelism and church growth but did not provide the education for growth. So, people who were not taught sound doctrine did not develop into the new men they should be. Christ taught that it was very important to find a lamb that had wandered away and not give them up. Christ wants to spread the gospel and evangelize but also to feed and shepherd the sheep. But churches did not follow His command and only did try to build a big church and poured their passion there.

The Disciples of Christ Jesus preached that if Christians have followed the truth, they will also experience some adversity and suffering. But Korean churches had preached the blessing of prosperity theology for quick growth of membership. They were teaching if Christians have suffering, they do not have true faith.

The problems of Korean churches can be solved only by the Word of God. When the correct word of God is proclaimed and taught, and believers endeavor to apply that message, then the Word of God works and changes the life. With solid preaching and teaching, Korean Christians will be thirsty to change to the new men like the Bible says.
CHAPTER THREE
TRANSFORMATION OF NEW BELIEVERS

This chapter will present the transformation of new Christians. The chapter will also discuss how the transformation begins and how new Christians are influenced by it. In addition, the persons most responsible for the transformation will be analyzed, along with what role pastors and churches should play in transforming new believers. The influence of established Christians, churches, and pastors on newly converted Christians will be significant.

Transformation methods that work

A definition of the word transformation is needed. There are many terms with a similar meaning such as: convert, make different, vary, alter, become different, evolve, adjust, and change. However, transformation is the most appropriate word for this experience because the change mentioned is not about a change in the flesh but rather refers to a spiritual alteration, which is an inner change. Of course, transformation may be involved with a change in shape or form. However, the transformation in Christ is the complete alteration from old to new, referring to the inner heart or spiritual change in a person. The term transformation includes the whole process of change. Transformation is not referring to the change in shape or form, but rather the progressive change to a new image.

First, the definition of transformation in the dictionary will be viewed. In the dictionary, transformation is defined as the act or process of transforming, the state of being transformed, and change in form, appearance, nature, or character. From the World English Dictionary, it is a change or alteration, a radical one and the act of transforming or
the state of being transformed.\textsuperscript{61} That is, transformation means a dramatic change in form or appearance in life, which may either be radical in nature or not.

The meaning of transformation in the Bible Dictionary is seen as:

Transformed: used of the change of the moral character for the better (Rom. 12:2), through the renewal of the thinking power. “The apostle considers it as a peculiar operation of the Christian faith, that believers are seriously concerned to prove in everything what is the will of God (Eph. 5:10); whereas man, in his natural state, looks more to the point of how he may please men” (Tholuck, Com). The apostle (2 Cor. 3:18) speaks of the of the Christian being “changed into the same image from glory to glory,” etc. in this passage the Gospel is spoken of as a mirror in which the glory of Christ gives itself to be seen; the Christian, studying the Gospel, becomes so transformed that the same image which he sees in the “mirror”-the image of the glory of Christ- presents itself on him, i.e., he is so transformed that he becomes like the glorified Christ.\textsuperscript{62}

In the Old Testament, transform is “hapak” in Hebrew. It is a term for turning. On some occasions it can mean transform, for God has the power to transform things from one reality to another. For example, He turns the night into day and the day into night (Amos 5:8), a rock into a spring of water (Ps. 114:8), the sea into dry land (Ps. 66:6), and rivers into blood (Ps. 78:44).

In the New Testament, it is translated from “metamorphoo.” It means to transfigure, or transform. Paul uses this verb in Rom. 12:2, at the beginning of that section of Romans that outlines the practical life of the Christian. We must not conform our lives to the standards of the sinful world around us, as tempting as that may be (since “everyone is doing it”), but we are to be transformed by the renewing of our mind. That is, Christ has come to give us a new way of thinking--not to legalistically follow a fixed set of rules and regulations, but to desire to serve Jesus with all our heart and mind. In 2 Cor. 3:18, after Paul has contrasted the

\textsuperscript{61} It can also access on internet web site; Internet accessed at July. 12. 2014. http://dictionary.reference.com/browse/transformation. 

Christian’s superior life of the Spirit to the old covenant’s life of the letter of the law, he sums it up in this way: “And we … are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.” The goal of new believers being transformed is to be like Jesus.\footnote{William D. Mounce, Complete Expository Dictionary of Old & New Testament Words (Zondervan: Grand Rapids, Michigan, 2006), 739.}

Also, the term change has the same meaning as transform or transformation. Thus, it is able to be mentioned together.

The word change means “to turn, return” in Greek. And change one’s mind, \textit{naham} in Hebrew, bears two distinct but related meanings in the OT: “to comfort, console” and “to relent, repent, change one’s mind, be.grieved.” \textit{Naham} denotes repentance or a change of mind. Of these occurrences, the most theologically significant relate to a shifting of the divine countenance. God relents from destroying Israel after the golden calf (Exod. 32:12, 14). He is grieved that he made Saul king (1 Sam. 15:11). And in accordance with grace when people repent of their sins and turn back to him (Jer. 18:7-10; cf. 8:6; 31:19). God’s changing of his mind takes place in the temporal sphere of creation and is related to his providence. As such, it is a real changing of the mind. At the same time, however, God’s eternal decrees and immutable will never come into conflict with his providential interaction with creation. The full reality of both aspects of God’s being and action need be affirmed.\footnote{Ibid, 104.}

In Greek, \textit{metamorphoo} is translated as transformed in Romans 12:2, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

The KJV Dictionary also defines transform or transformation in the following way:

\textit{transform}  
\textit{TRANSFORM}, v.t. L. trans and forma.  
1. To change the form of; to change the shape or appearance; to metamorphose; as a caterpillar transformed into a butterfly.  
2. To change one substance into another; to transmute. The alchemists sought to transform lead into gold.
3. In theology, to change the natural disposition and temper of man from a state of enmity to God and his law, into the image of God, or into a disposition and temper conformed to the will of God.
Be ye transformed by the renewing of your mind. Rom. 12.
4. To change the elements, bread and wine, into the flesh and blood of Christ.
5. Among the mystics, to change the contemplative soul into a divine substance, by which it is lost or swallowed up in the divine nature.
6. In algebra, to change an equation into another of a different form, but of equal value.

TRANSFORM', v. i. To be changed in form; to be metamorphosed.

transformation
TRANSFORMATION, n. The act or operation of changing the form or external appearance.
1. Metamorphosis; change of form in insects; as from a caterpillar to a butterfly.
2. Transmutation; the change of one metal into another, as of copper or tin into gold.
3. The change of the soul into a divine substance, as among the mystics.
4. Transubstantiation.
5. In theology, a change of heart in man, by which his disposition and temper are conformed to the divine image; a change from enmity to holiness and love.
6. In algebra, the change of an equation into one of a different form, but of equal value.

transformed
TRANSFORM'ED, pp. Changed in form or external appearance; metamorphosed; transmuted; renewed.

transforming
TRANSFORM'ING, ppr. Changing the form or external appearance; metamorphosing; transmuting; renewing.
1. a. Effecting or able to effect a change of form or state; as the transforming power of true religion.  

Transformation is found in the Bible with the similar meaning as shown in the dictionary. When this term is used in the Bible, one should also look at the interpretation provided by biblical scholars. When searching for the meaning of transformation in the Bible, Romans 12:1-2 is one of the best places to look.

The comments of the scholars in regards to these verses were examined. The Bible

65 It can also access on internet web site; Internet accessed at July. 12. 2014. http://av1611.com/kjbp/kjv-dictionary/transform.html,
says, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:2). The word transform implies a change of the heart, by no longer following the patterns of this world but have a change of heart. The mind must be distanced from worldly thoughts and must be shown the different views of the world in order to be able to differentiate worldly values.

John Calvin explains that Paul’s words in Romans 12:1-2 also interpreted worship and salvation. Together with the interpretation of salvation, he describes that those who believe that man’s salvation is only in the hand of God have pious hearts, and that pious heart and willingness to serve God is not formed due to Biblical teachings or commands, but rather from the reflection of God’s goodness. That is, they already trust God in their hearts and have reflected upon His goodness. What this means is that God has already given people’s mind the ability to think about God’s faithfulness and goodness. Looking at the verse connected with this interpretation, he said to spiritually worship God with a good heart. When Christians have a good mind towards God, they are for the first time able to worship God with their whole being. This is not a deceitful worship. To be able to worship faithfully and not deceitfully, Christians need to be newly transformed so they do not follow the earth’s pattern. If these verses are interpreted in another way, when one does not conform to the pattern of the world but is transformed, he or she can offer his or her whole self to worship God. This is spiritual worship.

The Interpreter’s Bible also interprets the second verse the following way:

We are not to conform ourselves to this age but are to be transformed, so as to be true members of the coming age. The contrast between this age and the age to come is obviously in Paul’s mind when he uses these contrasting verbs. Here is the same point as that made in ch. 6; and reference to Paul’s discussion there of the

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ethical life of the Christian is necessary for the interpretation of the present passage. One must not live appropriately to the present age, but must live as through the new age had already come. To do this involves a complete reorientation, which only the Spirit who represents that new age can bring about. He does this by renewing our mind by giving a new life and power to our mind. Paul has said in 7:25, and its context, that he serves the law of God with his mind or “inmost self,” but that this mind is too weak to resist the tendencies to sin in his flesh. But he reminds us here, our minds can be renewed. Paul makes little use of the word repentance in his discussion of the Christian life, but he comes close to using that term here, for repentance means change of mind; and as Lietzmann points out, the verb transform, associated as it is here with mind, and suggests the idea. But the emphasis as always is not upon the human act, but upon the Spirit’s gift.67

Here, transformation is used together with the word repentance. To be able to get a change of heart, one must first repent. This repentance basically defines the gift of the Holy Spirit. Without the Holy Spirit’s help, neither repentance nor transformation can be achieved. The Word Bible Commentary interprets these words of Paul, “not conform to the pattern of this world but be transformed by the renewing of your mind,” in the following way:

“ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός” in Greek means to “be transformed by the renewal of the mind.” The idea of metamorphosis is common to many religious strands of the ancient world, including the classic myths about the gods changing into earthly form, and accounts of individuals being transformed through mystery ritual or gnostic release. But that should not be taken to imply that Paul here is using “mystery-conceptions.” For the language could be used in the sense of a moral transformation, a stronger form of μετανοεῖτε (Lietzmann). Moreover, the idea is equally found in Jewish apocalyptic, initially with regard to the resurrection, but also as something consequential upon one being taken up to heaven while still alive, particularly Enoch. The eschatological context of Paul’s thought already indicated by his talk of “this age” indicates that the Jewish apocalyptic usage is the more likely source of his language.68

The transformation deals with an inward change. The process where an inner aspect is changed to another form or state from an initial form or state is unable to be witnessed. In


addition, the change is not brought by the will of man, but rather by the influence of the Holy Spirit. Therefore, the transformation is not possible by the will of man, but is brought upon by God’s help.

Another way to think of transformation is to express it through assimilation. Another method of explaining transformation is by assimilating or absorbing people who are not familiar with the Christian culture into the Christian culture. Especially, one has to enter into a healthy Christian culture and then he can experience the true transformation. Even though one receives Jesus Christ as his or her savior, if he enters into a group consisting of people who have not been able to discard old habits, then he or she may be unable to undergo true change.

Like the interpreters of the Bible, the Bible also mentions and explains transformation. In the Bible, the transformation, of course, means to change or renewal from a life of the old man. It no longer conforms to the ways of the world that does not please God (Romans 12:2). This is, also, accomplished by the renewing of believer’s mind from an inward spiritual transformation that will manifest to outward actions. The Bible mentions the transformed life in Christ. It is “bearing fruit in every good work, growing in the knowledge of God” (Colossians 1:10). Therefore, transformation involves that in Christ Jesus believers who once were far away have been brought near the blood of Christ (Ephesians 2:13).

Moreover, evidence of transformation within believers is seen in the way which one increasingly reflects the likeness and glory of Christ (2 Corinthians 3:18). The apostle Paul said, “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ” (Romans 8:9). To be considered as children of God, believers must be led by the Spirit of God. And it is through the power of God’s Spirit that Christ lives within them. The
transformed life reflects the thought of the apostle Paul in Galatians: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

This power of transformation comes from that Paul said, “For the message of the cross [the gospel] is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18). The apostle Peter who empowered by the Holy Spirit, boldly declared the truth when he spoke of Jesus: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

Transformed lives have to begin with the gospel message of Christ, for it is the power of God. It is the gospel that brings believers salvation: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith’” (Romans 1:16-17).

Through the Bible, Christians are taught “to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness” (Ephesians 4:22-24). “For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God” (Romans 8:13-14).

THE CONDITION FOR TRANSFORMATION

A requirement exists in order for the Holy Spirit to bring about a transformation of
the heart. The requirement is the exposure to the Gospel. There is a basic requirement in order for the transformation of the heart to occur which is achieved by the Holy Spirit only after the person has heard the word of God from others. Of course, humans can know of God’s existence by observing the changes occurring in nature. The knowledge of God’s existence is capable of bringing about a change in a person’s spirit. However, in order to surely lead the spirit to God, the word must first be proclaimed and spread.

When the word is heard and scattered, change will appear in the heart. The transformation will be rooted into the heart through faith. In Romans 10:17, Paul said that, “Consequently faith comes from hearing the message and the message is heard through the word of Christ.” That is, faith has to be heard. If the word is not heard, the faith towards God will not continue to grow. Therefore, the Gospel must always be told to new believers. In order for the Gospel to be transmitted to the new believers, the old men who already believe in God must take responsibility and make sure that the Gospel is heard by new believers. The word of God has to be propagated like it says in verse 14, “How, then, can they call on the one they not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?”

69 Of course, God himself can move a man’s heart. However, if God does not use any evidence or any other thing, but makes a man believe in Him by stirring his mind and spirit alone, the man can assert that he was changed by himself. And God will plainly do something that is vainly and use whatever to show his fault thought. That is the word of God. After connecting a person to God’s word through any means, God will either change the person’s mind or leave his mind alone.

70 John Calvin said following conclusion from chapter 10 verse 17 in his Romans Commentary: “It was to show, that wherever faith is, God has there already given an evidence of his election; and then, that he, by pouring his blessing on the ministration of the gospel, to illuminate the minds of men by faith, and thereby to lead them to call on his name, had thus testified, that the Gentiles were admitted by him into a participation of the eternal inheritance. And this is a remarkable passage with regard to the efficacy of preaching; for he testifies, that by it faith is produced. He had indeed before declared, that of itself it is of no avail; but that when it leases the Lord to work, it becomes the instrument of his power. ….”
Also, they can be newly changed through the effort expended in trying to listen to the word of God. In this way, the word of God becomes a basic requirement for transformation. Listening to the Gospel is not an easy task for non-believers. When disseminating the Gospel on the streets or at special congregational meetings, a limitation exists when trying to and bringing about a change using the Gospel, which is already difficult for non-believers to listen to. It is the responsibility of the old men to overcome this limitation. If the people who believed in the Gospel first are unable to change, those who observe them cannot be transformed easily by the spirit of God. Transforming a person’s heart is a difficult task. Therefore, the lives of old men must be changed by the word of God. This is a primary condition, which is the most important.

If the lives of Christians are shown to not differ when compared to the lives of non-Christians, how are they supposed to introduce Jesus Christ to non-Christians and lead them to church and God? When the lives of Christians are fully revealed to be perfect by their life styles and view, they are then able to deliver non-Christians who have received Christ as their savior and Lord. For such reasons, the word relationship mission work emerged.

The easiest way to evangelize the Gospel to the neighborhood, family, or people who have always been meeting Christians in their life is to show the transformed lives of Christians. However, this may be the hardest way for Christians as they have easily lived by watching old Christians from a closed place. Thus, when they do not perfectly show their transformed life to non-Christians who are in their neighborhoods, their family and friends,

must be further noticed, that faith is grounded on nothing else but the truth of God; for Paul does not teach us that faith springs from any other kind of doctrine, but he expressly restricts it. To the word of God; and this restriction would have been improper if faith could rest on the decrees of men. Away then with all the devices of men when we speak of the certainty of faith. Hence also the Papal conceit respecting implicit faith falls to the ground, because it tears away faith from the word; and more detestable still is that blasphemy, that the truth of the word remains suspended until the authority of the Church establishes it.” John Calvin, *The Calvin Commentary: Romans* (Books for The Ages: Albany, OR, 1998), 311-312.
they are unable to change the people around them.

If the values and views of Christians and non-Christians were no different from one another, then Christians have nothing to show to non-Christians. Of course, the transformation is only made possible by the help of the Holy Spirit. Not only with the help of the Holy Spirit, but also the transforming lives of Christians must be also shown. By showing it, Christians have the potential that is capable of changing the earth.

The Experiences of Transformation and its Merits and Weaknesses

When experiencing a transformation one is first moved to kneel and bow before Christ Jesus. In other words, it is an action representative of confessing one’s sins to Christ. Claiming to be transformed but not confessing one’s sin is not a true transformation of oneself. The Disciples of Christ prayed in the upper room of Mark to receive the promised Holy Spirit by Jesus. After much time passed and when their prayers became more ardent, the Holy Spirit then came to them. As soon as the Apostle Peter received the Holy Spirit, he got up and preached about Christ Jesus to others. Others who listened to his sermon propagating Christ asked Peter and the other disciples, “What shall we do?” Then Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins.”(Acts 2:14-38)

The experience of transformation is begun by confessing one’s sin to Christ Jesus. If one does not profess his sins to Christ, he is unable to get close to Christ. A conceited one never acknowledges his sins. Unless accepting an estranged relationship with God because of sins, he must repent of his sins. This begins the transformation. When the transformation begins like this, he can believe that Jesus died for him on the cross. After believing this fact, the new believer can receive Jesus as his savior and Lord and experience the process of
transformation. That is, new believers have to admit, believe, and confess. Once one has experienced this procession, one will be transformed into a Christian. The beginning of the change is to live with a heart that wants to know more about Jesus.

In this way, James I. Packer talks about the five changes of transformation. The five transformations are:

“First, to get a new characteristic or nature, second a motivation to change to a new one, third, an excitement to look for the truth of the Bible, fourth to love fellow Christians, and fifth, to really want to know about Christ Jesus. So, Christians eagerly want to be taught and witnessed the Christ Jesus as his Savior and Lord.”

Apostle James, one of Jesus’ disciples, also says that Christians have to show their form of transformation through his epistle.

The Church’s responsibility in helping new believers to grow

The church must help new believers to grow spiritually. Providing aid in itself is a duty of the church as it is a duty given to the church by Jesus. When Jesus was taken up after He arose from the dead, He gave a commandment that was not limited to His disciples but rather involved all Christians. This is because the church is a congregation of all Christians. The Apostle Paul likened the church to the body of Christ. Thus, the responsibility of the church is to propagate the word of God, the Gospel, to the earth. In order to help with the spiritual growth of new believers, the Gospel needs to be spread and proclaimed ceaselessly. This is because the new believers need to be able to listen to the Gospel. Without hearing the Gospel, they are unable to grow spiritually. Therefore, the church must provide them with the opportunity to hear the Gospel.

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Second, the church has to teach the word of God to new believers and lead them in a systematic education of the word of God. Jesus, in his ministry on earth, ceaselessly taught the Word and commanded for the education of the word to be continued even after His ascendance to the heavens. In Matthew 28:20, he said, “and teaching them to obey everything I have commanded you.” This work of teaching is not a single mission fulfillment but rather a ministry that needs to be continued until the return of Jesus to the earth. When those who are taught the word of God live according to the word, they are able to develop spiritually. Also, through the ministry, they should be led to a position where they are able to proclaim the word and teach others the word of God. This process is a ministry that should continue until the return of Jesus Christ to the earth.

Third, the church, through the received gospel, needs to keep an endless fellowship with the church. They need the fellowship of saints. The gospel brings about a change in a person’s life. The person should not stop at the change, but rather, through the changed life, bring about continuous change in order to consistently represent Christ and continuously have the Holy Spirit touch their soul and experience God’s leadership through the maintenance of fellowships with other Christians. This is also stressed in Acts as well. And Paul, too, said importantly it in Philippians. And finally, the church has to be able to give courage and hope of the faith (Philippians 1:19-26).

THE CHURCH’S RESPONSIBILITY: TO PROPAGATE THE WORD OF GOD

72 “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostle. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved” (Acts 2: 42-47).
First, the spreading of the Gospel is the church’s duty. Jesus came to earth and began His ministry to proclaim the word of God. In Matthew 4:17, Jesus said, “From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven is near.’” The first work of Jesus was to preach the good news of the kingdom of heaven. After spreading the gospel of the kingdom of heaven, He gathered his disciples.

The first works of the disciples, after receiving the Holy Spirit after the ascendance of Jesus Christ to the heavens, was to proclaim the Gospel. The apostle Peter proclaimed that after he received the Holy Spirit in the upper room of Mark, he got up from his seat and then his first spoken words were to announce to preach the good news of heaven, Jesus’ teachings, to others. “Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say …. This is what was spoken by the prophet Joel …. Everyone who calls on the name of the Lord will be saved. Men of Israel, listen to this. …. Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:14-36). By this gospel declaration of Apostle Peter, those who received Jesus as their Lord and savior, and were baptized numbered to be about three thousand on that day. This refers to how people became new children of God through the proclamation of the gospel. When the church heralds the word of God to others, new believer appear, so the church must always preach the gospel.

Stephen also heralded the gospel. When he preached the good news under the guidance of the Holy Spirit, the hearts of Jews and high priests were filled with guilt (Acts 7:1-54). When he entered the Sanhedrin of Grecian Jews, he preached about Jesus, and his antagonists presented false evidences, declaring that he opposed the Law of Moses and the sacred Shrine. However, in front of the high priest, he preached to the Jews and high priests,
his preaching involving the heralding of the faith of others in Old Testament, completely emerging the correct meaning of the Law, and declaring the universality of the Gospel while at the same time summing up Israel’s Covenant. Although he was killed for his preaching of the Gospel, many people have surely felt guilt within their hearts through his preaching of the Gospel. His was the same gospel that Jesus propagated until He was taken up to the heavens. In this way, he did not forget his church duties.

After Stephen’s death many people scattered through the lands of Judea and Samaria, and then Philip, another deacon, also spread the gospel in the Samarian territory (Acts 8:5). Through his preaching, men and women who listened to the gospel were baptized (Acts 8:5-13). He also preached the gospel to an Ethiopian eunuch, an important official in charge of all the treasury of Candace, the queen of the Ethiopians. And the Ethiopian eunuch was baptized. Ethiopia belonged to the race of Ham and the nation was situated between Egypt and Abyssinia. The dignitary receiving the gospel was predicted in Psalm 68:31, “Envoys will come from Egypt; Cush will submit herself to God.” In verse 31, “Cush will submit herself to God”, the Word was achieved by Philip’s preaching. The Ethiopian eunuch has to be focused because he was not allowed to enter the sanctuary in Jerusalem (Deuteronomy 23:1). He was only able to attend just as the doorkeeper. Luke, the author of Acts, stressed that the Ethiopian eunuch, although being a eunuch and a Gentile, was able to enter the divine place of worship and participate in the inheritance or portion of holy and eternal life without receiving any discrimination in the New Testament age. This event was also to be accomplished in Isaiah 56:4-5. From this event, the Gospel that was propagated to the eunuch has also showed another beginning of the good news that had been starting.

