

PRAYER AND PREACHING

A CRITICAL HOMILETICAL STUDY WITHIN THE KOREAN CONTEXT

By

CHAN HEO



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Department of Practical Theology

Supervised by:
Professor Johan H. Cilliers

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Declaration

I, the undersigned, Chan Heo, hereby declare that the work contained in this thesis is my own original work. I have never previously submitted it in part or in its entirety to another university or tertiary institute for a degree.

Signed:

Date:

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ABSTRACT

The aim of this thesis is to encourage the renewal of Korean preacher's piety and spirituality within the Reformed tradition. Although a large number of studies have been carried out on Christian prayer, little is known about the connection between prayer and preaching in Reformed theology. In the Korean context, most preachers have been trained in the Pentecostal tradition. Therefore, the Reformed churches Korea have requested that instructions on prayer from notable theologians in history be introduced to preachers to help restore spiritual balance to the biblical preaching of Korean Reformed ministers.

Reformed preachers should not follow the secular mind and worldly academic style; therefore, the study is concerned with recovering the biblical spirituality of the preacher and the congregation in Korean Christianity. It is argued that the Korean church needs to strive to rediscover and recover the Reformed church's long tradition of communication and prayer. The revival in the Korean church was not a Reformed theological revival because it was characterized by the Pentecostal movement and for a long time the Korean church has had a concept of traditional religious spirituality. For true revival to take place in the Reformed Church in Korea, the church needs to forge a new agenda that is rooted in and that emphasizes biblical prayer.

To accomplish the aforementioned goal, it is suggested that the prayers of Jesus and an exposition of the Lord's Prayer in the Reformed theological traditions be given greater attention. Jesus emphasized the importance of the Lord's Prayer to his disciples and it stands as the capstone of Jesus' prayer life, which he shared with us. Accordingly, a preacher must pray enthusiastically and communicate with God continually. The spirituality of both the preacher and the congregation is crucial in modern churches. Therefore, our spiritual foundation must be organized on biblical, historical, theological research in a way that would encourage not only the preachers but also the congregation members to be enthusiastic in prayer before God. Today's theological discourse should be able to engage with classical (Reformed theological) literature or instructions on prayer, and the present investigation is an attempt to look back to those classical instructions as a most meaningful starting point to overcome the spiritual difficulties in Korean churches.

OPSOMMING

Die doel van hierdie tesis is om hernuwing van Koreaanse predikers se godsdienstigheid en spiritualiteit binne die Gereformeerde tradisie aan te moedig. Hoewel vele studies reeds onderneem is oor Christelike gebed, bly kennis oor die konneksie tussen gebed en prediking binne die Gereformeerde teologie, gebrekkig. In die Koreaanse konteks is die meeste predikers opgelei in die Pinkster-tradisie. Daarom het die Gereformeerde kerke in Korea 'n pleidooi gelewer dat opleiding in gebed deur gerekende teoloë, toegevoeg word in hul opleiding, om predikers te help om 'n geestelike balans te handhaaf in hul bybelse prediking.

Gereformeerde predikers behoort nie die sekulêre gedagtegang en wêreldse akademiese styl aan te hang nie; hierdie studie is gemoeid met die herwinning van bybelse spiritualiteit van die prediker en die gemeente in die Koreaanse Christendom. Daar word geargumenteer dat die Koreaanse kerk moet streef om die Gereformeerde kerk se lang tradisie van kommunikasie en gebed te herontdek en herwin. Die oplewing in die Koreaanse kerk was nie 'n Gereformeerde teologiese oplewing nie maar is gekenmerk deur die Pinkster-beweging, wat vir 'n lang tyd die Koreaanse kerk se opvatting omtrent tradisionele religieuse spiritualiteit onderlê het. Die kerk benodig 'n nuwe agenda, gewortel in bybelse gebed vir ware herlewing om plaas te vind in die Gereformeerde kerk in Korea.

Om hierdie doel te bereik, word dit voorgestel dat die gebede van Jesus en 'n uiteensetting van die Ons Vader-gebed in die Gereformeerde teologiese tradisies dieper bestudeer word. Jesus het die belang van die Ons Vader-gebed beklemtoon teenoor sy dissipels, en dit verteenwoordig 'n hoeksteen van sy gebedslewe, wat ook ons nalatenskap is. Vervolgens moet 'n prediker geesdriftig kan bid en voortdurend in kommunie kan tree met God. Die spiritualiteit van beide die prediker en die gemeente staan sentraal binne moderne kerke. Daarom moet ons spirituele fondasie onderleg word deur bybelse, historiese, teologiese navorsing op 'n manier wat beide predikers en gemeentes sal lei tot geesdriftige gebed teenoor God. Hedendaagse teologiese diskoerse moet in gesprek tree met klassieke (Gereformeerde teologiese) literatuur of gebedsopleiding, en die huidige studie bied 'n poging om terugskouend te besin oor die klassieke opleiding, as die mees beduidende vertrekpunt om spirituele vraagstukke in Koreaanse kerke op te los.

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CHAPTER 1

INTRODUCTION

1.1. Problem statement

Prayer is essential for Christians. The simplest definition of prayer is “communicating with God” (Bowden 2005:964). In the course of the history of the church, theologians have emphasized and carried out much research on prayer. However, churches and Christians are faced today with a world full of confusion and with all kinds of phenomena on a multicultural, political and philosophical level. These days (and specifically in the Korean context), the concept of Biblical prayer is facing a crisis; *inter alia* from religious mysticism and secularism which is confusing the meaning of prayer. Therefore, for today’s Korean Christian, prayer is becoming a challenging concept and a difficult practice. One could say that a critical era for prayer has come.

According to Jürgen Moltmann (2004:2), “Modern men and women think that people who pray, no longer belong properly to this world at all. They already have one foot in the world beyond. Only work helps, not prayer. Strong men often think that praying is something for old women who have nothing left to them but the rosary or the hymn book.” Stanley Grenz (2005:3) states that, “Prayer receives little emphasis today. In most congregations, only a very small percentage of the service is devoted to prayer. Not only does prayer find little place in the structure of church life but meager attention is devoted to fostering a praying congregation.”

For a long time, our Christian ancestors have transmitted the knowledge of faith

to us through Catechism. The Church has been teaching Catechism for generations and it strives to practice it. However, because of rapid changes in the world, society, culture and economic dynamics, many contemporary preachers have lost the theology of prayer and cannot teach prayer biblically to congregations. Accordingly, many present day congregations misunderstand spirituality.

Prayer is a most important part of the Christian walk. We cannot talk about Christian piety and exclude prayer. We cannot imagine Christians who do not pray. Therefore, in this research, I would like to present a model of a preacher who teaches prayer to the congregation. This will be done within the paradigm of the Reformed theological tradition, with a focus on the Presbyterian Church in Korea.

1.2. Aim of research

Given the title of this thesis “prayer and preaching”, one could ask the following questions: what is the connection between prayer and preaching? How are they linked to one another? What does the conjunction “and” in the title mean?

The meaning of “and” will be stated in three phases in this thesis. Briefly, it suggests that:

- (i) Preachers should be people of prayer themselves (life of spirituality)
- (ii) The very act of preaching is carried out through prayer – prayer is the basic structure of preaching (homiletical theory)
- (iii) Preachers should teach congregations about the importance of prayer (content of teaching)

Phase (i): The great preacher, Martin Lloyd Jones (1971:171) states that preachers must be people of prayer: "Prayer should be going on throughout the day. You are always in a prayerful condition. As you are walking along a road, or while you are working in your study, you turn frequently to God in prayer." It is a known fact that all great preachers were also people of prayer.

Phase (ii): When preachers prepare their sermons, they are required to know a great deal about the grammatical, theological and historical dimensions of the scriptural text. However, this alone is not enough. It must be complemented by contemplative exegesis (Peterson 1987:76). In fact, all the processes of preparing for preaching should be a form of prayer, i.e. communicating with God using the text of Scriptures (meditation).

Phase (iii): How do preachers teach the congregation prayer? What model(s) of prayer do they suggest to them? How do preachers help in forming the congregation's spirituality? Humans have been created in God's image in order to grow toward conformity with God (Waaajman 2002:1). Thus, human beings (should) seek God's face always, coming into His presence. How does preaching enable this, in terms of teaching on prayer?

Ultimately, these three phases insist on only one thing namely that prayer will *serve* or *help* the spirituality of preachers and listeners. That is the centre point of this thesis.

1.3. Methodology

The framework for this thesis and for the analysis is linked to *Richard Osmer's* practical theological methodology (Osmer 2008). He provides a valuable research methodology for practical theology that consists of four tasks: the descriptive-empirical, interpretive, normative and pragmatic.

- **The descriptive-empirical task** deals with gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts (Osmer 2008:4). This task is linked with Chapter 4, "An understanding of prayer in the Korean context".

- **The interpretive task** draws on theories of the arts and sciences to understand better and explain why the patterns and dynamics occur (Osmer 2008:4). This is explicated in Chapter 2, "Instructions on prayer during the Reformation", and Chapter 3, "Preaching during the period of the Reformation".

- **The normative task** involves using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice" (Osmer 2008:4). This is shown in Chapter 5, the "Historical explanation of the Lord's prayer".

- **The pragmatic task** determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when they are enacted (Osmer 2008:4). This will be addressed in 5.4, "Suggestions on contemporary preaching in Korea".

With this practical theological methodology in mind, I shall plan my research on

prayer and preaching homiletically in such a way as to engage with the four above-mentioned tasks. To achieve the objective of the study, first, a literature study on the understanding of prayer and preaching during the historical Reformation era will be conducted. Secondly, I will draw analogies from the Korean (Reformed/Presbyterian) context of spirituality. The “good practice” of “preaching the Lord’s Prayer” will be investigated in order to construct a sermon model. Lastly, I would like to propose that prayer serves a preacher’s spirituality, is the key to preaching, and builds up the congregation in way of the Christian piety.

1.4. Outline of chapters

This study consists of six chapters and its outline is as follows:

CHAPTER 1: INTRODUCTION presents the background of the research, states the problem and explains the methodology.

CHAPTER 2: INSTRUCTIONS ON PRAYER DURING THE REFORMATION. The chapter considers the etymology of prayer used in the Bible, the concept of prayer during the Reformation (for instance in the catechism), and arguments/discussions from authoritative scholars and preachers.

CHAPTER 3: PREACHING DURING THE REFORMATION ERA AND PREACHING TODAY - The chapter defines preaching during the Reformation period and discusses current trends in preaching as well as certain problems that cause confusion in congregations today.

CHAPTER 4, AN UNDERSTANDING OF PRAYER IN THE KOREAN CONTEXT, considers the *Great Revival Movement of 1907* in the early stage of missionary work in the Korean church and the prayer habits of Korean churches, which have derived from missionary influence. Precepts on prayer from pastors and theologians who have had great influence within the Korean church will also be examined.

In CHAPTER 5, HISTORICAL EXPLANATION OF THE LORD'S PRAYER FOR TODAY'S PREACHING, The ways in which a historical explanation of the Lord's Prayer presently affect the teaching and preaching of ministers will be examined and some solutions suggested.

CHAPTER 6, CONCLUSION, provides a summary of the previous chapters and suggests ways of experiential preaching for today. After briefly considering some related issues, the conclusion and some final remarks will follow.

CHAPTER 2

INSTRUCTIONS ON PRAYER DURING THE REFORMATION

In the last chapter, we have described prayer in various ways. At present, definitions of prayer by numerous theologians and preachers make it difficult to provide an accurate description of the term. Therefore, we shall not deal with all the different definitions but, rather, focus on the rich history of Reformed theology as well as instructions about prayer within this framework. This chapter will first consider the etymology of prayer used in the Bible and the classification of the Reformation era into the earlier and later. Arguments and discussions from authoritative theologians and preachers who are remembered in history and the Reformed Church's long instruction manual – the catechism, will also be reviewed.

2.1. Etymology of prayer in the Bible

2.1.1. In the Old Testament

The most common prayer terms used in the Old Testament are (i) פלל , “intervene, pray” (Gen 20:7, 17; Num 11:2), (ii) קרא “call, cry out and read” (Deut 4:7; Jer 33:3), (iii) שאל “inquire of”, “ask for” and “request” (Psa 27:4; Num 27:21), (iv) פגוע “meet” and “supplicate” (Isa 53:12, 59:12; Jer 7:16), (v) חלה “supplicate wish” and (vi) עתר “pray, supplicate” (always to God) (Gen 25:21; Exo 8:26; Jud 13:8) (Brown 1966:813).

2.1.2. In the New Testament

In the New Testament, the following terms for prayer are used: (i) *προσεύχομαι* “pray towards it” (1 Tim 2:1; Col 4:2; Luk 22:44; Mat 6:6; 1 Cor 11:13), (ii) *δέομαι* “asking” , “rescue from” and “pray”, in other words, something will soon be insufficient so supplicate to fulfil the insufficiency (Act 21:29, 8:34, Luke 5:12, 9:38, 2 Co 5:2, Gal 4:12), (iii) *ἀγωνίζομαι* “energetic solicitation” or “enthusiastic prayer” (Luk 13:24; 1Th 2:2), (iv) *αἰτέω* “request” and “demand” (1 Co 1:22; Mar 6:24) and (v) *ἐὔχομαι* “pray”, “ask” (Jam 5:15; 2co13:7), “pray” and “wish” (the most inclusive word for calling God; 3 Jo1:2; Rom 9:3; cf. Arndt 1979).

2.2. Definitions of prayer before the Reformation (Church fathers)

Since the works of the Early Church fathers are numerous, it is not easy to consider all their definitions of prayer. In this section, we will provide samples of the theologians' views on prayer.

2.2.1. Clement of Alexandria

According to Clement of Alexandria (150~215), “The spiritual man does not use wordy prayer by his mouth. He has learned to ask of the Lord what is necessary. In every place, therefore, but not ostensibly and visibly to the multitude, he will pray. While engaged in walking, in conversation, while in silence, while engaged in reading and in works according to reason, he prays in every situation” (quoted by Bercot 1998:529).

2.2.2. Tertullian

One of the brilliant Church fathers, Tertullian (160~225), remarks that, "The exercise of prayer should not only be free from anger, but from all mental disturbances whatever. Prayer should be uttered from a spirit like the Spirit to whom it is sent. For a defiled spirit cannot be acknowledged by a Holy Spirit, nor a sad one by a joyful one, nor a fettered one by a free one. . . . But what reason is there to go to prayer with hands indeed washed, but the spirit foul?" (in Bercot 1998:530).

Moreover, Tertullian asked, how can we pray "in every place," since we are prohibited from praying in public? He means in every place that opportunity or even necessity may have rendered suitable. For that which was done by the apostles (who, in jail, in the hearing of the prisoners "began praying and singing to God") is not considered to have been done contrary to this teaching. At the same time, prayer is the wall of faith. It is her arms and missiles against the foe, who keeps watch over us on all sides. Therefore, we never walk unarmed (Bercot 1998:530).

2.2.3. Origen

Origen (185-254) shows in full detail how we should understand prayer. His academic approach is scriptural. His general treatment of prayer is to be seen in the *De Oratione* of Tertullian (a work, which Origen may have consulted), the *De Oratione* of St. Gregory of Nyssa, and the *De Sacramentis* of St. Ambrose. Although Origen's treatise was but one of the first of a long series devoted to the subject of prayer, in general, and the Lord's Prayer, in particular, it left its mark on those that

were to follow (Origen 1954:9).

Origen's treatise, *On Prayer*, was a very special work in the Early Church. Throughout the entire tract he stresses the position of Christ as our high priest and intercessor to such a degree that several passages may be quite readily understood in a subordinationist sense. He defines prayer proper, *προσεύχη*, as that "offered in conjunction with praise of God by one who asks in a more solemn manner for greater things" — and worshipful prayer in the sense of divine *adoration* is evidently meant — must be addressed to the Father alone. He supports this by saying that one "may never pray to anything generated — not even to Christ, but only to God and the Father of all, to whom even Our Savior Himself prayed . . . and teaches us to pray," and who has appointed the Savior as our high priest and intercessor (Origen 1954:9).

2.2.4. Augustine

St. Augustine (354–430) occasionally discussed prayer through his exposition of Psalms and explanations of the Lord's Prayer, sermons and Letters (cf. Seon 2007:6). With regard to prayer he wrote, "Pray for truly blessed life" in one of his letters. Then, what is a truly blessed life? According to him, true blessedness is not doing what you want to do, not for the family's happiness, and not for one's children to become prominent and to be promoted to a higher position. He mentioned that true happiness is not given to those who ask for such things but to those praying according to the Bible, a point exemplified by Psalms 27:4, "One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple". For him, "Dwelling in the house of the Lord is true happiness, human's highest good so that all

our prayer encourages us to proceed to go there. And when praying, if you want the Lord to listen to the prayer, first open your ears towards the Lord and listen to his word and obey it” (Seon 2007:6).

