

ETHICAL PREACHING IN CONTEMPORARY
KOREAN PROTESTANTISM:
A CRITICAL REFLECTION



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DECLARATION

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ABSTRACT

The aim of our study was not merely to recount the ethical problems of the Korean Protestant Church and its members, but to suggest a new ethical preaching mode for resolving these problems. Thus, in order to research the subject of our study, we used two methodologies: Dingemans's practical theological methodology and the Heidelberg method of sermon analysis.

In chapter one, we stated the question why the Korean Protestant Church's growth is declining, and described the current social situation in which the Korean people are starting to turn their backs on the Korean Protestant Church, and also mistrusting the morality of this Church as its members do not seem to act in accordance with their stated beliefs. Their ethical behaviour does not correspond with the content of their confession. In order to show exactly the practical and problematic phenomenon of the Korean Protestant Church and its members, we used the results of six surveys conducted recently by several institutes. Furthermore, in order to expose exactly the Korean Protestant Christian's ethical problems in terms of homiletics, we suggested that our study focuses on the following three issues: political, triumphal and narrative, as these three sermon patterns flow like rivers into the Korean Protestant Church and its American theological connection. By doing so, our study hoped to contribute ultimately towards the rediscovery and revalidation of ethical preaching in contemporary Korea.

From chapter two to chapter seven, we thus strived to explain the content of, and relationship between, the three preaching modes as described above (political, triumphal, and experiential), and we analysed the sermons of three representative Korean Protestant preachers in detail, by using the framework of the Heidelberg method.

In chapter eight, we evaluated the ethical situation of the Korean Protestant Church and its members in contemporary Korea as follows: "Consequently, in contemporary Korea, the Koreans no longer believe and trust the Korean Protestant Church. Thus, since the 1990s, the present Korean Protestant Church is experiencing a decline in the attendance of its members because the present Korean Protestant Church has lost its dignity due to its ethical problems.

In our opinion, it is true that the Korean Protestant Church needs to discover Christian ethics; thus, the Church must especially focus on its lack of social ethics and political responsibility in the Reformed theological views. In order to promote the public's trust in the Korean Protestant Church and its members, it is inevitable that Korean Protestant ministers must focus more on Christian ethics than on the outward development of the Church in contemporary Korea. Thus, in order to establish Christian ethics in Korea, the Korean Protestant preachers must consider ethical preaching, through which naturally, Christians will try to follow Jesus' life and teachings before God by faith in the world.”

In chapter nine, we explained in detail what ethical preaching is, i.e. we introduced the necessity for ethical preaching, and defined it as well as components thereof. In particular, we emphasized that the world's position and function are unique, as evil controls the world in terms of ethical preaching because human beings have been captured by the multiplicity of the powers or related them to contemporary social realities, and they cannot but produce Christian ethical problems in the world. Furthermore, we suggested the following: “We obviously need the harmony of Campbell and Long's homiletical views in order to create the best framework for ethical preaching for contemporary Korea.”

In chapter ten, we critically compared and reflected on the homiletical views of Campbell and Long in terms of ethical preaching. Furthermore, we created a new ethical preaching mode for contemporary Korea.

In chapter eleven, we introduced some suggestions as regards the way ethical preaching could be done in contemporary Korea, i.e. we strived to compose a sermon's synopsis of ethical preaching with the newly formed framework. Thus, with Luke 8:22-39, we dealt with “the division of Korea into North and South” and, with Luke 10:25-37, “racial prejudice toward coloured foreign workers” by using the newly formed ethical preaching mode.

In chapter twelve, we summarized and concluded our dissertation. As regards the homiletical field of Korea, we introduced four benefits our study can offer. On the other hand, we pointed out the shortcomings of our study as follows: “Jesus Christ and ethical issues from the Old Testament” and “the relationship between our ethical preaching mode and Christian worship,

especially liturgy.” In this chapter, thus, we emphasized the abovementioned points as suggestions for future research.

OPSOMMING

Die doel van ons studie was nie 'n blote weergee van die etiese probleme van die Koreaanse Protestantse Kerk en sy lidmate nie, maar om 'n nuwe metode van etiese prediking ter oplossing van hierdie probleme voor te stel. Gevolglik het ons, ten einde navorsing oor ons onderwerp te doen, twee metodologieë aangewend: Dingemans se prakties-teologiese metodologie en die Heidelbergse metode van prediking analise.

In hoofstuk 1 het ons die vraag gestel waarom daar 'n afname was in die groei van die Koreaanse Protestantse Kerk en die huidige sosiale situasie waarin die Koreaanse bevolking die Koreaanse Protestantse Kerk die rug keer en ook die moraliteit van dié kerk aangesien sy lidmate nie handel volgens hul verklaarde oortuigings nie beskryf. Hul etiese gedrag stem nie ooreen met die inhoud van hul belydenis nie. Ten einde die praktiese en problematiese verskynsel van die Koreaanse Protestantse Kerk en sy lidmate juis te beklemtoon, het ons die resultate van ses opnames wat onlangs deur verskeie institute gedoen is gebruik. Verder, om die etiese probleme van die Koreaanse Protestantse Christen in terme van homilietiek noukeurig bloot te lê, het ons voorgestel dat ons studie op die volgende drie aspekte fokus: politiese, triomferende en narratiewe aangesien hierdie drie erediens patrone soos riviere in die Koreaanse Protestantse Kerk en sy Amerikaanse teologiese verbintenis vloei. Sodoende hoop ons studie om uiteindelik 'n bydrae te lewer tot die herontdekking en herbekragtiging van etiese prediking in hedendaagse Korea.

Vanaf hoofstuk twee tot hoofstuk sewe het ons dus daarna gestreef om die inhoud van en die verhouding tussen die drie metodes van prediking, soos hierbo beskryf (politiese, triomferende en narratiewe), te verduidelik en het ons deur middel van die Heidelbergse metode die preke van drie verteenwoordigende Koreaanse Protestantse predikers breedvoerig geanaliseer.

In hoofstuk ag (t) het ons die etiese situasie van die Koreaanse Protestantse Kerk en sy lidmate soos volg geëvalueer: “Gevolglik glo en vertrou die Koreane in hedendaagse Korea nie meer die Koreaanse Protestantse Kerk nie. Dus, sedert die 1990's beleef die huidige Koreaanse Protestantse Kerk 'n afname in die bywoning van sy lidmate omdat die Koreaanse Protestantse Kerk sy waardigheid verloor het as gevolg van sy etiese probleme. Volgens ons

is dit waar dat die Koreaanse Protestantse Kerk Christelike etiek moet ontdek; dus, die Kerk moet spesifiek fokus op sy gebrek aan sosiale etiek en politieke verantwoordelikheid in die gereformeerde teologiese gesigspunte. Ten einde die publiek se vertroue in die Koreaanse Protestantse Kerk en sy lidmate te bevorder, is dit onvermydelik dat die predikante van die Koreaanse Protestantse Kerk meer moet fokus op Christelike etiek as op die uiterlike ontwikkeling van die kerk in hedendaagse Korea. Dus moet Koreaanse Protestantse predikers etiese prediking, waardeur Christene in die wêreld sal probeer om Jesus se lewe en onderwysings voor God deur geloof te volg, oorweeg ten einde Christelike etiek in Korea te vestig.”

In hoofstuk nege het ons breedvoerig verduidelik wat etiese prediking behels, d.w.s. ons het die noodsaaklikheid van etiese prediking ingelei en dit tesame met die komponente daarvan gedefinieer. Ons het in besonder die uniekheid van die wêreld se posisie en funksie beklemtoon aangesien boosheid die wêreld in terme van etiese prediking beheer omdat mense gevange geneem is deur die veelvoudige magte of eietydse, met hul verbonde sosiale werklikhede en hulle nie anders kan as om Christelike etiese probleme in die wêreld voort te bring nie. Verder het ons die volgende voorgestel: “Ons het duidelik die harmonie van Campbell en Long se homiletiese standpunte nodig ten einde die beste raamwerk vir etiese prediking vir hedendaagse Korea te skep.”

In hoofstuk tien het ons die kritiese vergelyking getref tussen en gereflekteer op die homiletiese uitgangspunte van Campbell en Long in terme van etiese prediking. Voorts het ons ’n nuwe metode van etiese prediking vir hedendaagse Korea ontwikkel.

In hoofstuk elf het ons sekere voorstelle betreffende die manier waarop etiese prediking in hedendaagse Korea gedoen sou kon word aangebied, d.w.s. ons het daarna gestrewe om ’n prediking se oorsig van etiese prediking met ’n nuutgevormde raamwerk saam te stel. Dus, met Lukas 8:22-39 het ons gefokus op “die verdeling van Korea in Noord en Suid” en met Lukas 10:25-37, “rassistiese vooroordeel teenoor gekleurde buitelandse arbeiders” deur van die nuutgevormde metode van etiese prediking gebruik te maak.

In hoofstuk twaalf het ons die dissertasie saamgevat en afgesluit. Ons het, betrekking tot die

homiletiese landskap in Korea, vier voordele wat ons studie kan bied voorgestel. Enersyds het ons sekere tekortkominge van ons studie soos volg uitgewys: “Jesus Christus en die etiese kwessies van die Ou Testament” en “die verhouding tussen ons etiese predikingswyse en Christelike aanbidding, veral liturgie”. In hierdie hoofstuk het ons dus die bogenoemde punte as voorstelle vir toekomstige navorsing voorgestel.