Paul, who enters in Acts 8 after Stephen’s death, also began to spread the word of God and Christ’s teachings after he met Jesus Christ in Damascus. He went and asked the
high priest for a letter from the synagogues in Damascus to be able to arrest the Lord’s
disciples, so that if he found any man or woman who belonged to the Way he would be able
to take them as prisoners to Jerusalem (Acts 8: 1-2). While on his way to Damascus to fulfill
his work, he met Jesus Christ, and the faith that he had believed in and pursued was changed.
He began to believe in the Way of Jesus as others who were caught by him had believed, and
he, finally, met Jesus and entered the way of Christ’s disciples. He, also, had time to build a
relationship between Jesus and himself, and had begun to propagate the Word about Jesus
who is God at the synagogue in Damascus and the changed experience of his faith. His
example of transformation into a new believer is a good model for new believers.

He had gone on three mission trips to preach the Word, and then he laid his life down
in order to raise new believers. He laid down his everything and even forfeited his life in
order to carry out the mission work.73

73 Paul’s first missionary labor was from A.D 45 to 50. He began the first great trip
with Barnabas and Mark by the Holy Spirit through the prophets of the congregation at
Antioch. He conversed with the Roman proconsul Sergius Paulus at Paphos, rebuked and
punished the Jewish sorcerer, Elymas, and had great success in spreading the gospel in
Pisidia. He also miraculously healed a cripple at Lystra, and with Barnabas, they were offered
and worshiped as gods by pagans. When Paul and Barnabas denied it, the pagans hated them
and thought of Paul and Barnabas as their enemy. Although they were stoned by the pagans,
they escaped from death, and returned to Antioch, successfully leading the incidents of this
tour. This is fully described in Acts 13 and 14. Philip Schaff, History of the Christian Church
Volume 1: Apostolic Christianity. A.D 1-100 (Hendrickson Publishers, Inc.: Peabody, Mass,

In his second missionary journey, Paul was accompanied by Silas and they first
revisited some churches that were built by Paul before. After that, he established new
churches throughout the provinces of Phrygia and Galatia with the help of Silas and the
young convert, Timothy. He also crossed over to Greece in answer to the Macedonian cry:
“Come over and help us”, and converted Lydia who was a purple dealer and the jailor in
Philippi. Even though he was persecuted at Thessalonica by the Jews, he built a church there,
introduced Christ Jesus to Athens, and returned to Antioch after establishing a church in a
province in Corinthian. Ibid, 203.

Paul, in his third missionary journey from A.D. 51-54, revisited his churches that he
built before in Macedonia and Achaia, and then he dwelled for three months more in Corinth
and the vicinity. During that period, he wrote the great doctrinal Epistles to the Galatians,
Corinthians, and Romans. Ibid, 202-3.
Like this, there are many reports in the Bible that have been written for helping the accomplishment of spiritual growth of new believers. No one can come to Jesus unless promulgated by the word of God. So, when Jesus was taken up to the heavens, He commanded to His disciples and Christians, “Go into all the earth and preach the gospel to the whole nation” (Mark 16:15).

Second, the church has to teach new believers the word and help them guard it. The church must educate them. When Jesus was taken up to the heavens He commanded His disciples, “teaching them to obey everything I have commanded you” (Matthew 28:20). Jesus commanded the church that the sound Word must be given and helped to be kept and taught the word of God. So, churches did their best to keep and teach the Word. To make disciples, the church also persevered in their efforts to interpret the Bible to Christians and to be able to live the life of Christians.

Especially, Paul taught what the true gospel was through the matters that happened to them through his Epistles. His efforts were completely explained in his epistles. So, many martyrs who were not afraid of death appeared during the period of the early church that the Apostles worked for the true gospel which was taught by the Apostles. The Christians who learned of the truly good news could not deny it, and though they suffered for its truth, in the history of Christianity their fearless life was shown. Even Jesus’ disciples learned the true gospel, and also propagated the good news learned through Jesus who had risen from the death. For it, they could keep their faith through suffering and death.

Efforts to preserve the gospel have arose incessantly since the Apostle’s ages.

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74 Through matters in the Corinthian church, the Galatians sent for Law problems, the Colossians that suggests the integrity of Christ predicting Christianity’s confusions to reject heresies by invasion of Jewish and Greek philosophy, and Thessalonians that was written about education of Jesus’ return, Paul wanted to teach them about the truth of the gospel.
Through the constant efforts of biblical scholars for the straight truth of the Gospel, it was made possible to discern between the appeared forms which were heresies, and the history of the church that had kept the purity of the faith and the form of worship to God must be taught because once the reason for the faith’s purity is taught, new believers can endeavor for an innocent faith and truth. Also, they have to be taught about the sound doctrine that has been built in the history of church. The correct faith can be established with a sound doctrine, and through only the accurate gospel, is it able to be distinguished between other gospels.

Third, the church must constantly struggle to have fellowship in relation to the Word. The relation of Christians was shown in Acts 2. Through this relationship, new believers could also learn more about the Word of truth. The importance of fellowship cannot be denied in church because through it Christians have a chance to check and look at their old habits. Also, Paul, in Philippians 1:5, has prayed a prayer of thanks to God for the Philippi Christians who related in the church. This tells of the affection that the fellowship of Christians in church has as well as how spiritual growth with one another is affected and not only churches. The church history of church members’ companionship has been shown on the Heidelberg Catechism.

The Heidelberg Catechism Question 55 has talked about the friendship of Christians.

**Question 55. What do you understand by “the communion of saints?”**

**Answer.** First, that all and everyone who believers, being members of Christ, are in common partakers of him, and of all his riches and gifts; secondly, that everyone must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members. (Rom. 8:32; 1 Cor. 6:17; 12:4-7, 12-13; 1 John 1:3; Rom. 12:4-8; 1 Cor. 12:20-27; 13:1-7; Phil. 2:4-8)\(^75\)

The term communion of saints expresses the relation between two or more persons

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\(^75\) Karl Barth, *Learning Jesus Christ through the Heidelberg Catechism* (Grand Rapids: MI, 1981), 87.
who have something, or possess something in common. The foundation or ground of the communion is to be in common, and it, the communion, is to be by the word of Christ. Thus, the communion of saints is to equally participate in all the promises of the gospel, and is to possess in common the gifts that have given to each member for the salvation of the church and the grace of Christ. So, the communion of saints’ means that all saints are united with Christ, attended into the grace of Christ, received a special gift, and carried out the duty given to each member.76

Except for the mentioned writings above, the church’s responsibility for new believers is also shown in 1 Thessalonians 5: 12-22. In 1 Thessalonians 5, Paul tells the saints about their life that they hold and live in peace with each other, warn those who encourage the timid, help the weak, be patient for everyone, do not pay back wrong for wrong, always follow to be kind to each other, be always joyful, pray constantly, give thanks in all situations, endeavor not to put out the Spirit’s fire, do not treat prophecies with contempt, always try to hold good things, and do not take any kind of evil. When church shows characteristics of the life above, new believers can grow spiritually, challenge their life, and receive help to change their life that shows a criterion of faith in Christ. Paul also mentions the holiness of a church in 1 Corinthians 3:16-17 because when the church is holy, new believers also aspire to live holy lives.

Pastor’s Responsibility in Helping New Believers to Grow

When Jesus preached after He was baptized by interpreting the word of God to others, He encouraged those who were listening to His preaching to build a stronger faith. His teachings based on Matthew chapters 5 to 7 were the same in this sense. Jesus explained what

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the gospel was too many others who have followed Him, taught it, and led them to completely live it. Also, Jesus, translating the Word by parable, encouraged His followers to live according to the Bible. For a good worship, Jesus, also, taught of the importance of the worship to God and how to worship God to a Samaritan woman. Jesus taught His disciples, others who already believed in Him, and also people who will believe Him forward in the four Gospels that are Matthew, Mark, Luke, and John. The life of Jesus has shown a standard according to which pastors to the Christians who live in the present time and also in epistles of Paul should adhere to. So, Jesus has shown how a pastor’s responsibility is important to the spiritual growth of new believers.

The importance of the pastor’s responsibility can be summarized in a few ways

First of all, the pastor must not preach other gospels (Galatian 1:6-10).

Paul proclaimed in Galatians that the relationship between God and Christians has to come from the gift of the graceful God and from the actions of keeping the Law. However, Paul said in verse 6 that he found a strange point when he says, “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel.” When looked into in detail, someone preached other gospels to Galatians churches and not the gospel preached by Paul.

Of course, the propagation of the gospel is the holy work that needs to be done by

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77 “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ but even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepter, let him be eternally condemned! Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.”
Christians. But the most important responsibility of pastors is to only preach and interpret the gospel to those who have been included to the church. However, someone had spread a different gospel to the Galatians in the church. Because of this, the hearts of Galatians were shook, and Paul had warned them about quickly leaving for a different gospel than the one presented to them. Through the actions of the Jews who spread a different gospel that differed to that spread by Paul, the first and the most important duty of a pastor is to preach the correct Gospel and not to preach a different gospel to others.

John Calvin said in his Galatians commentary that when the Galatians fled from Christ, they were not deserting Christ but rather the fictional Christ that remained in their fall. When one takes a different approach that is not in line with the same work of Christ’s advocacy, he is going outside of Christ because the light is to be not mixed with the darkness. Therefore, pastors must always think about what the subject of the gospel is, and endeavor not to preach a different gospel. Paul, especially, said in verse 7 that evidently some people were throwing you into confusion and were trying to pervert the gospel of Christ. To transubstantiate the gospel is to destroy the Gospel. Thus, to transmit a different gospel, in other words, a degenerated gospel, is the action fallen to the Gospel. Paul tells them like this, “let him be eternally condemned!” (Galatians 1:8, 9).

Second, be crucified on the cross with Christ, and in the heart must live like Christ who has arisen from the dead (Galatians 2:20).

Paul says in Galatians 2:20, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” To show the grace of God, a pastor has to put himself

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completely down before the Cross and reflect upon what the meaning Christ being crucified on the Cross has. Of course, Christ was slain on the Cross for all Christians and not only pastors. So, a scent of Christ escaped to the world by all Christians’ life, and must show Christ in their life. For it, pastors must have released their fragrance of Christ who has particularly lived in their life to the earth more than other Christians. If one does an effort that makes oneself righteous, it is to say that Paul says in verse 21 that Christ died for nothing.

Thirdly, teach them that they are an offspring of the covenant and help them be able to live as the descendants of the promise. All Christians are the descendants of God’s promise, but new believers may not realize they are an heir of God. Therefore, pastors must be able to help them understand this through the Bible. Pastors must help new believers, not just to have knowledge but believe that they are the offspring of the treaty of God, the chosen children of God and that they have been blessed in their present and past as they are the descendants of God. Pastors must teach through the Bible that God’s heirs include not only the fleshed Jews but all Christians as a part of spiritual Israel. Pastors must rightly teach about this covenant and that even though when God created Adam and humans fell from the way of God, God called humans His seed by His grace and love from a long time ago. The Bible has expressed this part and surely says how God’s covenant is accomplishing.79 Therefore, pastors must

79 About accomplishment of God’s covenant, dictionary of the Bible explains to the covenant of God. If sums up, it is following: “The early covenants. Biblical tradition mentions two covenants contracted between God and Noah (Gen. 6:18; 9:8-17). It is clearly called a covenant, with a certain promises from the Lord. This is a prelude to biblical covenants where the promise plays an important role.

The patriarchal covenant. This is transmitted to us in two traditions, viz. Gen 15 and 17. The Lord has contracted this covenant with Abraham with strong emphasis on the promise (especially in Gen. 17). Two promises were made, viz. the multiplication of Abraham’s offspring and the inheritance of the Promised Land. It is obvious, e.g. from the book of Exodus, that the promise of a large offspring is regarded as fulfilled (cf. Ex. 1:7-22). The description of the conquering of the Promised Land in Joshua points to the fulfillment of the promise of inheritance. In this it is closely related to the Davidic covenant.

The Sinai covenant. According to biblical tradition, this covenant was formed with
teach new believers that they are included in the spiritual Israel as the descendants of God. Paul explains well in Galatians 4:22-31 about the descendant of God’s promise.

Fourth, must help new believers so that they are able to run towards a goal (Philippians 3:13-14). The life of Christians is a life with one objective which is to go towards Christ. The life of Christians is to live the according to the Word and to live accomplishing the Word that Christ instructed Christians and the disciples to do. Thus, they have to live concentrating on that aim. But new believers are not readily looking to follow it. Even though the new believer is stirred up in his enthusiasm to look for Christ’s will, he might break away from the way that Christians have to walk for Christ because of his circumstance that he is going to face adversity and suffering because his new life is different compared to his previous lifetime. Then a necessary thing for him to do is to pray and care for him. He must be helped and encouraged to find the purpose again.

Although this is a role that the church helps fulfill, it is the pastor’s duty to straighten the new believer’s spiritual life, while proclaiming and interpreting the Word. About this duty in Philippians 3:13-14, Paul says and teaches that Christians had to walk to achieve the purpose that Christ called him. Paul means that new believers who become a Christian press on towards the goal to win the prize for which God has called not wandering on his way. To live like the life, a pastor does not only become an assistant to new believers but must also

Moses as meditator as Sinai after the Israelites were wonderfully saved by the Lord from their Egyptian bondage. In Ex. 24 the actual rite of the covenant-forming is described.

The Davidic Covenant. This covenant is mainly promissory. It is not to be regarded as new covenant, but as a further extension of the Sinai covenant. The Davidic covenant became necessary with the development of a new historical situation. The Israelite king was now the meditator between the Lord and his people. In 2 Sa. 7 the covenant is embedded in a narrative form, but certain terminology clearly points to the covenant background, e.g. God will be a father for David’s son and the king will be a son for God. The Davidic covenant, as it is clear from Psa. 2 and 110, had profound influence on later expectations in the OT and even in the NT.” J.D. Douglas, The Illustrated Bible Dictionary Volume 1 Aaron-Golan (Tyndale House Publishers: Illinois, 1980), 326-331.
encourage and teach the Word to new men and old men.

Fifth, a church has to be established strictly on the foundation of Christ (1 Corinthians 3:10-11). Paul said that the church’s foundation must be built on Christ, as seen in 1 Corinthians 3:10-15, “By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man’s work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.”

All foundations of the church have to be Jesus Christ. The foundation of the church is not built upon other things. The Apostle John, in John 1:1, says allusively the ground of the church is Christ. John’s gospel opens as: in the beginning was the Word, and there has been written the Word was God. The Word was with God in the beginning and through the Word all creatures were made. Paul also asserts Christ as the head of the church in his Epistles, Ephesians 1:22; 5:23; Colossians 1:18, and to strictly build church as the body of Christ he also has said the pastor has been sent to church by the Word for the saints (Ephesians 4:11-12). And when looking at the history of the church, pastors who were leaders of church did

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80 “And God placed all things under his feet and appointed him to be head over everything for the church” (Ephesians 1:22).
“For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior” (Ephesians 5:23).
“And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy” (Colossians 1:18).

81 “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of
their best to keep their faith against many heresies, and also exerted to keep and establish the sound doctrine and theology of the church.\textsuperscript{82}

If not for the efforts of many theologians, the truth of correct theology would not have been kept from the unbroken root. Such endeavors to strictly build the foundation of church were the responsibility of pastors and theologians. Paul also says in Corinthians 3:10, “I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds.” In here, Paul told the Corinthian church that church was not built by other grounds and the superstructure work would never be built without any substructure.\textsuperscript{83} And he has stressed that Christ only has grounded and that Christ has been service, so that the body of Christ may be built up”(Ephesians 4:11-12).

\textsuperscript{82} In the Church history, many pastors and theologians tried much endeavor to build sound doctrine of the theology. They struggled against heresies through the Council, and in the process completed the sound doctrine of the Christianity. Provided looks at the examples from the works, there are some of works that are the Council of Nicea, the Council of Constantinople, and the Council of Chalcedon. The Council of Nicea began in A.D. 325. The Council completed the Christian doctrine that the essence of Christ and God the father is the same. There was proclaimed of Arius assertion that he mentioned the essence of Christ and God the father had differed and it proved to heresy. Then Arianism went out of the Christianity history. When the Council of Nicea was about the sanctity of Christ, the Council of Constantinople was discussed about the sanctity of the Holy Spirit after the Council of Nicea. Through this Council, the doctrine of God the Father, Son, and Holy Spirit about the Trinity completed. The essence of the Trinity was proclaimed from the Council of Nicea in 325 and it was accomplished to the doctrine of the relation of the Holy Spirit and Son and God the Father from the Council of Constantinople in 381. After the Council, another one was opened for the humanity and sanctity of Christ in Chalcedon where was near Nicea in 451. It was the Council of Chalcedon that disputed about the humanity and sanctity of Christ. The Council proclaimed the doctrine that has existed the complete humanity with the complete sanctity in Christ. Not only this, the more results appeared in the history of Christianity.

\textsuperscript{83} John Calvin said the following in his commentary of Corinthians; “Here, however, the Apostle declares his fidelity with great confidence and fearlessness, as it required to be asserted in opposition not merely to the calumnies of the wicked, but also to the pride of the Corinthians, who had already begun to despise his doctrine. The more, therefore, they
the only One by saying that no one can lay any foundation other than the one already laid (Corinthians 3:11). To establish a good foundation he has strictly insisted that the Corinthian Christians must completely return to Christ. Like Apostle Paul, the role of the pastor is to set a good groundwork for the church, preachers must teach straightly the base of the church to new believers by becoming expert builders.

Sixth, censures must be conducted. When one looks at the Westminster Confession of faith, censures are mentioned. It completely depends on the Word, Bible. The censure is a competency acting church. But in here, pastor’s role is very important to behave a decision of censures because to conduct and be put in action the power of castigation, church builds a government, and a chairman who has been leading the government is the pastor of church.

When one reads chapter 30 of the Westminster Confession of faith,

The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. ….. Church censures are necessary for the reclaiming and gaining of offending brethren: for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ and the holy profession of the gospel, and for preventing the wrath of God, which might justly fall upon the Church if they should suffer his covenant and the seals thereof to be profaned by notorious and obstinate offenders.84

The conducting of a censure is done to make the laymen of church upright. The basic

lowered him, so much the higher does he raise himself up, and speaking as it were from a pulpit of vast height, he declares 171 that he had been the first master-builder of God among them in laying the foundation, and that he had with wisdom executed that department of duty, and that it remained that others should go forward in the same manner, regulating the superstructure in conformity with the rule of the foundation. Let us observe that these things are said by Paul first of all for the purpose of commending his doctrine, which he saw was despised by the Corinthians; and, secondly, for the purpose of repressing the insolence of others, who from a desire for distinction, affected a new method of teaching. These he accordingly admonishes to attempt nothing rashly in God’s building.” John Calvin, The Commentary on Corinthians Volume 1 (Grand Rapid: MI, 1999), 79.

84 Jong Sup Song, tr, The Westminster Confession of Faith with Original Text, (Seoul: So Mang Sa, 1979), 120-123.
of their faith it is to live as the Bible, teaches, and this will lead to their spiritual growth. When laymen stray onto the wrong path, it is the role of the pastor and the church to lead them to right way. Thus, new believers can learn what is wrong from the performance of censures and why they have to be wary of wrong teachings through the conduction of censures. Jesus correctly teaches about censures in Matthew 18:15-17.

If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector (Matt. 18:15-17).

Summary

To Christians, transformation does not imply a physical transformation, but a transformation of the heart and spirit, and is a whole transformation which completely changes one from how they were before. Here the word ‘transform’ is used as it appears in Romans chapter 12:2, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind.” Thus, to Christians the values of transformation are different to the world’s values, especially newly transforming their hearts and implying an inner spiritual transformation. So, it is difficult to say changed Christians unless they have been transformed internally and spiritually. The reason is because of the evidence in the Bible of the power of the word being able to split a person’s heart and soul. Therefore, Christians who listen to the word must have received transformation and through that transformation, be able to influence new believers. They must become ones that are able to lead others in terms of spirit and faith.

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85 Censures are very important. Such modern church for this has a generosity church has to act the censures to keep a pure faith. In this regard, more detailed explanations can be seen in the following book. Yune Sun Park, tr & an, *The Westminster Confession of Faith* (Yung Eum Sa: Seoul, 1989), 193-198. And G.I. Williamson, *The Westminster Confession of Faith for Study Classes* (P&R Publishing Co: NJ, 2004), 298-309.
In order for new believers to experience a transformation as a Christian, they should always convey the word to help the new believers. Also, Christians should not be satisfied with just listening to the Word, but should also teach the word and systematically provide opportunities so that through these fellowships they are able to lead the development of new believers. Those who convey God’s whole words must devote effort in order to do so. Also, they must be trained in the Word in order to be sure that they are the promised children of God. This training is the greatest privilege God has given to the preacher, and through preaching they must teach God’s promise, in other words, they must teach how the covenant is accomplished through them. Through the covenant it must be taught that Christians are living for one goal, which is in the direction of God’s kingdom. Thus, it must be realized that life in this world is a process to wholly erect God’s kingdom and His church and, in order to bring this to actuality, they must be taught to have values that are different from the world. This is how preachers help to transform Christians through preaching.

Due to these reasons, in the history of the church, many Christians have laid down their lives to protect the correct Gospel. For the declaration of the correct Gospel, the Word needs to be kept endlessly and fought. One reason to hold onto the whole Word’s doctrine is here. Through the Bible’s correct doctrine a whole transformation can be experienced, and through the learnings from the correct doctrine, the correct faith can be maintained and conveyed. Therefore, the Bible’s correct doctrine needs to be taught. Due to this, it can be seen in church history that in order to give a baptism, the Bible’s correct doctrine was focally taught. Through church history, the importance of churches and the roles of preachers for the new believers can be learned, along with the different types of preaching and the categorization of good and bad preaching.
Preaching is the most important way for pastors to contribute to the spiritual growth of believers. The sermon is the highest privilege God has gifted to man, conveying the way Christ has lived and saving lives destined for eternal death by leading them to eternal life. Therefore, the purpose of the sermon is not to be a masterful presentation, but rather to lead people to be born again and then to develop spiritually. Dr. Herrick Johnson said, “The sermon is founded upon God’s word with the objective to save people, and its ability to touch and encourage people is its religious forte.” Thus, through the sermon people must be born again in the Holy Spirit. Also, it is proclaimed that the purpose for the sermon is for God to observe the changes in the lives of those preached to through His words. The sermon is God’s means to achieve His purpose and therefore must be tailored in order to bring changes in people. Thus through the sermon the listener’s spirit must be governed by God’s will to live for His purpose.

The Current Preaching Methods in the Korean Church

There are various methods to classify the sermon. Much was learned from reading the missionary An Lyen Kwak’s book, in order to classify the sermon through the customary perspectives of the early Korean church. He classified them in six ways. First he classified


the sermon based on the audience’s background (adulthood and childhood, educated or uneducated, believer or non-believer, indifferent or convicted, etc.). Second, the sermon was classified based on the formality of the procession of the sermon (propositional sermon, analytical sermon and observational sermon). The third classification was based on the preacher’s approach to acquire the audience’s attention (an educational sermon appealing to the audience’s intellect, an emotional sermon stirring the audience’s feelings and a moving sermon inspiring the audience’s will). The fourth is a subject classification (doctrinal, ethical, historical, philosophical, and empirical sermons). The fifth classification is based on the way the sermon is prepared and conveyed (a technical sermon, a recited sermon, or an immediate sermon). And the finally the sermon is classified based on citation (citation of the Old Testament, the Gospel, the Letter of the Epistles).\textsuperscript{88}

Another traditional method of classification is described in the book \textit{Homiletics}, by John A. Broadus. Broadus had sorted the different kinds of sermon in his book based on the preparation and delivery of the sermons: classification by homiletical structure, subject, and pattern. His classification methods have also been used often in Korea.