2.3. Definitions of prayer during the Reformation

The Reformation was the work of God. Karl Barth (1964:23) states that, “The Reformation was not carried out without the work of Luther, Calvin, and many others. God was working by causing them to share in his work. It was not through the brilliance of their virtue, their wisdom or their piety that God was able to accomplish his work with them, but through their humility and their boldness in prayer.”

A number of Reformers’ thoughts and writings have their own testimony. Thus, we will begin by considering the notion of prayer during the Reformation.

2.3.1. Martin Luther

While Martin Luther (1483~1546) participated in the Reformation, he received spiritual power through prayer. The difficulties he faced during his life could not be overcome without persistent praying. His instruction about prayer was based on a vivid experience and a strong impression of suffering. In October 1516, a year before he posted the Ninety-Five Thesis, Luther preached on the Lord’s Prayer and published expositions of it in both Latin and German (Krodel 1999:370). It was an important pointer to his spiritual mind. At this juncture, we can discuss some features of prayer from Luther’s documents.

Firstly, prayer is based on texts such as Psalms, The Lord’s Prayer, the Ten

Commandments or the Apostles' Creed. According to Luther (1999a:193) "When I feel that I have become cool and joyless in prayer because of other tasks or thoughts (for the flesh and the devil always impede and obstruct prayer), I take my little Psalter, hurry to my room, or, if it be the day and hour for it, to the church where a congregation is assembled and, as time permits, I say quietly to myself and word-for-word the Ten Commandments, the Creed, and, if I have time, some words of Christ or of Paul, or some psalms, just as a child might do."

Secondly, Luther understood Prayer as the occasion for *Anfechtungen*¹ (Terrell 1997:32). As he prayed, he was afflicted with the thought that God was not hearing his prayer and that God was becoming angry with him. Prayer is the cry of a faith that realizes its own personal helplessness in confronting the *Anfechtungen* and throws itself upon God alone for aid. The *Anfechtungen* describes faith in conflict. Prayer describes faith that approaches God for aid in conflict. Therefore, faith, *Anfechtungen* and prayer exist side by side in the Christian (Scaer 1983:305-307).

Thirdly, his explanation of the Lord's Prayer in the Large Catechism (LC III, 1-27) states that prayer is constituted in the command (*praeceptum*) and the promise (*promissio*) that it will be heard, in that it comes from within a situation where there is a dire need (*necessitas*). Moreover, it takes place with earnestness and with passionate reliance on the promise that it will be heard (*desideratio*).

Fourthly, Luther taught believers what and how to pray. Catechetical instruction was intended to communicate more than mere intellectual knowledge or the right

¹ *Anfechtung* means "contesting", "disputing", "temptation"

information about God. He also sought to assist the student with the practice of prayer as a fundamental feature of the Christian life (Russell 2002:54).

For Martin Luther, the Reformation was about how the church prays. Thus, the primary goal of catechesis was to teach believers to pray. Luther sought to instruct parishioners regarding the one to whom they were to pray, to know what to pray, and to know how to pray (Russell 2002:54).

2.3.2. Philip Melanchthon

Philip Melanchthon (1497~1560) is known as Martin Luther's successor. He is remembered as perhaps the most learned of the early Reformers and as one who was essentially conciliatory in his views. Although his work has been the subject of scholarly controversy, his writings were highly influential on the development of Protestantism. He gives the following instruction about prayer in his book *Loci communes* (1555), which is the first systematic exposition of Luther's theology.

For Melanchthon, "we should consider these *five* parts in Christian prayer: first, the God we invoke; second, God's commandment; third, divine promise; fourth, comprehension of the promises in faith; and fifth, the necessity of coming before God" (1982:296).

First, we should contemplate what we invoke, and we should separate our prayer from that of the heathen by contemplating that the true God is he who revealed himself through the *Lord Christ* and by his word and miracle (1982:297).

Second, we are to consider God's command to us to call upon him. Without doubt, he will hear those who obey him, and he will punish those who do not (1982:297).

Third, we should esteem the divine promises, which so clearly say that God will hear us, and that our prayer will not be in vain (1982:297).

Fourth, faith also belongs with true prayer; for through faith *in Christ* we are reconciled with God; otherwise our weakness is so great that when we would invoke and pray to God, our first thought would be that God does not hear sinners (1982:298).

Fifth, in Christian prayer, we should come before God and earnestly ask for what we desire. A useless verbiage or prattle is not a Christian prayer. Prayer is a divine service in which we acknowledge God as our *Lord* and *Father* and believe that he is merciful and gracious, that he sees and accepts us; that God is not aloof, but unflinchingly, freely bestows rich gifts and abundant comfort on his Church on earth (1982:301).

2.3.3. John Calvin

John Calvin (1509~1564) was one of the greatest theologians of the Reformation era. His *Institutes of the Christian Religion* is a most brilliant book on Church history. Therefore, an analysis of Calvin's writing is rather crucial at this point.

According to Calvin, prayer is the principal and perpetual exercise of faith and the chief element of piety. Prayer shows God's grace to the believer even as the believer

offers praises to God and asks for his faithfulness. It communicates piety both privately and corporately.²

Calvin devoted the second longest chapter of the *Institutes of the Christian Religion*, Book 3, Chapter 20, to prayer, providing six purposes for it namely to fly to God with every need, to set all our petitions before God, to prepare us to receive God's benefits with humble gratitude, to meditate upon God's kindness, to instil the proper spirit of delight for God's answers in prayer, and to confirm his providence (Inst 3.20.3). Two things are likely to surface from Calvin's doctrine of prayer.

First, when the believer obediently submits to God's will, he does not necessarily give up his own will. Rather, through the act of submissive prayer, the believer invokes God's providence to act on his behalf. Thus man's will, under the guidance of God and the Spirit, work together in communion.

Second, to the objection that prayer seems superfluous in the light of God's omniscience and omnipotence, Calvin responds that God ordained prayer more for man as an exercise of piety than for Himself. Providence must be understood in the sense that God ordains the means along with the ends. Prayer is thus a means to receive what God has planned to bestow (Inst 3.20.3). Prayer is a way in which believers seek out and receive what God has determined to do for them from eternity

² Due to space limitations, prayer is considered here in its personal dimension but for Calvin, prayer was also of vast importance in its communal aspect (see *Elsie McKee* for a selection of individual and family prayers). Calvin prepared as patterns for Genevan children, adults, and households, as well as a number of prayers from his sermons and biblical lectures (cf. Thomas A. Lambert, "Preaching, Praying, and Policing the Reform in Sixteenth Century Geneva", Ph.D. Dissertation, University of Wisconsin-Madison, 1998, pp. 393-480).

(Partee 1988:254). Calvin treats prayer as a given rather than a problem. In his view, right prayer is governed by rules, which include praying with:

- A heartfelt sense of reverence
- A sense of need and repentance
- A surrender of all confidence in self and a humble plea for pardon
- A confident hope.

All four rules are repeatedly violated by even the holiest of God's people. Nevertheless, for Christ's sake, God does not desert the pious but shows mercy to them (Inst 3.20.24-16).

Despite the shortcomings of believers, prayer is required for the increase of piety, for prayer diminishes self-love and multiplies dependence upon God. As the due exercise of piety, prayer unites God and man—not in substance, but in will and purpose. Like the Lord's Supper, prayer lifts the believer to Christ and renders proper glory to God. That glory is the purpose of the first three petitions of the Lord's Prayer as well as other petitions dealing with His creation. Since creation looks to God's glory for its preservation, the entire Lord's Prayer is directed to God's glory (Inst 3.20.11).

2.3.4. Thomas Cartwright

Thomas Cartwright³ (1535–1603) was a great theologian and polemicist

³ *Thomas Cartwright* was educated at the University of Cambridge. As a committed Protestant, he was forced to flee from England during the reign of Queen Mary. He returned with the accession

(Collinson 2002:50). He notes the following requirements for the prayer that the Lord receives: prayer is a calling upon God alone, in the name of Christ, by the titles wherewith (in the Scripture) he is set forth unto us; as well thereby to do service and homage unto the Lord, as to obtain all necessary graces (Cartwright 1616:245).

He presents certain questions we are to consider in prayer. First, to whom do we are to pray? Secondly, for whom do we pray? Thirdly, by what strength and power do we pray and fourthly, what are the motives for praying?

Cartwright (1616:246) divided prayer into two parts namely petition and thanksgiving.

Petition, a part of prayer, whereby we declare anything that may be prayed for by God's word; and it is either for things of this present life, with this exception, so far forth as the same shall be thought good by the wisdom of God; or (and that especially) for the things of the life to come, & that without exception. Thanksgiving, a part of prayer, wherein we magnify the goodness of God; and it is either in praising him for all his goodness, wisdom, power and mercy, generally showed in the government of the world, especially of his church; or for those

of Queen Elizabeth I, and in 1569, he was appointed by Lady Margaret Professor of Divinity at Cambridge. However, the following year, he was deprived of his chair when he publicly declared that the Elizabethan constitution of the Church of England was less satisfactory than that of the apostolic Church. He travelled abroad and for a time stayed in Geneva where he made the acquaintance of Theodore Beza. Returning to England, he advocated Presbyterianism in his *Second Admonition to Parliament*, although, later, he dissociated himself from the followers of Robert Browne. Arrested in 1590, he was tried by the Court of High Commission, but was released in 1592. On the accession of King James I, he tried to influence the new king against the 'Romish' ceremonies of the Church of England by organising the Millenarian Petition of 1603. In response, the king summoned the Hampton Court Conference. In the event, Cartwright died before the Conference opened and little was conceded to the Puritan position. Cartwright is remembered as one of the most eminent and learned of the Elizabethan Protestant divines.

particular benefits, that by petition, or without, we have received from his merciful hands.

Therefore, he maintained that “We are (for help of our weakness) to look unto the prayers of the holy men of God in the Bible, according as the estate wherein they were at the special cases and conditions that we are in when we pray.”

2.3.5. William Ames

William Ames (1576-1633) was a puritan theologian and a famous lecturer. In his book *The Marrow of Sacred Divinity*, he describes prayer as “a religious representing of our will before God, that God may be as it were affected with it. It is an act of religion, because of its own nature it yielded to him that is prayed unto that sufficiency and efficiency of knowledge, power and goodness, which in proper to God” (Ames 1630:243).

Ames (1630:246) emphasizes that, “Hence the firm else and unchangeableness of God’s providence doth not take away, but establish the prayers of the faithful, and the most sure apprehension of it by faith, doth not make the true believers slothful, but doth more stir them up to pray.”

2.4. Instructions on Catechism

2.4.1. The Heidelberg Catechism

The Heidelberg Catechism is one of the finest creeds of the Reformation period.

A faithful teacher of millions, it has stood the test of time. Today, it is still one of the best tools available for learning what it means to be a Christian (Williamson 1993:1).

The Heidelberg Catechism asks, “Why is prayer necessary for Christians?” and answers “Because it is the chief part of the gratitude which God requires of us, and because God will give his grace and Holy Spirit only to those who sincerely beseech him in prayer without ceasing, and who thank him for these gifts” (HC 116).

Zacharias Ursinus (1534-1583), one of the authors of the Heidelberg catechism, in his commentary on the Catechism (1954:619) explains that, “Prayer consists in calling upon the true God, and arises from an acknowledgment and sense of our want, and from a desire of sharing in the divine bounty, in true conversion of heart and confidence in the promise of grace for the sake of Christ the mediator, asking at the hands of God such temporal and spiritual blessings as are necessary for us; or in giving thanks to God for the benefits received”.

2.4.2. Westminster Larger Catechism

For a long time in Church history, Westminster Larger Catechism was one of the standard educational documents in the English-speaking world (Sproul 2006:7). The Catechism defines prayer as “... an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies” (WLC 178).

Additionally, the Catechism provides details about the method, reason, purpose and expression for prayer. Questions 178 and 186 state the principle of prayer. The

Catechism especially commands that we are to pray with an awful apprehension of the majesty of God, and a deep sense of our own unworthiness, necessities, and sins; with penitent, thankful, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will (WLC 185). It admonishes us to humble ourselves before God when we pray.

2.5. Definitions of prayer in the Modern era

2.5.1. Abraham Kuyper

Abraham Kuyper (1837~1920), a Dutch theologian, denomination founder and politician, dealt with prayer in his book, *The Work of Holy Spirit (1888)*. His main point concerning prayer in this book is that the Holy Spirit leads us in our prayer. According to Kuyper (1956:622), “we should we understand prayer as every religious act by which we take upon ourselves directly to speak to the Eternal Being”. Kuyper (1956:620) also emphasizes that “prayer does not spring from the will. The Triune God is He who rouses the soul to prayer, who draws us, and not we ourselves. We can have no fellowship with the Son but through the Holy Spirit; none with the Father but through the Son to whom the Holy Spirit has introduced us”.

On prayer, Kuyper (1956:621) notes that the suppliant is you, your ego, neither your body nor your soul, but your *person*. It is true, both body and soul are engaged in prayer, yet in such a way that your person, your ego or yourself, pours out the soul, the soul becomes conscious of your prayer, and through the body gives it utterance. This will become clear when we consider the part, which the body takes in prayer, for no one will deny that the body has something to do with prayer. Mutual prayer is

simply impossible without the aid of the body, for that requires a voice to utter prayer in one, and hearing ears in the other. Moreover, prayer without words rarely satisfies the soul. Mere mental prayer is necessarily imperfect; earnest, fervent prayer constrains us to express it in words. There may be a depth of prayer that cannot be expressed, but then we are conscious of the lack, and the fact that the Holy Spirit prays for us with groans that cannot be uttered is to us a source of very great comfort. Through this book, Kuyper explicates the place and role of God in our prayer.

2.5.2. Stanley J. Grenz

Stanley J. Grenz (1950-2005) remarks that, "in prayer, we invoke the coming of the kingdom of God into the circumstances that we are facing, even as we petition our loving Heavenly Father to bring the divine program for history to its completion in the return of our Lord" (2005:122).

In particular, Grenz stresses the relationship with God in prayer. He states that to develop a life of prayer we have to cultivate in prayer a relationship with the triune God (Grenz 2005:123). Rather than repeatedly addressing prayer to "God," we should develop a consciousness of communing with each member of the Trinity. Thus, Grenz (2005:124) concludes that the only way to develop a life of prayer is by praying. After the books have been read and the principles have been understood, we are left with the task of launching out into the unknown.

2.6. Summary and conclusion

It should be noted that summarizing the instructions about prayer from respectable theologians in history is not an easy task. We have benefited from these instructions for a long time and if we look at their important precepts in detail, the following shared features emerge.

Firstly, we should have some knowledge of God, who listens to our prayer. Before praying, we need to understand what plans God has for us. God's plan for history includes everything that happens from the beginning to the end of the world (Cooper 2009:4). Therefore, Christians need to have knowledge of God's providence.

Secondly, God's word is a record of prayer (Bounds 2007a:129). Learning about prayer must be text-centred. The principle of Christian prayer is based on the order of the Bible. We should not pray from our obstinacy or arrogance, but based on Gods' Word – the Bible.

So far, we have been considering classical instructions on prayer. For now, an understanding of those contributions will be an important foundation in dealing with debatable issues in this thesis. Today's theological concerns should be able to communicate with classical (Reformed theological) literature. It is important that we look back as a meaningful starting point to overcome some of the spiritual problems of the Korean church.

CHAPTER 3

PREACHING IN THE TIME OF THE REFORMATION AND THE CRISIS OF TODAY'S PREACHING

In a broad sense, preaching is the proclamation of God's Word by those whom the church has commissioned in Christ's name (Rahner 1965:406).

In every period of the history of the Church, preaching was emphasized. However, the Reformation era was more prominent than other periods. Since the sermon became the centrepiece of Reformed worship, a proper understanding of the tradition would be lacking without a consideration of the importance and purpose of preaching. The lives of the reformers were rooted in a homiletic and pastoral context. They were preoccupied on a daily basis with shepherding their parishioners and instructing the flock in the Scriptures (Ford 2003:66). The two tasks constituted an important part of the Reformation. We will begin, therefore, by considering the definitions of preaching in history from a Reformed theological perspective.

3.1. Homiletics in the Reformation

On preaching, John Calvin maintains that "God might have acted, in this respect, by himself, without any aid or instrument, or might even have done it by angels; but there are several reasons why he rather chooses to employ men" (Inst 4.3.1). In this way, "He declares his condescension towards us, employing men to perform the function of his ambassadors in the world, to be the interpreters of his secret will; in short, to represent his own person. Thus, he shows by experience that it is not to no

purpose he calls us his temples, since by man's mouth he gives responses to men as from a sanctuary” (Inst 4.3.1).