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CHAPTER ONE

INTRODUCTION

1.1 Statement of the problem

This study intends to investigate critically the link between certain trends in contemporary Korean Protestant Church life, the role of preaching in these trends, and the specific influence that some American homiletical theories has had and still has on Korean preaching. First, we look at some trends, which could be summarized under the headings: numerical church decline, lack of societal trust in the church, and an apparent loss of ethical behaviour by church members as well as leaders (preachers).

1.1.1 Surveys in Korean trends

Can we simply assert that the Korean Protestant Church's growth has stopped or declined? Nobody can answer in the affirmative without evidence. Therefore, by using some data, we must analyse certain trends in the present Korean Protestant Church's situation before stating some conclusions. Fortunately, a few works have already been done in this regard. Approximately every five to seven years *Gallup Korea*¹ surveys Korean people's religious attitudes and awareness in Korea by means of one to one interviews. This survey's purpose is briefly described as follows: "This report's aim is to provide useful information to people in religious circles, academic circles and the general public in Korea" (my translation. KOREA 2004:1). According to the result of this survey in 2004, the following was found:²

The total number of religious people in Korea is 25,800,000 (53.5% of the whole population). The total Christian population (including the Roman Catholic Church) is 13,500,000 people (28.1% of the entire population), but the Korean Protestant Church's population comprises only 10,300,000 people (21.4% of the entire

¹ Gallup Korea started its business on June 17, 1974 as the first research company in Korea. Since then, Gallup Korea has retained extensive hands-on research experience with over 13,600 marketing and social research projects.

² Outline of this survey: 1) survey area: South Korea except for Jeju island; 2) survey subject: 1500 persons of both sexes from 18 years up; 3) sampling method: random; 4) method of survey: one to one interviews when a surveyor visits the homes; 5) survey period: 2004.1.13-1.31; 6) standard error: $\pm 2.5\%$ (95% trust level). This report is divided into three categories - the Korean people's religions, awareness of religions, and evaluation of religions. <http://www.gallup.co.kr/gallupdb/icc.asp>

population), which has grown by 4.2% over the past 20 years. On the other hand, 11,800,000 people (28.1% of the entire population) are Buddhists; this percentage has increased by 5.6% during the same period. Therefore, Buddhism has become more popular than Christianity in Korea (my translation.1-4).

According to this report, we can presume that the Korean Protestant Church's population growth has gradually slowed down in recent years. Moreover, this survey points out that the Korean Protestant Church has encountered some serious problems. One being that members are leaving the Protestant Church; another is that most non-believers do not have a favourable impression of the Korean Protestant Church. This is substantiated by the following data:

Recently, 500,000 Christians have left the Korean Protestant Church, but 4,000,000 Buddhists and 1,900,000 Roman Catholic Church members have also left. Ranking of the non-believers' preference for religions in Korea proves that Buddhism (37.4%) is the most popular, Roman Catholicism (17.0%) is second, and the Korean Protestant Church (13.3%) is last. The reason stated is that people do not believe that believers' behaviour is always favourable, self-sacrificing, merciful, etc. (95%), and that all religions are losing their virtue by just trying to expand their business (76.0%). Most of the respondents want people in religious circles to use the collected offerings for the poor (73%) (my translation. 4,7).

According to the result of the above-mentioned survey, we can assume that the Korean Protestant Church's growth has gradually declined and even stopped as many members are leaving this Church. Moreover, the Korean people are not only starting to turn their backs on the Korean Protestant Church, but they also mistrust this Church's morality, as its members do not seem to act in accordance with their stated beliefs, i.e. their ethical behaviour does not correspond with the content of their confession.

The results of the Gallup survey are vindicated by other surveys. We now look at some of these. In 2004, as in the Gallup survey, *Han-Mi-Joon*³ also surveyed the contemporary situation of the Korean Protestant Church and its members. We summarize briefly the result of this survey (cf. my translation. Jeong 2007b:134):⁴

From 1998 to 2004, the religious population in Korea increased by 4.2% in

³ *Han-Mi-Joon* is the Korean Protestant ministers' gathering to prepare for the future of the Korean Protestant Church.

⁴ Outline of this survey: 1) survey area: South Korea; 2) survey subject: 1000 persons of both sexes from 18 years up; 3) sampling method: random; 4) survey method: one to one interviews when a surveyor visits the homes; 5) survey period: 2004.

comparison with the 3.8% from 1989 to 1998. The Korean Protestant Church's population has grown by only 0.9% (about 10,500,000 people) from 1998, but the percentage of the Roman Catholic Church has grown by 0.7%, and the Buddhism growth rate increased by 3.2% ... Non-believers have responded by saying that the present Korean Protestant Church's Christians must incorporate faith into their lives (61.3%).

By comparing the results of the two surveys, we can presume that the Korean Protestant Church had already stopped growing by the 1990s, and that the Korean Protestant Church does not favourably impress most non-believers, as the results of the two surveys are similar. A societal commentator like Lee (my translation. 1990:73-75cf), for instance, interprets this trend as follows: "The Korean Protestant Church's growth rapidly dropped from the 1990s. It is an expected result because the Korean Protestant Church seems to be orientating itself exclusively towards the material prosperity of the past."

We take cognizance of another source. *The Korea National Statistical Office* produced the *2006 Population-residence report*, which states inter alia: "The Korean Protestant Church's population has dropped by 144,000 people, but the Roman Catholic Church's population has increased by 2,195,000 members, and 40,5000 members have sharply increased the numbers of Buddhism believers during the past 10 years." (my translation)⁵ According to the *2006 Population-residence report*, the populations of the Roman Catholic Church and the Buddhist religion are increasing, but only the Korean Protestant Church's population is declining. This trend prompts the following questions: What is the main problem? Why is only the Korean Protestant Church's population decreasing?

The present Korean Protestant Church can no longer conceal the fact that only its Church's population is declining not only in numbers but also in influence. Upon a repeated check of the above-mentioned surveys' results, we can conclude that the Korean Protestant Church's community in Korea has lost, at least in the eyes of certain sectors of the Korean society, its ethical integrity.⁶ To substantiate this claim, we shall examine a portion of another survey's result. In 2005, *Mok-Whoi* and *Shin-Hak* (my translation. Park 75-79cf) reported as follows

⁵ <http://www.nso.go.kr/>

⁶ Social factors, for instance the appearance of alternative religions, leisure activities, the drop in the birthrate, etc., must not be disregarded because these factors can lead to a decrease in population of the Korean Protestant Church. Even though I agree with this, but this dissertation will focus on the relationship between preaching and decline in ethical behaviour.

on the non-Christian view of the Korean Protestant Church:⁷

How do you grade the Korean Protestant Church? Not good (53.7%), bad (30.2%), good (16.1%). If we convert 16.1% with the five scales, we get 2.77. This really is a low point because the middle grade is 3.7. A general company invests \$2,000,000 to get 0.1 point. What should improve in the Korean Protestant Church? The Korean Protestant Church's Christians must incorporate faith in their lives (51.9%). What do you think the Korean Protestant Church should do in Korea? It has to help the poor, homeless, etc. (67.4%) ... If the Korean Protestant Church's Christians show Christ-like ethics to non-Christians, the Korean Protestant Church's growth can be recovered.

It should be mentioned that most of the Korean Protestant Church's members are aware of this problem, namely that their ethical behaviour in fact contradicts what Mouw (1992:11) describes as follows: "We were created for kind and gentle living. Indeed, kindness and gentleness are two of the 'Fruit-of-the-Spirit' characteristics that the apostle Paul mentions in Galatians 5. When Christians fail to measure up to the standards of kindness and gentleness, we are not the people God means us to be."

In 2008, *Mok-Who* and *Shin-Hak* (my translation. Shin 60-74) announced the result of their research on how the Korean Protestant Church's members regard their own Church's honesty:⁸

Today, everyone knows that the Korean Protestant Church is not honest ... the crack between The Korean Protestant Church and the non-Christians has widened. What do non-Christians seem to think about the Korean Protestant Church? 71.3% of the people interviewed responded that the non-Christians also think that the Korean Protestant Church is not honest.

In the light of this, we could conclude that the Korean Protestant Church's members already know, generally speaking, that the public does not trust their Church. The abovementioned trends are also clearly illustrated in the most recent surveys conducted in Korea. *Ki-Yoon-Shil*⁹ announced *The Korean Protestant Church trust index in 2008*.¹⁰ For us, this is

7 Outline of this survey: 1) survey area: the 6 big cities in South Korea: Seoul, Pusan, Incheon, Daegu, Kwangju and Daejeon; 2) survey subject: 400 non-Christians from 20 years up; 3) sampling method: random; 4) survey method: one to one telephone interviews; 5) survey date: 2005.5.17; 6) standard error: $\pm 4.9\%$ (95% trust level).

⁸ Outline of this survey: 1) South Korea except for Jeju island; 2) survey subject: 500 of the Korean Protestant Church's Christians; 3) sampling method: random; 4) survey method: one to one telephone interviews; 5) survey date: 2008.4.30; 6) standard error: $\pm 4.4\%$ (95% trust level).

⁹ "*Ki-Yoon-Shil*" means the Christian Ethics Movement of Korea, that is, an association officially established in

important, because this is a recent report that specifically addresses the issue of trust, as linked to ethical behaviour. Ou (my translation. 2008:3-22cf) announced briefly:

Do you trust the Korean Protestant Church? Positive (18.4%), unsure (33.3%), negative (48.3%). Do you trust the Korean Protestant Church's Christians? Positive (14%), unsure (35.2%), negative (50.8%). Which organization do you trust? The citizen organizations (50.3%), none (19.2%), the Korean Protestant Church (9.2%). About which religion do you have a good feeling? The Roman Catholic Church (35.2%), Buddhism (31.1%), the Korean Protestant Church (18.0%), none (15.7%) What should the Korean Protestant Church's Christians do to regain the trust of Korean? They must incorporate faith in their lives.