In Korea, the following classifications of sermons have been followed:

\textbf{THE TEXTUAL SERMON}

This is one of the most common sermons. The textual sermon comes from the text because the text provides the subject and the major divisions of the sermons. When deciding for a specific pattern of divisions for making a textual sermon, the division may be based on the text and the verses are followed in order from the text, or have the same wording as the text but the order is different. Dr. Broadus gives a few hints in his book and these suggestions

\textsuperscript{88} An Lyeon Kwak, \textit{Lectures on Homiletics}, 52-54.
will help in the handling of the textual sermon. First, find a specific subject in the text, then seek for exact divisions. Ideas in a passage may overlap. Second, it is not always necessary to follow the natural order of the text. And last, the preacher need not use every part of a text.\textsuperscript{89}

This method has some benefits. First, this has a natural structure because the divisions are already prepared by the Holy Spirit. Second, this provides a great power to preacher because he can speak in all things like “Lord said.” Third, textual sermon does not get away from the text.

\textbf{THE TOPICAL SERMON}

In topical sermon, the divisions are derived from the subject. Though the topic of sermon may be derived from the text, the divisions come from the subject and the subject is divided and treated according to its own nature. This preaching also has important advantages. It is easy to have a unity, be able to discuss enough and completely about the topic, and provides an example to the preacher of the power of analysis and creative work.

About this sermon’s weakness, John Broadus says the following:

\begin{quote}
But it has its dangers. The preacher easily becomes interested in finding subjects that are interesting and readily yield a good oration rather than those that have a true Christian and scriptural basis or those that come close to the needs of his people. He is tempted to think more of his ideas and his sermons than of “rightly dividing the word of truth” and leading people into the Kingdom of God.\textsuperscript{90}
\end{quote}

Both of these sermon methods need to be used. However, for preachers the textual sermon is more generally used. Which of the two methods a preacher uses can be explained. First, if a preacher is philosophical and is able to easily formulate that the Biblical concepts are a direct revelation of God, but lacks the confidence in order to explain, then the preacher

\begin{flushright}
\textsuperscript{89} John A. Broadus, \textit{On the Preparation and Delivery of Sermons}, 55.
\end{flushright}

\begin{flushright}
\textsuperscript{90} Ibid, 57.
\end{flushright}
should focus on using the textual sermon method. Second, the type of sermon is chosen depending on the preacher’s ministry. The method of sermon must be chosen in order to accommodate the audience. If the audience is knowledgeable in regards to God’s word and is full of understanding, then it is better to use the topical sermon method. If not, then the textual sermon method.

THE TEXTUAL-TOPICAL SERMON

This is another method of classification by homiletical structure. If the textual sermon’s divisions come from the text, and the topical sermon’s divisions come from the topic, the textual-topical sermon takes its divisions from both the text and the topic. This method begins from a strong biblical base and allows for freedom of development. Dr. John Broadus provided an example of it from Isaiah 53:3 in his book: the title and the subject were “Admired, Yet Rejected,” and “Some Common Attitudes toward Christ.” The divisions were as follow:

1. He is despised and rejected.
2. He is admired, yet rejected.
3. He should be admired and accepted.  

He gave the first division from text and the other divisions from the topic.

THE EXPOSITORY SERMON

In expository sermons, the context of the given text is studied historically, grammatically and literarily. Through this way the Holy Spirit builds upon the preacher’s character, knowledge and experience, and once the Biblical concept is obtained, the preacher is able to deliver God’s message to the audience. Thus, the preacher preaching the expository

91 Ibid. 57.
sermon must convey the central ideas and make sure that the ideas of the text correctly
govern ideas of the sermon. Also the expository sermon must always be applied. Application
is the critical core of the expository sermon. Therefore, the preacher must precisely know the
subject and the details involved with the subject that he is preaching about. A strong Biblical
sermon must contain an equivocal focal point. A Biblical sermon not only reflects the main
concepts of text, but simultaneously reflects upon the interest and questions of the audience.
A sermon which is able to make the audience experience and understand what God is saying
to them is an expository sermon.

The expository preaching has been the type most neglected and over the years many
lectures have made a strong case for it. So, it has been developed by many preachers, but
preachers have to study more for the pulpit. John Broadus said about it in his book:

In recent years more ministers are doing expository preaching. Congregations are
responding to a Bible-centered proclamation. Since the expository sermon is
becoming as increasingly used method, it is important to understand its meaning.
But there is not one definition of the expository sermon; there are many. A general
definition is this: An expository sermon is one which is occupied mainly with the
exposition of Scripture. Following the pattern of the definitions of the textual and
topical sermons, the expository sermon may be defined as a sermon from the text.
In actual practice, the main points and the subdivisions of the sermon often come
from the text. In other words, the entire thought content comes from the Scripture.
This does not rule out explanation, illustration, and application from other sources,
but the basic ideas come from the text. It does not seem to be valid to define an
expository sermon in terms of the length of text, usually three or more verse.
While the expository sermon is frequently from a longer passage, an expository
sermon may be based on a single verse or even on one word.92

For effective expository preaching, the prime requisite is unity. It is necessary to
instruction, to conviction, and to persuasion. Without unity, educated listeners cannot be
satisfied and uneducated deeply impressed. It, however, is not the goal of many preachers.

THE THEOLOGICAL SERMON

92 Ibid.58.
This preaching is one of the sermons classified by the content because of the nature of the Christian faith. The theological preaching is one that expounds some basic Christian belief with the purpose of gaining its understanding and acceptance.

The doctrinal sermon occasionally explains a single doctrine or sometimes the overall idea of Biblical doctrines. The doctrinal sermon does neither focuses on amount nor method, but rather on the enlightening of believers through teaching and explanation of the revealed truth. Each doctrine must be preached as if the doctrine has been realized in a person’s life. For example, the vision Paul had on the Damascus road and the miracles of rebirth of Bartimaeus and the woman with hemorrhages, the resurrection of the daughters of Lazarus and Jairus, the forgiving of the immoral woman and so on, all must be materialized and preached. John Broadus makes a few suggestions in regards to the doctrinal sermon:

Some practical suggestions may help in performing this great task. (1) For one thing, theological preaching should be comprehensive. It should cover both the major and minor doctrines of the Christian faith. (2) Theological preaching should be positive. As has been noted, it need not be polemical. (3) Then theological preaching should be clear. It cannot be the book of theology chapter or the theological lecture reproduced. The doctrine must be assimilated and then presented in simple terms which the average person in the congregation can understand.93

THE ETHICAL SERMON

The ethical sermon puts emphasis on special obligations and the truth. Ethical preaching deals with Christian living of personal and social nature. Thus this sermon must set a foundation on the sound doctrine. If it does not put the foundation on the doctrine. It is, just only, an instruction for people or a teaching.

For the ethical preaching, some suggestions may prove helpful:

(1) The ethical sermon should generally be positive. It may be necessary to deal with the problem or error before presenting the Christian ideal. But many listeners are aware

93 Ibid. 64.
of the problems.
(2) Ethical preaching should be constructive rather than destructive. Present a Christian plan. Try to answer the question “How?”
(3) The preacher of ethical messages should try to win the love and confidence of his people before challenging them to dramatic life changes or radical social action.
(4) The preacher of ethical sermons must be willing to begin where people are and move from the real to the ideal. Many serious problems are solved one step at a time.
(5) Then the preacher of ethical sermons should reveal in his sermon delivery that he also is struggling to attain the Christian ideal.94

THE HEGELIAN OUTLINE

This pattern of sermon comes from G. W. F. Hegel. The dialectic of Hegel needs very complex explanation but following will be a sum of its core contents. The quantitative change’s qualitative change is countered by the qualitative change’s quantitative change.

From here the positive points would be affirmed, while the negative points would be denied. The quantitative change’s qualitative turnaround is known as the negation of the negative. Hegel calls this the thesis, antithesis and synthesis.

James Henry Harris, a professor at Virginia Union University, adapted this concept as a method to preach the sermon. Harris called his approach the dialectic textuality and derives his thesis and antithesis from the Bible and is adapted so that the audience is able to relate through their everyday experiences. The existence of the conflict between the thesis and the antithesis is the core characteristic of this type of sermon. This sermon follows Hegel’s concepts of thesis, antithesis and synthesis while constituting the dialectic movements.

The thesis is the main point of the sermon’s message. As is for every sermon, the message’s thesis is clearly defined and from the Bible. The antithesis is the point which opposes the thesis, highlighting the religious and intellectual conflicts involved with the thesis. The antithesis brings forth opposing ideas, making the thesis difficult to accommodate.

The synthesis justifies the thesis and answers all the conflicting questions brought forth by the antithesis. The synthesis also tries to show the new realizations gained about the thesis through the antithesis and the transcendence achieved through understanding the motives behind the conflicting thesis and antithesis.

In using this method the preacher tries to present a thesis which will be accepted by the congregation, and then he adds as antithesis about which some members of the congregation may have doubt. He then will add the synthesis, hoping that the synthesis will be accepted by the congregation. This method is especially valuable because it usually begins where people are and then seeks to add to their understanding.  

The sermon using the thesis, antithesis and synthesis structure can be developed in two ways. The first is the development of the sermon by addressing the thesis, antithesis and synthesis in that order. In this case, the main points of the sermon message are positioned and explained in the first half of the sermon. Although delivering a clear initial point, this development is susceptible to gradually losing its persuasiveness. The second is the development of the sermon by addressing the antithesis first and then the thesis and synthesis. In this case, by placing the antithesis at the beginning, the preacher is able to naturally progress to the thesis.

THE BIPOLAR PREACHING

F.W. Robertson, a 19th century English preacher, was the developer of the bipolar preaching pattern. He believed that the truth was dialectically exposed by two extremities. However, different from the normal preaching practices, he did not seek to arbitrate between two discordant parts. In other words, he did not attempt to reconcile two different concepts.

95 Ibid, 71.

The selection of two main texts is the core of the bipolar preaching. It is good to choose texts which are contradistinctive of one another so that each text is able to present a conflicting viewpoint. The preparation of a bipolar sermon is described below.

First the preacher extracts a contrasting viewpoint from each text. Second, the two extracted viewpoints are juxtaposed to one another. Through this arrangement alone, the contrasting meanings are presented. Third, the preacher does not take a stance with just one of the juxtaposed sections, but rather deals with both sections positively. Fourth, the preacher searches with the audience for a way to harmonize the bipolar aspects.  

THE FOUR PAGES OF SERMON PATTERN

Paul Scott Wilson, a 1990 North American preacher, designed the Four Pages of Sermon Pattern. Wilson believed that the tendencies of his contemporaries to obtain intuitive and emotional information through various channels suited a film-like sermon rather than a sermon composed from an essay. Thus he developed the Four Pages of Sermon Pattern.

The terminology of the page in the title symbolically refers to how the whole sermon is constituted in four pages. The sermon is mainly comprised of a conflict and a solution. The conflict is composed of the conflict from the Biblical text and the conflict from reality and this formulates the first half of the sermon. These two conflicts must be identical in terms of quality. The second half of the sermon involves the solution expressed by God’s actions and is divided into the Biblical text based solution and the reality based solutions. The Four Pages of Sermon Pattern is Biblical in that it thoroughly operates on the basis of the Biblical text while at the same time it handles the problems of the modern congregation and is thus congregation-friendly. This type of sermon is warmly welcomed by congregations as more

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97 Ibid. 84-85.
than half of sermon is spent presenting the problem and the remainder induces a legal method to solve it.98

The last three sermon methods are the ones that are especially used in churches today.

**Poor Types of Preaching**

Since the 1950s many have been spreading non-Biblical speeches while claiming it to be the truth from the word of God, propagating wrong interpretations of the Bible and contriving unsound mysterious experiences through their preaching. These preachers, through the manipulation of emotions, collected offerings during worship and operated a dualism of religious belief. As soon as these facts circulated to the pulpit, the congregation began to doubt the traditional statements that preaching was the word of God.

Nowadays, when the Gospel is spread, various and new methods are suggested. According to their words, there is no longer a need to solely depend on preaching. Therefore, these days the church lifestyles focuses on small groups which is of an experimental ministry that is of an urban, nighttime or coffee house ministry in nature which is tried by pastors. It is a style of ministry which is characterized by a lack of preaching and adapted to serve as a medium when attempting to communicate with the contemporary modern man.99

Due to such reasons, poor preaching is happening.

The task of evaluating preaching is not easy because the reactions of those who listen to the sermon all differ. However, there is a necessity to basically judge and assess the preaching because through evaluation, better preaching can be proclaimed, and the preacher will be able to endeavor to proclaim a better sermon. It is also a good method to listen to the sermon from the viewpoint of the congregation. From such a foundation, the different types

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98 Ibid. 87-88.

of poor preaching can be seen.

If one looks at a few characteristics of poor preaching: First, one can characterize it as apathy towards the Biblical text. When the Biblical text is ignored, even after the designation of a certain passage for preaching, there is the problem of misinterpretation, derivation of a different meaning, ignoring of concealed messages and streaming towards a misguided direction. This is due to the preacher not preparing the sermon through the Biblical text and neither addressing the questions nor the answers involved. The preacher must interpret the Bible. Through the language, the preacher communicates with the congregation and discloses the hidden meanings of the Biblical text. Without interpreting the Bible, the hidden meanings cannot be disclosed to the listeners.

Pastor Jung Yong Sub says the following about preaching without the interpretation of the Bible in his book:

Preachers today are unable to fully comprehend the whole situation and their critical mindedness towards the problem drops significantly. Although the reason for the repeated trial and error is not based on one or two reasons such as these, but perhaps essentially due to the apathy of preachers toward the Biblical text . . . In Paul’s statement, “If I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing” (1 Corinthians 13:2-3). Although the sharing one’s own possessions with others and giving one’s body to the poor is generally thought to be love, Paul asserts that it is not. It is a confrontation between our devotional life and love. If the love that Paul is talking about is not accurately understood, this would lead to an illogical preaching. The love Paul is referring to is not a love which is conducted through one’s own power and endeavors, but appears only through God’s power. And this is the existing style of God that appears to the present life by God.100

Rudolf Bohren also said the following about silence of the Bible:

While writing this book I found an astonishing fact. It is the fact that is not proclaimed by the Bible in the preaching. God is still silent from the action of preaching when the preacher speaks disconnected story to the text for a long time as obsessing to a letter, very hastily access to the text of Bible after covering unpleasant things, and the silent of the Bible and the breakaway from the emphasis. It is to close

100 Ibid, 27.
the book that the Bible is not proclaimed. It is unspoken from the Bible. For breaking the silence preacher must do that the Bible has to be spoken by itself, and it must be conveyed to listeners.\textsuperscript{101}

If the Bible is chosen as the body to preach about the Gospel of spiritual salvation, then naturally, the word, that is, the Gospel must be proclaimed. A sermon without the proclamation of the Gospel is not a true sermon and sermons of this nature are unable to bring about a change in those who are listening to it. When these sermons are proclaimed by a church, the church cannot properly carry out its role. Such sermons can be found amongst heretics and pseudo-religions. They do not proclaim the whole Biblical text, but rather select and portray specific verses. Not only these, but preachers who speak of orthodoxy also do not proclaim the whole Biblical world, but rather proclaim a one-sided biblical interpretation in accordance to their ministry needs. These cases arise due to the inexperience of the characteristics of the biblical world along with the failure to appreciate it.

Professor Jung Yong Sub said that the disinterest of the Biblical text by preachers silenced the meanings of the Bible and he organized the silencing of the Biblical text into three cases.\textsuperscript{102}

Not related to Biblical Text

The first case is where the sermon has no relation to the Biblical text. Such sermons take the form of subject preaching, where the Biblical text is insignificant or used as just a reference. The second case usually involves preaching that beats around the bush. This case appears often in expository sermon styles where the sermon poses to concentrate on the Biblical text, but only dwells on the information for a short time and does not fully decipher

\textsuperscript{101} Bohren Rudolf, \textit{The Homiletics Principles} (KCPA: Seoul, 2002), 139

\textsuperscript{102} Young Sub Jung, \textit{What is the Preaching}, 73-75.
the true meanings of the events manifested in the Bible. Even though in these sermons the
prospect of the text and the reader inherently exists, a new outlook in which the dialectics
fuse will never open. This also occurs regularly to relatively acknowledged preachers. They
merely passionately cry out for the moral, industrial and balanced lifestyles found according
to the Biblical text, but rarely reach the spiritual reality found behind the text. Such preaching
forms often appear in sermon styles which concentrate on meditations such as quiet times.
The third case is where the preaching distorts the Biblical text. The perversions come about
as a result of the two previously mentioned cases rather than as a separate case. These cases
arise often due to either the complete disregard to the Biblical text or due to the clinging to
Biblical information which leads to only focusing on the fundamentals of Christianity. 103

Thus, when preachers are unable to bring about a transformation to the audience
through sermons which disregard the Biblical text, a different path is sought for. Even though
the preacher invests more time and effort into the sermon in order to inspire the
transformation of the congregation, without the Word, it will be difficult to inspire oneself or
one’s congregation to escape the bounds realizing change only through the performance of
actions. That risk will appear in the form of an extreme organization within the church
community.

Charles Spurgeon metaphorically used a horse in order to describe how a sensible
congregation evaluated a sermon depending on how much evangelism was being preached.
He said, “A horse is ranked neither by a small bell hanging up on his neck nor by the
ornamentations attached to its body, but by the strength of its limbs, sturdy physique and
blood. An intelligent audience, likewise, evaluates a sermon based on how the amount of
truth and evangelism is conveyed in the preaching and the strength of the Gospel spirit.

103 Ibid, 74.
Brethren, check the weight of the sermons you convey.”¹⁰⁴

Based on desires of preacher

The second case is the preaching of the sermon according to the desires of the preacher and not following the guidance of God. The sermon is a promise of the word of the Bible that needs to be kept by the preacher. However, keeping that promise is not easy. This is due to the interpretation of God’s word through one’s own understanding. Also, due to the omission of a few parts of God’s word, the whole line of truth is not upheld. In regards to these problems, Deuteronomy 4 begins as such: “Hear now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that the LORD, the God of your fathers, is giving you. Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you” (Deuteronomy 4:1-2).

In order to keep the line of truth, one must neither add to nor subtract from God’s word. God’s word is in the center of all things. If additions are made to the word of God, it is no longer the center of all things. Likewise, if subtractions are made from God’s word, then it is no longer the center of all things, and leads to the disobedience to God’s commands. Neither adding nor subtracting is keeping God’s commands. Again, the misinterpretations, modifications or distortions of the word all lead to poor preaching.

When Martin Luther explained the contents of Genesis 3:1-3, he explained that Satan did not question Eve in order to listen to her answer, but rather questioned Eve in order to criticize God. Satan’s question was, “Did God really say, You must not eat from any tree in

the garden?” Satan asked this question with the intention to blame God.\textsuperscript{105} In regards to the matter of Satan’s question and Eve’s answer, there was no preacher who could point out Eve’s mistakes. Preaching must fulfill this role. Preaching must be able to lead Christians to the correct word of God. If it is unable to fulfill this role, then it does not speak about the reign of God.

This can be easily seen by looking at the prophets of the Old Testament. The prophets of the Old Testament are the preachers. Apart from a few cases, there are no preachers who spread God’s words in the early parts of the Old Testament. Although Noah and Enoch conveyed God’s word, in many cases God conveyed His words Himself. God Himself proclaimed to the Israelites on Mount Sinai.\textsuperscript{106} In Deuteronomy 18:18, God said to the Israelites, “I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.” Even the great prophet Moses did not correctly convey God’s word to the Israelites.\textsuperscript{107} Instead of adhering to God’s word of talking to the Israelites while holding up his staff, he struck the rock with his staff in front of the Israelites. Here, Moses failed to lift up God’s word and display holiness. He portrayed God’s word as something cheap in the presence of the Israelites.

The great priests of the Old Testament were the same. The priests were not allowed to speak and thus communicated through sign language alone. Aaron’s sons had a special

\textsuperscript{105}Martin Luther, \textit{Luther’s Commentary on Genesis Volume 1} (Grand Rapids: Zondervan, 1958), 66-67.

\textsuperscript{106} Deuteronomy 18:16, “For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, “Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die.’’”

\textsuperscript{107} Numbers 20:8, “Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock of the community so they and their livestock can drink.”
position chosen before the Israelites. However, they only thought of their privilege and when they brought into the tabernacle a fire which was not designated by God, they died at that place.\textsuperscript{108}

Great kings were shaken too by God. In 1 Samuel 15, there was an unfortunate event. God gave the word to King Saul, “Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.” This was God’s command. However, King Saul did not keep God’s Word and proclaimed that he really kept the word of God. But the prophet Samuel, again, conveyed the correct words of God to King Saul who distorted the word of God.\textsuperscript{109}

Preaching which does not focus on God and is used like a tool to convey the preacher’s thoughts is a poor sermon. It is not good preaching.

\textbf{Does not concentrate on God}

The third case is the preaching which does not concentrate on God. Preaching has to lead the congregation to concentrate on God. R. Bohren, through his book, cited a story of Thumeysen which talks about preaching which does not concentrate. He says, “Preaching is not work which aims to understand humans, but work which is done in order to understand God. The church values the case where all of mankind turns its back on worldly things and answers God, and not cases where one answers others. So, every endeavor to understand the

\textsuperscript{108} Leviticus 10:1-2, “Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. So fire came out from the presence of the LORD and consumed them, and they died before the LORD.”

hearts of the audience or the efforts to comprehend humans need to be stopped. Also, sharing of experiences of faith and life at the pulpit with the purpose of telling of a new life encounter needs to be stopped. Preaching is not spoken or discussed, but must be a cognitive proclamation of God.\textsuperscript{110}

Preachers must not be too concerned about the audience. Even though preachers might worry about the spiritual salvation of the congregation, it has to stop. That is an event that is exclusive to the Holy Spirit. Preachers do not have the power to be accountable for their spirit. They should not concentrate excessively on the concentration in order to conceal the fact that they do not know about the powerful world of the Biblical text. And at times preachers must not stir the congregation up or scold the actions of listeners.\textsuperscript{111}

Preachers at the pulpit end up conveying the theology they believe. The great theme that preachers believe in is Christ. The greatest theme of the whole Bible is Christ. Therefore, preachers must preach about Christ, in other words God. The Old Testament prophesizes about Christ’s coming typologically and the New Testament proclaims about Christ who has come. Thus, the themes of both the Old and New Testaments is Christ. Christ Himself explained, “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Luke 24:27). Therefore, preachers must spread the word about Christ.\textsuperscript{112}

Preaching which avoids or does not spread the word about Christ, or which does not concentrate on preaching about God cannot transform the life and spirit of the congregation.


\textsuperscript{111} Young Sub Jung, \textit{What is the Preaching}, 42.