Furthermore, it forms a most excellent and useful training to humility, when he accustoms us to obey his word though preached by men like ourselves, or, it may be, our inferiors in worth (Inst 4.3.1).

John Calvin had preached almost daily in Geneva's St. Peter's Church. He held that “Preaching is the Word of God in that it is an exposition of the Bible. Indeed, it was God's Word as if one heard the very words pronounced by God himself.” (Inst 1.7.1).

Parker(1947:51), a great scholar of Cavin’s theology, states “Preaching is also the Word of God because the preacher has been sent and commissioned by God as his ambassador, the one who has authority to speak in his name. Moreover, it is the Word of God in the sense that it is a revelation.”

To explain Thomas Cartwright argument, Lloyd-Jones (1977:92) states that, “the Word of God is vital in its operation only when applied to hearts and consciences of believers by way of consolation and rebuke”. Furthermore, he proclaims that, “As the fire stirred giveth more heat, so the Word, as it were, blown by preaching, flameth more in the hearers than when it is read”.

William Perkins (1607:3) states that preaching the word is prophesying in the name and room of Christ, whereby men are called to the state of grace, and conserved in it. The Westminster Directory for the public worship of God (WD 1644) also asserts that preaching of the word, being the power of God unto salvation, and

one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those who hear him.

Thomas Watson (1972a:10-11) presents Christ as an ideal Preacher in his book, "Beatitude". *Jesus Christ* was the only model preacher. He in whom there was a combination of virtues, a constellation of beauties. He went up onto a mountain and taught. The following description illustrates that *Jesus Christ* was in every way ennobled and qualified for the work of the ministry:

- (i) Christ was an *intelligent* preacher. He had 'the Spirit without measure' (John 3: 34) and knew how to speak a word in due season, when to humble, when to comfort (1972a:10).
- (ii) Christ was a *powerful* preacher. 'He spoke with authority' (Matthew 7: 29). He could set men's sins before them and show them their very hearts. That is the best glass, not which is most richly set with pearl, but which shows the truest face. Christ was a preacher to the conscience (1972a:10).
- (iii) Christ was a *successful* preacher. He had the art of converting souls. 'Many believed on him.' (John 10: 42)
- (iv) Christ was a *lawful* preacher. As he had his unction from his Father, so he had his mission. 'The Father that sent me bears witness of me' (John 8:18).

Therefore, to sum up, Hoeksema (1976:637) states that Reformed preaching is the authoritative proclamation of the gospel by the Church in the service of the Word

of God through Christ. This definition calls attention to four important elements:

- (i) Preaching is authoritative proclamation.
- (ii) It is the proclamation of the gospel, that is, the whole Word of God, as revealed in the Scriptures.
- (iii) Preaching is a proclamation of the gospel by the Church: only the Church is able to send the preacher.
- (iv) Preaching stands in the service of the Word of God through Christ: only Christ, through the Spirit, can make the preaching of the Word powerful and efficacious as a means of grace.

3.2. Tendency of today's preaching

3.2.1. Karl Barth

Karl Barth (1991:44) defines preaching as "... the Word of God which he himself speaks, claiming for the purpose the exposition of a biblical text in free human words that are relevant to contemporaries by those who are called to do this in the church that is obedient to its commission". Furthermore, "Preaching is the attempt enjoined upon the church to serve God's own Word, through one who is called thereto, by expounding a biblical text in human words and making it relevant to contemporaries in intimation of what they have to hear from God himself".

Ultimately, Barth (1991:46) states that the concept of preaching cannot be fixed on the basis of experiences; because preaching is a theological concept that arises from a person's faith, it can only point to a divine reality.

3.2.2. Fred B Craddock

Craddock's book, *as one without authority*, is a call for the renewal of preaching through inductive preaching. The opening chapter of the book describes the crisis in preaching and concludes that, "The renewal of preaching calls for something more than a different interpretation of our world, even if that interpretation be a correct one. We will know power has returned to the pulpit when and where preaching effects transformation in the lives of men and in the structures of society" (Craddock 1978:21).

Craddock's other book, *Preaching*, makes it clear that the purpose of preaching is bound up with the notion of revelation. Concerning the purpose of preaching, Craddock (1985:51) remarks that, "Preaching is understood as making present and appropriate to the hearers, the revelation of God". Craddock understands that God has been revealed to His people in "many and various ways" throughout human history. He is revealed in creation and in Christ. God is also revealed in the Scriptures and in personal experience. Our preaching, then, is to bring to light God's revealing works to listeners. Specifically, it is to illuminate the decisive revelation of God in Christ, most fully articulated in the Scriptures. It seeks to draw a connection between the Christ event in history and Christ's revelation in our own experience.

3.2.3. David Buttrick

David Buttrick's theology of preaching attempts to answer the question, "Why do preachers preach?" The answer is provided in the form of five statements.

First, Buttrick notes that, "Our preaching, commissioned by the resurrection, is a continuation of the preaching of Jesus Christ" (Buttrick 1987:449). One of the most important aspects of Jesus' ministry was preaching. His preaching was centred on the announcement that the kingdom of God had arrived, and that God's people were to repent and believe.

Second, and related to the first, he states that, "In our preaching, Christ continues to speak to the church, and through the church to the world" (Buttrick 1987:451). Not only is our preaching a continuation of Christ's preaching, but it is also one of the events through which Christ becomes known to our world.

Third, "The purpose of preaching is the purpose of God in Christ, namely the reconciliation of the world" (1987:452). Our preaching, as an extension of Christ's preaching and work, is not simply for a change of heart, but so that we and the world might be different.

Fourth, "Preaching evokes response: The response to preaching is a response to Christ, and is, properly, faith and repentance" (1987:453). The response that preaching is supposed to evoke is a turning from our old ways of thinking, feeling and acting.

Finally, "Preaching is the 'Word of God' in that it participates in God's purpose, is initiated by Christ, and is supported by the Spirit with community in the world" (Buttrick 1987:456). There is a mystery about preaching which acknowledges that it is a human endeavour, but which relies on the Spirit for it to be the "Word of God." At

its best, preaching is done by dedicated, studious, articulate, educated ministers who take seriously the task of feeding God's people.

3.2.4. Thomas G. Long

Long (1989:19) asks, "What does it mean to preach?" He reminds us that we have tended to understand ministry generally, and preaching specifically, through certain organizing images. He suggests four images of a preacher namely herald, pastor, storyteller and witness.

While Long finds each of these images helpful in some ways, he proposes, which he feels "is more suited than any of the others to disclose the true character of Christian preaching" (Long 1989:41). It is the image of the preacher as witness. Appealing to passages such as Isaiah 43:8-13 ("You are my witnesses," says the Lord") and Acts 20:24 (where Paul writes that his ministry is "to witness to the gospel of the grace of God"), Long claims that the purpose of preaching is to bear witness to the saving grace of Jesus Christ and to the newness of life found in Christ.

The image of preaching as bearing witness has several implications. First, it "emphasizes the authority of the preacher in a new way" (Long 1989:44). A second implication has to do with the way we understand the Scriptures. The third implication refers to the style of preaching and because witnessing, or testifying, necessarily involves telling what we have seen and heard, it will often take narrative form. The fourth implication acknowledges that "the witness is not a neutral observer" (Long 1989:46). Each time we approach the Scriptures for meaningful words for faithful living, we come back for another time. A fifth implication of the

image of the preacher as witness is that the setting of such preaching is the worship of the church. (1989:46).

Long's position on preaching emphasizes that the preacher is a great witness for Christ. Thus, his calling from God is the foundation of the ministry. It is basic to Long's understanding of preaching.

3.2.5. Haddon W. Robinson

Robinson (2001:21) defines "Expository preaching as the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers". According to Robinson (2001:22), the thought of the biblical writer determines the substance of an expository sermon. Expository preaching at its core is more a philosophy than a method. Whether or not we can be called expositors starts with our purpose and with our honest answer to the question, "Do you, as a preacher, endeavor to bend your thought to the Scriptures, and do you use the Scriptures to support your thought?"

On the one hand, he states that a preacher must know the congregation well (Robinson 2001:28). Expository preachers confront people about themselves from the Bible instead of lecturing them about the Bible's history or archaeology. A congregation does not convene as a jury to convict Judas, Peter, or Solomon, but to judge themselves. We must know the people as well as the message, and to acquire that knowledge, we exegete both the Scriptures and the congregation.

3.3. What is the obstacle to preaching today?

Today we see thousands of people turning away from pulpit discussions of current events, social topics, political issues, and ethical questions, and trying to fill themselves with the husks of occult and puerile philosophies. In many ways, we are spiritually poorer than we should be because in our theological confusion and bewilderment we have failed to adhere to the Reformed principle (Boettner 1980:348).

The aim of preaching is to effect change in the lives of the listeners, but it appears not to do so. Preaching seems innocuous and makes little difference in the lives of listeners. Nowadays, sermons do not seem to have the same impact on people as they did in the past. The lives of church members are not being changed in spite of the fact that they listen to sermon after sermon each Sunday. In the words of Craddock (1978:20), "sermons are words, words, words". Preaching no longer changes the life of the congregation. Given this state of affairs, one could ask the following questions: (i) Why is it so? (ii) Whose fault is it (the preacher or listener)? (iii) Is there a communication problem or a spiritual problem?

Lim (2001:121) states that contemporary preaching has been labelled as passionless, purposeless, impersonal, perfunctory, monotonous, lifeless and irrelevant. As a result, preaching has become 'business as usual' on Sundays. There is also a lack of freshness, animation, vivacity, unpredictability as well as conviction.

Many people try to point out the problem of preaching today. Moreover, a growing

number of theologians hope to provide a solution to this problem. Thus, we need to examine the congregation's mind to determine what members of the church are thinking and what thoughts dominate them today.

Firstly, we will have to inquire about normal Christian patterns of thought. Secondly, we will have to answer the following questions: Which philosophical thought influences the congregation? Why is preaching losing its purpose? We shall discuss this in detail.

3.3.1. Views of the Modern period (Postmodernism)

The precise meaning of postmodernism is unclear. The term *postmodern* does not evoke a positive vision. Furthermore, many authors or speakers who address postmodernism have slightly different understandings of it (Allen 1997:9). There is no singular postmodernist point of view. Nevertheless, many people would agree that Charles W. Allen creates a common ground among different postmodernists. "To be postmodern is to be constantly and consistently aware of the relativity of all human thinking and acting." In its sharpest form "it is to be suspicious of, and uncomfortable with, words like 'truth,' 'reality,' 'objectivity,' 'reason,' 'experience,' 'universality,' 'absoluteness' " (Placher 1989:26).

In a postmodern world, concepts such as *truth*, *grace* or *justice* are revealed to be ambiguous ideas – unsteady terms foundering under the weight of multiple meanings. We cannot be certain about the sense of our cherished words or symbols, because their meaning depends not on solid foundations (as we once thought), but

on particular historical contexts (Allen 1997:29).

Erickson (1998:110-115) describes the tenets of postmodernism as follow:

- (i) The objectivity of knowledge is denied. Whether the knower is conditioned by the particularities of his or her situation or theories are used oppressively, knowledge is not a neutral means of discovery.
- (ii) Knowledge is uncertain. Foundationalism, the idea that knowledge can be erected on some sort of bedrock of indubitable first principles, has had to be abandoned.
- (iii) All-inclusive systems of explanation, whether metaphysical or historical, are impossible, and the attempt to construct them should be abandoned.
- (iv) The inherent goodness of knowledge is also questioned. The belief that by means of discovering the truths of nature it could be controlled and evil and ills overcome has been disproved by the destructive ends to which knowledge has been put (in warfare, for instance).
- (v) Thus, progress is rejected. The history of the twentieth century should make this clear.
- (vi) The model of the isolated individual knower as the ideal has been replaced by community-based knowledge. Truth is defined by and for the community, and all knowledge occurs within some community.
- (vii) The scientific method as the epitomization of the objective method of inquiry is called into question. Truth is not known simply through reason, but through other channels, such as intuition.

Since postmodernism is the main philosophical trend today, preachers need to

familiarize themselves with its characteristics. It is a first step towards finding a solution.

3.3.2. A decline of the Reformed theology

Reformed theology emphasized the sovereignty of God in creation and redemption, and focused on God's covenant and Kingdom. This theme takes centre stage in the *Heidelberg Catechism*, *Belgic Confession*, *Canons of Dort*, and in our (Reformed churches') well-developed theology (Cooper 2006:3). However, the profound insights of the Reformation are being discarded in nearly all of the larger denominations. Luther, Calvin, Knox and Cranmer would hardly recognize the churches that came into existence through their reforming activity (Runia 1968:9).

Wherever one goes, be it to Britain (or the larger European continent), the United States, Australia or New Zealand, a rapid increase of secularization is evident both outside and inside the church. In the world outside the church, the last vestiges of Christianity's influence on Western civilization are disappearing. More and more people are living as if the material order were all that mattered and as if God did not exist (Runia 1968:10). Runia (1968:30) argues that we cannot put all the blame on the theologians in universities and seminaries. The church also plays a role in the decline of Reformed theology which can be described as follow:

- (i) Generally speaking, it may be said that the church on the whole has done little, if anything at all, about this state of affairs. The church has often slept and allowed its confessional standards to be either ignored or attacked and denied.

- (ii) The church has increasingly neglected to engage in doctrinal preaching. According to the Larger Catechism of the Westminster Assembly, Answer 159, it is the task of ministers 'to preach sound doctrine'. Unfortunately, this has gone 'out of fashion' almost completely.
- (iii) The church has also neglected the doctrinal instruction of its young people. Catechetical instruction, one of the main pillars of the churches of the Reformation, especially of the Reformed and Presbyterian churches, has received less and less attention.

Within the church, an increasing number of preachers disregarded biblical preaching, while the majority of ordinary church members seemed to live in exactly the same 'worldly' way as their unbelieving friends and colleagues.

The question now arises: What can we say about preachers' theology and minds today? Possibly, they have confused theological points of view on their pulpit. This is a big problem in Reformed churches.

In the Reformation periodical, *Christianity Today*, Professor Stanford Reid wrote an article about the sixteenth-century Reformation. In it, he points out that there has never been another revival that produced such lasting effects (Reid 1965:15). He mentions three reasons for this:

- (i) At its very core was *doctrine*: justification by faith, the priesthood of believers and above all else, the sovereignty of God. Apart from the vernacular Bible, the most powerful and effective book of the movement was the first great work of Protestant systematic theology, Calvin's *Institutes of the Christian*

Religion.

- (ii) The revival of the doctrine of salvation 'led to a *renewal of preaching* . . . Preaching again came into its own at the very centre of the service of worship, for the preacher did not proclaim his own theories but set forth the Word of God'.
- (iii) The Reformation *transformed the lives* of people. The Reformers constantly pointed out that 'holiness in the biblical view consists not of outward conformity to human ordinances but of the outworking of Christian love, faith, and obedience toward God. From this true concept of holiness there came a revival of truly Christian living'. And thus, finally, the Reformation *transformed the church*. It became a living church again, firmly based upon the Word of God alone.

Hence, we can summarize the aim of preaching as follows: the action of preaching takes place to evoke and to strengthen faith in the triune God, Father, Son and Spirit. The preacher cannot bring about this faith. Preaching is done in the belief that God himself will awaken faith through his Word and his Spirit (Pieterse 1987:12).

3.4. Why does the preacher need prayer?

Although preaching is a human activity, it relies on the Spirit in every aspect. Only by the Spirit is the word present in the Scriptures. The Spirit communicates the living word to the preacher and fashions it as vital to the hearer. Moreover, the Spirit works in sermon preparation and delivery to discern both the heart and the situation of every listener and to guide his/her spiritual walk (Willimon 1995:229).

Therefore, since a preacher is an instrument of God (Inst 4.3.1), he needs to have a strong relationship with the Holy Spirit. There is nothing in the Church more noble and glorious than the ministry of the Gospel, seeing it is the administration of the Spirit of righteousness and eternal life (Inst 4.3.3).

Thus, a preacher must be a passionate prayer (Lloyd-Jones 1971:171) and be captivated by the Holy Spirit. Bounds (2007b:29) points out that prayerless preaching “kills”. Without prayer, the preacher creates death instead of life. The preacher who is feeble in prayer is feeble in life-giving forces. Moreover, the preacher who has retired prayer as a conspicuous and largely prevailing element in his own character has shorn his preaching of its distinctive life-giving power.