According to this survey's summarized results, the public trusts neither the Korean Protestant Church nor its members, as these Christians do not incorporate faith in their lives. Song (my translation. 2004:254-255) also picks up on this, and expands:

The Korean Protestant Church has big problems. Firstly, the Korean Protestant Church's Christians just want to receive wealth from God. Secondly, the Korean Protestant Church's Christians do not incorporate faith in their lives. Thirdly, there is seldom a good deed for the poor, the homeless, etc. from the Korean Protestant Church's Christians.

So far, we have examined some statistical trends to investigate the present Korean Protestant Church's problems and since we are aware that statistics can sometimes be wrong or misleading, we tried to compare the result of six recent surveys (from 2004 to 2008) to prevent making faulty statistical deductions. It is clear that the present Korean Protestant Church is facing some serious problems concerning ethical integrity. In his book, *The declining Korean Protestant Church*, Lee (my translation. 2007a:13) foretold: "I often told my students that the Korean Protestant Church will disappear in Korea after 10 or 20 years if the Korean Protestant Church continues to have ethical problems. The Korean Protestant Church is like a candle flickering in the wind." What Hauerwas (1983:2cf) calls a "morally bankrupt" society, could in our opinion be applicable to the contemporary Korean Protestant Church – it has become a morally bankrupt church.¹¹ Webber (2003:11) quotes a portion of

December 1987.

¹⁰ Outline of this survey: 1) South Korea; 2) survey subject: 1000 people from 19 years up; 3) sampling method: random; 4) survey method: one to one telephone interviews with a structured questionnaire; 5) survey period: 2008.10.23-27; 6) standard error: $\pm 3.1\%$ (95% trust level).

¹¹ Hauerwas originally wrote the following: "We live in a morally bankrupt age." (in: *The peaceable kingdom: A primer in Christian ethics.*)

The international consultation on discipleship and in doing so, summarizes much of the abovementioned data, underlining the fact that it is indeed also a global phenomenon: “Many converts to Christianity throughout the world fall away from faith ... Many within the church are not living lives of biblical purity, integrity and holiness.” In the light of the aforementioned, one could ask the following question: could contemporary preaching be linked to these trends, specifically also in the Korean context? We now take a closer look at this.

1.1.2 The role of preaching in the Korean context

Earlier on, we stated our intention to investigate critically the link between the described trends and the ethical relevance preaching in Korea. Therefore, the importance of ethical preaching should not be underestimated. Edward (1982:63cf) states: “Preaching is not delivery of a simple conception, but preaching is to deliver the word of God to change the Christian community.” Campbell (2007:15) elaborates as follows: “Preaching then not only needs to help people see the world differently, but also must nurture Christian communities in the practices that shape the way Christians see and live in the world.” In short, preaching is not only a theological act but also a social act (Van Seters 1988:17). It educates the Christian community as to their place in the world. Its aim is to empower the Christian community to live faithfully before God, within society (Fowl 1991:21). Furthermore, it calls for an ethical life-style amidst and against the principalities and powers in the world (Saunders 2000:80-82).

It is important to note here that preaching has always played a pivotal role in the Korean Protestant Church. Only in this Church do ministers preach 9.8 times per week on average. Thus, this Church’s Christians are often exposed to sermons, and it is safe to assume that their way of thinking and lifestyle (ethical behaviour) is also, and perhaps predominantly, constantly being formed by preaching – “a fact attested to by many Korean theologians.” (my translation. Jeong 2007a:124ff). It is, therefore, also safe to assume that distorted forms of the ethical emphasis in preaching could, in effect, also lead to the Christian community’s distorted behavior (Lischer 1992:2-3cf). In his book, *God for us: An analysis and assessment of Dutch Reformed preaching during the apartheid years* (2006), Cilliers made clear connections between certain forms of distorted preaching, and the (ethical) legitimization of Apartheid in South Africa. Thompson (2001:85) affirms the power of preaching as follows:

“Preaching provides direction for the Christian community in the world.” It is our contention that contemporary Korean Protestant ministers, in general, do not provide good guidelines for ethical living for their Christian communities by means of their sermons – a tendency which, in our opinion, already started during the 1950s.¹²

In order to explain this tendency towards distorted ethical preaching, we shall examine three categories of preaching in Korea: political, triumphal and narrative, as these three sermon patterns flow like rivers into the Korean Protestant Church.¹³ I surely agree that other distorted preaching styles may exist in Korea; however, we shall focus on these three sermon patterns because they appear markedly in Korean history, and have continuously influenced the Christian community’s ethical stance. Cilliers (2006:2) asserts: “Preaching must be learnt. The memory of history, as well as the history of preaching, is a teacher.” Therefore, in our opinion, in order to understand the Korean Protestant Church’s ethical preaching in terms of its history, we need to consider these three representative categories: political, triumphal and narrative preaching as follows:¹⁴

¹² Cf. When Germany experienced its Nazi era, preachers supplied theories of governmental legitimacy through their distorted preaching, and their Christian communities displayed distorted behavior in support of Adolph Hitler (Achtmeier 1985:204). When South Africa experienced its apartheid era, many white preachers usually supported the apartheid policy through their distorted preaching, and their communities disliked black people (Theologians 1985:63-67).

¹³ Gwak, Changdea obtained the Degree of Master and the Degree of Doctor of Theology at the University of Stellenbosch in March, 2000. His dissertation’s title is *Ecclesiology and membership trends in the South Korean churches* and his promoter was Prof. H J Hendriks. According to Gwak’s dissertation, the decline in the Korean Protestant Church’s attendance is related to some factors. For instance socio-psychological reasons, excessive competition and conflict among neighboring churches for increasing membership, secularization, post-modernism and the Korean Protestant Church’s silence about social problems. He surely thought it is very complicated. However, he asserted that the decline in the Korean Protestant Church’s attendance is intimately linked to the Korean Protestant Church’s silence about social problems, i.e. ethical problems. He claimed that many of the Korean Protestant ministers just preached for the sake of numerical growth and materialism, anti-Communism ideology, and that this in effect, leads to the Christian community’s ethical problems. Furthermore, the Korean Protestant Church’s numbers are deteriorating (2000). Park, Chungshin also maintains that ideological political preaching has had a bad influence on their communities’ behavior in Korea (Park 2003a:84-85). Ok, Sungho also asserts that triumphal preaching distorts the Bible and stresses worldly fame, wealth and triumph in Korea (Ok 2007b:182-242). However, we would like to add that narrative preaching, from the 1990s to today, can also lead to the Christian community’s ethical problems. The reason is that narrative preaching prevents Christians from hearing imperative words about the ethical behavior of Jesus’ life and his teachings (2007:26,46). Moreover, Gwak stresses that the Korean Protestant Church’s problem emanate from the United States’ theological problems. We also agree with his view. The relationship between the Korean Protestant Church and the American Protestant Church is described further on page 10 ff (2.3), and will be discussed extensively in the dissertation. Therefore, the patterns of these problems (political preaching, triumphal preaching and narrative preaching) appear markedly in Korean history, and have continuously influenced the Christian community’s ethical problems.

¹⁴ Lee, Seung-Jin obtained the Degree of Master and the Degree of Doctor of Theology at the University of

- Firstly, in Korea, from the beginning of the 1950s until today, conservative Protestant ministers have implemented a *conservative political-ideological style of preaching*. They had experienced *The Korean War* (1950-1953) and had come from the north of Korea to seek freedom of faith. Many of the Korean Protestant Church's members had the same experience. These conservative ministers still preach that Communism is synonymous with Satan (Jeon 1987:140-141) and teach their communities to hate the Communists. Their preaching style has been influenced decisively by their experiences during The Korean War (Lee 2003a:37). In their sermons, they say that their communities must support the Right wing party. However, it is our contention that the Church must not supply theories (left or right) of governmental legitimacy (Hauerwas 1981:85), of which the ideology can be tantamount to a religious substitute (Goudzwaard 1984:18). In Korea, Christian communities can, and have indeed succumbed to the political-ideological conflict through political preaching.

- The second is *triumphal preaching*, coupled with “positive thinking”. From 1960 onwards, with the slogan ‘*We can live in affluence,*’¹⁵ the Korean government tried to create economic growth to conquer poverty. The Korean Protestant Church's ministers also supported this slogan, and added a similar, religious content: ‘*We believe to triumph over every difficulty with the help of God. Therefore we can do everything with God.*’ At that time, Norman Vincent Peale and Robert Schuller, through their books, influenced many Korean Protestant preachers.¹⁶ They preached triumphal sermons for their communities to overcome poverty. Lee (2007b) relates: “In this time, most of the Korean Protestant preachers frequently used the three point sermon to expand the church ... and the content of the sermon was that God is good.” In the mid-1990s, Korean Protestant preachers continued to focus on triumphal sermons so that their communities could think positively, as Korea experienced difficult times and relied on

Stellenbosch in March, 2002. His dissertation's title is *The divine present in Preaching: A homiletical analysis of contemporary Korean sermons* and his promoter was Prof. J H Cilliers. Lee, Seung-Jin also asserts, “Korean Christianity experienced remarkable socio-political situations, such as the colonization by Japan, the Korean War, a military dictatorship, liberation movement, rapid economic growth, democracy and civil government. This is the socio-political situations that took place in the past for about fifty years” (Lee 2002a:13). Therefore, in our opinion, without a study of these socio-political upheaval and situations in Korean history, our homiletical study of the ethical dimension of preaching in a Korean context cannot be discussed.