\textsuperscript{112} Sung Soo Kwon, \textit{Bible Exposition Spirit Transformation}, 105.
Therefore, preachers must convey Christ through their preaching, and keep God as the center of their preaching. Also, the preachers should ask whether the listeners have met God today. Peter’s preaching struck guilt into the hearts of his audience. They eventually ended up meeting God. Through sermons the hearts of the audience need to be challenged and through Christ they need to meet God. The theme of Peter’s sermons was about Jesus Christ who died on the cross and arose from the grave. Peter focused on preaching about God by focusing on Jesus Christ. Sermons which do not focus on God cannot bring about a change in the audience. A sermon which does not include Jesus and God is not a sermon.

As James Stuart pointed out, sermons conveying Jesus Christ, who died on the Cross and arose from the grave, are “divine powers able to demolish the strongholds barring God (2 Corinthians 10:4). It becomes a dynamic sermon like Peter’s sermon which pierced the hearts of the audience in Jerusalem during the Pentecost.”

Too many illustrations

The fourth case is the sermon where too many illustrations are used. Due to the superfluous illustrations, the message of the Bible is forgotten. After the sermon is done, just the illustrations, and not the message, remain.

In order to achieve an effective conveyance of a sermon, there needs to be harmonious communication between the preacher and the listeners. Unilateral declarations or proclamations are insufficient. Illustrations help make communications more harmonious. The word “illustrations” means explanation or explication, and was derived from the Latin word “Blackwood.” “Blackwood” means a ray of light entering a window. Thus, an

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illustration is necessary for the effective conveyance of the truth to the hearts of the listeners as it helps the listeners comprehend vague messages as a faint object is made clear by a ray of light entering from a window.

Illustrations have been used in sermons by the prophets of the Old Testament, the Apostles of the New Testament, Apostle Paul, and Stephan. Stephen’s sermons are highly regarded and used as model sermons today, and he used illustrations in most of his sermons, summarizing the history of the Old Testament. However, problems arise along with the increasing frequency of the use of illustrations.

First, when an illustration is overemphasized, it becomes the main content of the sermon, and the biblical text is degraded to an explanation. In this case the sermon is not good due to the high possibility of the instructiveness of the illustration concealing the Biblical truth. Also, illustrations have a dangerous aspect in that they are able to change the spiritual truth to ordinary instructiveness. As sermons convey the word of God, they must always be spiritual. Lastly, the illustration may explain the truth, impress, give glaze and brilliance to the word, and rest to heart of man, but when the illustration is used excessively, it can wrongly transmute the truth of the Bible.

Also, preachers talking about illustrations also talk about themselves. As such, this cannot be seen as good for the sermon. Thus, preachers must avoid preaching about himself instead of the Word. The preacher is definitely a part of the message, since God communicates his truth through man’s personality. But the preacher must not be the theme of the sermon. Whenever he speaks of himself and his experiences with God, he must do so in order to serve the people and magnify the Savior. The Bible says, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (2 Cor. 4:5). Paul, sometimes, shared about himself and his personal feelings in his writings and in his
sermon, but it was always a goal to exalt Jesus Christ.

Sentimentalism

The fifth case is the preaching which falls into sentimentalism, inundating the audience with sentiments. Sentimentalism poses another problem for the pulpit. Instead of intensifying one’s knowledge of the Biblical text through truth-seeking endeavors, sentimentalists neglect that task and focus on effectively conveying the already given devotional formalities by manipulating the audience’s emotions and mentality. The superfluous use of allegories is an element of sentimentalism, as an allegory enhances the sensitivity of the audience.

This may also appear at the same time in the conveying method and content. In order to convey an emotional sermon, the preacher may change the pitch of his voice, shout or be on the verge of tears. The display may have a powerful appeal to the listeners. However, the preacher needs to control his emotions as much as possible as he is devoting his spirit to the word of God and not to the audience.

If sentimentalism rules the sermon, the congregation ends up depending on a vague feeling rather than relying on a deeper faith. As humans are easily seized by emotions, sentimentalism may seem very passionate. However, it is damaging to the Christian faith. It is passionate to the degree where the expressing of emotions is unstoppable, but in God’s dominion it becomes torpid and is an element typically seen in heretics and pseudo-religions.

Also, a sermon which only appeals to the emotions is lacking in the Biblical truth. These sorts of sermons typically allow for the listeners to draw the conclusions. Although people may be moved by those kinds of sermons, it is difficult to expect a spiritual change. When preachers confuse emotions for the work of the Holy Spirit, they damage the intentions
and inspirations of the Holy Spirit. Although the ministries require an emotional element, the emotions should not separate the Bible’s contents from sound application.¹¹⁴

Lacks theology

The last case is that where the theology of the preacher in not present in the sermon. This is a very important matter to preaching. If the preacher’s theology is not included in the sermon, his congregation will end up not having an authentic faith. When looking at the history of the church, it can be seen that many theologians and preachers conflicted with those who were following a wrong theology in order to keep their sound theology. Thus, the genuine theology of the preacher must exist in the exact way in his preaching.

Preachers, in order to evangelize, need to methodically understand and present the Gospel. In this aspect, preachers must become theologians.¹¹⁵ If the preacher does not have a methodical understanding of the Gospel, he will not be able to methodically preach it. If the preacher’s theology is not conveyed through his sermons, then that preacher will have difficulty in conveying the Gospel. Charles Spurgeon sent the following warning message to preachers in regards to these matters, “Brothers, if you are not a theologian, then your ministry is only a waste of labor. Although you can speak sophisticated words as beautiful eloquent speakers, you cannot achieve an evangelizing power through the unknown condition of the Gospel. It is such as the ringing of the gong and the reverberating copper. …. You will become like Emperor Nero who played the violin when Rome was burning. Even though his people were starving, he sent vessels to bring soil to spread in the Coliseum.”¹¹⁶

¹¹⁴ Hershel W. York and Bert Decker, Preaching with Bold Assurance, 33-34.
¹¹⁵ Sung Soo Kwon, Bible Exposition Spirit Transformation, 79.
Good Types of Preaching

A good type of preaching always gives something to the listeners. That something always stirs the mind of the listeners. Paul, in the book of Acts, showed that he reasoned and persuaded people as he preached. The Bible teaches, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind” (Rom.12:2). To stir the minds of listeners, the preaching must give something to the listeners. Stirring their minds requires time, hard work, and clear thinking. Good preaching always stirs the mind and also challenges the will of the listeners. Peter preached to his audience in Acts. Some were challenged by his first sermon, and they asked, “Brother, what shall we do?” The wills of the listeners were challenged by Peter’s preaching. Thus good preaching can always give a challenge.

So, good types of preaching have some characteristics that are Bible-centered or Gospel-centered preaching, Jesus-centered preaching, sound doctrine-centered preaching, and led Spirit illustration preaching. Here, characteristics of the good types of preachers’ sermons are listed.

The Bible-Centered or Gospel-Centered Preaching

When Haddon Robinson defined preaching, he said,

Preaching is to convey the Biblical idea, and the concept appears from historical, grammatical, and literary studies of the verse in the text. The Holy Spirit, first, lives in the preacher’s personality, and next, through the preacher, applies a clear experience to the audience. Therefore, the audiences experience God more deeply and, then from the experience, the people who attended the congregation is led to resemble the shape of Christ, enabled by the correct application of the word
and guidance through the power of the Holy Spirit.\textsuperscript{117}

Thus, the Bible-centered or Gospel-centered preaching delivers the biblical idea obtained by historically, grammatically, and literarily studying the presented text in the scripture. Here, the preacher has to apply the sermon he has prepared to his own personality and experience and then apply it to his listeners.

Therefore, the Bible-centered or Gospel-centered preaching must first deliver the central thoughts of God. When preachers preach, they always convey a central idea. Throughout the history of man, when studying a public speech or listening to the lectured address, the most effective structure consisted of speaking about a single central concept. Such notion can be applied to communicating the truth of the Bible.

A central idea is formed from two essential questions. The first is, “What is the author talking about?” The complete answer to this question forms the subject or the text of the sermon. The second question is, “What is concerned in relation to what the author is talking about?” This question complements the subject and plays a key role in supplementing the central idea.\textsuperscript{118}

When Don Sunukjian unfolded the central idea, he showed three core sections to the question.

Understanding- 1. What is the meaning of the statement? 2. What do I need to explain? 3. Which parts the listeners do not understand?

Faith- 1. Is this statement true? 2. Do we believe it? 3. Do we receive it? 4. Why is this statement true? 5. Why is this causation true? 6. What statement does the listener not receive or for what reason does the listener not take it? On what grounds are the actions of this statement founded? 7. Do I need to demonstrate or prove this statement?


\textsuperscript{118} Haddon W. Robinson, \textit{Biblical Preaching: The Art and Craft of Biblical Preaching}, 74.
Behavior pattern - 1. What difference does this statement make in our life? 2. In what form does this appear in daily life? 3. Where does it show in real life? 4. What are the implications? How is this applied realistically? 5. Precisely, how will they, our church men, take this into their real life or apply to an event of common life? How can I visualize specifics for the audiences? 7. What should happen? 8. What should change? \(^{119}\)

Second, in good preaching, the main idea of the preaching must be led through the control of the thought of the text. Whether the preacher preached correctly or not can be confirmed when he replies to the following question, “As the preacher, do I exert my thought to the idea of Bible, or am I using the Bible to advocate my thought?” With the paragraph of the text, if preachers consider history, grammar and literacy, he will cautiously think about what the author of the Bible was willing to convey in the original meaning.\(^{120}\)

Therefore, the beginning of good preaching is to completely understand the text. In regards to the understanding of text, just interpreting words or verses cannot be a justification to say that one fully comprehends the text. The most basic intention to translate the text is to only think about and truly understand the text. With that intention, the thought of the text can be understood along with the author’s thoughts and intentions. After understanding the text, the preacher can then think of the best method to convey the idea of the text to the listeners, and lead the sermon’s ideas and direction.

Haddon Robinson mentions this idea as a Big Idea or Expository Idea. He said, “Look for the expository idea to develop the main idea of the text.” Continuing from what he was talking about, he upheld that preachers should extend upon the realizations they make while interpreting the text through questions in order to look for the explanatory idea?

First, the preacher should explain what this means. What is its significance? Does it

\(^{119}\) Ibid. 512.

\(^{120}\) Ibid. 75.
need an explanation in order to help others understand this idea or this part of the concept? When looking towards the Bible, “Am I developing my own thoughts through analysis of the thoughts of the author of the verse which I am reading now?” And he should also think about the meaning from the viewpoint of the listeners. Second, the preacher should prove whether or not it is the truth. After understanding any word’s contents, one should discern whether it is the truth or not. When receiving questions coming from the Bible, do not simply cite the Bible verse, but also include various logic, proofs and illustrations through which conviction can be given. Lastly, the preacher should explain how this applies to the individual. Haddon Robinson said the preacher has to apply the thought obtained from understanding the biblical content himself and understand how the thought correlates to himself and the audience.¹²¹

Once the text is comprehended through such questions, the preacher is able to catch the great flow of thought in the text for a sermon. That is, through this process the preacher can deliver the core expository idea to the congregation in one sentence. This is the idea of preaching.

The sermon consists of and is organized according to the core thought of preaching, and leaves behind something lasting in the hearts of the audience. Robinson also says the following about this: “I can’t expect that every congregation is going to remember every idea I try to get across, but there’s a better chance they’ll take something away and remember it a week or two or even a month or two later if I can stamp that central thrust on their minds. … It’s important, but the major thing is for people to get hold of an idea or have an idea get hold of them that can in some way shape the way they respond to life.”¹²² He also speaks of


¹²² Haddon W. Robinson, Biblical Preaching; The Art and Craft of Biblical Preaching, 540.
characteristics in preaching thought. First, it should be narrow as much as it is sharp. It should be narrow so that the preaching thought is able to enter into the skin of the preacher. It is the clear answer to the question, “What is it exactly that I am talking about?”

Second, it has the power of extension. It is like the yeast in the dough. It causes fermentation. If asked, “What needs to be said about this thought or idea,” “What does it really mean,” then the preacher will find the strong power that it has.

Third, it should be the truth. It is not because the idea is found in the Bible that it is truth, but rather because the Bible is believed to be the truth. When the idea conveyed through preaching is perceived as the truth, it is the truth to God.

Fourth, it should be filled by the realities of life. If theology does not explain life, then it will not be worth spending time to study and preach it. True theology is about how life seems after receiving the fact about how God intersected human life and the acknowledging of God’s existence in the Bible.

Lastly, it should be the truth about the word of God. Becoming a ground to the preaching idea should be true to the Bible and to the word of God\(^{123}\)

When the above characteristics are seen, the sermon belongs to good preaching.

Third, good preaching has to be applied in the lives of the audience. Application is a core aspect to preaching. Good preaching is to accurately convey what the Holy Spirit is willing to speak about to the congregation who are listening to the sermon of the preacher after finding the thoughts of the Biblical author. And the sermon must help the audience who have listened to it, apply it in their lives. Therefore, preachers must clearly know the subject of the sermon, and the subject can be applied specifically knowing what it conveys to the listeners.

\(^{123}\) Ibid. 541-542.
Thus, good preaching not only reflects the thought of the text and the developing processes, but, at the same time, the interests and questions of the audiences. Good preaching should help the congregation to be able to experience and understand what the eternal God is saying to them. Accordingly, although good preaching takes various shapes, preachers should utilize free delivery from being able to support things taught from the Bible like how the authors of the Bible are conveying their thoughts through diverse literacy genres.

Thus, good preaching spreads the sermon by using some questions in order to help listeners apply the contents of the preaching. The questions are “what,” “where,” “who,” “why,” and “how.” If the audience does not know the reason then they will not know “what” they should do, and if they are unable to speak of “how,” they might fall into despair.

The “what” question includes specific instructions that can be drawn and be proved by words of explanation. Therefore, when answering the “what” question, it is good to use consistent terms. If the “what” question is instructive, then the “where” question is conditional. The “where” conception should check the places where it applies to real life. Here, if the “who” question is used, the application changes to become more specific. The audience needs to know that God knows all who belong to the “who” conception along with their circumstances. Next, the questions “why” needs to be answered. The question, “Why,” refers to the biblical motive. It should answer the question of “Why should I do that which God asks of me?” The reason for that is love. It is because “God loves me.” Last is the question of “how?” The answer to “how” needs to be provided through the Bible. The preaching needs to teach which among the methods should be used and which should not be used. The preacher, through the question of “how,” should teach what God is telling people to do.\textsuperscript{124}

\textsuperscript{124} Ibid., 435-440.
Jesus-Centered Preaching

The magnificent theological subject that preachers believe in is Christ Jesus. As expected, the whole subject of the Bible is Christ Jesus. Therefore, preaching needs to center on Christ. The Old Testament predicts the coming of Christ, and the New Testament proclaims that Christ has come. Thus, the theme of the New and Old Testaments is Christ. Also, Jesus himself taught his disciples; “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Luke 24:27).

The sermon, therefore, must show Christ, and must reveal the works and true character of Christ and the real nature of God. The preacher must always ask himself the following question, “Did the congregation meet God through today’s preaching?”

Audiences who heard Peter’s preaching in Jerusalem on Pentecost were cut to the heart with guilt. So, they met God. Because the main contents of preaching in the early church was about teaching evangelism and the death and resurrection of Christ. The proclamation of the word had power, which was the most important expedient of God in setting the foundation of Christianity in the building of the church. Such phenomenon continued until the 3rd century A.D.

Thus, the audience needs to be challenged by the preaching, and meet God through Christ. James Stewart said that the sermon which proclaims Christ who died at the cross and arose from tomb has the divine powers to demolish strongholds before God (2 Corinthians 10:4). It becomes dynamic preaching like Peter’s sermon that was proclaimed to Jerusalem on Pentecost.\textsuperscript{125}

Gregory of Nasianzen, who sought for orations, after realizing the importance of

\textsuperscript{125} Stewart, \textit{Heralds of God}, 32.
Christ, set down oration at the feet of Christ and submitted the oration to the word of God.\textsuperscript{126} Thus, Christ has to exist at the center of preaching.

Charles Spurgeon admonished preachers through his book, \textit{Lectures to My Students}, in the following way: “My brothers, evangelize Jesus Christ forever. He is whole gospel. His personality and work of position have become the great colligation theme. The earth has to listen to a method that receives the savior now. The justification by faith has to be stressed more than the general testimony of the reformed church. If this core truth connects to the general great grace doctrine, our church and our ages will change to become a better world.”\textsuperscript{127}

Joseph M. Stowell also said, “The sermon must be only Christo centric. Jesus is the central story of the Bible, the creator of the universe and the ultimate revelation of God. The Holy Spirit who lives in my heart has worked in glorifying Jesus. And Jesus’ works have gloried Christ Jesus, and then Jesus showed to me what the God the father is the same as. Jesus has become the center.”\textsuperscript{128}

Bryan Chapell advised, “The sermon stresses the truth of salvation not only to clearly suggest a request of God but also to live according to the requirements of God.”\textsuperscript{129} Professor Jung Sung Gu said that the redemptive historical preaching is God centered preaching. When approaching the Biblical text, preachers should not concern those such as Peter, James, Pilate, or Herod in place of Christ Jesus. Preachers must focus on only Jesus Christ. He said that the

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\textsuperscript{126} Sung Soo Kwon, \textit{Bible Exposition Spirit Transformation} (Seoul: DMI, 2009), 106.

\textsuperscript{127} Charles Spurgeon, \textit{Lectures to My Students}, (Grand Rapids: Zondervan, 1971), 79.

\textsuperscript{128} Haddon W. Robinson, \textit{Biblical Preaching: The Art and Craft of Biblical Preaching}, 471.

\textsuperscript{129} Sung Soo Kwon, \textit{Bible Exposition Spirit Transformation}, 108.
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redemptive historical preaching revealed that the salvation of God is historically unfolded by making Jesus Christ as the central axis.\textsuperscript{130}

Again, the condition of good preaching is to become Christo centric preaching. Simply using Christ’s name or the Bible verses which mention Christ in the sermon does not make it a Christ centric preaching. Also, just because God is mentioned or referred does not make a sermon good preaching. The work of God and Christ needs to be laid down in the general sermon.

In his book, *Homiletic: Move and Structures*, David Buttrick says the following about the reason for doing Christo centric sermons: “Through our sermon, Christ continuously speaks to the church and through the church, Christ speaks to the world. In this way, preaching is grace. Though I speak, it is not I who is speaking, but Christ who is speaking through me.”\textsuperscript{131}

This is possible only when Christ is in the center of preaching. This is also only possible when Christ deeply exists in the heart of the preacher. If the preacher does not think about Christ when he prepares his sermon, Christ will never be central in his preaching. Thus, it is not Christo centric preaching because the unbroken Gospel is not spread through the preaching. Accordingly, Christ must be the center of preaching for it to be good preaching.

The works and nature of Christ have to lead the whole parts of preaching. The preaching of John Stott can be seen as an example. All of his books and sermons have “the cross of Christ,” his death on the cross and resurrection as a central theme. John Stott also says,


The Bible is God’s picture with Christ as the subject, … and the sacrifices that appear in the Old Testament exemplify the complete redemption, which is the sacrifice of Christ for our salvation, which Christ has accomplished in a single effort on the cross for all humans. When we turn to the New Testament, the focus on Jesus Christ becomes clearer. The four Gospels are full of it. They speak fully about the birth and public life of Christ, his works and words, his death and resurrection, and his ascension and the gift of the Holy Spirit. The Apostles put emphasis onto the cross and resurrection of Christ as the historic event and the important redemption event. …. They do not proclaim the death and resurrection of Christ in a vacuum but they do it within the Biblical and historical background.\(^\text{132}\)

Stott said this and also placed Christ as the center of preaching and preaching as the center of worship.\(^\text{133}\)

As a result, Pastor John Stott said that preaching is to proclaim Christ, and said that the evidence of it appears in the words of the Apostles. The Apostles spoke about three stages of Christ equally. What they spoke about was the historical event, the theological importance, and the present message. Therefore, the sermon must be told about Jesus Christ as the truth, the doctrine, and the Gospel.

Allmen supports Pastor John Stott by saying: “The core of the Bible or the head of the Bible is Christ Jesus. Not meeting Christ and reading the Bible is absurd, and preaching the Bible without proclaiming him is to falsely preach.”\(^\text{134}\)

Therefore, in order to proclaim good preaching, sermons must be Christ centered.

Sound Doctrine Centered Preaching

Another type of good preaching is preaching which contains the theology of the

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preacher. Sermons are connected deeply to theology. Gerhard Ebeling said, “Theology without proclamation is empty and proclamation without theology is the same as being blind.\textsuperscript{135} Therefore, the theology must be proclaimed through preaching harmoniously, otherwise it will be the equivalent to an abortion or stillbirth.\textsuperscript{136} James Denny also said “I did not have any interest in theology which does not help with preaching.”\textsuperscript{137}

Thus, correct theology and sound doctrine will pursue clarity, ask for a seat in the church for worship, and with the children of God, pass by the valley of the shadow of death. If theology closes its mouth at church, or remains satisfied with being closed in a hedge at a theological school, it is a theology cast away as it does not have integrity and prophetical characteristics. Therefore, theology is a necessary factor to preach. Without theology, preaching can never exist.

So, Donald Macleod said that through 2 Corinthians 5:20, Paul defined the role of preacher from the theological viewpoint. An ambassador of Christ has the duty to explain to the world the message received from Christ that God made Christ, who had no sin, to be sin for us, so that in him we might become the righteousness of God (2 Corinthians 5:21). The preacher does not accomplish his duty without conveying this message. Unfortunately, even though a preacher has an orthodoxy theology, there, at the same time, he may be unfaithful by inconsequentially thinking of his obligation. There must be clearly proclaimed great

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theological, Christological, and redemption subjects. Otherwise, preaching does not exist.\textsuperscript{138}

B. B. Warfield said, “The great task of preachers is to evangelize the truth to people, thus an original duty of preachers is to spread it to people after being caught by the truth. Then their spirits can be saved.”\textsuperscript{139} He also said the following about systematic theology: “Systematic theology is nothing but to state the truth of God’s salvation in the methodical form.\textsuperscript{140}

Especially in Christian history, it can be seen that explaining a doctrine of Christianity was always the most preferential task. Theologians like Thomas Aquinas, John Calvin, and Martin Luther proclaimed doctrinal preaching which included their own theology. Thus, they knew that church would be weakened when they did not know the doctrine, and that sound doctrine was needed to be completely proclaimed for the growth of Christian faith in laymen or ministers.\textsuperscript{141}

Thus, doctrinal preaching is a necessity for intellectual growth of faith, and to build an understanding of theology. Also, doctrinal preaching has the power to protect the church and congregation from others who spread different Gospels through the establishment of the correct theology. In the history of the church, many theologians have continuously proclaimed the accurate doctrine to protect the church from others who announced a wrong doctrine, and through this the church could keep an authentic theology.

Especially when William J Carl analyzed the cause of the theological identity crisis,

\textsuperscript{138} Samuel T Logan, \textit{The Preachers and Preaching}, 282.


\textsuperscript{140} Ibid., 281.

he stated that this was due to the increase of worldly pluralism, decrease of church education for adults, and decrease of sound doctrinal preaching.\textsuperscript{142}

Thus, doctrinal preaching is true Christian preaching. The reason is that the doctrine itself is based on the Bible. All sermons, either directly or indirectly, are based on the Bible and because the doctrine of Christianity is also based on the Bible, all preaching must be doctrinal preaching. So, preaching which can be resolved and applied to life is in the form of a correct sermon.