According to Bohren (1980:25), the congregation has expectations of the preacher’s message on the Lord’s Day every morning, because the preacher conveys God’s grace and truth to the congregation. Thus, the preacher must be a well-trained minister not only intellectuality, but also spirituality.

3.5. Summary and conclusion

So far, I have discussed the main points of preaching and the thought pattern of the congregation in each period from the Reformation to the present day. It has been shown that preaching should be based on the foundation of Reformed theology. Reformed preachers are not expected to follow secularism and worldly academic style. The most important point, however, is recovering the biblical spirituality of both the preacher and the congregation.

Here, we are confronted by two difficulties. The first is the influence of postmodernism on congregations. The second is the decline of Reformed theology's influence. Based on these, we hope to rediscover the spirituality of both the preacher and the listener in the Reformed tradition.

A central theme of Reformed spirituality is that we need to return to our spiritual roots. We need to be surprised, nourished, challenged, and informed by our past (McGrath 1994:194). Therefore, we would like to consider the position of prayer in the religious context of Korea today.

CHAPTER 4

AN UNDERSTANDING OF PRAYER IN THE KOREAN CONTEXT

There are many mega churches in Korea today. The growth of these churches is closely linked to prayer. The Great Revival Movement of 1907 is remembered as a crucial event for Korean churches because it helped with the formation of the churches and affected the form of faith. Therefore, I will discuss the Great Revival Movement in the early stage of missionary work in the Korean church and look at the Korean churches' prayer habits which have derived from these effects. In addition, I will consider the instructions on prayer by pastors and theologians who have had great influence within the Korean church.

4.1. Historical-religious background of the Korean Society

4.1.1. Shamanism

It is commonly known that the prototype of Korean primitive religion is shamanism. Further, it is not rare for this deep-rooted folk religion to be practiced among contemporary Koreans at the grassroots level. Even if it developed into a more definite form among the northern Asian peoples, it is a pan-cosmic phenomenon. Korean shamanism deals with a large number of deities - from a heavenly god to sundry evil spirits. It worships mighty and good gods to invoke blessings or to drive away misfortunes, which are caused by evil spirits. In its cosmology, this world and the other world are distinguished, on one hand, but connected, on the other hand. It

is believed that an unhappy dead spirit wanders around this world and brings disasters.

As regards the central idea of shamanism, Hultkrantz (1978:11) remarks that, "It is to establish means of contact with the supernatural world by the ecstatic experience of a professional and intermediary". Although he intends in his article to survey shamanism from an ecological and phenomenological point of view, he fails to put proper emphasis on the purpose of shamanism. His four important constituents of shamanism are:

- the ideological premise, or the supernatural world and the contacts with it.
- the shaman as the actor on behalf of a human group.
- the inspiration granted him by his helping spirits.
- the extraordinary, ecstatic experiences of the shaman.

It is clear that these elements are somewhat concentrated on the shaman as the central figure of this complex phenomenon.

There are three main types of shaman rituals in Korea. The first is *Gibok-Je*, through which they supplicate property, long life and peace. The second is *Chibyeong-je*, which is performed to drive out evil spirits and cure diseases. The third is *Songnyeong-je*, through which grudges of the deceased will be satisfied and the spirit of the deceased will be sent to the world beyond. In such rites, a Korean shaman functions as a priest, medicine man, prophet, and entertainer. He or she usually has three divine articles to accomplish these rites namely small bells, a drum, and a mirror (Kim 2003:23).

Many scholars regard Korean shamanism as less of a religion than a "medicine" in which the spirits are manipulated in order to achieve human ends. There is no notion of salvation or moral and spiritual perfection, at least for the ordinary believers in spirits. The shaman is a professional who is consulted by clients whenever the need arises. Traditionally, shamans had low social status and belonged to the *ch'onmin* (poor) class. This discrimination continued into modern times (Wikipedia 2008b).

Today, the number of shamans in Korea is increasing in accordance with the change in the system of values in modern Korea. In other words, the Korean society has begun to show the tendency to regard shamanism as a cultural phenomenon. Hence, breaking with the long history of low and humble class shamans, recently some college graduates have become shamans. In the early part of the 19th century, there were 2,600 shamans and in 1930, the number increased to 12,380. In the early 1990s, there were almost 200,000 (Choe 1994:62-68).

The future of shamanism itself is uncertain today. Observers believe that, in the future, many of its functions will probably be performed by psychiatrists as the government expands mental health treatment facilities. Given the uncertain social, economic, and political conditions, however, shamans will undoubtedly find a large numbers of clients for some time to come.

4.1.2. Buddhism

Buddhism in its original form was an esoteric philosophical formula for personal salvation through a renunciation of worldly desires. Avoiding rebirth in the endless cycle of reincarnation, which is also a feature of India's Hindu religion, it sought to bring about the absorption of the soul of the enlightened into Nirvana (Chang 1993:134).

Buddhism came into Korea through China. Buddhism in China contributed to enriching Chinese original culture, but it could not change it entirely. Rather, the Chinese transformed it into a 'Chinese form of Buddhism.' In China, monastic and anti-social Buddhism was transformed into a form of Buddhism that served society and supported the state by a syncretism with Chinese ideas. The Chinese received *Mahayana* Buddhism and developed it further (Fairbank 1969:5). This form of Buddhism was directly related to Korean Buddhism.

Therefore, Korean Buddhism was characterized by *Mahayana* Buddhism, which was also adopted in China, Japan, and Vietnam. As we can note, these East Asian countries are more open to Christianity than Southeast Asian countries where orthodox and closed *Hinayana* Buddhism dominates.

At the same time, because of its doctrinal openness (liberal and universal), *Mahayana* Buddhism could easily be syncretised with other religions or philosophies. The consequence was that although it spread easily at first, it gradually lost its influential power in China and in Korea. This type of Buddhism was well accommodated by the shamanistic religiosity of Koreans, so that Korean Buddhism developed into a kind of shamanistic and syncretistic Buddhism. The Flower Youth Corps [화랑도:*Hwarangdo*: 花郎徒] of *Silla* Dynasty was a good example of this. Young

nobles were chosen to follow the way of 'the Wind Flowing' (*Pungryu* or *Hananim* faith) as well as the teachings of Buddhism, Confucianism and Taoism. Another example of *Mahayana* Buddhism in Korea was the practice of constant invocation of the name 'the Buddha of Unlimited Light' (*Amitabul* or *Amitabha* Buddha) and 'the Buddhist Goddess of Mercy' [관세음보살: *Gwanseeum-Bosal*: 觀世音菩薩 : *Kuan-um* bodhisattva]. It was the practice of Pure Land Buddhism, which taught that humans reach salvation (are reborn in the pure and happy land of *Amitabha*) not by individual efforts or good deeds, but by faith in the grace of the *Amitabha* Buddha. Although *Amitabha* stayed in the Western Land (Pure Land), he existed among believers so that he might grant them their wishes. *Kuan-um* was also believed to appear in many guises to help them in this world (Kim 2003:25).

Nowadays, the *Chogye* sect, which represents 78% of Buddhists in South Korea, has at its head a primate (leader) and about 4,000 monks and 6,000 nuns. Its practices include Zen meditation and Amita pietism, both Mahayana schools, and it works vigorously for the renewal and modernization of Buddhism in close cooperation with organizations of Buddhist youths (7,000 adherents), the very active Union of Korean Students, the General Union of Buddhist Believers and the daily newspaper Korean Buddhism. The sect is engaged in social and charitable work as well as the renewal and spread of the Buddhist doctrine (Barrett 2001b:683).

4.1.3. Confucianism

Confucianism did not propagate ideas such as revelation, salvation, redemption, signs and wonders, eschatology, and the Kingdom of God. It taught the full cultivation of the intrinsic nature of humans so that they may become persons of

virtue. It was human-centred and, in this respect, it shared a common feature with *Mahayana* Buddhism. On the other hand, so long as it had the idea of the mandate of heaven (*Tien Ming*), veneration for the founder, and sacrifices to spirits, it was in the realm of religion as well (Lee 1972:126-156).

Confucianism began to be taught in Korea around the 4th century AD. Until the introduction of Neo-Confucianism in the 13th century, Chinese literature and the exegesis of classical Confucianism were mainly taught as the principles of socio-politics. However, Neo-Confucianism during the *Choseon* Dynasty (1392-1910) was different. It was a philosophical and religious doctrine searching for the essence of the human mind and the principle of the universe. In China, Neo-Confucianism developed two tendencies. The first one was the rationalistic *Li* (理: reason or principle) school which developed in the *Sung* Dynasty. The other one was the idealistic *Sim* (心: mind or heart) school which developed in the *Ming* Dynasty. The former towered above the latter. At first, Korea received the *Li* school⁴ (Kim 2003:26).

Neo-Confucianism adopted the idea of 'the dual principle of negative and positive, and the five elements of fire, water, wood, metal, and earth' [음양오행: Eum-Yang Ohaeng: 陰陽五行]. It was the principle that was used to explain the formation of all things and the changes in them. It was borrowed from the non-Confucian classic, *I Ching* (the Book of Changes) to express the dualistic doctrine of *Li* and *Gi* (氣 : spirit or breath). The totality of *Li* was symbolized as 'the Great Ultimate or the Primal Beginning' [태극 : Taegeuk: 太極 : Tai Chi in Chinese]. It is composed of 'the

⁴ Logically speaking, Korean nationality seems to be closer to the mind-heart school, but this school not only developed later, it also made little of learning while Koreans were eager to learn. However, later, as *Silhak* (Practical Science) prevailed and the *Li* school declined, some Korean scholars preferred the mind-heart school.

negative principle in nature like dark or female' [음 : Eum: 陰 : Chinese Yin] and 'the positive principle in nature like light or man' [양 : Yang: 陽 : Chinese Yang]. Five elements (*Ohaeng*) are the phenomena, which follow according to the Great Ultimate. Originally, this *Eum-Yang* was a complementary unit, distinguished but never separated. These two are one, and at the same time, this one is two. *Eum* includes *Yang* and vice versa. The *I Ching*, unlike Plato, made no implicit connection between Being (Good) and Becoming (Evil). It is a point of interest that this philosophical symbol became the emblem of the Korean national flag in 1883. "The *Taegeuk* symbol is significant to Korean people because it represents their collective ethos ... it grows out of nation (sic) and represents national consciousness." As the principle of *Yang* and *Eum* is taken to be positively materialized through five elements in this world, the latter positively claims to realize the word of God not only in saving souls, but also in bringing material blessing (Kim 2003:26).

These days, although there is no organized Confucian church, there are Confucian organizations. Ancestral rites and memorial ceremonies in honour of outstanding Confucians are held regularly. *Sungkyunkwan* (성균관, 成均館), The University in Seoul, is the country's centre of Confucianism and the site of a shrine to Confucius, where memorial ceremonies are held annually in spring and autumn. More than 200 *hyanggyo*, or Confucian academics with shrines in Korea teach young people traditional values and manners. They seek to make Confucian values more relevant to a modern, industrial society (Chang 1993:139-140).

4.1.4. Christianity (Protestant)

The first foreign Protestant to reach Korea was *Nagasaka*, a Japanese Christian

who arrived in Korea as an agent for the National Bible Society of Scotland in Tokyo⁵. Reaching the southern port city of Pusan in June of 1883, he distributed Bibles written in Chinese and Japanese, as well as portions of the Gospel and other religious tracts written in Korean (Paik 1971:57). The support for such missionary work came from missionaries in Japan who became acquainted with the ever-increasing number of Koreans who were there as foreign students. The openness of the young progressive Korean intellectuals to Western ideas, and their desire to acquire Western knowledge prompted the missionaries to view Korea as a fertile ground for missionary work (Kim 1995:39).

The disposition of the Korean Church in its early years was characterized by a conservative, evangelical Christianity, which could be attributed to the early American missionaries of the Presbyterian faith (Gwak 2000:156). In 1885, Horace Underwood, an American Presbyterian (Northern) missionary, came to Korea and in 1901, Pyongyang Presbyterian Theological Seminary, the first in Korea, was established. Dr Samuel Moffett, the first president of the Seminary, was clearly conservative and Calvinistic. Dr Charles Allen Clark was influential in directing the Reformed theological and doctrinal basis of the Korean Church. Under the influence of these two missionaries in particular, the early church in Korea possessed an exact

⁵. Parallel to the history of Catholicism in Korea, were the attempts of Protestant missionaries in China to reach Korea before the actual missionary work began (Clark 1971:59-87). Largely ignorant of the development of the Catholic Church in Korea at the time, the first Protestants to make efforts to contact Korea were Carl Gutzlaff (1803-1851) and Robert Morrison (1782-1834) who made several exploratory trips along the coast of Korea between 1831 and 1839. Another missionary to make a similar effort was John Ross (1841-1915), who, after visiting the Chinese-Korean border in 1874 and in 1876, enlisted the help of a Korean herb merchant to teach him the Korean language (Ryang, 1983). This contact came into fruition when Ross published the Korean grammar in English for the first time, which was followed by his 1879 publication of the history of Korea, marking the first such achievement in any Western language. In 1882, he completed the translation of the New Testament into Korean with his colleague John MacIntyre.

knowledge of the distinctive precepts of the Reformed faith or Calvinism (Lee 2002:29-30).

Early Christianity has contributed to many sectors of the Korean society. Protestantism had entered Korea in the first rush of Western technological development and had created Korea's first modern schools at primary, secondary and tertiary levels. Moreover, Protestant education in Korea pioneered an intellectual revolution. Today, there are many Protestant colleges and universities, high schools, middle schools and innumerable primary schools, all legally recognized as private schools but subject to the Ministry of Education's curriculum requirements. The first recognized Protestant medical institution in Korea was a hospital built in 1885. There are now many Protestant hospitals in operation and a great many smaller clinics, all having legal status under the Ministry of Health and Public Welfare. The Protestant churches have been active in land reclamation projects, slum resettlement and development, rural agricultural projects, and city planning (Barrett 2001:684).

Yoo (1987:3-4) classifies the mainstream Korean Church into three categories namely the conservative Presbyterian, the liberal Presbyterian, and the Pentecostal Churches. The first group comprises the conservative evangelical Presbyterian churches. The second group consists of liberal churches that insist on the liberty of the people and social justice through social Gospel. The last group includes the Pentecostal Churches that seek, inter alia, the Holy Spirit movement, the baptism of the Holy Spirit, and material blessing.

In 1960, the various Protestant denominations in South Korea reported to the government that they had 623,072 members. One decade later, in 1970, they

reported that their membership had grown 500 percent, to 3,192,621. This figure more than doubled again by 1980, with Protestant churches claiming to have 7,180,627 members that year. That figure may have been exaggerated somewhat, because the South Korean government found only 6,489,282 Protestants in its 1985 census. Nevertheless, it was clear that, even with the lower official figure, the Protestant community in South Korea had experienced a period of spectacular and sustained growth in the 1960s. By 2005, according to the census that year, there were around 8.6 million Protestants in Korea, almost fourteen times more than there had been less than fifty years earlier (Baker 2008:75).

In 2005, one source showed that about 18% of the population of South Korea professed to be Protestants and around 10% called themselves Roman Catholics, the third highest percentages in Asia (Kim 1983:30). Seoul, the capital city of Korea, contains eleven of the world's twelve largest Christian congregations. South Korea also provides the world's second largest number of Christian missionaries, surpassed only by the United States. In 2000, there were 10,646 Protestant South Korean missionaries in 156 countries (Wikipedia 2008a).

4.2. The Influence of the Great Revival of 1907 on the history of Korean Christianity

4.2.1. Historical background

It is important to consider the Great Revival of 1907 in Korea because of the socio-political situation surrounding the Korean Peninsula in the early 20th century. The time of the Great Revival was one of the darkest periods in Korean history. Politically speaking, Japan, China, and Russia were in the background. Great Britain,

France, and the United States of America were also influential players in the happenings in Korea. Japanese aggression and oppression weakened Korea considerably in all aspects including social and political aspects (Park 2008:5). In 1907, there was great suffering throughout the nation. Only the church could provide consolation, courage, and hope for the people in despair.

4.2.2. Overview of the Great Revival

The Great Revival Movement in 1907 enabled the Korean Church to become independent and to unify the different denominations (Min 1990:250). What is more, the intelligentsia, the so-called Korean conservative classical scholars who loved reading books, were very interested in and open-minded about the Bible as a new book from the West. For the reason that Koreans accepted Christianity out of patriotism and as a form of resistance to the Japanese oppressive government, many people could have deep and different spiritual experiences.