¹⁵ At that time, the military authorities were in power in Korea and they practiced “*the movement of Sea-Ma-Eul.*”

¹⁶ These books are: *The power of positive thinking* (Norman Vincent Peale) and *Self-esteem* (Robert Schuller).

the *International Monetary Fund (IMF)* for help. In addition, at the beginning of the 2000s, Joel Osteen's book, *Your best life now*, was a bestseller. At that time, this book greatly influenced most Korean Protestant preachers. Without doubt, the notion of positive thinking enormously affected most Korean Protestant ministers. Today, many Korean Protestant ministers still think that the Korean Protestant Church indeed needs positive thinking, mediated through triumphal preaching, because Korea is currently experiencing difficult times. Thus, it is understandable that many Korean Protestant ministers will find it difficult to discard this triumphal preaching style, as it is imbedded in their historical fiber and charismatic emphasis of a welfare theology. In our opinion, this style however contradicts the gospel and therefore preaching of the gospel, which also speaks of Christ's sufferings (Mouw 1992:152), and overlaps "discipleship" with "imitation" (Yoder 1972:116-118).

- The third style to mention here is that of *narrative preaching*, which is orientated towards experiential events. This preaching pattern focuses on certain forms of sermonizing, for example plot, inductive preaching, etc., aimed at individual experience. Nowadays, all preachers actually have as core homiletical problem the fact that people no longer admit to authority. Briefly put, "authority" has already shifted from the Word of God to "private experience." Wells (1993:7,84-86cf) aptly describes this situation of present preaching: "The source of 'authority' could be found only in private. The only authority that now remains is that of private experience." Already in 1971, Craddock (1-23cf) addressed this very problem, and asked for different preaching styles. Lowry (1980:10-11) followed up on this and introduced us to the narrative form. Old forms have seemingly become redundant, or in the words of Runia (1983:7,9): "There is hardly any place left for our traditional Protestant form of monologue preaching. It is like using a kerosene lamp in the age of electric light." From the beginning of the 1990s, many Korean Protestant preachers began to use narrative preaching forms because leading Korean Protestant homileticians started to return from study abroad, and introduced Korean Protestant preachers to narrative preaching. One may indeed evaluate this time as a "*Copernican revolution of the preaching in Korea*," but we must also point out some shortcomings of narrative preaching. Although narrative homiletics takes on a variety of forms, at the centre of

the major argument is an emphasis on human experience. Narrative preaching focuses more on sermon form and communication than on the content of the sermon (Campbell 1997a:169; Long 1985:13). Long (1989b:40-41) criticizes narrative preaching with its focus on human experience in a provocative manner: “In the Old Testament, one of the reasons why Israel was continually abandoning Yahweh for Baal was that Baal was always more available, more visible, providing blessings that were more predictable. One could always count on Baal for a religious experience, but not so Yahweh.” Indeed, narrative preachers sometimes tend to bypass the importance of the biblical text, in favor of the individual and experiential event (Campbell 1997a:121-122cf).

1.1.3 The American connection

It is a fact that the American Protestant Church has influenced the Korean Protestant Church to an enormous extent. In what follows, we explain the reason for this. In 1884, Allen, an American, was the first Protestant missionary to arrive in Korea after the Korean government had started diplomatic relations with the United States in 1882. With the passing of time, many American missionaries did mission work here and established a mission school, hospital and church in Korea. In addition, after the Korean War, the government of the United States, through their Protestant Church, provided tents, food, medicine, clothes and money for the Korean people (Park 2003a:17-23, 44), and many Korean Protestant ministers went to study in the United States. We can assert that it thus was inevitable that the American Protestant Church greatly influenced the Korean Protestant Church, and that the latter usually imitated this American Church.

Therefore, some of the contemporary problems of the American and Korean Protestant Churches could indeed be similar. Both Campbell and Long, for instance, are concerned about the loss of an ethical lifestyle in the American Protestant Church, and also focus on the ethical dimension in preaching. The present Korean Protestant Church has the same problem. Therefore, in our opinion, it is necessary to take cognizance of the homiletical views of Campbell and Long, also in light of the Korean situation.

Homiletically speaking, the standpoints of Campbell and Long are in fact not poles apart, as

Campbell's book (1997:141,154n23,163) often mentions Long's views to justify his own homiletical viewpoints, while he opposes Lowry's approach (1997:119-20,138-141,143,161-65,168-70,174). On the other hand, Lowry (1997:16-17) opposes Campbell's views,¹⁷ but Long (1989:83,98-100,104) opposes Lowry's opinions. Moreover, Campbell and Long also regard the sermon's *content* as more important than its *form*, or at least as equally important. They even mention the similarity between the preachings' purpose, and the preachers' identities as witnesses, pilgrims and strugglers against the principalities and power (Campbell 2002c:12-13: Long 1989: 1198). These two homileticians accentuate especially the witnessing (or ethical) life-style of Jesus, and state explicitly that the faithful preacher must be a bold witness to the gospel of Jesus (Campbell 2002:80-82; Long 1989:41-47).

However, these two homileticians also present a few dissimilarities. Firstly, Long relates the relationship between the form and content in a text with the congregation's behaviour, but Campbell links the content of the sermon with the story of Jesus and the congregation's behaviour. Secondly, Campbell's view is based on the cultural-linguistic model of Christianity (Campbell 1997a:65-82), whereas Long's emphasis is on literary and rhetorical forms to interpret the Bible (Long 1989b:42).

However, broadly speaking, Campbell and Long's homiletical views are remarkably similar in terms of ethical preaching. The point is that the homiletical theories of Long and Campbell both touch on concerns that have previously been mentioned in this proposal, and while they should and will be evaluated critically, they also offer valuable insights and frameworks to address the contemporary homiletical scene in Korea.

1.2 Purpose of this study

As mentioned at the outset, this study intends to investigate critically the link between certain trends in contemporary Korean Protestant Church life, the role of preaching in these trends, and the specific influence that some American homiletical theories has had and still has on Korean preaching. By doing so, the study hopes to contribute towards the rediscovery and revalidation of ethical preaching in Korea.

¹⁷ In fact, Lowry opposes Frei's concerns. However, in his book, Campbell introduces his homiletical view on the basis of Frei.

Thus, the first aim of this study is to restore the ethics of Jesus' life and his teachings to the Korean Protestant Church's Christians through preaching. Therefore, to begin with, we need to analyze and assess the ethical situation of the Korean Church. The second purpose of this study is not merely to summarize and compare Campbell and Long's homiletical views, but to create a new framework within which the ethics of preaching could be understood after the two homileticians' views have been compared. The third purpose of this study is obviously to be able to prepare sermons making use of the new framework. The final purpose of this study is to realize and rediscover the importance of ethical preaching in Korea.

1.3 The hypothesis

A revalidation of the importance of an emphasis on the ethical implication of the Word of God in preaching will lead to modes of preaching that will foster renewed ethical life-styles within the Protestant Korean Church. This might in turn have an impact on society in such a way that church growth will be stimulated, not only numerically, but also qualitatively, in the sense that the church will regain its integrity and credibility.

1.4 Methodology for this study

We shall base this dissertation on Dingemans's (1996:92-93; cf. also 1991: 30 ff.) practical theological methodology. Dingemans provides a useful and meaningful framework within which the intended research can be conducted. It consists of four phases, namely:

- (i) a description of the practical situation,
- (ii) a critical explanation of the practical situation,
- (iii) a normative framework within which to approach (ii), and
- (iv) strategic practical theological suggestions for transformation.

The first step then is a description of the *practical situation*. In commencing, we shall examine the content of, and relationship between the abovementioned three modes of preaching (political, triumphal, and experiential). In doing so, we will analyse three representative Korean Protestant preachers' sermons, namely:

- Political preaching by Rev. Hong-Do Kim, who has been preaching at the Keum-Ran Methodist Church,¹⁸
- Triumphant preaching by Rev. Yong-Gi Cho, who has preached at the Yoido Full Gospel Church,¹⁹ and
- Narrative preaching by Rev. Jeong-wan Ha, who has been preaching at the Dream Community Church.²⁰

These famous Korean Protestant preachers represent Korean Protestant preachers in general. Kim's preaching style is political, Cho's preaching style is triumphal, and Ha's preaching style is narrative.²¹ These ministers have been selected as representative Korean Protestant preachers who can demonstrate the typical characteristics of these three sermon styles.

We shall use the Heidelberg method to analyse and assess these sermons because this method intends to reveal the explicit and implicit sign of language in sermons, and aims to contribute to the theological and empirical evaluation of preaching (Cilliers 2006:9,11). This method's framework focuses on the following:

- The introductory passage, because this mostly determines the course of the sermon;
- The conclusion, as this indicates how the expectations raised in the first passage are fulfilled;
- The way in which words in the building up of the sermon are grouped together or are stated in contrast to one another;
- Conditional sentences that reveal the active powers in the sermon;
- Emphases, as, in fact, they often express uncertainty, and often lead to logical breaks or conflicts in the sermon;

¹⁸ This is the biggest Methodist Church in the world.

¹⁹ The Yoido Full Gospel Church is the biggest Church in the world.

²⁰ Rev. Ha started narrative preaching. He was the first to show sections of films as part of his preaching method. He has held many conferences to spread his homiletical view and skills.

²¹ Ha's preaching style also resembles Lowry's narrative preaching style. Furthermore, Ha always starts his sermons by showing a section of a film.

- Negations, since they make the issues that the sermons are confronting important, as they adjust positions, etc.

In addition to the abovementioned linguistic questions, the following basic homiletical questions will also be raised:

- Which God is at issue here? What are this God's characteristics and how does he behave?
- How is the biblical text included in the sermon? Moreover, in keeping with the particular interest of this study: How does it express the Gospel of justification through grace in such a manner that ethical transformation is proclaimed?
- To what kind of congregation does the sermon appeal and imply? What is the relation to the world/other groups?
- How does the preacher function in the sermon?