\textbf{The Practical Example of Good Preaching in Christian History}

In the history of the sermon, the beginning of preaching comes from the age of Old Testament. The origin has been shown by God, the Father. When God created the world, not only did God make it through the Word but God delivered His covenant to Adam. What God spoke to Adam was to tell Adam what he should do and what he should not.

When Adam was estranged from God due to his fall, God proclaimed the covenant by Himself, and announced the Word that a Savior for them would be sent by God, the Father. By the declaration of the Word, the hope of God’s kingdom and the recovery of the relationship between man and God began. Also, through God’s chosen nation, Israel, and the man, Abraham, He proclaimed His words to the whole of mankind. They are Noah, Abraham, Isaac, Jacob, etc. through whom God’s Word was announced and through the prophets of God, God proclaimed the covenant of God and the salvation and the promise about the Messiah who will be coming.

When looking at such circumstances, the sermon’s beginning was shown to mankind through the proclamation of God’s word. Especially, carrying over to the New Testament age

\textsuperscript{142} Ibid, 12-13.
the preaching work was passed on to Jesus.

The authors of the four Gospels present Christ Jesus as the first and supreme preacher. Mark introduces Jesus’ public work in Mark 1:14, “Jesus went …proclaiming” (Reference, Matthew 4:17). The author of Matthew also put Jesus’ work in Galilee in the following way: “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness” (Matthew 9:35).

The author of the Gospel Luke wrote, “I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent” (Luke 4:43). And the author of the John’s Gospel wrote about Jesus as a preacher and a teacher and as an evidence about the works of Jesus, he took the name of Rabbi. He also told Pilate about Himself, who had spoken openly to the world (John 18:20), and the reason that he came to the earth was, “I came into the world to testify about the truth (John 18:37; 13:13; 18:20).”

When looking at the features of the preaching of Jesus, the most salient features appear in Luke 24:25-27. It is definite that when Jesus preached the interpreting Word, he proclaimed the word of Himself while using the Old Testament as the base. He conveyed to His disciples the word of how He came into the earth, how He would work in the world, how He would die and arise, how He would enter into the kingdom of God, and how He will come down to the earth again and judge the world.

Also, when looking at Acts 6, the work which the Apostles thought to be of most importance was preaching. To overcome any temptations that could connect to services of

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144 “He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (John 24:25-27).
other types, the Apostles appointed deacons so that they could then concentrate their works on prayers and the ministry of the word (Acts 6:4). The reason for this was because they were called by Jesus. The reason that Jesus appointed the Apostles was because Jesus wanted to teach, propagate, and proclaim the word to others through them. The works of the Apostles spreading the word continues in Acts, and when they preached they only propagated Jesus and no other thing. And also, when they interpreted the Bible, they explicated everything about Jesus (Acts 8).

Luke, the author of Acts, wrote that Peter and the other apostles spoke about the word of God boldly (Acts 4:31), and when speaking of Paul’s mission trip, he recorded Paul’s last state that Paul boldly and without hindrance preached the kingdom of God and taught about the Lord Jesus Christ (Acts 28:31). When looking at this, the work of Jesus and the apostles is the same. It is just preaching the word and to mention once more, the preaching work was at the center. This work appears in the same way even after the age of the Apostles.

When looking at the characteristics of Paul’s preaching, Paul takes a single subject and makes it the center of the preaching. His preaching concentrated on a point, one simple idea or thought, central idea, main thought, thesis, proposition, statement, and theme. His sermon’s subject can be seen in Acts 13. It is “God sent the savior to Israel along with the covenant,” and in chapter 17 shows that “God is the father of mankind and the creator of the

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145 Acts 8:5-6, “Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.”
Acts 8:12, “But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”
Acts 18:34-36, “The eunuch asked Philip, “Tell me, please, who is the prophet talking about, himself or someone else?” Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they traveled along the road, they came to some water and the eunuch said, “Look, here is water, Why shouldn’t I be baptized?””
universe,” and also in chapter 20, he speaks about focusing on one subject, “Keep watch over yourselves and over all of your flock of sheep.” Thus, Paul’s preaching’s subject can be seen to be only Christ centered preaching.

When examining characteristics of Peter’s sermons, it can also be seen that he attributes the center of his preaching to be only Christ. In Acts 3, when he met a man crippled from birth, he preached to the man. In the beginning of his preaching, he began glorifying and praising Christ. Although the Jews denied Christ, God was vindictive of Christ and Peter also told of Jesus to others without hesitation. In this sermon the biggest characteristic is nothing else but Christ centered preaching.

He diverted the concerns of the people from the crippled man and the apostles to Christ who died on the cross and arose from the grave. Witnessing about Christ, Peter told about Christ’s name: In the name of Jesus Christ, his servant Jesus, the Holy and Righteous One, the author of life, and a prophet like me (Acts 3:6, 13, 14, 15, 22.). And then he also proclaimed to Israelites to repent, and proved that the Christo centric covenant was already written in the Old Testament.

In the middle of the second century, when Justin from The First Apology of Justin Martyr vindicated to an emperor of Christianity, he demonstrated that Christianity is the truth through Christ who died and arose from the grave, who is the incarnation of truth and the savior of mankind. Justin, in the final part, mentioned the “Christians’ weekly worship.” The fact that should be focused here was the prominent preaching after the reading of the Bible. And there existed the word and the Sacraments.\(^\text{146}\)

And the day called Sunday, people living in the city and the whole country gather at a single place, and as time allows, read the chronicles of the Apostles or the words of prophets. Once the reading is ceased, next the president leads a lesson and

\(^{146}\) Ibid., 15
gives advice to emulate these good works. Next, we all stand to pray together and once the praying is finished, we go and get the bread, wine and water from the front and in the same way as the chairperson, continue to pray to one’s ability and give thanks and the people respond with Amen.\textsuperscript{147}

One of the church fathers, John Chrysostom, preached at the great shrine in Antioch for twelve years, and he became a bishop of Constantinople in the year 389. In his expository preaching on Ephesians 6:13, he spoke of his confidence about the unique importance of the sermon. From it, his greatness as a preacher was spread after his death, and he was given a nickname, as one having a mouth of gold.\textsuperscript{148}

John Wycliffe (1320-1384) learned through the Bible the fact that many things that the Roman Catholic Church taught were not in the Bible. After indicating the fault of the ministers and the Pope, he passed out writing in English and a manuscript copy of the Bible to people. He especially pointed out the error of transubstantiation, and the faith that acknowledged the Bible and Bible study to be right for beliefs, and made him the first reformer. Even though his preaching was based on the bible, he was not completely free from patterns of Scholasticism, allegoristic ways, and the erroneous Roman Catholic method. He said the following:\textsuperscript{149}

\begin{quote}
The best service that mankind could enjoy on the earth is to propagate the word of God. This serving was assigned only to priests, thus God asked more clearly of them. … And for this Jesus Christ set aside other works and concentrated on preaching, and his disciples did the same. And because of this point, God loved them. … However, the church put the most nobility on the spreading of the word of God, so this was the best service the priests could give to God. …. Therefore, if our bishops do not preach themselves and if they also prevent preaching by true priests, they, again, would take \end{quote}

\begin{footnotes}
\end{footnotes}
the sin of their ancestors that killed Jesus Christ on the cross.\textsuperscript{150}

In the Reformation period, Luther and Calvin became representative men. First, Luther was the consoling preacher who preached about only Christ and the Gospel. The center of his life was preaching. Thus, he lived a life of ceaseless preaching, and the base of his life came from the Bible through the faith that comes from hearing the messages (Romans 10:17). He also believed that the sermon had a central role to preaching connected to salvation.

Also, he thought of preaching God’s word as the most important tool in founding the grounds of the Reformation and spreading widely the teachings of the Reformation. He gained a theological insight of the Gospel through explanatory and academic Biblical studies, and from such theological and doctrinal preaching, changed Christians’ lives and practices and then actualized when applied to their life. So, his preaching was very doctrinal, theological, specific, and practical. He focused on salvation by faith, and at the same time always preached that good conduct was the fruit of faith. His sermons did not show the dividing of the faith and theology, the doctrine and piety, and teaching and life.\textsuperscript{151}

John Calvin, who had the God-centered faith and theology, preached for the glorification of God. He said, “If the propagation and listening to the word of God in innocence and the sacrament of Jesus Christ is made, no one must doubt that there is God’s church.” Such that this word and the work of the sacraments are propagating the Gospel to be heard by ears and to be seen by eyes, has to be seen as “an eternal token distinguishing the

\textsuperscript{150} Ibid., John Stott also cited this from \textit{Contra Fratres, in Fant and Pison, Vol. I}, 234.

\textsuperscript{151} Jin Ho Kwon, \textit{Consign the preaching to Luther} (Seoul: Duranno Academy, 2011).
Calvin said that if the Bible is the word of God, then preaching becomes the word of God because it interprets God’s word. And God only speaks to man through these interpretations. Following this, Calvin asserted that a preacher had to be controlled by the text of the Bible. It is enough for listeners to be eager for the word for their own benefit.\(^\text{153}\)

Calvin was a preacher who exerted more effort to definitely and compactly convey the original meaning of the Bible than others. His preaching, especially, shows that the sermon is a sign of God’s existence. His preaching has three particular characteristics. First, a place where humans can meet God is within the Bible. Second, he borrowed a handpicked rhetorical tool so that listeners could meet God. Third, he took responsibility before God to awaken the audience. These features are to be a conscious act of preaching in the presence of God. Therefore, to Calvin, preaching is a divine act. The definition of preaching to Calvin is a conviction to listen to Christ. Preaching is an awareness of acting as an ambassador of Christ. Jesus Christ was appointed as the only teacher of the church by God, the father. Thus, preaching is that He speaks to students who entered school to be taught by Christ.\(^\text{154}\)

Richard Baxter, one of the Puritans of the 17\(^{th}\) century, developed an anticipatorily teaching work to homes through the Catechism. He wanted to meet his church men for spiritual growth at least once a year, and asked them to memorize the Catechism, and helped them understand the Catechism, and then questioned about what they learned and personally experienced. His other part was to preach officially. He said, “The work of preaching asks of

\(^{152}\)Ibid., 22.


us greater skill, more vitality, and more eagerness than can actually be spared from one of us. Standing at the face of the audience and proclaiming God’s message in the name of Jesus Christ is not a small matter.”

Jonathan Edwards was a puritan preacher and his sermons were expository and carefully composed. When he preached, he thought of the important points of the sermon by the anointing of the Holy Spirit rather than the method of how sermons are preached. He, especially, strictly adapted the word. His preaching was the sermon which well understood the stream of the history of redemption, and strove to find all the answers in God’s providence.

He also introduced Christ to audiences through preaching for the glory of God. His sermons were always doctrinal, from the beginning to the end of the sermon, and always used Biblical terminology. Also he found and used all verses of the Bible to support the text of his preaching. He did his best to convey all doctrines for the adaptation of practical lives.

The content and method of sermons which Jonathan Edwards preached resulted from the insight of God. Examining his insight, in 1735 when he preached a text of Psalm 46:10, “Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth,” he had unfolded a doctrine about God deploying His unlimited power, intelligence, and holiness in His being.

He also told about the doctrine of God’s sovereignty as the following:

There has been a wonderful alteration in my mind, in respect to the doctrine of God’s sovereignty, from that day to this. … God’s absolute sovereignty … is what my mind seems to rest assured of, as much as of anything that I see with my eyes. … The doctrine has very often appeared exceeding pleasant, bright, and sweet. Absolute

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sovereignty is what I love to ascribe to God. … God’s sovereignty has appeared to me, [a] great part of his glory. It has often been my delight to approach God, and adore him as a sovereign God.157

**Summary**

The best method to lead the spiritual development of believers is the time when preachers stand behind the pulpit and preach. This is because, during this time, all Christians concentrate and turn their ears to the Word of God. Therefore, in this time, preachers must give their best in order to perform the roles they have been given by God. God gave preachers the roles to be responsible for bringing about the whole transformation of Christians in this time, thus preachers must not carelessly spend time given to prepare the sermon. Since sermons are God’s greatest privilege given to man and conveys the degree of Christ’s life as lives condemned to eternal death has been led to the path of salvation. It is God’s means to transform the lives of the audience and fulfill His planned objectives. Of course the sermons mentioned here can be of bad or good preaching categorization and the preacher can look back at his sermon and critique it. The most important thing to the preacher is the role of the sermon. Preachers must firmly know what the sermon is, why the sermon needs to be done, what the goal of the sermon is and what power the sermons contains. When the preacher knows all of this, the preacher himself can know whether his sermon was good or bad, and how he can prepare in order to convey a good sermon. Good sermons can be learned through the history of the church. Through the sermons, many preachers can learn and realize the methods God uses to work, and through the contents of the sermons learn what the authors said and what contents they emphasized. Through the analysis of the sermons of brilliant

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preachers and their sermons’ contents and characteristics, better sermons can be prepared which can correctly transform new believer
CHAPTER FIVE
SERMON PREPARATION OF KOREAN PASTORS

Survey on Preaching of Korean Pastors

The Purpose and Process of the Survey

The purpose of this survey is to find out the importance of the sermon in changing Christians’ life style and values. This survey examined the reasons why many new Christians of Korea do not change their life style and values. This chapter will deal with the results, analysis, and evaluation of the survey. The survey was conducted by a Google Questionnaire, drivegoogle.com, between April, 2015 and July, 2015. The title of the questionnaire was Questionnaire of Preaching.

Data collection

After receiving IRB approval, the first step of the data collection process was to contact the participants and ask them to complete the questionnaire. The researcher contacted participants through email and telephone. In this request, they were asked to complete the Questionnaire of Preaching by a specified date.

Sampling Procedures

All pastors and laymen who were involved in the questionnaire were have worked and served in Korean churches. The pastors were friends of the researcher, and the laymen were the church members of the pastors. They were asked to participate in the survey by e-mail, and they participated in the survey through drivegoogle.com.
Participants

Participants were divided into two groups: pastors and laymen. Twenty-six pastors participated in the survey. Laymen had served in different positions in their churches. Sixty-eight laymen participated in this survey. After presenting all the answers that participants provided, this chapter will evaluate and analyze the results.

Pastor group. Of these participants, 50% were between age 31 and 40. The age group between 41 and 50 was 30.8%, and 51 and 60 was 19.2%. (Figure 1)

Most of the participants’ highest education levels in this group were a master’s degree (84.6%), a doctoral degree (11.5%), and a two-year college degree (3.8%). (Figure 2)
Most of the participants have been working in Korean churches for more than ten years (30.8%), and other groups were six to ten years (26.9%), three to five years (19.2%), one to two years (15.4%), and less than one year (7.7%). (Figure 3)

The largest group by church position or title was full time education pastors (50%), and other groups included assistant pastors (30.8%), senior pastors (15.4%), and intern
pastors (3.8%). *(Figure 4)*

![Figure 4 Responses to Questionnaire-Question 6(Pastor)](image)

Characteristics of Laymen group. Of these participants, 54.4% were between age 21 and 30. The age group of 31 to 40 was 14.7%, 41 to 50 was 19.1%, less than 20 was 8.8%, 51 to 60 was 2.9%, and 61 or over was 0%. *(Figure 5)*

![Figure 5 Responses to Questionnaire-Question 2 (laymen)](image)
Most participants’ highest education level in this group was 4-year College degree (50%): less than high school diploma (17.6%), a master’s degree (16.2%), a 2-year College degree (13.2%), a Doctoral degree (2.9%), and professional degree (0%). (Figure 6)

![Pie chart showing education levels](image)

**Figure 6** Responses to Questionnaire-Question 3 (laymen)

Most of the participants have been serving their churches for more than ten years (79.4%), six to ten (5.9%), three to five (7.4%), less than one year (4.4%), and one to two years (2.9%). (Figure 7)

![Pie chart showing church membership duration](image)

**Figure 7** Responses to Questionnaire-Question 4 (laymen)
Laymen participants consisted of young adults (45.6%), deacons (17.6%), attenders (10.3%), Sunday school teachers and others (each 8.8%), laymen (5.9%), and elders (2.9%).

(Figure 8)

Data Analysis: Need for Changed Christian

Question three through five represented what participants thought about the need for changed Christians. These questions were multiple choice questions, and participants chose one answer for each question. Among these questions, preaching as the answer to what is needed for spiritual growth was the most common answer. Pastors chose preaching about the question (46.2%). It was the highest rate. They answered as follows: relationship in small groups (26.9%), discipleship (23.1%), other (3.8%), and conference (0%). (Figure 9)
Laymen also chose preaching in Question 7 (36.8%). It was the highest percentage among the answers.

According to figures 9 and 10, participants thought that preaching was a very important factor for their spiritual growth, but they answered differently to a similar question,
what was the most necessary thing to live as a born again Christian and to live as a changed Christian. Pastor participants chose discipleship (42.3%) while laymen participants chose meditation and prayer (57.4%).

The survey shows that they consider preaching as good teaching in worship service. Figure 11 proves it. Figure 4.11 is a question of how much influence take from preaching. Pastors and laymen agreed that preaching had an influence on congregation. (Figure 11)

![Influence of preaching](image)

Figure 11 Responses to Questionnaire-Question 18 (Pastors) and 17(laymen)

Especially, laymen participants responded to question 13 in figure 12 that the purpose of preaching is to change lives of laymen (51.5%), influence laymen (17.6%), teach laymen (17.6%), other (8.8%), provide information to laymen (2.9%), and persuade laymen (1.5%). (Figure 12)
Data Analysis: Preaching Preparation and Preaching Style

Eight questions in the questionnaire were of a preparation and style of preaching. Figure 13 shows how many hours are needed to prepare for one sermon. The majority of pastors reported \textit{between five and ten hours} (46.2\%) and \textit{less than five hours} (23.1\%).

Although the time for sermon was less than ten hours, most pastors answered ‘yes’
(88.5%) to the question that they studied exegesis or commentary from the text. *(Figure 14)*

**Have you tried or studied exegesis or commentary from the text?**

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**Figure 14** Responses to Questionnaire-Question 24 (Pastor)

Pastors answered the question of how many commentaries you usually use to prepare sermon in figure 4.15.

**How many commentaries do you usually use to prepare your preaching?**

- 69.2%
- 30.8%

**Figure 15** Responses to Questionnaire-Question 20 (Pastor)

Figure 16 is one of six questions of preaching style or subject. Participants selected their preferred sermon styles and subjects. *(Figure 16)*
Pastors chose preaching style: text sermon (57.7%), subject sermon (19.2%), storytelling sermon (15.4%), doctrine sermon (3.8%), other (3.8%), and topic sermon and person sermon (0%). According to the result, most pastors used text sermon, but they chose ‘strongly or more’ in question 18 “Do you think moral views or life-style can be changed by doctrinal preaching.” (Figure 17)
Pastors answered that doctrinal preaching could change life-style or moral views of congregation, but they actually preferred text sermon to doctrinal sermon. Participants chose strong or over (84.6%), and they also chose positive answer to the question 18 “the doctrinal preaching can deliver God’s grace to listeners” (88.5%), but they usually tried textual sermon, not doctrinal sermon. (Figure 18)

Three questions of doctrinal preaching were asked to laymen. First, participants answered the question, “Do you think doctrinal preaching can deliver God’s grace to listeners?” They presented that very strong was 32.4%, little stronger was 35.3%, strong was 22.1%, little poor was 5.9%, and poor was 4.4%. (Figure 19)
Second question was, “Do you think doctrinal preaching can show an awareness of contemporary issues?” The answers were presented as follow: very strong (30.9%), little stronger (32.4%), strong (22.1%), little poor (8.8%), and poor (5.9%). (Figure 20)
Last question was, “Do you think doctrinal preaching can provide practical examples or advice for your life?” The answers were: very strong (29.4%), little stronger (29.4%), strong (30.9%), little poor (4.4%), and poor (5.9%). (Figure 21)

Through the survey, pastors chose the answer of question on doctrinal preaching, “Do you think doctrinal preaching can change the life-style and the value of congregation (Figure 17). The answer was that it can change the life and values of congregation. Another question of survey, do you think doctrine preaching can deliver God’s grace to congregation, was answered with a positive result (Figure 18), but when pastors in the survey chose the answer of question, “What preaching style do you normally use?”, they actually answered textual sermon, not doctrine preaching, and doctrine preaching had low responses (Figure 16). This result is not limited to pastors but laymen also, chose similar answers to questions as follow: “Do you think doctrine preaching can deliver God’s grace to congregation? (Figure
“Do you think doctrine preaching can show an awareness of contemporary issues? (Figure 20)”, and “Do you think doctrine preaching can provide practical examples or advice for your life? (Figure 21)” Then, laymen in the survey chose positive answers to a high percentage of the questions.

**Brief Summary on Survey**

Most of preachers responded that they could transform lives or values to new ones from old ones through preaching; however, most lay participants answered a different response and not the sermon. Sermon was considered by laymen to be a good moral and ethics story to listen to during the worship service. Doctrine preaching is important to Christians because it suggests a right way to live the Christian life. It can also protect laymen from heresies in Korea. Especially, to transform the life-style and the values of old man to new man the Christocentric preaching and doctrine preaching, needs to be preached in Korea. Thus, to build the right faith of congregation and to protect congregation from the heresies in Korea suggestions will be given about doctrinal preaching for Christocentric preaching.

**Helpful Guidelines for Pastors on Sermon Preparation**

Paul’s Letters as Sermons

Theology is very important for preachers because the direction of sermon will be different depending on what preachers believe about Jesus Christ and the Holy Spirit. Therefore, the most important thing for preparing sermons is preacher’s theology. A preacher who pursues a sound theology and applies the basics of the theology to his sermon is Christ-
centered and is able to prepare a doctrinal sermon. Also, a preacher must keep a correct Biblical theology in order to present a Christ-centered sermon.

Geerhardus Vos described a biblical theology as, “the department handling the procession of God’s revelation deposited in the Bible.” He asserted the fact that God’s revelation was full in history and included historic progressiveness. Therefore, a biblical theology refers to the theology that takes the Bible itself and provides understanding through the biblical point of view. It explains how God’s revelation was understood at that time. Not only does a preacher need a right biblical theology for a right sermon, but he also needs to have full knowledge of systemic theology, because biblical theology concentrates on the revelations of the textual circumstance of the whole Bible, while systematic theology is able to concentrate on the circumstance which can be applied to life according to the Christian doctrine found in the text.

Therefore, theological premise plays an important role in preaching, because the preacher’s theology is expressed from a right understanding of the main text. As the pastor analyzes, understands, and applies the biblical text in the context of the audience the right

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158 According to the words of Gyung Jae Yoo, elder pastor of An Dong church, “Theology is the study of the systemization of God’s meanings found in the Bible, and the biggest problem with the sermons of Korean pastors in Korean churches is that they do not contain any theology. The biggest problem today is that pastors are deficient in theology. Above a sound theology lies a sound sermon. As sermons always use the Bible as the text, God’s meanings must be conveyed to the audience correctly. This is the main focus of Christ-centered expository sermons. In order to most correctly convey God’s meanings to the audience, there is a need to graft different types of sermons in order to form a new shape of a Christ-centered expository sermon. The essence of the sermon is to correctly translate the Biblical text and correctly convey it to the audience so that they are able to apply it to their lives. The problems with Korean churches today begins with the preachers straying from the essence of the sermon and being unable to correctly translate the Bible, along with their inability to teach the audience how to correctly apply the Bible into their lives. Gyung Jae Yoo, Standing on the Edge of History and Existence: Talking about 16 sermons of Korean Churches excluding Gyung Jae Yoo. (Seoul: Korean Church Society, 2004), 13-14.

application can be seen in the sermon. Paul’s sermons and letters are good examples found in the Acts of Apostles. The reason for referring to Paul’s letters is that they can be read as sermons. Paul’s letters might not be directly delivered to the audience, but they contained many valid examples of preaching, so that they can be considered sermons.