R.A. Hardies, a pastor of the Methodist Church, prayed a repentance prayer during a Methodists' prayer meeting at *Hamgyeongnam-do Wonsan* district, which marked the beginning of the revival. Subsequently, Korean church members who had heard the news of the revival in both India and Wales yearned for the bliss of the Holy Spirit. Prayer meetings at dawn led by the elder *Gil Seon-joo* inspired the movement. The revival began as a result of the move of the Holy Spirit and primarily at a prayer congregation at the *Jangdaehyeon* Church in Pyongyang in 1907. The Bible and prayer meeting did not only begin on January 6 with a focus on studying the Bible, but in the evening, the congregation also focused on the evangelical movement. The two nights of January 14 and 15 were critical moments. Whereas

about 900 people from the countryside gathered to study the Bible in the morning, 15,000 people from the city congregated in the evening. This assembly was presided over by Graham Lee and the preacher was a missionary, W. N. Blair. After the preaching, there was a move of the Holy Spirit, earnest prayers began. Sohn (2006:231) reports that, "On that night, the Holy Spirit came to morning prayers in Pyongyang... It was as if a roof was blown away, and (sic) bliss of the Holy Spirit came to us like a snow shed." This revival spread quickly.

The revival movement, which began in January, spread throughout schools when they opened in February. It spread amongst 2,500 people in *Sungsil* School and other middle schools. Even elementary students began to participate in the revival movement. Most students did not attend classes in their schools but attended Bible and prayer congregations. In March, a Bible and prayer meeting for females was held for 12 days at a Presbyterian church. When the theology students of the Presbyterian College gathered to take classes in May, after three months, professors, who were missionaries, opened special Bible and prayer congregations for students. The Great Revival Movement spread throughout the nation through such Bible and prayer assemblies. Surprisingly, this movement even spread to China. Chinese ministers, who were working in *Manjoo* Province, came to *Pyongyang* and experienced the bliss of the Holy Spirit. They led the movement in China, and the movement spread throughout Beijing. Korean Christians were worried about their nation being under Japanese rule, and they had to depend on God's help. Hence, the movement excited everyone and spread extensively through the nation (Park 2008:13).

4.2.3. The effects of the Great Revival Movement of 1907 in Korea

Protestantism's Koreanisation began with the Great Awakening of 1907 in *Pyongyang*. This revival stirred the churches institutionally as well as spiritually. According to a statistical report of the missionaries, the total Christian population grew from 12,500 in 1905 to 39,613 in 1907 (Gale 1909:229), and finally exceeded 200,000, constituting 1.5% of the nation's total population at that time (Wells 1970:33). Roy (1962:16) notes that there were as many as 360,000 Protestants in Korea by 1910. This fact shows how great the impact of the Great Revival was on the Korean church. Clark (1961:34) categorizes the years from 1897-1906 as "the period of the rise of the church" and those from 1907-1911 as "the period of revival and growth"

The Great Revival Movement greatly influenced the formation of Korean theology and the church and it led to the repentance movement. People who lived by the Holy Spirit were already Christians who destroyed ancestral tablet halls, refrained from having concubines, regarded having slaves as sin, and repented of their evil-doings. For these actions, Christianity became well-rooted in the minds of the people.

All the revivals were characterized by emotional repentance with loud weeping and simultaneous praying (Anderson 2004:35-38). They had the effect of creating an air of expectancy and longing for a revival in many parts of the evangelical world. The signs that revival had come would be based on earlier reports of an intense desire to pray, emotional confession of sins, manifestations of the coming of the Spirit, successful and accelerated evangelism, and spiritual gifts to confirm that the Spirit had come. This coming of the Spirit was linked to a belief that the last days had

come and that the gospel would be preached to all nations on earth before the imminent coming of Christ. The stage was set for the coming of a new Pentecost to spread across the world in the new (20th) century.

4.3. Current prayer habits in Korean Churches

This subsection highlights the current prayer habits of ministers and their churches based on responses to a questionnaire constructed by the present writer and sent to 300 ministers, of whom only 100 replied to the questionnaire.

4.3.1. Daybreak prayer or early morning prayer meetings

One hundred percent of the ministers engage in daybreak prayers regularly, and about 80% offer additional personal prayers for about thirty minutes to one hour after the daybreak prayer meeting in the Church. In most cases, the pastor leads the prayer meeting and in some cases the assistant minister does so (Kim 1990:241).

About 10% of the parishioners regularly attend the daybreak prayer meeting at 4.30 or 5.00 a.m. After a short Bible reading or exposition for about twenty minutes they engage in individual prayers for thirty minutes, either silently or audibly, and occasionally with a loud voice. The close connection between Bible reading and prayer has generated a prayer pattern among the believers such that they could not conceive of praying without first reading the Bible even in personal devotions (Kim 1990:241).

Some of the ministers stress the overarching importance of the daybreak prayer

meetings, saying that the success of their ministry depends on the daybreak prayer and the growth of the church depends on the prayers of the congregation (Kim 1990:241).

4.3.2. Overnight prayers

Fifty percent of the ministers engage in some kind of overnight prayer once a week. In most of the churches, they have Friday overnight prayer meetings. Some churches hold prayer meetings from 10.00 p.m. to 4.00 a.m., while some other do so from 10.00 p.m. to 2.00 a.m., or from 12.00 a.m. to 4.00 a.m. Ten to twenty percent of the congregations participate in the overnight prayer meetings. In most cases, the pastor (or in a few cases, some other leader) leads the prayer meeting (Kim 1990:241).

After listening to a short message or a testimony, the participants engage in audible prayers together, focusing on a number of individuals as well as congregational prayer items. Occasionally a group from the congregation will visit a prayer mountain to engage in overnight prayers (Kim 1990:241).

The benefit of the overnight prayer meetings is stressed by the ministers. These meetings provide the participants with vitality in their spiritual life, enable them to cultivate the prayer habit, and create close spiritual fellowship among the participants. Many testify to answered prayers. However, the problems of the overnight prayer meetings were also pointed out: they can produce a spiritual arrogance and a sense of complacency or reliance on merit. The overnight prayer meetings can also cause the participants to become physically tired with the result that many sleep in the

office or at home the next day (Kim 1990:241).

4.3.3. The Prayer Houses

In the two thousand year history of Christianity, whenever the church has apostatized and secularized, people have entered mountains to pray. From this practice, "monasteries" developed. However, these monasteries are different from the escapist and mystical type of monasteries; in Korea they are "prayer temples or prayer houses." It is said that currently there are one hundred such places. Here we can see the motivational power of the revival in the Korean Church. Chujoh (1989:24) claims that this is unique to the Christian churches in Korea and one does not see this in other countries.

The "prayer temples" started from the idea of wanting to imitate the Lord Jesus, get close to him, and wanting a heart like his. The Bible shows that the Lord Jesus went up to a mountain by himself and prayed to God the Father all night long (Matthew 14:33; Mark 1:35; Luke 6:12). In Korea, prayer houses existed before the Second World War, but they only began to take shape as modern prayer houses from 1947-1948. They began at *Yong-Moon-San*, and, later, many prayer houses were established at *Sam-Gak-San* [literally, three corner mountain] in Seoul, and, in recent times, the *O-San-Ri* Prayer House at *Yoido* with the Full Gospel Church at the head. There are prayer houses managed by different denominations and sects, church-run prayer houses, and privately managed prayer houses (Chujoh 1989:24).

4.3.4. Fasting

Many ministers and church members occasionally fast. A few ministers have fasted from ten to forty days. The major reasons for fasting given by the ministers were as follows: (a) for the deeper cultivation of one's faith; (b) for solving family problems; (c) for healing; (d) for solving problems in business; (e) for solving problems in the church (Kim 1990:241).

Kim (1990:242) lists the benefits of fasting thus: Fasting provides an opportunity to offer concentrated prayers. It provides a focus for self-reflection and encourages participants to have an experience of deepening conviction. It also affords many an opportunity to overcome the desires of the flesh and to focus on Jesus. The problems of fasting were also acknowledged. It produces a spiritual arrogance and a sense of complacency and superiority, much in the same way as the overnight prayer. Fasting is often wrongly regarded as a panacea for diseases and problems.

4.3.5. Prayer and ministry

Ministers unanimously agree that prayer is indispensable to the success of the ministry. When a minister keeps engaging in prayer, his congregation relies on and confides in him. Through prayer, one becomes confident about discerning the will of God. Prayer is also indispensable to the powerful message. Therefore, any message prepared without prayer achieves little. Prayer brings forth a ministry of love. Nonetheless, in spite of the many hindrances to prayer, ministers and believers should do their utmost to pray. Prayer leads one's ministry into victory over satanic powers (Kim 1990:242).

4.4. The influence of Pentecostalism in the Korean Church

4.4.1. Rev. *Yong-gi Cho*'s thoughts on prayer

Pastor *Yong-gi Cho* is a renowned Korean preacher, the senior pastor of the Full-Gospel Church (*Yoido sunbogum*), and a famous minister who travels the world spreading the gospel of Jesus Christ. His sermons and instructions had a great impact not only on Korean preachers, but also on preachers around the world. Below, we shall consider his life and theological views.

4.4.1.1. Life of Rev. *Yong-gi Cho*

Cho's vision of church growth and world evangelization has greatly influenced the Korean Pentecostal church and other churches. From 1975 to 1995, he taught and preached to ca. 6,5 million people through various kinds of seminars and meetings outside Korea. It is estimated that approximately twenty million foreigners received his messages through his preaching and books as well as television and radio broadcasts during this period (Myung 1995:29).

He was born on 14 February 1936 in *Ulsan-Gun, Gyeongnam*, 40 km northeast of *Busan*, as the eldest son and the second child (after his sister), of nine children - five boys and four girls. Since his family was Buddhist, Cho often visited the temple to worship Buddha with his parents (Kennedy 1980:53-54). He was always frail and often sick in his boyhood. When he was about nine years old, he was in bed for approximately half a year with fever and loss of appetite. He would fall asleep, sometimes all day long, and his parents did not know how long it would be before he

would wake up so that they could give him some liquid food (Kennedy 1980:58-60). His sickness was very serious. A doctor diagnosed him with acute pulmonary tuberculosis, claiming that Yong-gi had only three months to live; nothing could be done to save him. Yong-gi and his parents prayed to Buddha every day.

One day, a high school girl visited and brought him the Gospel. Even though he rejected it completely, she kept coming back. She just sang several songs, prayed, and read the Bible. Eventually, he accepted the Bible, began to read it and found that the Bible constantly talked about Jesus Christ, the Son of God, who brings salvation to humanity in a practical way instead of bringing systematized philosophy or any religious rituals with which he had been well-acquainted as a Buddhist. He also found that Jesus healed every sick person and forgave all sinners. Cho was familiar with the situation of the many people who, after becoming completely possessed, suffering from nervous breakdowns during the Korean War and wandering the streets, found that Christ even cast out demons and restored the possessed to a normal life. He found hope in Him, was healed and became a Christian. The doctor declared that it was a medical wonder. In 1956, he began to attend the Full-Gospel Church and learned about the Word of God (Kim 2003:123).

In September 1956, he was sent to the *Sunbogeum*, the Theological Seminary in Seoul, where he read most of the books on the shelves of the small library. After seminary hours, he was invited to the tent church, which was started by *Ja-Sil Choi* (1958). In this early stage of his ministry, he perceived the reality of planting and harvesting in the spiritual realm as in the natural sphere.

In 1965, he married *Ja-Sil Choi's* daughter, *Seong-Hye Kim* with whom he had three

sons. He was consecutively elected superintendent from 1966 but he resigned in 1977. His church moved to Yoido Island in 1973. He left this denomination of the church in 1981 and played the main role in establishing another denomination in 1985. He then returned to the original denomination in 1992. In 1983, he was accused of pseudo-Christianity by the Tonghap denomination and this continued until 1994. In 1992, he was elected chairman of the World Pentecostal Fellowship Assemblies of God.

Concluding his personal story, we should mention two important features of his life. The first factor that characterized his life was his physical weakness. The second feature of his life was that he was known as a man of study and hard work. Because his formal schooling ended with the first grade of high school, he has directed all his efforts towards educating himself. From the time he was miraculously healed from tuberculosis until the early days of his ministry, he read all the books that were within his reach.

4.3.1.2. Rev. Yong-gi Cho's view on prayer.

Rev. *Yong-gi Cho* (1997:8) defines prayer as communion with our heavenly Father. When a baby is born, he grows and learns to speak through his parents and develops his relationship with them through conversations. As their communication becomes deeper, their mutual fellowship also will grow deeper.

Cho notes that, if prayer is compared to a stroll, a free style prayer is to take a walk freely without any specific destination in mind (Cho 1997:22). In the same way, a free style prayer is praying to God as our heart freely moves toward him without

any specific subject. In this style of prayer, one has the advantage of praying freely as one desires but, on the other hand, it may not last long, for it is open to distractions due to a lack of concentration. Therefore, we need the guidance of the Spirit. Sometimes, we do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express (Rom 8:26). He helps us in our weakness. This is why we need to recognize, welcome, trust, and ask the Spirit to lead us in prayer.

On the other hand, Cho (1997:26) asserts that, if prayer is compared to a stroll, a theme prayer will therefore be taking a walk with a certain destination in mind. A theme prayer is a prayer with specific goals. When it is answered, we shall clearly know that God has specifically carried it out and we can testify to it. Thus, we must have clear-cut goals when we pray.

4.4.1.3. The influence of Rev. Cho on the Korean context

Many researchers have studied the phenomenal growth of the Korean Pentecostal churches and especially that of Cho's *Yoido* congregation. Young Hoon Lee (1981:163-167), one of Cho's associate pastors, singles out the following six points as the causes of the "wonderful growth" of the church:

- (i) a strong positive message
- (ii) a powerful healing ministry
- (iii) the Prayer Mountain movement
- (iv) the baptism in the Holy Spirit and speaking in tongues
- (v) home cell group meetings

(vi) the use of mass media

Usually, Korean common churches operate in the same style as the *Yoido* church and many Korean ministers desire to be strong spiritual leaders like *Yong-gi Cho*. However, his teaching on sickness and healing is typically Pentecostal. Physical healing is seen as part of Christ's redemption and sickness as being "from the devil" and a "curse," therefore, the belief is that God wants all people healed. Like most Pentecostal preachers, Cho makes extensive use of personal experience or "testimony" to illustrate his theology. This is particularly noticeable on the subject of healing; Cho often refers to his own sicknesses and how he was healed, and he gives testimonies of people healed during his ministry to them (Anderson 2005:602).

It should be noted, however, that Cho's Pentecostal thought and Shamanism share certain features. The phenomenal aspects of shamanism can best be compared to those of Pentecostalism because both are connected to spiritual dynamism among the masses in modern Korea. Firstly, the number of shamans has grown rapidly in the modern Korean society. Secondly, *Gangsinmu* (mainly spirit-possessed women) have increased relatively. Thirdly, a shaman is a mediator between the transcendental world and the empirical world by means of spirit-possession. Fourthly, shamans perform their rituals in ecstasy accompanied by singing and dancing. Fifthly, a shaman supplicates blessing, healing, and spiritual peace. Lastly, shamanism flourishes among the grassroots and those possessed by *Han* (恨). This reality arouses a sort of suspicion that the *Yoido Sun-bogeum* church might be a syncretism of Christianity and other shamanistic spiritualities (Yoo 1988:205-227).

4.4.2. The influence of prayer on Traditional Religions in the Korean context

As regards the concept of prayer in the Korean church, there are uniquely Korean ways of praying based on traditional religion. The main ways include daybreak prayer, overnight prayer, loud prayer and intercession. If considered carefully, it would be noted that these forms of prayers are derived from the Korean traditional religion's content and habits.

At the end of the 19th century, before Christianity came to Korea, there were many people practicing daybreak prayer and overnight prayer. The daybreak prayer has a close connection with a female's religion. Very few males practiced daybreak prayer at that time; it was usually housewives who prayed to their ancestors when water was drawn from the well at daybreak. They prayed for the happiness of their family. This was integrated with the daybreak prayer of Rev. *Gil, Seon-Ju* and has been customary for the Korean church up to now. Mark 1:35 states that, "*Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed*". The Bible certainly highlights Jesus' habitual prayer. However, the concept of Korean daybreak prayer is mixed with the characteristics of traditional religion (Seo 1996:245).

On the other hand, overnight prayer actually has a connection with mountain prayer. The mountain prayer movement became popular during the early stage of the spread of Christianity in Korea. At that time, overnight prayer became even more revitalized and up to now, it remains an important characteristic of the Korean church (Lee 2004:13).

Furthermore, loud prayer, which is only generalized in the Korean church in the history of Christianity, relates to the Korean shamanistic custom. Loud prayer in the Korean church occurs when a person expresses loudly his or her thoughts and receives an offer, which is like a catharsis. In the early stages of Christianity, when people read the Bible and found cases of exorcism, healing and the prophets' spiritual experiences, they could have considered them similar to shamanism (Kim 1997:304). When the Korean people accepted Christianity, they still had their traditional religious beliefs and notions, which corresponded to prayer.