With the use of the abovementioned framework, we shall analyse and assess one sermon of each of the preachers.

The second step is an *evaluation of the practical situation*. We ask the question: Why have these preachers been preaching in the ways described above? In order to answer this, we need to analyse and interpret the historical and cultural backgrounds of these preachers, as well as the theological and homiletical influences that they have been exposed to.

This leads to the third step, which entails the usage of *certain norms for evaluation*, and in this case we will specifically delve into, and compare, the homiletical and ethical views of Campbell and Long.

The last step's aim is to propose, in the light of the abovementioned phases, some *strategic practical theological suggestions* for theologians and ministers in Korea.

1.5 Delimitation

- 1) Both Campbell and Long have published extensively. While taking cognizance of the bulk of their writings, the following publications will be focused on specifically. We shall compare Campbell's books (*Preaching Jesus: New directions for Homiletics in Hans Frei's Postliberal Theology*; *The Word before the power: An ethics of preaching*; and *The Word on the street: Performing the Scriptures in the urban context*) with Long's books (*Preaching and the literary forms of the Bible*; *The senses of preaching*; *The witness of preaching*; *Testimony: Taking ourselves into being Christian*; and *Preaching from Memory to Hope*). We shall also examine their articles, theses and conference materials, for instance Campbell's "conference data" in Korea (2007) and Long's thesis: *Narrative structure as applied to biblical preaching: A method for using the narrative grammar of A. J. Greimas in the development of sermons on biblical narratives* (1980). In addition, the comparison of Campbell and Long will specifically take into account their ethical understanding of the preaching of the New Testament.
- 2) This study has a Korean-based context. Therefore, we shall sometimes use Korean materials translated into English, which entails that the translation might sometimes not convey the exact original meaning. However, we shall try to keep the translated material as close to the original meaning as possible.

1.6 Provisional structure of chapters

In order to accomplish the objective of this dissertation, it will be structured as follows: Chapters 2, 4 and 6 will endeavour to explain the content of, and relationship between the three preaching modes as described above (political, triumphal, and experiential). Chapters 3, 5 and 7 will analyse three representative Korean Protestant preachers' sermons in detail using the Heidelberg method. Chapter 8 will evaluate the ethical situation of the Korean Protestant Church in contemporary Korea. Chapter 9 will delve into the theological and homiletical understanding of ethical preaching. Chapters 10 will contain a critical comparison of Campbell and Long's homiletical theories. Chapter 11 will introduce some suggestions as to how ethical preaching could be done in contemporary Korea. Chapter 12 will contain some summary and conclusion.

CHAPTER TWO

THE RELATIONSHIP BETWEEN POLITICS AND PREACHING

2.1 Introduction

Before writing this dissertation, we here need to introduce more in detail Dingemans's practical theological methodology, the Heidelberg method of sermon analysis, and the basis of selecting the famous Korean Protestant preachers (Hong-Do Kim, Yong-Gi Cho and Jeong-wan Ha) and their sermons as an aid to understand chapters two to seven, although these introductions may be quite superfluous. This reason is that from chapter two until chapter seven, by means of the first step of Dingemans's practical theological methodology, we have to explain the content of, and relationship between the three preaching modes as described above (political, triumphal, and experiential). Furthermore, we have to analyse three representative Korean Protestant preachers' sermons in detail by using the Heidelberg method's framework.

2.1.1 Dingemans's practical theological methodology

According to Dingemans's article (1996:91), "The most important debate in practical theology in recent years has been on methodology, and the most important words were interdisciplinarity and multidisciplinary." He thinks that practical theologians should try to cooperate with social scientists in an interdisciplinary and multidisciplinary way, as well as make room for a real discussion between theology and social sciences. Such a dialogue is important because practical theology never takes place in a vacuum. However, we shall summarize only the first step of this methodology, although this methodology consists of four phases.²² The reason is that we need to introduce the first phase of Dingemans's methodology to explain the direction forward from chapter two until chapter seven.

According to Dingemans's (1996:92) explanation, a description of the practical situation starts with an *interdisciplinary and multidisciplinary description* of practical situations.

²² (1) A description of the practical situation; (2) a critical explanation of the practical situation; (3) a normative framework within which to approach (2); (4) strategic practical theological suggestions for transformation.

Therefore, in this step, a study of various social-scientific studies (e.g. sociology, psychology, cultural anthropology, a historical approach, ideology-criticism, linguistic analysis, etc.) is necessary. In short, “This step is gathering information. Gathering information helps us discern patterns and dynamics in particular episodes, situations, or contexts.”

Every religion (e.g. Christianity) that enters a foreign cultural and religious sphere, cannot but be influenced and modified by the previous existing religious culture and vice versa, as well as in the arena within which much of this wrestling match between old values and new life-style is fought (Cox 1995:200). Lee (2002a:13) asserts, “Korean Christianity can never escape from so many political-religious-cultural-sociological components because Korean Christianity experienced remarkable socio-political crises, such as the colonization by Japan, the Korean War, the liberation movement and rapid economic growth.”

Dingemans suggests the first phase of this methodology. Therefore, we will examine two parts in order to describe the problems of the Korean practical situation in detail. One is the political-religious-cultural-sociological background of Korea, another is an analysis and assessment of three representative Korean Protestant preachers’ (Hong-Do Kim, Yong-Gi Cho, Jeong-wan Ha) sermons by means of the Heidelberg method. In addition, we never disregard the massive impact of the American Protestant Church in Korea after 1884 because the American Protestant Church has influenced the Korean Protestant Church to an enormous extent, and that the latter usually imitated this American Church. The following figure illustrates the four components, viz. The Korean political-religious-cultural-sociological background, the three modes of preaching (political, triumphal and experiential), the gigantic impact of the American Protestant Church and the Heidelberg method:

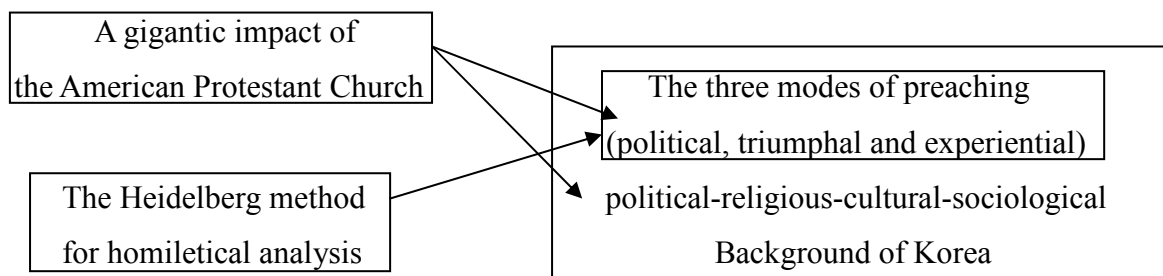


Fig. 1 Diagrammatical relations of the four components to explain the problems of the Korean situation.

2.1.2 What is the Heidelberg method of sermon analysis?

Today, the Heidelberg method of sermon analysis is very theological and is based on dialectic theology. Cilliers (2006:8-9) introduces this method as follows:

Rudolf Bohren and the German author, Gerd Debus, developed it at the University of Heidelberg in Germany. This method gained international recognition at a symposium on preaching research that was held from 8 to 12 September 1986 in Heidelberg. It developed from the close reading of literally thousands of sermons and takes as its point of departure the right and power of a congregation (as *ecclesia complete*) to corroborate critically the preaching taking place in its midst. The objective is for the method to act as an aid for this congregational assessment of preaching ... It is a method that grew from a sensitivity to the history of preaching, but also a passion to move closer to the practice of preaching, and as such it represents an integrated practical theology in its own right ... [More] it offers the possibility to critically interpret the sermons ideologically.

However, every methodology has problems as is clear from the following: “We do not present that the methodology has at its disposal untainted objectivity. Like humans, texts are a secret, a living phenomenon with many facets. We do not know everything about texts and we do not know everything about humans. The expositor of the depth structures of a text can neither claim a final word on the ‘purpose’ of the author, nor the ‘meaning’ of the text” (Cilliers 2006:10).

2.1.2.1 Components of the Heidelberg method

The Heidelberg method consists of linguistic questions and basic homiletical questions. Through linguistic questions, not only does the method interrogate the sermon’s text about *what it says*, but also about *what is not said*, *what is excluded*, *pushed aside*, transferred and even *denies what was said*. Thus, we can understand the inner dynamics of the text as systematized with basic homiletical questions.

2.1.2.1.1 Linguistic questions

- The introductory passage: this mostly determines the course of the sermon as well as the effectiveness of the whole message (Ogilvie 1992:176). That is, the introductory

passage of the sermon must be consistent with a purpose and a guideline in preaching. Mayhue (1992:243) explains the introductory passage as follows: “The introduction is like an opening kick-off for a football game or a departure from a harbour is to an ocean voyage. It is a time for everyone to acclimate to what follows the initial situation and to gain a sense of direction.” Therefore, the aim is to ask and seek an answer to the question: What does the preacher describe as the sermon’s intention/goal in the introductory passage?