The first reason is Paul’s confession. In 2 Corinthians 10:11, Paul says, “Such people should realize that what we are in our letters when we are absent, we will be in our actions when we are present.” He wanted to speak directly to the people of Corinth. In regards to this, Sidney Greidanus said, “Listening to the letter feels like listening to Paul himself. Therefore, the letters of the New Testament can be characterized as a sermons.”

Second, Paul expected the letter to be read in church as a sermon. The reason is that he wrote the letter for the Christians of the region. Paul says, “I charge you before the Lord to have this letter read to all the brothers and sisters” (1 Thessalonians 5:27; 2 Thessalonians 3:14).

Third, when looking at the colloquial characteristics of Paul’s letters, the letters can be regarded as sermons. James Thompson gives his reason in this matter. “First, Paul had his oral words written down. Second, a letter was the best substitute for communicating apart from him going there himself. Third, he requested that his letters be publicly read, revealing the oral characteristics. Fourth, Paul’s sermon was based off and follows the form and sequence of a sermon of that time. And lastly, Paul’s sermon can be viewed as to containing

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160 In his article, Eung Ryul Ryu says the following regarding this matter: “A sermon which has only footnotes but no applications directs towards a life absent of holiness. It may have the urgency; however, the lack of application results in the loss of God’s authority.” The Original Reformed Sermon through Paul’s Sermons: Focusing on Ephesians (Shin Hak Ji Nam: Chong Shin University Publications, 2004, Vol. 281). 142-161.

the oral culture and the deep relationship involved.”

Because of these reasons, Paul’s letters can be regarded as sermons. There was Christocentric and doctrinal contents in his letters. Accordingly, a brief summary of his letters will follow.

**Brief Summary of Paul’s Letters as Christocentric Doctrinal Preaching**

**The Book of Romans**

Paul was not ashamed of the Gospel that God’s power gives salvation and that the righteousness of God reaches the whole world. He said that the wrath of God is on unrighteous men who already have an ability to know God, but never thank God. They do not glorify God, but glorify their idols. Thus, God ignored the ashamed greed in their minds. He also warned that Roman Christians should not judge others, because they commit sin by judging others. A man who commits a sin judging others would be punished on the day of wrath of God.

Paul said that a benefit of circumcision and Jews was that they received the word of God first and realized their sin through the Law. The righteousness does not come from the Law but from God. It is present in all believers. All who believed it were considered righteous men by God. They gained justification. Paul mentioned an example of Abraham who received a sign of the righteousness through his faith before he received the sign of circumcision.

Paul also stressed that you should believe in eternal life after death and commit to

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Christ as an instrument of righteousness, and know sins through the Law. He wrote that the law of the Holy Spirit in Christ freed him and Christians from the law of sin and death. He constantly announced Roman’s Christians that they were not a man of flesh but a man of spirit, that they were a man of Christ when the Spirit of God was upon them, and that they received the Spirit of Sonship, because they were adopted by the Spirit of God. He also said that the Holy Spirit evidences it. Paul said that the Holy Spirit helps the weaknesses of His people and appeals to God for them. He also emphasized that one who was chosen by God would never be abandoned but taken care of. Thus, Romans Christians should worship God and devote themselves to God. In addition, he taught them to obey the authority of the world. Lastly, Paul taught loving each other, because love is the completion of the Law.

The Books of 1 and 2 Corinthians

Paul is talking about the lives of Christians through his first sermon for the church of Corinth. He first rebuked them for their conflicts and factions, and then wrote about good works performed in Christ, pointing out that good works are only possible when they remain in Christ. He also reprimanded them for their inability to grow in their faith and their tendency of judging each other, telling them that only Christ was able to bring judgment upon them. He also recited their wrongful habits and told them that they should not make accusations of one another in front of non-believers, because a church is a temple where God dwells, and church refers to Christians. Also, he taught them to know and long for sacred things. Explaining divine spiritual gifts, he taught them about the better spiritual gifts and the importance of the resurrection. Especially here, Paul preaches about how the Corinthians should turn away from idolatry and immorality, and explains Christ’s ministry directed at Christians through His death and resurrection.
Paul again begins his second sermon directed at the churches of Corinth by talking about God. He talks about who the Heavenly Father is, and about truly knowing God’s grace and bringing forth His love by being obedient to His will. Also, he recommends that a fragrance of Christ be with them and talks about how Christians are newly created in Christ. Through his second sermon in the book of 2 Corinthians, Paul emphasized that Jesus Christ restored relationship between God and His people. He preached Christocentric doctrinal sermons to Corinthians Christians where they would be changed as new creations and to encourage them, explaining important Christian doctrines through Christ-centered and God-centered preaching.

The Book of Galatians

Paul, through his letters to the churches of Galatia, preached the following contents. First, he explains who Jesus Christ is and why Jesus saved Galatian Christians. Second, Paul explains to the churches of Corinth that there is no other gospel, and that spreading another gospel is condemnable. Therefore, he provides evidence that the Gospel he spread is through the divine revelation of Christ. Third, he deals with the identity of Galatians who received the Gospel. Christians of Galatia are the possession of Christ, children of the kingdom of God who were born again. Fourth, he says that they as promised children must follow Christ’s laws and receive eternal life through the Holy Spirit. Lastly, he finishes his sermon by saying that they should be proud of the cross of Christ.

The Book of Ephesians

In Ephesians, Paul explains how everything is prepared and achieved through Christ. Therefore, he preaches that Christians in Ephesian must live according to the measure of
Christ’s grace. Paul’s sermon in Ephesians can be summarized in the following way: First, everything was prepared and achieved in Christ. Then divine blessing was given. Second, God accomplished everything in Christ for them. Third, Paul told that God already prepared and worked in Christ. Fourth, therefore Christians must act. Fifth, Paul preached that they must wear the full armor of God to achieve victory in the spiritual war, and then God’s grace would be upon them.

The Book of Philippians

The very first thing Paul said was that Christ was evident in His works. He described that only Christ was highlighted by His ministry. Second, he encouraged prayer, and rejoicing in Christ. He also taught them living appropriately for the Gospel, fighting for the Gospel and caring for each other. He states that in order to take care of each other, they must adopt Christ’s heart, and by doing so, they fulfil their salvation. He told that Timothy and Epaphroditus could help them with their deficiencies. Lastly, he entreated them that he was focusing all his energies on this one thing. They should forget the past and look forward to what lies ahead. He also prayed the Lord would transform them into glories bodies like the Lord’s body and that they should be transformed into new creatures in the Lord. Paul concluded that Christians should be full of joy in the Lord, help each other, take the same heart, practice what they heard and learned from, and produce full fruit.

The Book of Colossians

The sermon for the church of Colossians first begins with Paul’s thanking them for the fruits they bore and prayer for them. Second, Paul explains to them who Christ is and that Christ is a form of the invisible God, that the world was created by Christ, that all creatures were held together by Him, and Christ has made peace through His blood on the cross.
Therefore, to be perfect before God Christians must not be shaken from the Laws and must stand firm in their faith. They must know Christ completely. They must lift up each other, be grateful, not judging each other, and not live according to the flesh’s desires. Also, Paul blesses them that the God of peace will lead their hearts and lives to Christ. He finishes the letter by advising them to stay in grace and live as salt which does not lose its saltiness.

The Books of 1 and 2 Thessalonians

The reason that Paul thanked God was that Christians in Thessalonians became matured in their faith, grew in abundant love, and endured afflictions. Another reason was that they were considered men after God’s own heart. Paul said that God punished with an eternal penalty those who did not obey Christ. Christians should always live out the Christian life. Paul warns Thessalonians Christians that they should not be shaken, worried, and tempted until the day of Christ’s coming back again because the day is near but will not come until the man of lawlessness, the son of perdition, is revealed. The other reason was that God chose Thessalonian Christians, made them pious, and saved them in the truth. Thus, they should keep the tradition of teaching. Lastly, Paul prayed for and admonished them. Paul wanted them to be doing good, leaving evil, and encouraging others who disobeyed Christ to obey Christ.

A Brief Analysis of Paul’s Letters

Paul’s letters as sermon were written to churches in Asia Minor. His sermons were Christ-centered, and they perfectly taught Christian doctrines. Through his letters, his theology is uncovered. It can be seen that his theology was set as Christian doctrine and the amount of influence his letters have on the churches and Christians of the present day is
immense. His letters can be also seen as sermons that can be applied to individuals personally. In that case, it is seen that some of his letters were sent to individuals. It is certain that the sermons were to train them as Christians. Therefore, all of Paul’s letters show the basic form of Christ-centered and doctrinal sermons.

There are several common characteristics of Paul’s letters. First, Paul never forgot greeting those who listened to his sermons and a prayed for God’s grace and blessing to be upon them. Second, Paul begins each sermon by addressing the problems of each church. He clearly points out the problems that the church confronted and explains how Christians should live in this world and mentions about righteous teaching. At the same time, he states that the righteous teaching is the Christian doctrine that Christians protected at the risk of their life. He also says that Christian doctrine taught and emphasized by Christ is the Bible that is given to Christians today. Third, Paul mentions about the solution to the problems of the churches, explaining how a Christian should live in this world and emphasizing that they should live according to the teachings. He also stresses specific doctrines to each church, gives a general teaching to emphasize the doctrines, and teaches that the center of the doctrines is Christ. Lastly, Paul finishes his sermons by addressing his hopes for the future. He hopes that God’s children should live as Christians. In addition, he finishes his sermons by proclaiming the hope and looking forward to the return of the resurrected Christ and to eternal living with Christ. Though the contents of Paul’s sermons, the characteristics of his sermons are showed in his letters. Paul teaches Christian doctrines, his theology and always mentions the work and nature of Christ in his preaching.

**The Importance of Doctrinal Sermons**

Another thing to think about while looking at Paul’s Christ-centered sermons is to
explore doctrinal sermons. Through his sermons, Paul talks about Christian doctrines, and through his letters, he presents them. Therefore, understanding the importance of doctrinal sermons and comprehending is required. Thus, this section will examine what doctrinal sermons are and their importance.

Calvin said that the identity of church can be defined through sermons and sacraments. The sermons includes doctrines that lead Christians to the truth of Gospel. According to Calvin, all sermons, including preacher’s announcement, should include Christian doctrines. That is, all sermons should be preaching conveying doctrines. It can be easily seen by the Apostles’ sermons of the early church age. Sermons of Paul, Peter, and martyr Stephen, included Christian doctrines without exception. Their sermons include Christ’s life, death, and resurrection, God’s nature and works, and teaching contents of God’s will. Through their sermons, the Apostles explain and protect the faith of Christianity in a doctrinal language and form.

Martin Lloyd Jones insists that the Bible itself is a doctrine, and addresses the question why believers need to study the doctrine in the following way:

This is to be a series of studies on biblical doctrines. … Now these are some of the answers I would suggest to that question. The first is that the Bible itself does it and therefore we are bound to do it. It is a book which is concerned to bring certain particular truths clearly before us and those truths are doctrines. Let me put it to you like this. Is that not exactly what the prophets did? You read about them in the Old Testament-what were those mean doing? Well, they were taking hold of those doctrines-the doctrine of the law in particular-and they were enforcing them. They were applying the law. They went to the nation and they said, ‘You people think that because you have the law, you know it, but you don’t!’ they said, ‘The law is bringing this before you, and this is what you have to grasp and to understand.’ What was He really doing in the Sermon on the Mount except this very thing? He said, ‘Ye have heard … But I say unto you …’ (see Matt. 5:27-8). … He took the law and expounded it in the form of doctrine. He explained it. He extracted the principles, and He applied them and enforced them. It is also, obviously, the very thing that was done by the apostles. Their way of preaching was to proclaim doctrines. They had a

message, and they presented that to the people; they used their Scriptures to show that this was the doctrine. And, of course, that is what is meant by preaching; that is the purpose pose and function of preaching. It is not merely an opportunity for a man to express his own thoughts. It is not merely, I repeat, to give an alternative translation of the Scriptures. No, its purpose is to bring truth to the congregation. Another reason is that it is dangerous for us to study the Bible without out doing this. The real trouble with the Jews at the time of our Lord was that they stopped at the letter and never arrived at the spirit. In other words, they never got at the doctrine. But another reason for studying biblical doctrine is that the Church throughout the centuries has always found that it is essential to emphasize the doctrines of the Bible. In the very first days of the Church no one was received into church membership without making the confession, at all costs, that Jesus is Lord. But the moment you say, ‘Jesus is Lord,’ you are making a doctrinal statement. … Now one of the purposes of studying biblical doctrine is to enable us to discover together the error in such teachings. … I shall remind you of what the Bible does teach. Then, having a firm grasp and knowledge of that, we can test every other teaching presented to us. … Then doctrines of the Bible are not subject to be studied; rather we should desire to know them in order that, having known them, we may not be ‘puffed up’ with knowledge, and excited about our information, but may draw nearer to God in worship, praise, and adoration, because we have seen, in a fuller way that we have ever seen before, the glory of our wondrous God. May He give us cause to do this, and grant that as a result of these doctrines, we may all come to know Him, the only true and living God, and Jesus Christ whom He has sent-and as a result may all be revived? And so I express the hope that through us, and others like us, the whole Church may be revived, and that we may witness again in our midst the manifestation of God’s glorious power.164

Martin Lloyd Jones concludes that the sermon is a doctrine and doctrine is a sermon. A sermon without including doctrines is not a sermon. Biblical doctrinal sermons in the Bible do not just analyze the text or the grammatical aspects of the text. Biblical doctrinal sermons are based on exegesis of the Bible. The Biblical exegesis is to interpret didactic principle and doctrines following the text and adjacent context, biblical texts, and a meaningful connection to the whole Bible.165 A doctrinal sermon should deal with the doctrines, translating meanings of the text. Therefore, according to the form of the sermon, the sermon may be

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distinguished as expository preaching, topical preaching or textual preaching, but all sermons containing doctrines, in the end become doctrinal sermons.\(^{166}\) Thus, a preacher must preach Christian doctrine in all of his sermons. If he does not include or talk about Christian doctrines in his sermons, it is difficult to consider the sermon as a good sermon. Consequently, the doctrinal sermon is not an element of choice, but of necessity.

If one simply looks at what the Bible says of Christian doctrine, first, the person can find that Jesus taught and used Christian doctrine. Jesus used sound doctrine and nurtured his disciples. Paul says, “If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed” (1 Timothy 4:6 NIV). John 11:20-27 talks about how Jesus taught his followers doctrine and asked for their faith in the doctrine and cautioned them. Paul, through Titus 1:1-2, addresses Jesus’ purpose in appointing the disciples to seek the knowledge of truth. Especially John, in his Gospel states that the purpose of Christian doctrine was to teach that Jesus Christ was God’s son. Through doctrines, readers of the book of John will earn eternal life.\(^{167}\) Those who believe in the name of Jesus will be rewarded with eternal life.

Teaching doctrine is one of goals of the book of 1 John. Another reason why doctrine is required is that apostle John talk about a need to test the spirits to see whether they are from God. 1 John 4:1-3 says, “Dear friends, do not believe every spirit, but test the spirit to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ

\(^{166}\) Martyn Lloyd-Jones says that the principles the expository sermon is trying to convey is done so by uncovering the doctrines, and emphasizes that the expository sermon is a true doctrinal sermon. Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith 1939–1981* (Edinburgh: The Banner of Truth Trust, 1990), 261.

\(^{167}\) John 20:30,
has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.”

As the importance of Christian doctrine has been emphasized throughout the Bible, the prophets of the Old Testament, Jesus, the Disciples and countless preachers in the past; therefore today’s preachers must convey Christian doctrine, God’s doctrine. As the doctrine is talking about Christ and His teachings, conveying Christian doctrine is equivalent to conveying Christ, Christ’s nature and ministry. Therefore, doctrinal sermons are Christ-centered sermons.

**Method to Preach a Christocentric Doctrinal Preaching**

A Christocentric sermon must be clearly defined in order to be understood. The reason why a Christ-centered sermon is required is that the sermons of the New Testament were Christ-centered. Sidney Greidanus says that the sermons of the New Testament can be known to be truly Christ-centered. This is not just a sermon in the narrow sense focusing on Christ’s death on the cross, but in the broad sense centering on the second person in the Trinity or the eternal Logos. The New Testament church proclaimed Jesus of Nazareth’s birth, ministry, death, resurrection and ascension as the accomplishment of God’s prophecies and promises, and proclaims Christ’s presence on today and the nearing of the Second Coming of Jesus. Simply saying, preaching about Christ from the New Testament means to spread Christ from the context as the whole area of redemption. He also mentions that preaching Christ who died on the cross should connote bigger and wider meaning than that all sermons should

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make Christ’s cross suffering the center of preaching. As clearly shown by Paul’s sermons and letters, Christ’s cross shows much more than just Jesus’ sufferings and provides a viewpoint to God’s perfect justice and the calamity of man’s sin. In the churches of the New Testament, both many old men and new men experienced a change through Christ-centered sermons and they became mature Christians. This fact proves that the current generation also needs Christ-centered sermons. Therefore, Christ-centered sermon is required.

Then what is a Christ-centered sermon? Preaching about Christ is not to simply mention Jesus, or even Christ’s name. Preaching on Christ is that Christians are to believe, trust, love, and obey Him, and it includes personality and ministry of Christ and divers aspects of His teachings. The meaning of preaching Christ that Sidney Greidanus mentioned is the preaching that authentically unify the message of the text with the peak of God’s revelation in the person, ministry, and/or teaching of Christ Jesus as revealed in the New Testament.

Also, in order to preach a Christ-centered sermon, pastors must preach a God-centered sermon. The central theme of the Old Testament is Christ, and the Old Testament reveals that Christ fulfilled God’s ministry with God. Sydney Greidanus asserts that Christ and God cannot be separated. This is the reason that God sent Christ to this world and Christ fulfilled God’s work and sought God’s glory.

Paul also teaches that God and Christ cannot be separated from 1 and 2 Corinthians. He says, “but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,” (1 Corinthians 1:23 NIV) and also states, “For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake. For God, who said,”

\[\text{\textsuperscript{169}}\text{Ibid.}\]
\[\text{\textsuperscript{170}}\text{Ibid, 41.}\]
\[\text{\textsuperscript{171}}\text{Ibid.}\]
light shine out of darkness,” made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ”(2 Corinthians 4:5-6 NIV).

In Romans 10:14-15, Paul states that a God-focused sermon is a Christ-centered sermon: “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”(Romans 10:14-15 NIV).

Also, the author of the Gospel of John provides evidence that before Christ’s birth in this world, He was with God and fulfilled His work together with God. Paul also supports the Gospel in his sermons and letters, and the author of Luke reports that after Christ’s resurrection, Jesus interpreted and taught to the disciples who were going to Emmaus the prophets’ prophecies from the Old Testament. Therefore, it is not wrong to say that preaching Christ is to preach on God’s nature and work. Therefore, all sermons of a preacher must become God-centered and Christ-centered sermons.

**Biblical Theology for Christocentric Doctrinal Preaching.** In order to preach a Christ-centered doctrinal sermon, it is necessary to give a brief explanation about biblical theology. Defining the biblical theology, Geerhardus Vos says that the word of revelation is taken as a noun of action, and the word treats the revelation as the godly activity, not already finished product of that action. Thus, the nature of biblical theology and methodology of procedure should naturally keep in close touch with and, so far as possible, reproduce the features of the divine work itself.¹⁷² That is, the biblical theology discloses the truths of special revelation through the organic growth and progression of truths. The truths come from before

redemption’s special revelation at the Garden of Eden in the beginning to a completion of the New Testament Canon. In here, the self-revelation of God is not a product already completed from godly action but an attempt at reproducing and keeping in touch close with communication to characteristics of divine activity itself. The revelation is not complete in a single action but shows the historic progressiveness that was revealed in successive action for a long time, and the revelation does not stand alone but tangles with God’s other actions that God’s special revelation is redemption in an inseparable relationship. The redemption constantly connects to history because it is applied to each generation of humans who exists in process of history. Thus, the revelation is the interpretation of redemption. The revelation cannot help exposing gradually. Though the revelation is terminated in any time, the redemption continues subsequently.

Geerhardus Vos explained the main characteristics of biblical theology to the historic progressiveness of the revelation-process, embodying actually revelation in history, organic essence of historical progress that has been showed in history, and an actual adaptability. He also spoke of the use of biblical theology as follow:

Biblical Theology relieves to some extent the unfortunate situation that even the fundamental doctrines of the faith should seem to depend mainly on the testimony of isolated proof-texts. There exists a higher ground on which conflicting religious views can measure themselves as to their Scriptural legitimacy. In the long run that system will hold the field which can be proven to have grown organically from the main stem of revelation, and to be interwoven with the very fibre of Biblical religion. The highest practical usefulness of the study of Biblical Theology is one belonging to it altogether apart from its usefulness for the student. Like unto all theology it finds its supreme end in the glory of God. This end it particular aspect of His nature in connection with His historical approach to and intercourse with man. The beautiful statement of Thomas Aquinas is here in point: (Theologia) a Deo docetur; Deum docet, ad Deum ducit.\textsuperscript{173}

The Interpretation and Explanation of the Text for Christocentric Doctrinal Preaching.

\textsuperscript{173} Ibid, 17-18.
For Christocentric doctrinal preaching, preachers should interpret and explain the text. Unless they take this process, they will deliver their own thought or make assertions without the text. Thus, preachers should follow this process for Christocentric doctrinal preaching: the author’s intention, the exegesis, and typology.

For Christocentric doctrinal preaching, preachers should grasp the author’s intention from the given text and be able to explain the historical and literary situation of the text. In the case when the text plainly discloses its own contexts, it might be adequate for preachers to simply add further details to the text. However, when the contents are not included in the given text, preachers should examine the overarching context of the given chapter. When the author’s intention and the contextual background of the given text cannot be identified, preachers might remove the central idea of the text from the sermon and replace it with his or her subjective ideas and thoughts.

Many passages might contain only moral teachings, spiritual disciplines, or stories of a specific person. Preachers should not try to speak of Christ from the text that does not pertain to the redemptive message of Christ. Christocentric sermon does not forcibly insert Christ into any text. Preachers must look for God’s Christ-centered doctrine hiding in the text by closely studying the redemptive plan that God reveals in the given revelation. This will allow the sermon to become a Christocentric massage that clearly explains the function of the given text in the overall plan of redemption. Thus, for Christocentric doctrinal preaching, preachers should account for the function or the location occupying the given text in the entire redemptive history, by firmly grasping the original intention and context of the given text.

Second, preachers should use the exegetical work for Christocentric doctrinal preaching from the text because they can proclaim Christocentric doctrinal preaching as
trying to look for a hidden message and theological doctrinal factor from the text when they study an exegetical work. Thus, when preachers prepare sermon they should not ignore this process. There are three specific reasons to use exegesis for Christocentric doctrinal preaching: first reason is that congregation can realize what they are and what their faith is. Christocentric doctrinal sermon through exegesis provides a criterion to be able to check their faith and make application to their life. Christians should be grabbed by sermon which leads to right Christian living, because they live in the process of sanctification.