Moreover, intercession in the Korean churches is normally a prayer requesting riches. In shamanism, people are expected to wheedle and soothe god with the understanding that if the deity is well, people can receive luck and defeat misfortunes. Since there was no clear demarcation between Christianity and Korean shamanism, it led to a misunderstanding of God (Lee 2004:19).

4.5. Summary and conclusion

In this chapter, we have looked at the historical background of spirituality and piety in Korea. The revival of the Korean church was considered a great blessing from God. However, the chapter points out that the revival was not a Reformed theological revival. It was characterized, practically, by the Pentecostal movement.

As mentioned above, preachers in the Korean churches have been trained and have grown in environments, which are both Pentecostal and charismatic. For a long time, the Korean church has had a misunderstanding of prayer, and a wrong concept of spirituality. However, the people's faith originated from the Bible, is based on the

Bible and returns to the Bible. Misconceptions of prayer can result in misconceptions of God. As Calvin remarks, "We speak where Scripture speaks, and are silent where Scripture is silent." If instructions are not from the Bible, they are based on human experience.

Thus, the Korean church should endeavour to find solutions by sharing the Reformed church's long tradition and communication for tackling spiritual difficulties today. We shall examine the ways of preaching on prayer in the next chapter.

CHAPTER 5

HISTORICAL EXPLANATION OF THE LORD'S PRAYER FOR TODAY'S PREACHING

In this chapter, we shall attempt to deal with the prayers of Jesus and the Lord's Prayer. Jesus is the only model of prayer and preaching to Christians. Thus, we shall consider the importance of prayer to Jesus and the connection of this historical heritage on the subject of the Lord's Prayer to Reformed theology.

5.1. Jesus' prayer

Prayer was a central dimension of Jesus' life. All four Gospels, especially Luke, portray our Lord as a person of prayer. The centrality of prayer for Jesus is evident in the amount of time that he spent alone in prayer (Grenz 2005:15).

Jesus prayed during important moments in his life. For example, He prayed when John the Baptist baptized Him. Jesus also prayed on the Mount of Olives before He was crucified on the cross. In other words, the whole life of Christ from the beginning to the end was prayer. Undoubtedly, Jesus prayed during many other significant events as well. He prayed before he called his twelve disciples, and prayed joyfully with the Holy Spirit after 70 disciples came back from preaching (Cho 1998:10). As David Stanley (1980:190) concludes, regarding Luke's portrait of the Master, "A habit of prayer is made an important and constant feature of Jesus' ministry." Jesus clearly was a person of prayer.

5.1.1. Characteristics of Jesus' prayer

As Luke has clearly underscored *Jesus'* prayer, we may begin by examining in detail, his record of our Lord's practice and teaching on the matter. Turner (1990:60-61) highlights five aspects of Jesus' prayer in the book of Luke.

- (i) Luke has a highly abbreviated account of the cleansing of the temple (19:45f.), which includes the quotation of Isa. 56:7; 'My house shall be a house of prayer'. This, at once, points to the central place Jesus believed prayer should take in Israel's worship of God.
- (ii) We learn that Jesus gave thanks to God at the beginning of meals in an act of 'breaking of bread' (Luke 9:16; 22: [17], 19; 24:30); this was the typical Jewish and attractive response to God which consisted of, first blessing God as the Creator and, second, as the Provider of bread.
- (iii) On such occasions Jesus goes to a 'lonely place' (Mark 1:35; Luke 4:42; 5:16; cf. 9:18), especially to the mountains (6:12 and 9:28; cf. Mark 6:46). Just how long Jesus spent on such occasions, we do not know, though it is humbling to note that the first and most dramatic of such instances was accompanied by a fast of at least forty days (Luke 4:2ff.)
- (iv) We also learn of the sheer intensity with which our Lord was capable of praying in the account of his prayer on the Mount of Olives (Luke 22:39-46, specifically, at 'Gethsemane' in Matthew and Mark). The warning to the disciples to 'pray so that you will not fall into temptation', which brackets the account, gives the clue to the significance of Jesus' own prayer here.
- (v) Jesus was praying when the Spirit came upon him at the commencement

of his ministry and he also prayed for those involved in crucifying him at the end of his public ministry. His very last act in death was a giving of himself in prayer into the hands of his Father (23:46), and his last act beyond the resurrection and before his removal from this world in the ascension was one of blessing (24:50-51). Within his ministry, his example provoked the disciples to beg, 'Lord, teach us to pray' (11:2).

Let us summarize the discussion so far. Jesus certainly gave thanks to God, both for provision, and for what the Father was accomplishing through him. More than this, we know that (for Luke) Jesus' life was characterized by prayer; that he occasionally withdrew for extended periods of prayer, and that in prayer he expressed his experience of God as 'Abba', Father, and his own consecration to him in obedience. While praying, he was empowered to proclaim the messianic liberation, and to overcome Satan's 'temptations'. Through these, and the consequent 'binding of the Strong Man', he was able to master Satan's 'household' and liberate his captives (Turner 1990:64). Thus, Jesus' life and prayer is the ultimate model of a Christian life.

5.1.2. Why do we pray using the Lord's Prayer?

We have observed the characteristics of Jesus' prayer. They show us how to pray as Christians. Therefore, we would like to look at the contents of prayer. Prayer should be taught; In other words, the "what" and the "how" of prayer should be learned. For that, prayers written in the Bible and the prayer lives of honourable ancestors are good models.

What did Jesus teach us to pray? The core of Jesus' teaching on prayer is the

Lord's Prayer. According to Grenz (2005:22-23), we follow Jesus' example as we pattern our prayer after the model that he gave to his disciples – the Lord's Prayer. This prayer opens a window into the very mind and heart of Jesus.

5.1.3. The structure of the Lord's Prayer

It is a well-known fact that two versions of this prayer exist in the Gospels; and because they are set in different contexts, one could ask the, What is the relationship between the two versions? Let us consider the texts side by side.

Matthew 6:9-13	Luke 11:2-4
Our Father	Father,
who art in heaven,	
Hallowed be thy name.	Hallowed be thy name.
Thy kingdom come, Thy will be done,	Thy kingdom come.
On earth as it is in heaven.	
Give us this day our daily bread,	Give us each day our daily bread;
And forgive us our debts,	And forgive us our sins,
As we also have forgiven our debtors;	For we ourselves forgive everyone who is
And lead us not into temptation,	indebted to us;
But deliver us from evil.	And lead us not into temptation.

Matthew has a longer text than Luke does, for Luke lacks two petitions ("Thy will be done ..." and "deliver us from evil") or the doxology, which is found in later versions of Matthew. Luke also has the simpler invocation, "Father." Based on the usual rules of textual criticism, we regard the shorter text as older. The additions in Matthew seem to obey the general tendency of liturgical texts to value solemn

structure (Lochman 1990:13).

Jeremias (1966:95) notes that, in terms of structure, the Lord's Prayer consists of: (1) the address; (2) two 'Thou-petitions' in parallel (in Matthew, three); (3) two 'We-petitions' in parallel, both forming, as we shall see, an antithesis and (4) the concluding request.

5.2. The importance of the Lord's Prayer

The Lord's Prayer is most important to Christian spirituality. Most Reformed theologians have emphasized that Jesus taught us how to pray with a model prayer. According to Martin Luther (1999b:235-239):

Our Savior Christ, most excellently, and with very few words, comprehended, in the Lord Prayer, all things both needful and necessary. The three first petitions in our Lord's Prayer do comprehend such great and celestial things, that no heart is able to search them out. The fourth petition contained the whole policy and economy, or the temporal and house-government, and all things necessary for this life. The fifth prayer strived and fought against our own evil consciences, against original and actual sins, which trouble us in the same way. Truly, they were penned by wisdom itself; none but God could have done the like. The Lord's Prayer bound and knitted the people together, insomuch that one prayed for another and together one with another; and it was so strong and powerful that it even drove away the fear of death.

According to Calvin(Inst 3.20.35):

He (Jesus) has given us a form in which is set before us as in a picture everything that it is lawful to wish for, everything that is conducive to our interest,

and everything that it is necessary to demand. From his goodness in this respect we derive great comfort of knowing, that as we ask almost in his words, we ask nothing that is absurd, or foreign, or unreasonable; nothing, in short, that is not agreeable to him (Inst 3, 20, 34). Though in every part of the prayer the first place is assigned to the glory of God, still this is more especially the object of the three first petitions, in which we are to look to the glory of God alone, without any reference to what is called our own advantage. The three remaining petitions are devoted to our interest, and properly relate to things which it is useful for us to ask.

In explaining the importance of this prayer, Watson (1972b:1) asserts that, “Christ says not, 'After these words, pray ye;' but 'After this manner:' that is, let all your petitions agree and symbolize the things contained in the Lord's prayer; and well may we make all our prayers consonant and agreeable to this prayer.”

Moreover, Watson (1972b:1) states that the exactness of this prayer appears in the excellence of the matter, which is admirable:

- (i) For its comprehensiveness. It is short and to the point, *Multum in parvo*, a great deal said in a few words. It requires art to draw the two globes curiously in a little map. This short prayer is a system or body of divinity.
- (ii) For its clearness. It is plain and intelligible to every capacity. Clearness is the grace of speech.
- (iii) For its completeness. It contains the chief things that we have to ask, or God has to bestow.

The Westminster Larger Catechism asks, “What rule hath God given for our direction in the duty of prayer?”, and answers, “The whole Word of God is of use to direct us in the duty of prayer; but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called The Lord's Prayer”

(WLC 186).

5.3. Exposition of the Lord's Prayer

The Lord's Prayer has been especially important throughout the history of Christianity because it is the only prayer Jesus gave to his followers. It is closely related to Jesus' own ministry, for it reflects many of the ideas and themes that he expressed in his teachings, sayings, and actions. It is rich in meaning, for it refers to the relationship between humans and God, their relationship to one another, their understanding of history, and their needs in daily life. It is brief and easily learned, yet carefully composed and arranged in several sections that follow one another in a logical development of thought. As a prayer of the Christian community, referring to "we" and "us," it is appropriate for private as well as public use (Harner 1975:1).

In what follows, we shall discuss in detail the thoughts of Martin Luther, John Calvin, Thomas Cartwright, William Perkins, Thomas Watson, Karl Barth, James Packer, the Heidelberg Catechism and the Westminster Catechism's on the Lord's Prayer.

5.3.1. The preface, "Our Father in Heaven"

Martin Luther (2001:4) shows that God invites us to believe that He is our real Father and we are His real children, so that we will pray with trust and complete confidence, in the same way beloved children approach their beloved father with their requests.

Calvin (Inst 3.20.36) reckons that, “Hence He (God) both calls himself our Father, and is pleased to be so called by this delightful name relieving us of all distrust, since nowhere can a stronger affection be found than in a father. Hence, too, he could not have given us a stronger testimony of his boundless love than in calling us his sons.”

He adds that, “The instruction given us, however, is not that every individual in particular is to call him Father, but rather that we are all in common to call him Our Father. By this we are reminded how strong the feeling of brotherly love between us ought to be, since we are all alike, by the same mercy and free kindness, the children of such a Father” (Calvin Inst 3.20.38).

The Heidelberg Catechism (HC 120) also emphasizes the same idea, “He (Jesus) might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer namely, that God becomes our father in Christ, and will much less deny us what we ask of him in true faith, than our parents refuse us earthly things.”

For his part, Thomas Cartwright (1616:257) states that, “In Prayer we come to the Father, the first person of the Trinity, by his son, through assistance of the Holy Ghost. Although it be also lawful to pray unto Christ, or to his blessed spirit particularly, and by name, so that in our understanding we do conjoin all three persons, as those that cannot be separated in any action concerning us, either belonging to the life to come, or pertaining to this life”.

William Perkins⁶ highlights an important point in his statement that “the meaning

⁶ Perkins, William (1558–1602), a theologian, was born in Warwickshire and was educated at the University of

of Father is that God being a Trinity” (Perkins 1605:37). We just call “father” but the term includes the Son and the Holy Spirit because the Holy Trinity does not separate or divide God’s work in history.

Furthermore, Watson (1972b:2) states that, “Though the Father is named in the Lord’s Prayer, yet the other two Persons are not excluded. The Father is mentioned because he is first in order; but the Son and Holy Ghost are included because they are the same in essence. All three Persons exist in one Godhead, so in our prayers, though we name but one Person, we must pray to all”.

In the Westminster Larger Catechism (WLC), the question is asked, “What doth the preface of the Lord’s Prayer teach us?” The answer is, “The preface of the Lord’s Prayer (contained in these words, *Our Father which art in heaven,*) teaches us, that when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others”

Karl Barth (1964:26) remarks that, “God our Father means our merciful Father; we ourselves are and always will be prodigal sons who can claim no rights save the one given to us in the person of Jesus Christ.” However, J. I. Packer (1985:138)states:

If we are to pray and live as we should, we must grasp the implications of

Cambridge. He was a fellow of Christ’s College until 1594 and subsequently became a lecturer at St Andrew’s. Perkins was well-known as a determined Puritan and was a highly influential and much respected figure within the Church of England. Among his writings were *A Golden Chain*, *An Exposition of the Lord’s Prayer*, *An Exposition of the Symbol or Creed of the Apostles* and *De Praedestinationis Modo et Ordine*. The last one elicited a response from Jacob Arminius. In his theology, Perkins has been seen as a forerunner of 17th century Pietism (cf. T.F. Merrill, *William Perkins* 1966; R.A. Sisson, ‘William Perkins, apologist for the Elizabethan Church’, *Modern Language Review*, xlvii, 1952).

God's gracious fatherhood. First, as God's adopted children we are *loved* no less than is the one whom God called his "beloved Son" (Matthew 3:17; 17:5). In some families with natural and adopted children the former are favored above the latter, but no such defect mars the fatherhood of God. Second, we are God's *heirs*. Adoption in the ancient world was for securing an heir and Christians are joint heirs with Christ of God's glory (Romans 8:17). Third, we have *God's Spirit* in us. With our changed relationship to God (adoption) goes a change of direction and desire, of outlook and attitude, which Scriptures call regeneration or new birth. Fourth, we must honour our Father by serving his interests.

The Lord's Prayer schools us in intercession for the family's needs: "Our Father ... give us ... forgive us ... lead us ... deliver us ..." "Us" means more than just me! For God's child, prayer is no "flight of the alone to the Alone", but concern for the family is also built into it (Packer 1985:138). Therefore, we should be expressing faith in Christ, confidence in God, joy in the Holy Spirit, a purpose of obedience and concern for our fellow Christians, when we go to God and call him "Father". Only so shall we answer Jesus' intention in teaching us this form of address (Packer 1985:140).

5.3.2. The first petition, "Hallowed be thy name"

According to Luther (2001:4), God's name is holy in and of itself, but by this request, we pray that He will make it holy among us, too. Luther's Catechism asks, "How does this take place?" The answer is, "When God's Word is taught clearly and purely, and when we live holy lives as God's children based upon it. Help us, Heavenly Father, to do this! Anyone who teaches and lives by something other than God's Word defiles God's name among us. Protect us from this, Heavenly Father!"

Concerning that first petition, Melancthon (1982:302) comment goes thus: "Grant that men may know thee as the true living God and Father; that thy word may be preached purely, through which thy divine glory may be rightly and truly known; that men may learn to acknowledge thee in faith, call on thee in times of necessity, and rightly serve thee in Spirit and truth." The first petition in the Lord's Prayer concerns the first and most important commandment in the Decalogue, for we pray that God's glory and pure Christian doctrine may be maintained and that the Church may always prosper. Here, "name" refers to true knowledge of God (1982:303).

In Calvin's (Inst 3.20.41) view, "We should wish God to have the honor He deserves; people should never speak or think of Him without the highest reverence ... Here we are bidden to request not only that God vindicate his sacred name of all contempt and dishonor but also that he subdue the whole race of mankind in reverence for it." However, Perkins (1605:58-59) asks, why is this petition "Hallowed be thy name" set in the first place? It is because God's glories must be chosen above all things and Christians should submit to the glories of God.

The Heidelberg Catechism (HC 122) states that:

"Hallowed be thy name" grants us first rightly to know thee, and to sanctify, glorify and praise thee in all thy works, in which "thy power, wisdom, goodness, justice, mercy, and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, so that thy name may never be blasphemed, but rather honored and praised on our account."