- The conclusion: this indicates how the expectations raised in the first passage are fulfilled. Just as an athlete needs to finish strongly at the end of a race or game, the preacher must be at his best in the closing minutes. Therefore, the purpose is to ask and seek an answer to the question: What message does the preacher want to convey in the sermon?
- The way in which words in the building up of the sermon are grouped together or are stated in contrast to one another explains the sermon’s form and its outline. Greidanus (1988:18-19cf) also asserts the following: “If your sermon wants to provoke amazement, you should seek an effective sermon form.” Therefore, the aim is to ask and seek answers to the questions: What is the sermon’s form? Where is the sermon heading? What are the preacher’s specific delivery mode and rhetorical strategy?
- Conditional sentences that reveal the active powers in the sermon: The preacher sometimes expresses his/her false hypothesis, assertion and conviction through conditional sentences. Therefore, we examine conditional sentences with “if,” “I desire,” “I hope,” “I wish,” etc, in the sermon. The purpose of these questions is to check the preacher’s false hypothesis, assertion and conviction.
- Emphases: In order to accomplish the sermonic goal, emphases, in fact, often express uncertainty that frequently leads to logical breaks or conflicts in the sermon. Sometimes, the preacher intentionally adds uncertain information or a rumour into the sermon to support and prove his/her theological view, without clear evidence.

Therefore, the aim is to ask and seek answers to the questions: What is not clear in sermon? Where, and what is a logical interruption or irritation to you?

- Negations: the preacher highlights the issues that the sermons confront, as they adjust positions, etc. In order to deliver a sermon's message, the preacher sometimes uses a dualistic method (e.g. light and darkness, good versus evil, truth and untruth, and the right wing party and the left wing party). In other words, the preacher supports one side to identify another party's problem. However, the preacher's negation can be based upon his/her theological and personal background, because this background can consciously or unconsciously be reflected in the sermon. Therefore, the objective is to seek answers to the questions: What is the preacher's negation? What is the preacher's theological and personal background? Where is this background reflected in the sermon?

2.1.2.1.2 Basic homiletical questions

- Which God is at issue here? What are this God's characteristics and how does he behave? In the Bible, God reveals his characteristics and his behaviour to his people, for example as a Creator, Revealer, Judge, Condemner, Saviour, Father, Guide, etc. (Cilliers 2004:142). Thus, the goal is to obtain answers from the questions: What did the sermon say about God? How did the preacher apply God's Gospel (promise, good news) to his/her congregation's current circumstances?
- How is the biblical text included in the sermon? Moreover, in keeping with the particular interest of this study: How does it express the Gospel of justification through grace in such a manner that ethical transformation is proclaimed? This is important because every sermon should be based on the Bible, and the preacher always has to compose a sermon by interpreting the Bible correctly. However, the preacher can interpret the Bible incorrectly when he/she composes and preaches a sermon. Moreover, a preacher can incorrectly interpret the Bible on purpose, so as to convey his/her theological intention to the congregation. Therefore, this question's aim is to identify the preacher's incorrect interpretation and theological intention.

- To what kind of congregation does the sermon appeal and apply? What is the relation to the world or other groups? The preacher's task is to enable God's revealed truth to flow out of the Scriptures into the lives of the men and women of today (Stott 1982:138) because a congregation always stands between God and the world or other groups. Moreover, the world has always presented Christians with many challenges and conflicts. Thus, every preacher cannot but be the bridge-builder to strive to remove the deep rift between the biblical world and the modern world (Stott 1982:138). As a necessary consequence, every preacher needs to analyse the congregation's situation in the world. Therefore, the objective is to obtain an answer to the question: What is his/her congregation's situation in the world? How does the preacher connect his/her sermon to his/her situation?

- How does the preacher function in the sermon? When a preacher delivers a sermon to his/her congregation, he/she presents an image of his/her portrait (as a herald, pastor, storyteller, witness, steward, father, server, etc.) (Long 1989b:24; Stott 1961:9-89cf), because it is his/her duty to be a midwife between God and the congregation (Long 1989b:20). Louw (1998:330) also asserts, "Each pastor has a unique image of God that reflects his/her own experience of God and what He means to the preacher personally." Thus this unique image cannot but be revealed in his/her sermon. However, any inappropriate image of God that the preacher presupposes in his/her sermon, may result in a dysfunctional or pathological effect in the congregation's faith and behaviour (Lee 2002a:39; Louw 1998:331).

2.1.3 Selecting famous Korean Protestant preachers and their sermons for our study

In order to examine the problems of the Korean practical situation, we selected the following three representative Korean Protestant preachers (each with a unique sermon style):

- Political preaching by Rev. Hong-Do Kim, who has been preaching at the Keum-Ran Methodist Church,
- Triumphant preaching by Rev. Yong-Gi Cho, who has preached at the Yoido Full Gospel Church, and

- Narrative preaching by Rev. Jeong-wan Ha, who has been preaching at the Dream Community Church.

Suffice it to note that there are many representative Korean Protestant preachers whose sermons show the abovementioned three preaching patterns. However, to analyse and assess problems that are specific to the Korean situation, this dissertation will be limited to these three Korean Protestant preachers. The reason is that we have two bases for selection.

The following question serves as the first basis for selection: Which preacher has a tremendous influence on the Korean Protestant Church and Korea? To begin with, we shall look at Rev. Hong-Do Kim. The Keum-Ran Methodist Church is the biggest Methodist Church in the world and consists of over 100,000 congregates. Because of the size of this church, we can surmise that he wields great power in the Korean Protestant Church and Korea. Moreover, we can directly learn about his power in Korea through a report of *Yun-Hap News* (my translation. Baek 2008) that reads as follows:

Hyung-Nam, Park, the chief judge, pronounced Rev. Kim as guilty. Moreover, on 24.04 2008, he fined Rev. Kim approximately \$1300. The reason was that he supported Myung-Pak, Lee²³ through his preaching in his church on Sunday. Justice Park said that the Keum-Ran Methodist Church consists of 100,000 congregates. It is the biggest Methodist church in the world and is the seventh or eighth largest of all Korean Protestant Churches in South Korea therefore Rev. Hong has tremendous power. In addition, his preaching can greatly influence Korean people.²⁴

The second is Rev. Yong-Gi Cho of the Yoido Full Gospel Church, the biggest Church in the world, with over 800,000 congregates. His sermons have had a remarkable influence in Korea, regardless of the denomination. Moreover, many Korean Protestant preachers attempt to imitate Cho's ministry method and sermon style (Kim 2007b:113ff). According to a survey done among 2000 Korean seminarians, Yong-Gi Cho is "the most influential minister of the 20th century Korean church" (Lee 2002a:44).

²³ Myung-Pak Lee is the present President of South Korea.

²⁴ <http://Kr.news.yahoo.com/service/news/shellview.htm?articleid=2008042406000656301&linkid=20&newssetid=455>.

The third is Rev. Jeong-wan Ha. Although his Dream Community Church²⁵ is smaller than the above-mentioned churches, Rev. Ha's homiletical view has greatly influenced both the Korean Protestant young congregates and young preachers who want to worship God by means of a multi-media system.²⁶ This church has obtained complete sound and video facilities. He was the first to show sections of films as part of his preaching method. Up to now, he has held many conferences to spread his homiletical theory and skills (Kim 2005a).²⁷ Not surprisingly, he is known as the best exponent of this preaching style in Korea.

The following questions serves as the second basis for selection: "What is the preacher's sermonic style?" Most preachers use various preaching styles because they do not want to preach a tedious sermon to their congregation, and most preachers habitually prefer various preaching styles to one unique preaching style, and then focus on a unique aspect in their sermon. To begin with, when examining Hong-Do Kim's sermons, we assess his preaching style as being political-ideological. In his book, *Politics and the Korean Protestant Church*, Ji-Bang Kim (my translation. 2008a:100-102), a journalist, describes Rev. Hong-Do Kim as the representative Korean Protestant political preacher in Korea.

Secondly, the discussion focuses on the preaching style of Yong-Gi Cho. Without hesitation, we characterise Yong-Gi Cho's preaching style as triumphal, as the Korean Systematical Theological Society (my translation. 2006:3ff) assesses his preaching as follows: "Rev. Cho usually preaches a sermon to his congregation to give a message of hope and material prosperity to his congregation." In conclusion, his preaching style contains material prosperity teaching and triumphal preaching through positive thinking.

Thirdly, the focus is the preaching style of Jeong-Wan Ha. Rev. Ha's preaching style is similar to Lowry's homiletical view, even though he starts to show sections of films as part of his preaching method. Lowry (1980:15) emphasises plot for an effective sermon as is clear from the following remark: "Plot! This is the key for a reshaped image of the sermon. Preaching is storytelling. A sermon is a narrative art form." Thus Lowry explains his stages

²⁵ The Dream Community Church consists of about 1000 congregates. It is large, and it has complete sound and video facilities, such as a cinema, to show sections of films as part of his preaching method.