The second reason is that Christocentric doctrinal sermon has a role which changes congregation’s old life habits to new ones, and the sermon transforms audience to new man who has new values and life-styles. Old man must put on new man’s clothes, not old ones. Old one was already passed and new one came. Through sermon which does not follow the process of exegesis, however, congregation’s life never be changed because preachers does not deliver Christocentric doctrinal sermon to them.

The third reason is that preachers must proclaim Christocentric doctrinal sermon to congregation can possess the power distinguishing other gospels. As preachers perform exegesis, they can find doctrines, teach doctrines to the congregation, and deliver message. In a situation of Korea churches, especially, preachers must proclaim Christocentric doctrinal sermon, because teachings of many heresies easily come into Christians’ life through the internet, advertisements, campaigns, or gathering in Bible studies.

For Christocentric doctrinal preaching, preachers should be trained with an approved exegetical process that allows them to interpret and explain both the Old Testament and the New Testament. There are several steps:¹⁷⁴

The exegesis begins by choosing a translation\textsuperscript{175} of the given text. The translation of the text should begin from the original text of the Bible, in Greek or Hebrew, but when it is difficult for preachers to study the original text, they can compare different versions of the Bible\textsuperscript{176} to study and analyze significant grammatical issues\textsuperscript{177} and important terminology.\textsuperscript{178} For example of important words, preachers can examine the book of Esther. When studying chapter four, especially, preachers can look at words like “sackcloth and ashes” and “fast.” Sackcloth is a garment of coarse cloth of goat or camel hair, and ashes were usually scattered on one’s head. These actions are proper for expressing grief, anguish, lament, and humiliation over calamity and bad news of all kinds, as well as mourning for the dead.\textsuperscript{179} Another word is fast that Jews fasted the days before Passover, the importance of which could hardly have escaped the notice of Jewish readers. Thus, the fast that Esther decrees would have begun on the eve of Passover and would have abolished that celebration, despite the law of Exodus chapter 12.\textsuperscript{180} The practice of fasting is important to Jews because it showed their faith for God. The word of fast should not be abused by preacher’s sermon to stir audience for his purpose.

The second step is that historical context of the given text should be studied in areas

\textsuperscript{175} Ibid, 7-9, 32-42, 65-68.
\textsuperscript{176} Ibid, 29-30, 61-62, 152-175.
\textsuperscript{177} Ibid, 9-10, 42-46, 68-70.
\textsuperscript{178} Ibid, 10-11, 46-49, 68-70.
\textsuperscript{179} These meanings are compared by other passages as follow: Joseph’s disappearance, Gen 37:29; military defeat, 1 Sam 4:12; 2Sam 1:2; rebellion, 2Sam 15:32; rape, 2Sam 13:9; siege and threat of attack, 2Kgs 18:37; Gen 37:34; with 37:29. Frederic Bush, \textit{Word Biblical Commentary: Ruth and Esther}, 393.
\textsuperscript{180} Ibid, 398.
of politics, diplomatic, economics, and cultural backgrounds. The historical and literary situation can be explored by commentaries and introductions. When preachers explore historical background, preachers and audience do not allow any issue to doubt the inerrancy of the Bible. Through the historical background, preachers also look at political and cultural issues, and through correctly understanding the meaning of events in the given text preachers can discover easier hidden meanings in the given text, and by explaining them preachers can deliver the contents of Christocentric doctrinal preaching to audience.

The third step is to examine the genre of the text and typical characteristics disclosed by the text. The genre can be known by commentaries. Preachers should know to prepare Christocentric doctrinal sermon. A type of genre helps preachers to grasp the meaning of the Bible. For example, the genre of the book of Esther is historical narrative. Biblical narrative is characterized by the collaboration of three elements that are ideology (socio-religious perspective), historiography (using historical events and persons in a narrative), and aesthetic appeal (its influence and persuasion of the reader) because the notion of providence is the key component in the nature of this narrative, indicating the theological perspective on history.

The fourth step explores structure and literary context of the text. Literary elements correctly and convincingly persuade the readers because those include the

viewpoints of characters, narrator, and readers. When the book of Esther swiftly flows as being concentrated by an event, Esther shows a chiastic structure in the whole book as follow:

\[ A \quad \text{Opening and background (chap. 1)} \]
\[ B \quad \text{The king’s first decree (chaps. 2-3)} \]
\[ C \quad \text{The clash between Haman and Mordecai (chaps. 4-5)} \]
\[ D \quad \text{“On that night the king could not sleep” (6:1)} \]
\[ C’ \quad \text{Mordecai’s triumph over Haman (chaps. 6-7)} \]
\[ B’ \quad \text{The king’s second decree (chaps. 8-9)} \]
\[ A’ \quad \text{Epilogue (chap. 10)}^{185} \]

The fifth step finds an explanation of the meaning of the text with the overall redemptive revelation of God and a connection to systematic theology.\(^186\) In the Old Testament, try an access to the New Testament. In case of the New Testament, however, attempt to find another text connected to the same subject. Esther provides theological or doctrinal factor in the given text like God’s sovereignty and providence. Doctrines from Esther like God’s sovereignty and providence, are connected to systematic theology by being applied to Christian’s life. Michael V. Fox mentions theological and doctrinal message about God’s providence and presence in Esther; therefore, this step should be studied by preachers using exegetical work for Christocentric doctrinal preaching.\(^187\)

The last step is to develop application, outline of the sermon, and illustrations\(^188\) for Christocentric doctrinal preaching. If these are uninstalled in Christocentric doctrinal preaching then the audience will be anxious about their life in the working place for the week. Old men will never be transformed to new men when these elements are not in preaching. In


here, preachers can also make illustrations of oneself. For Christocentric doctrinal preaching, Pastor Sun Ki Bang mentioned how to make the illustration in his book, *To Preach is Difficult, Preparing sermon joy.*\(^{189}\) The method that he often uses is an observation diary that includes four sources which are observation, thought (meditation), instruction of God, and application. He searched a ground of observation diary from Proverb 24:30-34.\(^{190}\)

Third, preachers should do the typological sermon for Christocentric doctrinal preaching because the typology can find God’s design and providence for Israelite and Christ and God’s redemption exposed in the Old Testament. Preachers should look for God’s hidden intention in the text through the typology that is found by many events in the Old Testament. In typology, preachers are able to disclose the author’s intention, God’s revelation, and doctrines covered by the text. Preachers are limited in types that God gives in the text and control to enter into an intemperate phantom when he finds the limited type through the text. Sidney Greidanus says that a genuine type is developed by typical patterns in redemptive history, and it is based on God’s plan. He suggested specific characteristics of the type to distinguish between a genuine type and typologizing.\(^{191}\) A genuine type is historical and theocentric. The genuine type shows significant analogy with its antitype, and the relation of the genuine type to antitype is marked by escalation.\(^{192}\)

As preachers answer five questions on the typology, they can prepare Christocentric

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\(^{189}\) Bang, Sun Ki, *To Preach is Difficult, Preparing Sermon Joys* (Seoul: Duranno, 1999), 47-59.

\(^{190}\) Ibid, 55-56. He also mentioned effective illustration to parable, example, and quotation, and some special attentions were discussed about illustration. Ibid, 57-59.

\(^{191}\) Sidney Greidanus, tr Jin Sub Kim, Ho Young Reu, & Ho Jun Reu, *Preaching Christ from the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1999), 254-255.

\(^{192}\) Ibid.
doctrinal preaching using typology. What does the text reflect in the work of Christ? What is prophesied of the Christ’s work from the text? How does the text prepare Christ’s redemptive work? Does the text suggest about results of Christ’s work? Which role or location is the text in the redemption design of God?

Preachers should examine the overall context of the text for Christocentric doctrinal preaching when they do not catch direct prophecy or type in the text. Preachers can do Christocentric doctrinal sermon when they explore what point God’s future work shows or God’s nature and teaching compares to.

Finding the Doctrinal and Textual Subject for Christocentric Doctrinal Preaching,

For Christocentric doctrinal preaching, as previously mentioned, preachers should first explore the biblical theology of the given text, and grasp the author’s intention, exegesis,

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194 Bryan Chapell said that pastor could do typological preaching for Christocentric sermon when he searched the text to what role or which location in the design and revelation of redemption God built. Bryan Chapell, *Christ-Centered Sermon*, 292.

Sidney Greidanus exhibited specific rules to use typological interpretation: “First, always precede typological interpretation with literary-historical interpretation (literary includes grammatical). Second, look for a type not in the details but in the central message of the text concerning God’s activity to redeem his people. Third, determine the symbolic meaning of the person, institution, or event in Old Testament times. If it has no symbolic meaning in Old Testament times, it cannot be a type. Fourth, note the points of contrast between the Old Testament type and the New Testament antitype. The difference is as important as the resemblance, for the difference reveals not only the imperfect nature of Old Testament types but also the escalation entailed in the unfolding of redemptive history: one “greater than Jonah is here.” Fifth, in moving from the Old Testament symbol/type to Christ, carry forward the meaning of the symbol even as it’s meaning escalates. In other words, do not switch to a different sense. Sixth, do not simply draw a typological line to Christ but preach Christ. Simply drawing a line to Christ is not preaching Christ.” Sidney Greidanus, tr Jin Sub Kim, Ho Young Reu, & Ho Jun Reu, *Preaching Christ from the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1999), 257-259.
and typology for the interpretation of the given text. Preachers should find the textual and doctrinal subject from the text because it helps an outline to be built for Christocentric doctrinal preaching. When one digs out the main idea or the hidden subject from the text for Christocentric doctrinal preaching, the subject that the author wants to speak in the given text, it becomes the author’s intention, theological theme, and doctrine. Through this process, preachers can realize the design of God and proclaims Christocentric doctrinal sermon to their audience.

Therefore, preachers should explore the main idea from the given text for Christocentric doctrinal preaching, and seek to convey the theological and doctrinal factors that are disclosed by the text. Many homileticians insist that good sermons, like good speeches, should embody a single all-encompassing concept. According to Alan M. Stibbs, preachers should always take an expository treatment of the text in relation to a single dominant theme, because, as H. Grady Davis states a well-prepared sermon is the embodiment, the development, and the full statement of a significant thought.

Preachers should not ignore the principle of identifying the central and unifying idea that will stand at the heart of Christocentric doctrinal preaching. When looking for a main idea, says Haddon Robinson, preachers should try to ask at least two questions to find the main idea from the given text; “First, what am I talking about? … Second, what am I saying about what I am talking about?” For example, in Acts 2, Peter’s main idea mentioned in


197 Haddon Robinson explained about a question to find the big idea in his book as follow: first, as a question of subject, ‘does the text ask of what?’ It is the question of what is
verse 36 in his sermon on Pentecost, saying that “God has made this Jesus, whom you crucified, both Lord and Christ” Acts 2:36, NIV). The heart of his preaching is that Jesus, whom the Israelites crucified, is the prophesied Messiah in the Old Testament, and he proclaims that God’s covenant to send a Savior was achieved in Christ the Lord. Paul also reiterated this main idea in Acts 13:23 by proclaiming that God has brought to Israel the Savior, Jesus, as He had promised. The main idea of Paul was that Jesus is the Savior that God had promised through His Word in the Old Testaments. Hence, the main ideas of Peter and Paul both approve covenantal the doctrine of salvation prophesied in the Old Testament.

Preachers should not only focus on the characteristic of the given text but also pay attention to the overarching contexts of the Bible. From the beginning stage of the sermon preparation, a preacher should find other relevant texts with the Bible that support and edify the central points, the features, and the evident implication of the text. This can be done by asking the following: First, “how was the chosen text mentioned or cited inter-textually?” Second, “what background information does it provide for the main text?” Third, “what were the simulation and the differences in those usages?” Fourth, “how does it support or clarify the main text?” Then, the selected texts should be organized in accordance to the dogmatic functions that exist in their associated books, genre, and Testaments. In this process, other external books and commentaries can support the preachers to better understand the selected texts and identify how they provide greater and deeper understanding of the main text within the overarching context of the Bible.

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the key. There should be a following explanation of the important key. The text is a story, event, or explanation using to add and account a theme. This is a complement. The complement has been belonged to the factor helping the key. Thus, it can be discovered as follow: What does the text speak of that the body says? What does the author want to say from the subject? How story does the author want to process? Haddon Robinson, *Biblical Preaching*, 41-46.
Preachers should organize the key doctrinal principles identified through one’s exegetical works in accordance with a sound layout of systematic theology. Hence, Douglas Stuart recommends the preachers to\(^\text{198}\): First find a theological location of the passage\(^\text{199}\), identify the specific matters raised or solved by the text,\(^\text{200}\) and analyze the theological contribution of the body.\(^\text{201}\) Similarly, preachers can ask the following six questions to dig out the doctrinal subject from the given text: First, what doctrine is revealed through the given text? Second, how has the doctrine found from the given text used in other parts of the Bible and how does the doctrine situate itself within the context of the whole Bible? (In here, when the text extends to a view of the whole Bible, preachers can take understanding that is more fluent.) Third, what literary form of the Bible influences the interpretation of the doctrine? Fourth, what is the theological subject of the given text, and which doctrine in the given text directly related to the theological subject of the given text? Fifth, what imagery can be used to specifically understand the identified doctrine, and what questions can preachers ask their audience regarding this passage? Lastly, what hermeneutical structure will one use for a doctrinal preaching?\(^\text{202}\) (Preachers need to construct a simple and clear sermon structure

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\(^\text{199}\) Douglas Stuart suggested several questions to preacher that should check where the text is fitting within the whole revelation of God constituting Christian dogma or how the text is relating to God’s Law or covenant. Is the text limited in part or in whole to the Old Testament? If so, is it relevant as a historical example of God’s relationship to human beings, God’s holiness, standards, justice, immanence, transcendence, compassion, or so forth?

\(^\text{200}\) Douglas also proposed to examine which issues happen to the redemptive view in the text, what the text raises or solves apparent difficulties for some doctrines, or what the problems, blessings, concerns, and confidences say in the text.

\(^\text{201}\) Preacher should explore others that are theological significance of the text, other theologians’ view, theological conformation of the text, and so on.

because their sermons must disclose the theological issues and the core doctrines of the given text.

For example, the book of Esther, chapter 4, discusses a doctrine of God’s providence and sovereignty in human history. By answering the above six questions, the background of Esther shows that despite the violation of Israel that exiled them out of the promised land, God had protected them from their enemies’ hands. God used them as an evidence of His faithfulness to His covenant, by saving them from their enemy Haman upon their fasting through the Passover.

The Outline for Christocentric Doctrinal Preaching. For Christocentric doctrinal preaching, preachers should arrange a good outline before writing the investigated doctrines and key messages into a sermon script.

The sermon outline is similar to a blueprint that provides a big picture of the given text. A good outline should be like a good framework of a building or a detailed map for a traveler. Knowing the flow of the sermon in one glance is equivalent to a traveler knowing in which direction one should move and where one should rest. Therefore, a well-planned outline should help the preacher to not be dependent on the manuscript but to recollect the flow of the sermon at a single glance.
There are four advantages of having an outline with stable and clear structure. First, by being able to see the whole sermon at a single glance, the unity of the sermon is better kept. Second, if the outline is definite and clear, it is easier to connect into the central theme different ideas. Third, a definite outline keeps the sermon clearly and aligned to the central message. Fourth, it allows the preacher to remember the important parts of the sermon, which may require further explanation.

For Christocentric doctrinal preaching, preachers should follow a basic outline to construct a better sermon. The sermon outline must surely come from the text using complete sentences. For example, instead of “God’s love,” it is better to write, “Trust in God’s love.” Second, Christocentric doctrinal preaching outline must keep unity. Third, the sermon length should be allocated in balance. Fourth, the sermon outline should be progressively featured to help the audience listening to the sermon. If a point in the sermon is clogged with various points that do not build on to the main purpose, it cannot influence the audience. Fifth, a good outline requires brevity and harmony. The outline should be stated as concisely as possible, the main points for the outline should be closely related to each other, and the sub-points supporting a single main point should harmonize with one another. Bryan Chapell, too, suggested seven strategies for preparing a better outline of Christocentric doctrinal preaching: unity, brevity, harmony, symmetry, progression, distinction, and culmination. He also asserts the following reason for the need of preparing on the outline:

This method has strengths and weaknesses, as does any other. My desire in presenting these features in not to suggest that preachers should always structure sermons with every specific exactly so but rather that they understand the reasoning behind these structures so that they can construct messages suitable for their own purposes. There is not one right way of shaping expository sermons, and there are

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204 Bryan Chapell, *Christ-Centered Preaching*, 135-142.
always exceptions regarding general principles as well as specific features. I have
simply found it more helpful to lay a foundation on which students can build rather
than point them to the vast homiletics horizon with the encouragement to preach as
the Spirit moves. Gleans what best serves your preaching preferences while learning
the foundational principles these specifics represent.205

As an effective example, Bryan Chapell chose Galatians 2:20 for his sermon, and he
titled sermon, “The union with Christ.”206 Analyzing verse 20, he extracted three particular
subjects to his audience. First was the subject of Christ’s death and union from the passage, “I
have been crucified with Christ.” Second was the union to Christ’s life from joining passage,
“I no longer live, but Christ lives in me.” Third was the union with Christ by faith from
following passage, “The life I live in the body, I live by faith in the Son of God, who loved
me and gave himself for me.” Thus, his preaching outline is as follows:

Title: The Union with Christ

1. Christ’s Death and Union
2. The Union to Christ’s Life
3. The Union with Christ by Faith

The Illustration and Application in Christocentric Doctrinal Preaching. The final
stage for Christocentric doctrinal preaching is illustration and application. An illustration is
the window that opens to the main text because it interacts with and effectively explains the
biblical principles of the text and helps the audience to experience the word of God. The
application, on the other hand, can transform values, life-style, thought, attitude, and
problems that the audience is facing.

205 Ibid, 142-143.

206 Bryan Chapell, “The union with Christ,” Bryan Chapell, Park, Young Sun, &
eight persons, From the Salvation to The Grace of Sanctification (Seoul: Jireh Publishing,
2005), 309-324. His whole sermon script was showed.
An illustration is like a brief anecdote that creatively communicates propositional statements of truth. It is a story that allows listeners to closely identify with an incident that further elaborates, develops, and discloses the explanation of scriptural principles.\textsuperscript{207} It contextually displays to the listeners God’s word because it has the strength to show the truth of the Bible in the form of today’s life. Audiences often expect to hear sermons that are more applicable in their lives, and an illustration effectively changes the conceptual points into applicable points. It not only explains and gives witness to the Biblical text but it also provides valuable help by means of application. When explaining and demonstrating the main text, it is more effective to animate and give life to the contents of the text through illustrations, than concentrate on interpretation of words.

It is important to always use an illustration from real life. It is good to use a story that is interesting and easy to understand. However, the most important thing is to make sure that the Biblical truth is not distorted or misconceived by the illustration. The use of too many illustrations may result in only the illustrations remaining in the minds of the audience, instead of God’s message. Bryan Chapell spoke of the reason that it is necessary.

Illustrations do not allow mere intellectual knowledge. By grounding biblical truths in situations that people recognize, illustrations unite biblical truth with experience and, in so doing, make the Word more accessible, understandable, and real in ways that propositional statements alone cannot.\textsuperscript{208}

To use effective illustrations, preachers should first closely examine the given text and one’s own life, and second is they must carefully see it as a form of a meditation. The third step is to recognize God’s instruction from an event or experience. Fourth, apply the instruction to one’s own life. It is better for illustrations to come out from the preacher’s own

\textsuperscript{207} Bryan Chapell, \textit{Christ-Centered Preaching}, 176.

\textsuperscript{208} Ibid, 178.
life, as a testimony of what the preacher has observed and realized. These principles were used by Pastor Bang Sun Ki as follows: “I again experienced an event. I saw a very good car that could not climb a gradual hill. A small engine was installed in a car with rather a big body. I applied it to spiritual aspects. If I am spiritually insufficient and I work too much, I would finally become like that car. I also applied a word of the Bible thought of this. The passage of the Bible is, “My heart is not proud, O Lord, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me” (Psalm 131:1. NIV).209

The goal of a sermon is to cause holy transformation in listener’s life through the word of God. The preachers must help the audience to apply the Word in their lives. In regards to this, Bryan Chapell states that “[without application, a preacher has no reason to preach.”210 Therefore, for Christocentric doctrinal preaching, the following five questions for the application should first be applied to the preachers themselves. Through these questions, preachers can help the congregation’s life to be changed by the application of Christocentric doctrinal preaching.

First of all, the question of what is going to be applied must be asked. The start of the application must always begin from the main text. As the main text itself is under the authority of God’s Words, the sermon should also be under that same authority. Second, the question of whom it must be applied to must be asked. The application must be appropriate to the lives of the audience. Although it may be the same message, it applies to completely different applications for each person in the audience. Third, the question of why the application must occur should be asked. The basis of the application must be a reaction to God’s grace of salvation, not morality. That motive is important for biblical application. The

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209 Bang, Sun Ki, To Preach is Difficult, Preparing Sermon Joys, 56-57.

audience must not fear the means of gaining God’s grace or the judgment of punishment, but instead must decide to live a holy life in response to God’s grace. If it is not a voluntary change in response to God’s love and grace, people will inevitable fall into the duty of upholding the law or morality.

Fourth, the question of how it must be applied should be asked. The application must be personal, practical, and have potential for realization. Also, it is more effective to be specific. This is because application with the possibility of realization is approached persuasively and not vaguely. Lastly, the question of where it is applied must be asked. This is because when a preacher is suggesting an application that is unrealistic to the audience, then the application is of no meaning and may become abstract. Generally specifying a propositional and realistic situation where the application can be put into action is another good means.

Although the application has a limitation in congregation’s life, preachers should provide the means to apply the word of God to the audience’s life. When preachers ask the above five questions for the application of their sermon, their audience will be transformed. Thus, preachers should not ignore the need to lead their audience’s transformation. According to David Veerman, the significance of application is that through applications people understand how to use what they have been taught, and what they should perform. Applications cause the action they ought to perform.²¹¹

Summary

Through Paul’s Epistles delivered to the early churches, this chapter attempted to

show the characteristics and themes of Paul’s preaching, Jesus Christ and His redemption. His preaching included essential Christian doctrines that doctrinally shaped his epistles according to the needs of their recipient churches. Through his letters, it is clear to see that Christocentric preaching is in fact doctrinal preaching.

This chapter mentioned why doctrinal preaching is important for Christocentric doctrinal preaching, especially through Martin Lloyd Jones’ words regarding doctrinal preaching. Doctrinal preaching is a sermon based on the Bible, and it is Christocentric because it should be interpreted and explained in the context of the whole Bible, with the purpose of conveying instructive principles and doctrines. Hence, preachers do need theology to prepare Christocentric doctrinal preaching, and pastors should be trained in systematic theology and biblical theology. Biblical theology provides the historical, literary, and grammatical situations of the Bible, and systematic theology protects congregations from heresies. Biblical theology orderly arranges Christian doctrines, reveals doctrines that God wants to convey leads congregation to live righteously in the world, and teaches them the biblical values and ways to live in the world. Thus, the texts selected for Christocentric doctrinal preaching should be interpreted upon a firm basis of biblical theology and systematic theology, and pastors should seek to discover the theological subject and theme of the given text for Christocentric doctrinal preaching, and which can be connected into congregation’s life through a clear summary, framework, illustrations, and applications.
CHAPTER SIX
CONCLUSION

This project was begun with a question, why Korean Christians were not changed from their old life-style and their old value even though they heard the preaching during the worship services. In the Scripture, especially, Christians of the New Testament were changed by listening to sermons. It demonstrated the importance of preaching. The preaching is important to the Christian because it can change their old life to a new one. Acts has shown Christians transformed through the preaching of Peter, Paul, and other Apostles. It speaks of the significance of preaching to Christians.