The Westminster Larger Catechism (WLC 190) refers to the first petition,

Hallowed be thy name, acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God will by his grace

enable and incline us and others to know, to acknowledge, and to highly esteem him, his titles, attributes, ordinances, Word, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

According to Watson (1972b:38), this petition is emphasized to show that the hallowing of God's name is to be preferred before all things. It is to be preferred to life. We pray, 'Hallowed be thy name,' before we pray, 'Give us this day our daily bread.' It is to be preferred to salvation (Rom 9:23). God's glory is worth more than the salvation of the souls of all humans.

In another sense, Barth (1964) points out that the prayer, 'Hallowed be thy name' implies that the name of God is known to him who prays, for no one prays to something, which he does not know. This presupposes that the name of God is already hallowed (as Luther said). Thus, in the special situation of those who pray 'Our Father' with Jesus Christ, we also attempt in prayer, to obey his command to follow him. As we pray with Jesus Christ we are not unaware of the hallowing of God's name in the past as well as in the present.

Packer (1977:144) wonders, what does "hallowed be thy name" ask for? God's "name" in the Bible regularly means the *person* he has revealed himself to be. "Hallowed" means known, acknowledged and honoured as holy. "Holy" is the biblical word for all that makes God different from us, in particular his awesome power and purity. This petition then asks that the praise and honour of God of the Bible and of him only, should be the only issue. Hallowing God's name requires praise for the

goodness and greatness of his redemptive work also, with its dazzling blend of wisdom, love, justice, power and faithfulness. God's name is only fully hallowed when he is worshipped for ordering all things for his people's ultimate good.

5.3.3. The second petition, "Thy Kingdom come"

Luther (2001:4) believes that, "Truly God's Kingdom comes by itself, without our prayer. But we pray for this request to come to us as well. How does this happen?" The answer is, "When the Heavenly Father gives us His Holy Spirit; we believe His Holy Word by His grace and live godly lives here in this age and there in eternal life." For Melancthon (1982:302), the expression refers to the Gospel. "That is, enlighten and rule us by thy Holy Spirit, that we may truly believe thy word. Begin thy kingdom in us so that we also may be heirs of eternal life and riches. Thus the second petition speaks about the fruit of the Gospel that God may rule and lead us."

According to Calvin (Inst 3.20.42), this prayer ought to draw us back from worldly corruptions, which so separate us from God that His kingdom does not thrive within us. At the same time, it ought to kindle a zeal for the mortification of the flesh; finally, it ought to instruct us in bearing the cross. For it is in this way that God's will spreads to His kingdom.

In the same way, the Heidelberg Catechism (HC 123) points out that,

"Thy kingdom come" means: so govern us by thy Word and Spirit that we may more and more submit ourselves unto thee. Uphold and increase thy church. Destroy the works of the devil, every power that raises itself against thee, and all wicked schemes thought up against thy Holy Word, until the full coming of thy

kingdom in which thou shalt be all in all.

The Westminster Larger Catechism (WLC 191) states that, in the second petition, (which is, Thy kingdom come,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed and the gospel propagated throughout the world. What the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel-officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best be conducive to these ends.

According to Packer (1977:149):

God's kingdom is not a place, but rather a relationship. It exists wherever men enthrone Jesus as master of their lives. When Jesus began preaching that "the kingdom of God is at hand" (literally, "has drawn near") he meant that the long-promised enjoyment of God's salvation for which Israel had been waiting was now there for men to enter into (Mark 1:15).

In one sense, the kingdom is here now, and Christians are in it. In another sense—that of perfecting the display of God's grace in this world—the kingdom remains in the future and awaits Christ's return. The prayer "thy kingdom come" looks forward to that day. However, this does not exhaust its meaning. Any request for a new display of God's sovereignty in grace - renewing the church, converting sinners, restraining evil, providing good in this world - is a further spelling out of "thy kingdom come".

5.3.4. The third petition, “Thy will be done on earth, as it is heaven”

We have noted Luther’s (2001:4) statement that, “truly God's good and gracious will is accomplished without our prayer”. However, we pray for this request, that it be accomplished among us as well. The point is, “When God destroys and interferes with every evil will and evil advice, which will not allow God's Kingdom to come, such as the Devil's will, the world's will and the will of our bodily desires. It also happens when God strengthens us by faith and by His Word and keeps us living by them faithfully until the end of our lives. This is His will, good and full of grace.”

Melanchthon (1982:303) states that the petition requests of the Lord to, “Grant that all men on earth may be obedient to thee; grant that the true shepherds and bishops, kings, princes, and lords, all authorities, teachers, and preachers, and all subjects and attendants may diligently and faithfully execute their offices, be obedient to thee, and walk in a way that is pleasing to thee, even as the angels in heaven are pleasing and obedient to thee.” This third petition includes all the spiritual things that may be valuable for the glory of God and the salvation of men. The petition for physical gifts follows.

According to Calvin (Inst 3.20.43), in asking this, we renounce the desires of our flesh; for whoever does not resign and submit his feelings to God opposes God’s will as much as he can, since only what is corrupt comes forth from us.

By this prayer we are shaped in self-denial so that God may rule us according to His decision. And not this alone but also so that He may create new minds and hearts in us ... so we may wish nothing for ourselves but His Spirit may govern our

hearts; and while the Spirit is inwardly teaching us we may learn to love the things that please Him and to hate those which displease Him. In consequence, our wish is that He may render futile and of no account whatever feelings are incompatible with His will.

In the Heidelberg Catechism (HC 124), “Thy will be done, on earth as it is in heaven”, addresses the Lord to grant that we and all men may renounce our own will and obey thy will, which alone is good, without complaint, so that everyone may carry out his office and calling as willingly and faithfully as the angels in heaven.

The Westminster Larger Catechism (WLC 192) states that:

In the third petition, (which is, Thy will be done in earth as it is in heaven,) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his Word, to repine and murmur against His providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weaknesses, indispositions, and perverseness of heart; and by his grace make us able and willing to know, do, and submit to His will in all things, with humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.

Perkins (1605:91-92) surmises that “will” here signifies God’s word written in both the Old and the New Testament. For in his Word, his will is revealed. Of the whole will of God, there are three special points, which are worth mentioning: (i) to believe in Christ (Jn 6:40), (ii) the sanctification of body and soul (1 Th 4:3) and (iii) the bearing of affliction in this life (Ro 8:29; Php 3:10).

According to Packer (1977:152), when I say "thy will be done," I should mean this as a prayer that I, along with the rest of God's people, may learn to be obedient. Here more than anywhere else, the purpose of prayer becomes clear: not to make God do my will, but to bring my will into line with His, which is what is meant by practicing true religion.

5.3.5. The fourth petition, "Give us this day our daily bread"

Luther (2001:5) acknowledges that, "Truly, God gives daily bread to evil people, even without our prayer. But we pray in this request that He will help us realize this and receive our daily bread with thanksgiving." Further, Luther (2001:5) asks, What does "daily bread" mean? The answer is, "everything that nourishes our body and meets its needs, such as: Food, drink, clothing, shoes, house, yard, fields, cattle, money, possessions, a devout spouse, devout children, devout employees, devout and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors and other things like these."

Melanchthon (1982:303) points out that it is meant to grant us our nourishment; give us temporal peace through diligent God-fearing authority; grant us refuge and protection, happiness and prosperity in government, good morality among our youth, and well-being in all things in this life.

Additionally, Calvin (Inst 3. 20. 44) notes that

By this petition, we ask of God all things in general that our bodies have need of in this world, not only for food and clothing but also for everything God perceives to be beneficial to us, that we may eat our daily bread in peace. Briefly,

by this we give ourselves over to His care, and entrust ourselves to His providence, that He may feed, nourish, and preserve us. For our most gracious Father does not disdain to take even our bodies under His safekeeping and guardianship in order to exercise our faith in these small matters, while we expect everything from Him, even to a crumb of bread and a drop of water ... The fact that we ask that it be given us signifies that it is a simple and free gift of God, however it may come to us, even when it would seem to have been obtained from our own skill and diligence, and supplied by our own hands. For it is by His blessing alone that our labors truly prosper.

The Heidelberg Catechism (HC 125) states that, "Give us this day our daily bread", that is, be pleased to provide for all our bodily needs so that thereby we may acknowledge that thou art the only source of all that is good, and that without thy blessing neither our care and labor nor thy gifts can do us any good. Therefore, may we withdraw our trust from all creatures and place it in thee alone.

The Westminster Larger Catechism (WL193) declares that:

In the fourth petition,(which is, Give us this day our daily bread,) We pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort.

Perkins (1605:105-106) asks, Why do we pray for daily bread? We pray for two reasons. First, that we might hereby learn frugalities and moderation in our diet,

apparel and houses. Second, to teach us that there is a particular providence. However, in noting that we are to pray for *our* daily bread, Packer (1977:159) also mentions that there is an intercession for other Christians here as well as a petition for oneself. "Bread", man's staple diet in both the ancient and modern worlds, stands here for all life's necessities and the means of supplying them. The Christian way is to live in constant dependence on God, a day at a time. In addition, we are to ask for the bread we *need*, i.e. for the supply of necessities, not luxuries we can do without.

5.3.6. The fifth petition, "And forgive us our debts, as we forgive our debtors"

Luther (2001:5) explains that:

We pray for this request so that our Heavenly Father will neither pay attention to our sins nor refuse requests such as these because of our sins and because we are neither worthy nor deserve the things for which we pray. Yet He wants to give them all to us by His grace, because many times each day we sin and truly deserve only punishment. Because God does this, we would, of course, want to forgive from our hearts and willingly do good to those who sin against us.

For Melancthon (1982:303) states:

"This petition indicates that faith should be in all prayer, faith which believes that we have forgiveness of sins *through Christ*, which lays hold on Christ as our High Priest and Mediator. Thus, we know that we have an entrance to the Father *through him*, and that *for his sake* we will be heard. In this petition, the entire Holy Christian Church and all the saints confess that they still have sin in themselves. There is also this comfort; as Christ himself orders us to ask for forgiveness of sins, there is no doubt but that he will forgive us." The phrase, "As we forgive our debtors," is also included, but Christ is not saying that for the sake of our forgiving

we will be forgiven. Our forgiving is an obedience which should follow. It is included here because our forgiving should be a reminder that God both has and will forgive us.

Calvin (Inst 3.20.45) reasons that:

“We petition that forgiveness comes to us, as we forgive our debtors”, namely as we spare and pardon all who have in any way injured us, either treating us unjustly in deed or insulting us in word. Not that it is ours to forgive the guilt of transgression or offense, for this belongs to God alone (Isa 43:25). This, rather, is our forgiveness: willingly to cast from the mind wrath, hatred, desire for revenge, and willingly to banish to oblivion the remembrance of injustice. For this reason, we ought not to seek forgiveness of sins from God unless we ourselves also forgive the offenses against us of all those who do or have done us ill. If we retain feelings of hatred in our hearts, if we plot revenge and ponder any occasion to cause harm, and even if we do not try to get back into our enemies' good graces, by every sort of good office deserve well of them, and commend ourselves to them, by this prayer we entreat God not to forgive our sins.

In the Heidelberg Catechism (HC 126), it is stated,

“And forgive us our debts, as we also have forgiven our debtors”, that is, “be pleased, for the sake of Christ's blood, not to charge to us, miserable sinners, our many transgressions, nor the evil which still clings to us. We also find this witness of thy grace in us, that it is our sincere and hearty intention to forgive our neighbor”.

The Westminster Larger Catechism (WLC 194) comments that:

“In the fifth petition, (which is, Forgive us our debts, as we forgive our debtors,) acknowledging, that we and all others are guilty both of original sin and actual sin,

and thereby become debtors to the justice of God; and that neither we, nor any other creature, can take the least satisfaction in that debt: we pray for ourselves and others, that God by his grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us as his Beloved”.

According to Packer (1977:163), Jesus said that those who hope for God's forgiveness must be able to tell him that they too have forgiven their debtors. This is not a matter of earning forgiveness by works, but of qualifying for it by repentance. Repentance—change of mind—makes mercy and forbearance central to one's new life-style. Those who live by God's forgiveness must imitate it... It is true that forgiveness is by faith in Christ alone, apart from good works, but repentance is the fruit of faith and there is no more reality in a profession of faith than there is a reality of repentance accompanying it. Jesus himself stresses that only those who grant forgiveness will receive it (cf. Matt 6:14 ff.; 18:35).

5.3.7. The sixth petition, “And lead us not into temptation, but deliver us from evil”

Luther (2001:5) affirms that “God tempts no one. Of course, but we pray in this request that God will protect us and save us, so that the Devil, the world and our bodily desires will neither deceive us nor seduce us into heresy, despair or any other serious shameful or vice, so that even if these do attack us we will win over them and be victorious in the end”. Furthermore, Luther (2001:5), on the phrase, ‘set us free from the Evil One’ explains that, “we pray in this request, as a summary, that our Father in Heaven will save us from every kind of evil that threatens body, soul,

property and honor. We pray that when at last our final hour has come, He will grant us a blessed death, and in His grace, bring us to Himself from this valley of tears”.

Melanchthon (1982:304) considers the petition to mean, “beloved Father, let us not be ruined by difficult temptation - defend and protect us in the presence of the cruel, frightful stratagems of the devil, that we may not fall into error and delusion, sadness and unbelief, and then despair of thy grace and goodness”.

According to Calvin (Inst 3.20.46):

The sixth petition, as we have said, corresponds to the promise that the law is to be engraved upon our hearts. Because we obey God not without continual warfare in hard and trying struggles. We seek to be equipped with such armor and defended with such protection that we may be able to win the victory. By this we are instructed that we need not only the grace of the Holy Spirit, to soften our hearts within and to bend and direct them to obey God, but also His aid, to render us invincible against both the stratagems and the violent assaults of Satan.

The Heidelberg Catechism (HC 127) states that, “and lead us not into temptation, but deliver us from evil”, implies that, since we are so weak that we cannot stand by ourselves for one moment, and besides, since our sworn enemies, the Devil, the world, and our own sin, ceaselessly assail us, be pleased to preserve and strengthen us through the power of thy Holy Spirit so that we may stand firm against them, and not be defeated in this spiritual warfare, until at last we obtain complete victory.

The Westminster Larger Catechism (WLC 195) proclaims that in the sixth petition,

“And lead us not into temptation, but deliver us from evil”, that we pray, that God would so overrule the world and all in it, subdue the flesh, and restrain Satan,

order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or when fallen, raised again and recover and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, forever.

5.3.8. Conclusion of the Lord's Prayer

To Luther (2001:5), of the word, "Amen" implies that we should be certain that such prayers are acceptable to the Father in Heaven and will be granted; that He Himself has commanded us to pray in this way and that He promises to answer us. Amen. Amen. This means: Yes, yes it will happen this way.

Melanchthon (1982:304) comments that 'Amen' is a general conclusion for all the petitions; it asks for deliverance from all the weakness, sin, wretchedness, and misery of this life. In short, we need to ask to be delivered from the sorrows of this life and to be given eternal righteousness and eternal life. Amen. When we utter this noble prayer, we should open our eyes and behold not only the frightful raging of the devil but also the daily gifts and benefits by which God sustains us, so that we may learn sincerely to pray and in each petition of the Lord's Prayer to include our present necessity. These are truly Christian exercises of faith and services acceptable to God.

On the closing prayer, "For thine is the kingdom and the power and the glory, forever," the Heidelberg Catechism (HC 128~129) states that, we ask all this because, as our King, thou art willing and able to give us all that is good since thou

hast power over all things and that by this not we ourselves but thy Holy name may be glorified forever. What is the meaning of the little word "Amen"? Amen means: this shall truly and certainly be. My prayer is much more certainly heard by God than I am persuaded in my heart that I desire such things from him.

In the Westminster Larger Catechism (WLC 196), it is stated that :

The conclusion of the Lord's Prayer, "For thine is the kingdom, and the power, and the glory, forever. Amen," teaches us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotence, and glorious excellence; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and to quietly rely upon him, to fulfil our requests. And, to testify this our desire and assurance, we say, Amen.

5.4. Suggestions for contemporary preaching

5.4.1. The preacher himself prays

The great theologian, St. Augustine(1999:32), relates that our Christian orator, while he says what is just, and holy, and good (and he ought never to say anything else), does all he can to be heard with intelligence, with pleasure, and with obedience; and he need not doubt that if he succeeds in this object, and so far as he succeeds, he will succeed more by piety in prayer than by gifts of oratory; and so he ought to pray for himself, and for those he is about to address, before he attempts to speak.

Johan Cilliers also underlines that the Word we preach is alive through the work of the Holy Spirit. The Holy Spirit uses our stammering words to verbalize God's Word. He, Himself, continuously creates in us the prayer: *Lord, please give us your words!* Although preachers may be the ones who utter the words, the Holy Spirit delivers the Word of God to the audience (Cilliers 2004:63). Luther, Barth, Spurgeon and other great preachers knew that they could not enter the pulpit without such a prayer.