²⁶ <http://www.chtoday.co.kr/view.htm?id=134049>

²⁷ In 1999, he was the first to show sections of films as part of his preaching method. Until now, he has preached over 200 sermons with this preaching style and has delivered several thousand lectures to spread his homiletical view and skills. <http://www.newsjoy.co.kr/new/articleView.htm?idvno=12160>.

for effective preaching in his books, *The homiletical plot: The sermon as narrative art form* (1980), and *The sermon: Dance on the edge of mystery* (1997), as follows:

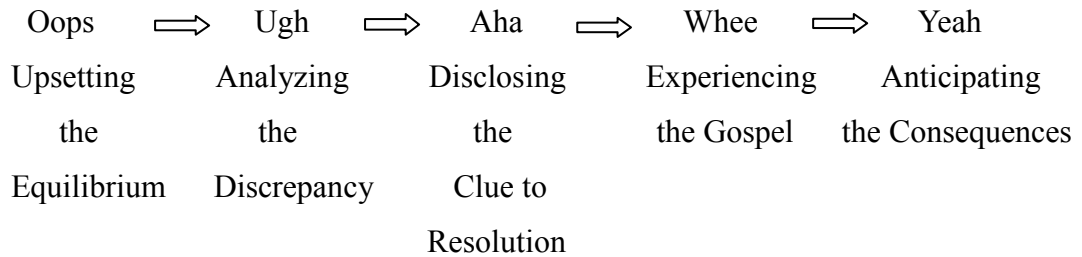


Fig. 2 Lowry’s stages of the homiletical plot for an effective sermon

Comparing Rev. Ha’s preaching style, Lowry’s preaching style is the same, and we can explain his preaching style in the following figure:

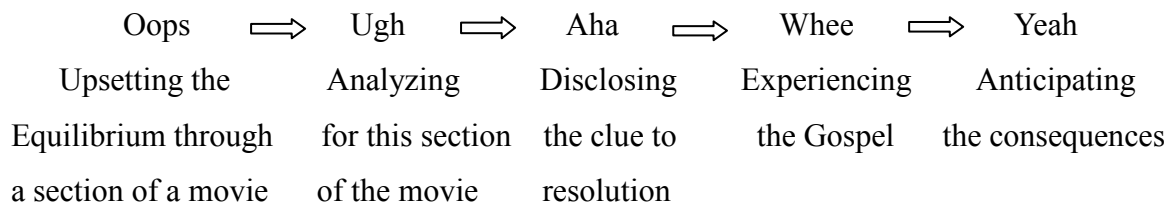


Fig. 3 Rev. Ha’s stages of the homiletical plot for an effective sermon

In conclusion, Rev. Ha’s preaching style is narrative when compared with Lowry’s preaching style. He just wraps the Lowry loop up with a movie to suit the Korean young Christians’ tastes in the multi-media era.

2.2 The relationship between politics and preaching in Korea

The relationship between politics and preaching seems to be one of age-old debatable topics (Carl 1996:348). The reason is that, currently, many preachers want to intervene in their nation’s internal affairs through their preaching and thus influence their congregations, i.e. conservative ministers frequently support the conservative (right) wing’s policies with their preaching and thus mobilize their congregations. Moreover, they supply theories of

governmental legitimacy. On the contrary, the liberal ministers oppose the conservative (right) wing's policies and support the liberal (left) wing through their preaching and demonstrative behaviour in their congregations (Wallis 1994:20-38cf). Therefore, homiletics, in fact, has no choice but to examine the relationship between politics and preaching.

Regarding the brief above-mentioned explanation of the relationship between politics and preaching, the following question could be asked: Is the relationship between politics and preaching in Korea in a somewhat similar situation? In our opinion, the relationship between politics and preaching in Korea may be more complex because of two factors: one being the influence of the theology of the United States. It is clear that Korea's theology was influenced by the theology of the United States and, currently, still follows America's theology (Park 2003a:202ff).

A second factor is the political ideology through The Korean War (1950-1953). Therefore, in order to elucidate the relationship between politics and preaching in Korea, to begin with, we need to explain the relationship between politics and preaching in the U.S.A. However, this dissertation's aim is not to explicate the field of practical theology in America, but to explain in detail the Korean practical theological field. Thus, we shall concretely describe the relationship between politics and preaching and the influence of American theology in Korea, after briefly mentioning the relationship between politics and preaching in the United States.

2.2.1 Politics and preaching in the U.S.A.²⁸

Both Brueggemann (2003:336) and Walsh (2002:1-3) assert, "Indeed, U.S. patriotism was

²⁸ In fact, for Calvin, religion and government could not be separated. Moreover, puritans (Calvinists) left their homes and journeyed to a strange land to have the freedom to follow the basic idea and practices of the Reformed movement, and their theological ideas about government and the rights of individuals have been embodied in the Declaration of independence and in the Constitution of the United States (Rice 1991:3). Today, American theologians have lost sight of its spiritual and theological foundations. It has allowed itself to become dependent on highly effective religious marketing, adept political maneuvering (especially evident in the rise of the religious right), and a shrewd investment in and use of the media supremely television. In all these respects, it has shown itself to be far more responsive to the shifting outlook and aspirations of American society, constantly wrong-footing its opponents, especially within the mainstream Protestant churches, which are in decline partly as a result of this lack of vision (McGrath 1994: 9-10). In other words, wrong nationalism has always operated from exclusivist understanding about politics, lead people to be deeply swamped with the "Joshua Syndrome."

begun in the puritan vision of *A city set on a hill*.” Moreover, Brueggemann (2003:336) points out that present day American preachers “... must counter the rhetoric of popular patriotism and witness to God’s sovereignty over nations.” Why should he insist on this conclusion without hesitation? The reason is that American preachers usually seem to be concerned about politics. Furthermore, conservative preachers want to exercise their power in national politics through their preaching, and by mobilizing their congregations from the puritan era to date. Through Brueggemann’s above-mentioned assertion, we may be able to ascertain that “the sermons in United States are both religious and political propaganda” (Robinson 1965:131), because preachers cannot easily escape from a deep political delusion.

In order to endorse Brueggemann, Walsh and Robinson’s views about the relationship between politics and preaching in America, we shall examine the contributions of Noll’s (1988) and Dunn (1984). Noll dealt especially with the relationship between the church and politics in American history (from the puritan era to the early 20th century). Therefore, his work would be useful for examining the relationship between politics and preaching in the U.S.A. in the present electronic era, Dunn (1984) asserts that contemporary American preachers still support or condemn the American government’s politics with their preaching through radio and television. To begin with, we shall examine Noll’s (1988:3cf) view in the first chapter of his book, *One Nation under God?: Christian faith and political action in America*, he wrote as follows:

Under the government of the United States, church and states are permanently separate. Besides, these people say, the nation is now pluralistic on religious and moral questions. Therefore, to a modern secularist the notion of a Christian America is absurd. However, some religious conservatives contend with equal certainty that America was, and still may be, a Christian country. Moreover, America’s great leaders have always encouraged the people to seek God in times of crisis.

Most American conservative preachers continue to preach patriotism that is more important than their faith. They still insist on this importance of patriotism because God has established the ruling powers (cf. Rom. 13:1-7). Moreover, they pray to God for heads of state and other civic officials (cf. 1Tim. 2:1-2). Noll (1988:7) explains that the main root of these above-mentioned notions were caused by America’s puritan era:

The puritans did indeed feel that God had established a special covenant with their New World settlements, and so it must be that the United States continues as a nation in special covenant with God. Besides, the United States did indeed win its independence from Great Britain ... Americans of today still think that America must still be an anointed land.

It is clear that most present-day Americans and their preachers still think the United States is equivalent to a “chosen nation” or a “new Israel.” Therefore, conservative American preachers have no choice but to support especially the right wing politics because they misunderstand that the United States, in fact, is a new Israel. Furthermore, they think that we are like God’s mouth for a new Israel, the United States. In addition, they have always asserted without hesitation that the United States is fighting not merely a Holy war (Dunn 1984:78), but also is the best leader of the Free World (Brueggemann 2003:336). However, Mouw (1973:30) remarks about the wrong view of contemporary Americans and American preachers as follows:

The majority of biblical passages that have to do with social and political issues are in the Old Testament. There we find God calling a nation into being – a nation that has a very special relationship with him. Israel was basically a “theocracy,” and it was thus quite proper for the Old Testament prophets to speak to the issues of government, war, poverty, economics, and the like. But Christians in the New Testament era are living under secular governments.

Moreover, Brueggemann’s (2003:337) comment is more sardonic than that of Mouw: “Israel is always a small, exposed, vulnerable state; by contrast, patriotism in the U.S. entertains no thought of smallness, exposure, or vulnerability. Thus the customary interpretive move from Israel in the Old Testament to the U.S.A. is a seductive mistake.” Most Americans have still lived in the swamps of this misapprehension. In addition, we can verify this situation’s problem in America through Dunn’s contribution. Dunn (1984:77) also criticizes the fact that American preachers support right wing groups through their sermons on the radio and television, and in newspapers, etc. Compare the following observation in this regard:

The superstars of media ministry are not uniformly engaged in attempts to affect government. Billy Graham, Robert Schuller, Oral Roberts, Rex Humbard and etc have in recent years eschewed involvement in overtly political debate. The principle regulations they preach, however, have political implications, and when local government regulations or tax policies have run counter to their direction, Schuller

and Roberts have not hesitated to employ their considerable clout as corrective. [Moreover], they employ radio and television only to broadcast their worship services, music, inspirational, educational, and pastoral contributions. [Especially], Jerry Falwell, Pat Robertson, Charles Stanley, Tim LaHaye and etc who must bear the onus of political preachers and have the right wing ideology, are right wing extremists.

Dunn (1984:82-84) continues to criticize the conservative preachers' view about a Holy War:

They have not escaped a cosmology in which the battle between light and darkness is cast more after Zoroastrianism than biblical teachings. [Moreover], the gospel message is profoundly diminished when it is confused with an overtly biased political and polemical message. [Therefore], people seem to watch the televangelists for the important message that there is hope and that God loves them, but when that message turns political, they cut it off.

The above-mentioned American theologians' views are contrary to those of the American political preachers. We should focus especially on the battle between "light and darkness" and "good versus evil," because, in fundamentally dualistic terms, this political situation is like heresy (Bloomquist 2003:348). We can thus conclude that the American Protestant conservative ministers still have a distorted theology about politics and the American Christian may often have been exposed to distorted political theology and twisted political preaching during the past 300 years (from the Puritan era until now). Therefore, most American churches cannot but be deeply swamped with the "Joshua Syndrome."