God’s power appears to Christians through the sermon of the preacher. In the Old Testament, God Himself spoke to humans or to a herald to speak to His people. When God talked about His Word to Israel, He spoke to Israelites through His deliverer’s lips. After God, of course, chose a person to send a massage, He directly announced to His people through the lips that were chosen by God. Thus the action that delivers the Word of God was the behavior sending the power of God. This power was presented through the preachers in the New Testament. When Jesus preached to crowds there was the power of God the Father, and his apostles equally showed the power of God in preaching. Many people repented and confessed their sins after listening to Peter’s preaching, and a eunuch of Ethiopia did not hesitate to be baptized by Philip. When Paul, too, preached the Word of God through his lips, listeners felt compunction in their heart and spirit, and then they were transformed to mature Christians by the preaching of Paul.

Accordingly, the preacher who proclaims the Word of God does not ignore his duty that God gives to him. To achieve the charge given to him the preacher must continuously
study the Bible. Through the preaching, God’s word is sent to congregations. The content of
sermon that is delivered by the preacher is important to growth and change the congregation
to become new men. When preacher, especially, proclaims the sermon to congregations he
has to do Christocentric preaching. Therefore, preacher has to do doctrinal preaching to do
Christocentric preaching. Because the dogma speaks together about God and Christ from the
Bible, it is the Christocentric preaching. Through the doctrine, the work that God conducted
in Old Testament appears, and the work that Jesus Christ did in New Testament also appears.
It also shows that God created and governed the World. By the doctrine, it is shown to the
world why Jesus had to come to the earth, the accomplished work after he came, what the
work of Christ achieved, and how the work of Christ is complete. So, preachers must
proclaim Christocentric preaching. Doctrinal preaching becomes Christocentric preaching
because of summarizing the Bible.

To sum up the Christocentric preaching Christocentric preaching is biblical preaching,
and in its center has to be the work and nature of God the Father, Jesus Christ, and the Holy
Spirit. Christocentric preaching does not have to mention the name of Christ a certain number
of times, and there is not a forcibly speaking the name of Jesus.

Christocentric preaching is not to explain Christ’s work on the cross. It is because the
work of God is the result of the work of Christ. That is, the work of Christ has been included
in God’s work. It is included into the process of God’s work that God has been doing. So,
Christocentric preaching is God-centered preaching. Therefore, preachers have to focus on
Christocentric preaching proclaiming the nature and work of Christ and God. All the works
that God wants to do are shown in all the Bible text, and included is that Christ worked,
works, and will work. So, preachers have to endeavor to grasp it from the Bible text.

When Christocentric preaching is not preached from a pulpit and Christ is not in the
sermon, Christians’ lives and faith are separated. Even though they listen to the preaching, they will not be able to apply the words to their lives, and are only listening to a story. Because such instructional story can easily be listened to anywhere not only from the pulpit, Christians do not change their life style. The preaching that has not changed the life of Christians is the sermon that has lost the power of God. When God put a preacher in a pulpit, He gave the power of sending His power through the preaching. Thus, preacher must preach Christ in his preaching. It is a choice to change his preaching from the instructional story. For Christians to be changed by the word is not a choice but a necessary condition. A Christian’s life will be decided by his change according to how he believes in Christ Jesus. Preachers, therefore, must not preach from the pulpit without preaching Christ Jesus.

When Christ is taken from sermon, the preacher communicates a different gospel to the congregation and not the correct gospel, which Paul warned in Galatians. God the Father and Jesus do not want that the different gospel conveyed which can be heresy.

There are many reasons for Christocentric preaching. First of all, when preacher does not preach the Christocentric doctrinal preaching to congregation, an important aspect from the text is eliminated from the sermon. Many Korean pastors are busy with other kinds of ministry and do not spend enough time to do needed Bible study for sermons. These just quote some phrases of the Bible and do not do exegesis the Bible text.

Secondly, the Christocentric doctrinal preaching is needed because he has to connect the text to the context. He can then give correct meaning of the Bible text. Without this, the pulpit becomes a stage that preachers use to spread his assertions regardless of the context.

Thirdly, Christocentric doctrinal preaching needed for the sermon to point the congregation to God. Sermon should be an event to understand not man but God. By comprehending the Bible, he can grasp God and God’s Will. When he knows the Will of God,
he can preach the Word of God. But if he does not know the intended meaning of author of the Bible passage, then he is never able to preach the Christocentric, God-centered sermon to change his congregation.

Lastly, the Christocentric sermon is needed in Korean church because theology has been taken out of sermons. Preachers need a systematical understanding of the gospel not to spread other gospel. So, he must have an accurate theology to preach correct. For the systematic understanding of the gospel, preacher must be prepared in sound theology. Preacher can provide theology in his if he has his own theology. When the theology is provided in sermon, the preacher is able to do Christocentric preaching because the doctrine speaks to the theology.

Christocentric doctrinal preaching has some significant benefits. First, the Christocentric doctrine preaching has been in church history for a long time. This was begun with the apostles of Jesus, and was followed by early church fathers, reformers, and theologians and Puritan pastors. Second, Christocentric doctrine preaching helps congregation be focus on and committed to God. Third, Christocentric doctrine preaching gives pietistic stimuluses and encourages congregation to have a personal spiritual relationship with God through Christ Jesus. Last, Christocentric doctrine preaching helps congregation to concentrate on historic theological theme in the biblical message.

Because of such vital factors and according to need of the Christocentric doctrine preaching, this project was begun, and this chapter will provide a chapter by chapter summary.

Chapter One presented the Korean church’s problem in preaching. It showed why pulpit of Korean church was in crisis. The reason was said that Christ had disappeared in sermons of preachers and Korea did not have Christians changed into new men in Christ. These unchanged Christians gave bad influence. So, Korean church needed Christocentric
doctrine preaching to transform the old men into new men devoted to Christ and church. Because of the lack of power in weakened sermons, Korean church has declined. So, many pastors and theologians have said that the pulpit of Korean church must be reformed. Small group, Bible study, pastoral leadership, and spiritual leadership of pastors has not been enough to change the old man into the new man and Christocentric preaching is also needed.

Chapter Two showed what the new man in Christ should be like. It was divided into four parts: the definition of new man in Christ, who is new man in the Bible, characteristics and life style of new man, and current position in Korean church. The new man had to be born again and starting over.

In the first part, the definition of new man in the biblical dictionary was, “One of the letters of Paul, Colossians, speaks of putting on to the new man from old man and referring to the totally new kind of one and embracing the new attitude toward life.” That is, the new man is the transformed person after meeting and experiencing Christ Jesus. Apostle Paul, also, explains the new man in 2 Thessalonians 1:3, “I thank God for you, brothers, and rightly so, because your faith is growing more and more.” This points to the growth through faith in Jesus Christ. This is the new man’s life. Thus, he is always changed through the Word of God.

Second and third part of chapter two shared about the new man in the Old and New Testaments. There were many people changed to a new man from old man: Abraham, King Josiah, Christ Jesus’ disciples, Paul, and others in Acts. They had particular characteristics with their changed life. Some of the characteristics include their minds are fixed on heavenly things not on earth things; they ask, seek, and find; they are always growing and producing fruit; they want to have a relationship with others in church; they appear to be light of the earth as faultless children of God and hold out the word of life and boast on Christ; their life style shows change to a life of encouragement and comfort from Christ’s love, fellowship
with the Spirit, and being thankful; they devote themselves to prayer; they follow righteousness and truth; and last, their target is to press on toward the goal for the prize of the upward call of God in Christ Jesus.

Last part of the chapter stated problem in history of Korean church. Korean church history was divided into four periods. First period was the revival in Pyongyang. Second period was the Liberation of Korea from Japan. Third period was the rapid growth of Korea churches in the 1960’s. Last period was preaching of heresies that entered in 1990’s and the decline. One of the reasons of decline was the preaching not transforming old men to new men.

Chapter Three presented the transformation of new believers. There was presented the transformation’s methods for new Christians. The definition of transformation in the biblical dictionary is that it is interpreted from “metamorphoo” in the New Testament, and Paul used the verb in Romans 12:2, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is, his good, pleasing and perfect will.” And the Interpreter’s Bible that repentance is a part of the definition. The repentance is the change of heart, and is basically defined to the gift of the Holy Spirit. Moreover, the Bible says the transformation “to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your mind; and to put on the new self, created to be like God in true righteousness and holiness” (Ephesians 4:22-24). Romans also mentions, “For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God” (Romans 8:13-14). Also in chapter two the condition for transformation is given. It is required by the Holy Spirit in order to bring the transformation of heart. There must be exposure to the gospel. When old
man or non-Christian is exposed to the gospel he can be transformed. And then the transformation is rooted in his heart through the Word of God. This comes from Romans 10:17, “Consequently, faith comes from hearing the message, and the message is heard through the world of Christ.” The experiences of transformation and its merits and weaknesses were presented. The experience of transformation is begun by confessing sins to Christ Jesus. And the beginning of transformation is to have a desire to know Christ more and to live with the Him. Chapter Three also states the church’s and pastor’s responsibility in helping new believers to grow. First, church’s responsibility is to propagate the word of God, to teach the word, and to keep an endless fellowship with members. Second, pastor’s responsibility is to proclaim and teach the word as Jesus taught and interpreted the word to His disciples and crowds coming to listen to Him. There were shown sixth ways for pastor to carry out responsibility: pastor never preach other word to people, be crucified on the cross with Christ who has arisen from the death in his heart, must teach that they are children of God and help them live as the descendants of the promise, must help so that they can run towards the goal received from God, has to established the church’s foundation on Christ, and must conduct the censures for false teachings.

Chapter four spoke to the current preaching method in Korean church, the poor types of preaching, the good types of preaching, and the practical example of good preaching in Christian history. Preaching is the highest privilege of preacher received from God, and it is also the most important fact to lead the spiritual growth of believers. A number of different preaching methods appeared in Korean church: the textual sermon, the topical sermon, the expository sermon, theological sermon, the ethical sermon, the Hegelian outline of thesis, Antithesis, and Synthesis, the bipolar sermon, and the four pages sermon pattern. The characteristics of poor preaching were presented: first is to ignore the Bible text. As ignoring
the Bible text, the pastor did not have a concern about the meaning concealed in the text and interpreted correctly the intent of author. This is also the preaching that beats around the bush and distorts the Bible text. Second, the sermon is not following the guidance of God but following the desire of preacher. Preaching must lead the congregation to focus on God. Third, does the sermon have too many illustrations? The congregation may forget the contents of preaching due to the illustrations. The illustration has a role helping the preaching. Forth is the sermon falling into the sentimentalism? When sentimentalism rules the sermon, the congregation ends up depending on a vague feeling rather than relying on a deeper faith. This sermon may be able to provide the impression to congregation, but is not able to transformation the congregation. Last, is sound theology presented in the sermon? When the theology of preacher does not exist in his sermon congregation may not have a growing faith. So, the theology of preacher has to be in his sermon.

There were also the characteristics of good preaching. First of all, good preaching is Bible-Centered or Gospel-Centered preaching. It has one central thought. The central thought is able to concentrate the congregation only on God. When the congregation is focused on God they are changed in their life. The central thought presents the main idea of the text, and controls the main idea of the preaching. Because of the main idea of the text and the preaching, congregation is able to apply it in their daily life. The application changes them to the new men God wants. And sound doctrine centered preaching is good type sermon. The doctrine of Christianity was built for Christians by many theologians. Many Christians and theologians died to build sound doctrine in Christian history. Because they kept and preserved sound doctrine, the Church could keep away from heresies. So, doctrinal preaching is good type preaching, and it is the Christocentric preaching.

Chapter four also presented a practical example of good preaching in Christianity
history. The examples were found in the Bible. The Old and New Testaments have always
given the good examples to preacher for good type sermon through the prophets, Christ Jesus,
disciples, and people chosen by God. And early church fathers, reformers, and puritans have
given examples of good type preaching.

Chapter Five was written in two parts. First part was the analysis of survey on how
preacher prepared his sermon, and what preachers and laymen, especially new men, have
thought about the congregation growing spiritually. Second part was on the sermon
characteristics of Paul in his epistles and how to prepare Christocentric doctrinal preaching.

Chapter five presented that the systematic and the biblical theology are important to
preacher preparing the sermon. If he does not have his own theology, he may teach and
propagate other gospel to his congregation. The systematic theology is a scholarship logically
building the Christian doctrines and organically studying the truth of the Bible. The early
theologians of church tried to build the basis of theology in order for succeeding and
protecting the truth of church against the heresies. According to such effort, some methods of
the theological introspection were suggested in church history, and were ordered as the main
methods to the Christian Apologetics, the Catechetic, and the biblical summarization. These
methods appeared in early church, and progressed to other shapes. And the apologetic facts of
theology took the specific importance of theology again for the Reformation. Christians
having different opinions about many questions of the faith showed their theological aspects
to reveal and define their understanding of Christianity. Thus, the message of preacher
including the systematic theology and biblical theology is very important in church. That
message is able to teach correct faith to congregation, and help congregation transform their
belief from old ones.

Another fact to change congregation from old one is the power of the Holy Spirit.
When preacher accepts the authority of the Bible, his preaching has the power of God, and the Holy Spirit remains on him. The power of God has to appear in preacher’s sermon by the power of the Holy Spirit. The power of the sermon is decided by the Holy Spirit. The preparation of sermon is the portion of preacher, and the power changing old men into new men comes from the Holy Spirit. Therefore, the preacher must prepare the sermon and put on the power of the Holy Spirit.
Appendix A

CONSENT FORM

The Importance of Preaching for the Transformation of Christians in Korea

Hojung Lee
Liberty University
Liberty Baptist Theological Seminary

You are invited to be in a research study hoping to establish an effective preaching model in South Korean Churches. You were selected as a possible participant because you have experienced listening to sermons or preaching in South Korea. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Hojung Lee, a doctor of ministry student at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to prove the necessity of Christocentric and doctrinal preaching that appears in the whole contents of messages which the preacher delivers. Due to the weakening of the power of preaching and the fact that the life styles of most of the older men of the church has not shown much of a change in their lives, the numbers of new believers in Korean churches are decreasing. Thus, this study will show that preaching can influence laymen, especially new believers, and transform their life-styles and their values and that the type of preaching which can change the life-styles and values of Christians is the Christocentric and doctrinal preaching. Through this study and survey, this project hopes to provide an effective preaching model to transform new believers.

Procedures:

If you agree to be in this study, I would ask you to do the following things: complete an anonymous, twenty-four question survey.
It will take less than thirty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

The study involves several risks: When answering the questions involved in this project, you might worry about private information exposure due to this survey analyzing and evaluating individual’s thoughts about general preaching or sermons of the church that you serve. It is not easy for pastor or church member to describe your thoughts about preaching. I hope to establish with you that there will be no private information exposure. Most questions are multiple choice and the surveys will remain anonymous. Because participant’s names, church names, or any identifying information will not be asked, there is no risk.

There is no benefit for participants in this survey. But, through taking this survey, you may think about the importance of Christocentric and doctrinal preaching and you can reflect upon the contents of the sermons that you preach or listen to.

Compensation: None
There is no compensation for participation.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

The researcher will print the completed surveys and store them in a locked filing cabinet in his home office. The researcher also will destroy the data after three years. The researcher will be the only person with access to the data.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Hojung Lee. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #1-434-229-6597 or email at hlee8@liberty.edu and to contact his mentor, Schmitt, Frank J, email at fschmitt@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You may print a copy of this information to keep for your records.
Appendix B

A Survey of Preaching (Pastor)

1. Are you Male or Female?
   Male
   Female

2. What is your age?
   Less than 20
   21-30
   31-40
   41-50
   51-60
   61 or over

3. What is the highest level of education you have completed?
   Less than High School
   2-Year College Degree
   4-Year College Degree
   Master’s Degree
   Doctoral Degree
   Professional Degree

4. How long have you been a pastor?
   Less than 1 year
   1-2 years
   3-5 years
   6-10 years
   11 years or over

5. Which Christian denomination does your church belong to?
6. What is your position in your church?
   - Senior Pastor
   - Education Pastor
   - Internship Pastor
   - Assistant Pastor

7. To lead or help the spiritual growth of church members, what do you generally prefer?
   - Preaching
   - Relationship of small group
   - Discipleship
   - Conference
   - Other

8. What is the most necessary thing to live as a born again Christian?
   - Preaching
   - Discipleship
   - Small group
   - Attending worship service
   - Meditation and praying
   - Other

9. How many times do you normally preach a sermon in a week?
   - One to Two
10. How many sermons do you normally listen to in a week?
   - One to Two
   - Two to Three
   - Three to Four
   - More than Five
   - Everyday

11. What content do you think preaching should consist of?
   - To proclaim God’s Word
   - To accomplish a purpose of the preacher
   - A way to solve a problem of laymen
   - To deliver the truth to others by one
   - To proclaim the salvation of Christ
   - Other

12. What preaching style do you normally use?
   - Subject sermon
   - Text sermon
   - Topic sermon
   - Person sermon
   - Story telling sermon
   - Doctrine sermon
   - Other

13. What is general purpose in your preaching?
To teach laymen
To persuade laymen
To provide information to laymen
To change life of laymen
To influence people or laymen
Other

14. What subject of preaching do you often choose when you prepare the preaching?
   Restoration and Healing
   Doctrinal and Christocentric subject
   Ethical and Moral life
   Cultural and Social issue
   Other

15. What kind of issues do you usually concentrate on in your preaching?
   Ethical and moral issues
   Restoring and healing issues
   Social and cultural issues
   Gospel and the Cross of Christ Jesus
   Other

16. What is Christocentric preaching?
   All preaching which pastor preaches
   When Christ is mentioned in the preaching
   When Christ is explained in the preaching
   Other

17. How often do you preach Christocentric preaching?
   Every time
   Usually
Often
Sometime
None

18. Choose a response between 1 and 5 in the following questions (1=poor, 5=very strong).

1  2  3  4  5

Can life style or view of laymen change through the preaching?
How much influence do laymen take from the preaching?
Do you think that you can preach the Christocentric sermon in all text of the Bible?
Has your sermon conveyed the truth about the work or the nature of God or Jesus when you preach?
Do you think moral views or life-style can be changed by the doctrinal preaching?
Do you think the doctrinal preaching can deliver God’s grace to listeners?
Do you think the doctrinal preaching can show an awareness of contemporary issues?
Do you think the doctrinal preaching can provide practical examples or advice to the life of laymen?

19. How many hours do you take to prepare for one sermon?
Less than five hours
Between five and ten hours
Between ten and fifteen hours
Between fifteen and twenty four hours
More than twenty-four hours

20. How many commentaries do you usually use to prepare your preaching?
One to Three
21. How many books have you read on preparing a sermon?
   - None
   - One to Three
   - Three to Five
   - Five to Seven
   - Seven to Ten
   - More than Ten

22. Do you listen to other preacher’s sermons to prepare yours?
   - Yes
   - No

23. If yes, which preaching style do you often listen?
   - Exegesis sermon
   - Topical sermon
   - Textual sermon
   - Subject sermon
   - Doctrinal sermon
   - Other

24. Consider the below questions in regard to when you prepare or write your sermons and choose yes or no.

   Yes   No

   In the Bible text, do you try to find, think, or mention a specific doctrine?
   Have you tried to look for or reveal the work or nature of God, Christ?
Have you tried or studied exegesis or commentary from the text?
Have you tried to make a connection between the biblical world and our current situation?

A Survey of Preaching (Laymen)

1. Are you Male or Female?
   Male
   Female

2. What is your age?
   Less than 20
   21-30
   31-40
   41-50
   51-60
   61 or over

3. What is the highest level of education you have completed?
   Less than High School
   2-Year College Degree
   4-Year College Degree
   Master’s Degree
   Doctoral Degree
   Professional Degree

4. How long have you been a member of your church and any previous churches?
   Less than 1 year
   1-2 years
   3-5 years
6-10 years
11 years or over

5. Which Christian denomination does your church belong to?
   Baptist
   Evangelical Holiness
   Methodist
   Pentecostal
   Presbyterian
   Other

6. What is your position in your church?
   Elder
   Deacon
   Young adult
   Sunday school teacher
   Laymen
   Attender
   Other

7. What generally helps you to want to grow spiritually?
   Preaching
   Relationships in small group
   Discipleship
   Conferences
   Other

8. What is the most necessary thing to live as a changed Christian?
   Preaching
   Discipleship
   Small group
Attending worship service
Meditation and praying
Other

9. How many times do you normally listen to sermons in a week?
   - One to Two times
   - Two to Three times
   - Three to Four times
   - More than Five times
   - Everyday

10. What do you think preaching basically is?
   - Proclamation of God’s Word
   - Completing a personal purpose of preacher
   - A way to solve problems of laymen
   - Delivering the truth to others through preaching
   - Proclaiming the salvation of Christ
   - Other

11. What subjects do want to hear in preaching?
   - Ethical life
   - Christian’s life
   - Cultural issue
   - Restoration and healing
   - Doctrinal subject
   - Gospel
   - Other

12. What preaching style do you want to listen to?
   - Expository preaching
13. What do you think is the purpose of preaching?
   - To teach laymen
   - To persuade laymen
   - To provide information to laymen
   - To change life of laymen
   - To influence laymen
   - Other

14. When you listened to the sermon, on what issue was the sermon concentrating on?
   - Ethical and moral issues
   - Restoration and healing issues
   - Social and cultural issues
   - Gospel and the Cross of Christ Jesus
   - Other

15. What do you think Christocentric preaching is?
   - All sermons that pastor preaches
   - Sermons that mention Christ in the preaching
   - When Christ is explained in the preaching
   - Other

16. How often do you hear Christocentric preaching?
   - Every time
   - Usually
Often
Sometime
None

17. Choose one response between 1 and 5 in the following questions (1=poor, 5=very strong).

1 2 3 4 5

Have you been satisfied with the preaching in the worship service?
Can you be changed through the preaching?
How much are you influenced from the preaching?

Do you think that you listen to the Christocentric preaching from all texts of the Bible?
How often have you heard about the work or the nature of God or Jesus in a sermon?
Do you think the moral view or life-style can be changed through doctrinal preaching?
Do you think doctrinal preaching can deliver God’s grace to listeners?
Do you think doctrinal preaching can show an awareness of contemporary issues?
Do you think doctrinal preaching can provide practical examples or advice for your life?
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This is also known as The Japan-Korea Treaty Amity in Japanese or the Treaty of Gangwha Island in Korea. The event happened to be made between representatives of the Empire of Japan and the Joseon Dynasty in 1876. It can also access on internet web site; I accessed at May. 14. 2014.

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Institutional Review Board Research

Approval

May 11, 2015

Hojung Lee
IRB Exemption 2182.051115: The Importance of Preaching for the Transformation of Christians in Korea

Dear Hojung,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

   (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

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