Preaching is not the personal work of a pastor. It is the church's work. God uses the preacher's mouth to deliver the message of truth and grace. Thomas Long (1989:13) remarks that, "People do not stand up to preach because they need a job and have answered a wanted ad in the newspaper but because the church prayerfully set them apart for this ministry. They have been entrusted with a ministry, which belongs to Christ and the whole church". Therefore, the preacher must be enthusiastic about prayer for himself and his congregation.

5.4.2. The preacher praying in the text - contemplative exegesis

How can we approach our sermons so that prayer gives vitality to our preaching? We have been offered a good suggestion by Eugene Peterson. His message to us has long been a message of recovery. In this case, he strongly urges the modern preacher to recover what he calls "contemplative exegesis." Peterson (1987:75) admits that, "Contemplative exegesis is not a new thing. It is the kind of exegesis

that has been practiced through most of the life of the church, which means that the remedy for our exegetical embarrassment is not an innovation but a recovery”.

Peterson bases his call for a recovery on two notions. First, he insists that all words - in the preacher's case, biblical words - originate in speech. They are primarily oral, not written. They are sound, not print, that is, they come from someone. They do not describe as much as they communicate something personal about the speaker. For Peterson, the words from Scriptures come from a God who is sharing His divine self. Our goal should not only be to *see the words, but also to hear the speaker* (Peterson 1987:76-77). We may exegete a passage by parsing, diagramming and cross-referencing. We may call up an inexhaustible store of illustrations and applications. Until we arrive at the God who is speaking, and listen deeply to his message, we will not grasp the life and message of the passage.

The second understanding is that all passages are part of a narrative. They are stories. Peterson wants us to be in contact with God's unfolding of his story of salvation in Scriptures and in our lives (Pitt-Watson 1989). Each biblical word is part of a story that spans the centuries. Again, the call is to be in touch with the story and the storyteller.

These two foundations of contemplative exegesis should be our two motivations as well. Each motivates us to have personal contact with the God in and behind the Scriptures. God originally spoke the word. Although contemplative exegesis takes more than linguistic skill, we should still use all the linguistic skills we can muster. It takes more than oratory ability; we need to learn how to communicate effectively. It takes communion with God; and that, for Peterson (1987:55-60), implies prayer.

Contemplative exegesis, to be sure, is a slippery term and Peterson does not offer an easy set of directions for us to follow. Unfortunately, the "Seven Quick Steps to Contemplative Exegesis" that we wish to have do not exist. According to Peterson, such steps would weaken that which he wishes us to accomplish, our personal communication with the divine author of Scriptures. Indeed, he would acknowledge that such personal communication is difficult to define. Notwithstanding, we are left with the question, what exactly does contemplative exegesis look like?

A good starting point is to understand what contemplative exegesis is not. Firstly, it is not studying a passage with the attitude of looking for something or an exhaustive academic search for information. Secondly, it is not looking for the meaning of words, or differences in Greek verb tenses. Thirdly, contemplative exegesis is not an exploration of historical settings or a search for hidden archetypes or types within a passage. Finally, it is not a hunt for symbolic meaning. It must be noted, however, that we should not dismiss all such study as trivial. We are to study God's word with the necessary diligence and integrity. The point is we must not confuse the findings of such studies with personal contact with God.

We practice contemplative exegesis when we study a passage, and we ponder and pray over each word and thought. Then, we listen and follow God into the details of the passage. We do not have a set destination and are not looking for specific information. We allow God to guide us (Barber 2000:151).

Thus, all sermon preparation is a spiritual step. The Holy Spirit will guide us in a safe way to the Word of God. Martin Luther (1999b:221) also maintains that

Scriptures requires humble hearts, that hold God's Word in honor, love, and worth, and that pray continually: "Lord, teach me thy ways and statutes."

5.4.3. Teaching about the attitude of prayer to a congregation

Benjamin B. Warfield (1851-1951), a prominent Reformed theologian and preacher, has written some sermons for the practical Christian Life. One of his books, "Faith and Life", which deals with the attitude of Christians in prayer, is regarded as a great example of preaching on prayer. Warfield (1916:147-148) comments that prayer is a confession of weakness, a confession of need, of dependence, a cry for help, a reaching out for something stronger, better, more stable and trustworthy than ourselves, on which to rest and depend and draw. Moreover, prayer, as an act of self-abnegation, a throwing of ourselves at the feet of One that is higher and greater than we are, and on whom we depend and in whom we trust, is most beneficial to us in this life filled with hardship.

What is our attitude to prayer and to God? Warfield (1916:151) cites Calvin's view that prayer is our attitude to life. Certainly, this is the true Christian attitude for it suggests a dependence on and trust in God. It is the attitude of the words of Scriptures to prayer. Prayer puts the soul in the position for receiving grace and is essentially a means of grace.

Furthermore, Warfield (1916:152) points out that 'intercourse' is, indeed, the precise connotation of the standing word for prayer in the New Testament - the second in the list of 1 Tim. 2:1, translated in our version simply as "prayers." The sacred idea of prayer "*per se* is, therefore, to put it simply, just communion with God,

the meeting of the soul with God, and conversing with Him. Perhaps we could best define it as conscious intercourse or communion with God and that is the main point of this thesis.

When a praying person recognizes his position, he has realized the meaning of life before God. The Almighty God already has a wonderful plan for our Christian lives. For this reason, a preacher should preach within the context of Christian prayer. Prayer is not a troublesome task. Rather, it is joyful work. Communion with God is the most blessed relationship in which we can be. Warfield (1916:438) notes that there is the blessing, which consists of the very act of prayer, that communion with God, which is the highest act of the soul.

5.5. Summary and conclusion

This chapter has focused on the prayers of Jesus and provided an exposition of the Lord's Prayer in the Reformed theological traditions. In some Christian traditions, the reciting of this prayer has become a central aspect of both individual and communal supplication. Other Christians prefer not to use the prayer itself as a regular part of their public or private spiritual lives.

More important than whether or not we actually repeat the words of the Lord's Prayer is the quest to be faithful to the teaching regarding the spirit and content of prayer found therein. By this model prayer, Jesus emphasizes the importance of having a proper attitude, motivation, and intent when coming to the Father.

As his disciples are conscious of the communal nature of all petitioning, seek,

above all, the hallowing of the Father's name, and cry for the in-breaking of the kingdom into the brokenness of the present, the prayer of Jesus truly becomes their own. The Lord's Prayer, therefore, stands as the cornerstone of Jesus' prayer life shared with us.

Consequently, a preacher must pray enthusiastically and communicate with God every moment of his life. Prayer is not only for sermon preparation but also for every aspect of the Christian life. If a preacher has impressed the grace of God in prayer, he will be a genuine preacher in God's hand. This wonderful memory of God will help in sermon preparation. Its experiential preaching will have a positive impact on the church and its members.

CHAPTER 6

CONCLUSION

6.1. General summary

This study has focused on the definitions of prayer, the importance of Reformed preaching, and the background and understanding of the Korean spiritual context. The chapters contain information on prayer as well as an in-depth explanation of the Lord's Prayer and the historical ways that represent the biblical, Reformed theological method of preaching. Ultimately, the aim of this thesis is to find "the connection between prayer and preaching," and how we can focus on preaching that spiritually becomes richer.

In Chapter 1, we have examined the purpose of this thesis, the reasons why we pray, why a preacher must pray and, how he can preach about prayer in a particular context. The chapter also contains the problem statement and presents the methodology for the whole thesis.

Chapter 2 has dealt with summarized instructions about prayer from highly notable theologians in history. Their knowledge has been taught in prayer to our congregations until today. We have considered classical instructions on prayer especially from the Reformed perspective as a means of engaging current theological discourse with its roots. It is not just an attempt to look back but also a most meaningful starting point to overcome spiritual difficulties in Korean churches.

Chapter 3 is an overview of definitions of Reformed preaching. The chapter

focuses on the characteristics of modern preaching and the obstacles to preaching today while claiming that preaching should be based on the foundation of Reformed theology. Reformed preachers should not follow the secular mind and worldly academic style; rather recovering the biblical spirituality of the preacher and the congregation is regarded as most important.

In Chapter 4, the historical background of spirituality and piety in the Korean context are explored. We have noted that the revival of the Korean church was not a Reformed theological revival as it was characterized by the Pentecostal movement. For a long time, the Korean church has embraced a traditional religious spirituality. However, the Korean church needs to share the Reformed church's long tradition of communication and prayer.

Whereas Chapter 5 focused on the prayers of Jesus, it has also provided an exposition of the Lord's Prayer in the Reformed theological tradition. Jesus emphasized the importance of the Lord's Prayer to his disciples and demonstrated how it served as the cornerstone of His prayer life shared with us. Therefore, a preacher must pray enthusiastically and communicate with God every moment of his life. Prayer is not only for sermon preparation but also for every aspect of the Christian life.

6.2. Conclusion

One of the most well-known representatives of the Dominicans was Thomas Aquinas (1225-1274). At a certain point in his *Summa Theologica* (written from 1265-1274), he expresses his opinion on the question of what is better - an order that

focuses on the active life (characterized by work such as visiting the sick and pastoral work) or an order that focuses on the contemplative life (characterized by prayer and liturgy). His answer is that, “Just as it is better to enlighten (*illuminare*) than simply to give light (*lucere*), so it is also better to give others the fruits of your contemplation than simply to contemplate”.⁷

With this answer Aquinas connects the contemplative life that seeks the face of God through intense prayer and busying oneself with the Scriptures with the active life that gives it expression, for instance, in preaching and pastoral care (Douma 2008:2). Contemplation refers to our hidden life with the Lord that expresses itself in loving prayer, seeking God’s face, speaking with God who is the truth Himself, and in worshipping our triune God (Douma 2008:2).

To use Aquinas’ terms, contemplation is an act of the intellect, but then an act of the intellect that has its origin in love. When a soul loves God, then this soul longs to be united with Him. Ultimately, this kind of contemplation is a gift of grace. Nonetheless, it can also be desired and sought by reading the Scriptures and other spiritual books, listening to sermons, meditation and prayer.⁸ Thus, contemplation itself is enjoying the presence of God as the ultimate truth, lovingly continuing to behold his face, and being overwhelmed by seeing his majesty so full of grace and truth.

McGrath (1994:186) also points out that:

⁷ Thomas Aquinas, *Summa Theologica* II-II q. 188 art. 6: “Sic ergo dicendum est quod opus vitae activae est duplex. Unum quidem quod ex plenitudine contemplationis derivatur, sicut doctrina et praedicatio. Unde et Gregorius dicit, in V Homil. super Ezech., quod de perfectis viris post contemplationem suam redeuntibus dicitur, memoriam suavitatis tuae eructabunt. Et hoc praefertur simplici contemplationi. Sicut enim maius est illuminare quam lucere solum, ita maius est contemplata aliis tradere quam solum contemplari.”

⁸ Thomas Aquinas’ insights on contemplation can be found, e.g., in: *Summa Theologica* II-II, q. 179, 180, 182, 188

Faith is like a love affair. In all the best love affairs, you want to please the person you are in love with. It is a natural and perfectly understandable response to them. Faith is just part of the glorious business of being in love. Discipline in the Christian life is our loving response to the love of God. It is our way of ensuring that we do not get in the way of God's task of reshaping and refashioning our lives. Discipline clears the decks of our spiritual lives so that God may deploy the full resources of his grace to renew us.

Our preparation for preaching is our own love story with God. If we have deep communication with God, it will make for a graceful sermon. Testimonies of spiritual fellowship will strengthen a preacher's soul. Consequently, a preacher must pray with passion for his congregation. Moreover, his spirituality must be based on the Scriptures. A preacher's prayer in preparation to preaching is contemplating in spiritual communication with the Holy Scriptures. This biblical spirituality will interpret the text correctly and could be beneficial to the contents of preaching.

Nierop (2007:113) mentions that Rudolf Bohren's book, *Predigtlehre*, in the chapter on meditation, connects the belief in the power of the Holy Spirit with practical advice for the preparation of a sermon. According to Bohren, meditating about a Bible text means living with that text. The Holy Spirit might give us an idea for the sermon, while we are sharing our lives with the text in the Bible.

6.3. Suggestions

Richard Baxter (2002:16) urges the preacher, "Be much in secret prayer and meditation. Thence you must fetch the heavenly fire that must kindle your sacrifices: remember, you cannot decline and neglect your duty, you will not only hurt yourself

but many others as well". Thus, the preacher's position in the church is crucial. His heart, mind and experience are used by the sermon from the pulpit.

In my opinion, Dr. Joel Beeke's "Reformed Experiential Preaching" could serve as a good guide for today's Reformed preacher. Beeke (2006:718), on experimental preaching, stresses the need to know by experience the great truths of the Word of God. A working definition of could be: "experimental preaching seeks to explain in terms of biblical truth how matters ought to go, how they do go, and what is the goal of the Christian life. It aims to apply divine truth to the whole range of the believer's personal experience as well as in his relationships with family, the church, and the world around him".

Experimental preachers were masters at applying truth to their own hearts as well as to those of others. Here are some lessons from the divines that will serve us well today:

- (i) Live close to God. You cannot fake Reformed, experiential living anymore than you can fake Reformed experiential preaching. Since people see through ministers who try to preach experientially but do not live up to what they preach, so we must live close to God in order to show others that Christianity is real and experiential.
- (ii) Pursue godliness in dependence on the Holy Spirit. We are to walk with God in His appointed way (Mic. 6:8), diligently using the means of grace and the spiritual disciplines, and waiting upon the Holy Spirit for blessing. Note that godly living involves both discipline and grace. This emphasis upon duty and grace is fundamental to Reformed, experiential thinking on

godly living.

- (iii) Read Scriptures diligently and meditatively (1 Tim. 4:13). After reading Scriptures, we must ask God for light to scrutinize our hearts and lives, and then meditate upon the Word.
- (iv) Pray without ceasing. We must sustain the habit of secret prayer if we are to live experientially before God. The only way to learn the art of holy argument with God is to pray. Prayer helps us cling to the altar of God's promises by which we lay hold of God Himself. Keep prayer a priority in your personal and family life.
- (v) Between doctrinal, experiential, and practical Christianity. Just as Reformed preachers taught that experiential preaching must offer a balance of doctrine and application, Christian living also involves more than experience. Biblical Christian living is grounded in sound doctrine, sound experience, and sound practice (Beeke 2006:34-40).

Reformed experimental preaching, grounded in the Word of God, is theocentric rather than anthropocentric. The Puritans were not interested in tracing the experience of the Spirit's work in their souls to promote their own experience but to be driven out of themselves into Christ, in whom they could then enter into fellowship with the Triune God (Beeke 2006:720).

The remarks of the great preacher, Lloyd-Jones, that "Personal work (Counselling) has been increased in starvation period of words of God" (1998:17), is significant in this regard. Counselling is a crucial part of pastoral care. However, if no biblical experiential sermon is preached from the pulpit, where is the evidence of God's Word? If there is no direction from the pulpit in the life of a congregation, they will be

confused about their Christian lives for a long time.

A preacher's biblical spirituality is the starting point of successful preaching. In addition, a preacher's spiritual responsibility is very heavy. A preacher's contemplation of the Scriptures is just one way of trying to go back to the original position (*sola scriptura!*) of the Reformed church, which was tested by older-generations but which is not a new method or point of view. It has always been around. We should try to remember that our Creed, Catechisms and Reformed piety about prayer habits affect our sermons, the church's education as well as the future and suggested vision.

Three hundred years ago, Augustus Toplady (Zanchius 1767), a young preacher in England, warned the contemporary churches of England thus:

The power of Christianity has, for the most part, taken its flight long ago, and even the form of it seems to be on the point of bidding us farewell.

Time has been when the Calvinistic doctrines were considered and defended as the Palladium of our Established Church: by her bishops and clergy, by the universities, and the whole body of the laity.

It was (during the reigns of Edward VI., Queen Elizabeth, James I., and the greater part of Charles I.) as difficult to meet with a clergyman who did not preach the doctrines of the Church of England, as it is now to find one who does. We have generally forsaken the principles of the Reformation, and Ichabod (איִכָּבֹד), or thy glory is departed, has been written on most of our pulpits and church-doors ever since.

Instructions on Reformed preaching and prayer present difficulties in the church today. Many people expect their preacher to give them an easy story or narrative during the morning service on the Lord's Day. However, communication which is

consistent with the traditional heritage of the Reformed theological thought is needed. We firmly believe that a critical inquiry into modern theories will produce developmental preaching today.

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