This American theology is definitely influencing Korea because, from the 1880s, America intensified its missionary work in Korean hospitals, schools, etc. (Park 2003a:22). The Korean people gradually developed an antipathy toward Japan, and were conscious about anything from the United States, one of which is Christianity (Martin 1978:59). From *The Korean War* era until now, the United States even greatly assisted by providing weapons, food, and even troops to protect South Korea from communist North Korea. Most South Koreans regard America as a brotherly country. For the people who experienced *The Korean War*, their children, and those subjected to anti-communistic education, it is normal to love America. It is like a reckless one-sided love (Yoo 1994:55ff). Hence, our focus on a period between *The Korean War* era and today to examine the relationship between politics and preaching in Korea, and the influence of American theology. In particular, political ideology

is important for an understanding of the relationship between politics and preaching in Korea.

2.2.2 Politics and preaching in Korea

2.2.2.1 From the Korean War era to the government of Syng-Man Lee (1945-1961)

After the liberation of Korea in August 1945,²⁹ the troops of the U.S.A. and the Soviet Union arrived to disarm and repatriate Japanese troops because Japan lost the Second World War. However, this situation led to the Cold War in Korea. At that time, the United States symbolized the free nations, but the Soviet Union symbolized the communist nations. Therefore, a line was drawn at the 38th parallel to mark the boundary between the occupied zones of the foreign armies. As a natural consequence, this situation began to adopt an aspect of antagonism, i.e. this temporary division naturally started hostility between the Soviet-controlled North Korea and the American-controlled South Korea. This tension led to the Korean War (1950-1953).

During this period (1945-1953), a surprising religious migration occurred in Korea. At that time, there were some 300,000 Christians in the north (Park 2003a:41). Pyongyang, the centre of North Korea, was previously called “the Jerusalem of the East,”³⁰ but many Christians migrated from North Korea to seek freedom of faith and to avoid that government’s oppression and tyranny. Clark (1986:16) called this religious migration “a spectacular exodus,” which was a result of the political tension and conflict between the Korean Protestant Church and Il-Sung Kim’s³¹ government in Northern Korea.

However, Il-Sung Kim’s regime did not persecute the church in North Korea from the outset, because Kim, a guerrilla leader and nationalist who opposed Japan and received support from the Soviet Union, knew that, for 45 years, many Christians had paid a heavy price for Korea’s independence from Japan. Kim had grown up in a Christian family and had been a Protestant Church member (Choi 1986:1082-1099; Park 2003a:161). At first, Kim’s government included prominent Christian ministers, such as Yang-Uk Kang, Ki-Joo Hong and Yong-Gon Choi. However, the church’s view in North Korea differed completely from Kim’s

²⁹ Because Japan colonized Korea for 45 years until the Second World War, so Korea has a painful history.

³⁰ In 1940, there were 2,097 Reformed Churches and 228,339 adherents in Pyongyang.

³¹ Il-Sung Kim was the first President of North Korea.

government. As a result, churches in North Korea developed a hostile relationship with Il-Sung Kim's government (Kim 1955:223-306cf; Park 2003a:161). This rift between the church and Il-Sung Kim's government in North Korea can actually be explained in terms of the political and ideological conflict. The preachers in North Korea always opposed Kim's policies because they regarded the Christian view and Marxist materialism as incompatible. Furthermore, at that time, Kim's government was weaker than the united Protestant Churches in North Korea, despite the support his government received from the Soviet Union. Because the Christian community in the north consisted of some 300,000 adherents and some 2,000 churches, in addition to a well-educated and politically experienced leadership (Park 2003a:166), Kim's government had no choice but to exclude the church, arrest the ministers, and even slay many Christians in North Korea to maintain its authority.

On the other hand, the church in South Korea developed an amicable relationship with the United States. At that time in South Korea, there had been no religious persecution and discrimination against Christianity. Especially Syng-Man Lee's³² government had an extremely good view of the United States. The relationship between the U.S. military government and Lee's government was favourable socially and politically, and the religious atmosphere even gained the ministers' support (Lee 1980:65-69cf). However, at that time, Lee's authority was weaker than other nationalists' power, although he was also a nationalist.³³ However, Lee needed power to support his political stance. At that time, because he was an elder, he wanted the Protestant Church and its members in South Korea to support him. He made a solemn promise that he would change Korea into a Christian country under God,³⁴ and he would advocate anti-communism.³⁵ After the truce of the Korean War was declared, he continued to promote a strong anti-communism ideology. He definitely thought that the best strategy would be to support the Protestant Church's ministers and members

³² Syng-Man Lee was the first president of South Korea.

³³ He had always worked in the United States. Consequently, his political foundation was weak in South Korea.

³⁴ At his inauguration as the first president of South Korea on August 15, 1948, Lee took an oath of office with his hand on the Bible, a gesture unprecedented in Korean history. At the opening ceremony of the National Assembly, over which he presided as speaker before the inauguration, Lee told the audience to rise and had Assemblyman, Yun-Yong Lee, a Christian minister, lead a prayer of thanks. This was also unprecedented. It should be noted that Christian ministers and lay leaders accounted for 25% of the first Assembly (Park 2003a:171-172).

³⁵ At that time, many Christians had already migrated from North Korea to seek freedom of faith and to avoid the North Korean government's oppression and tyranny. Therefore, Lee advocated anti-communism to obtain the Korean Protestant Church's support. Of course, he also disliked communists.

because they always were strongly anticommunist, and were influenced by the conservative American missionaries.

In addition, the government of the United States needed a method to interfere directly in the South Korean government's policies without the influence from local internal nationalists, because these nationalists wanted to be engaged in politics without the United States' influence. However, the U.S.A. government wanted direct interference to influence the South Korean government's policies. Not surprisingly, the United States government directly supported Syng-Man Lee for two reasons. Firstly, Lee's views about America were positive, he worked in the United States and had a desire to gain strong political power. Secondly, his wife is American. Therefore, the United States supported him and the Korean church in South Korea. After the Korean War came to an end, the U.S. government and their churches provided a tremendous amount of tents, clothes, food, medicine, etc. to the Korean people via the Korean Protestant churches in South Korea (Lee 1981:28-32).

Because of America's assistance, Korean preachers, increasingly, had no choice but to preach sermons in support of the United States, and to vilify communists. Through this strong alliance of the South Korean government, the South Korean Protestant Church and the American Protestant conservative churches were built in this period. In addition, during Lee's 12 year rule, Korean Protestant preachers continued to mobilize and campaign, and preach in favour of Lee and his followers. The Korean Protestant ministers also held special prayer meeting for Lee and his government. The authoritarian Lee regime was assisted, not only by the police and the military, but also by church groups and the American government (Park 2003a:178-179). Lee maintained his reign until 1960 (for 12 years), when students led a revolt and organized mass demonstrations on 19 April, 1960 (Kang 1997:91). As a result of this Student Revolution, as it was called in South Korea, Syng-Man Lee was forced to resign and leave South Korea. The second republic, led by Bo-Sun Yun and Myun Chang was now instituted in South Korea. However, during this epoch-making event, the Korean Protestant Church remained silent. This silence earned the distrust of the popular political movement of the time and evoked criticism from the student leaders of this revolution (Kang 1997:91).

The second Korean government was overthrown by a military coup staged by Chung-Hee

Park, a major-general. Now, the military authorities started to gain power in South Korea and, from 1961 to 1992, the three authoritarian regimes of Chung-Hee Park, Doo-Whan Chun, and Tae-Woo No were maintained in South Korea. However, the Korean Protestant preachers and Christians ignored both social and political problems as well as performed political activities, for their position in South Korea.

2.2.2.2 An era of military dictatorship (1961-1992)

The short-lived second Korean government was overthrown in a successful, bloodless military coup staged by Chung-Hee Park, whose military dictatorship existed for 18 years, from 1961 to 1979. Park had two reasons for carrying out this coup. Firstly, he thought that the Student Revolution could possibly provide opportunities for Communist infiltration.³⁶ Secondly, Park had a vision of South Korea becoming a strong country with economic power in the world. Since, at that time, the South Korean government had enormous foreign debts. Park believed that South Korea needed a social system, such as a military system, to promote its economic growth. The new military government started to prohibit political activity against the government, controlled newspaper offices, broadcasting stations and repressed academic and religious circles in South Korea. Under Park's military government, leading periodicals such as *Donga Ilbo* and *Sasang-Gye* supported this coup (Buzo 2002:111). The American government, as well as the Korean Protestant ministers, kept silent about these socio-political problems. Moreover, their political stance was separating politics from Christianity (Kim 2008a:65), and they tried to draw the attention of Christians from the society to the church, and from the world to apolitical teaching by means of article 20 of the Constitution of South Korea.³⁷

However, the Korean Protestant preachers, in fact, supported the new military government of Chung-Hee Park because of two reasons. Firstly, the Korean Protestant ministers were anti-communists. To them, it did not matter whether the government was a military or a democratic government, as long as they were anti-communist. Rev. Ki-Un Chae (1977:225)

³⁶ Kang assessed this coup as paranoia of anti-communism.

³⁷ The Constitution of South Korea, which is its supreme law, was first adopted on July 17, 1948 and amended nine times subsequently. The tenth and current constitution was amended on 29 October 1987 and enforced on 26 February 1988. The government under the current constitution is called the Sixth Republic and the constitution is valued as the most successful, stable and democratic constitution in the history of the Republic of Korea. If we examine article 20 of the Constitution of South Korea, its contents are the following: 1) All citizens shall enjoy freedom of religion; 2) No state religion shall be recognized, and church and state shall be separated.

offers a negative portrayal of communism in the 1970s: “Our church sees communists as enemies of Christ, as Satan personified: they are enemies of Christian faith.” They viewed this military government as better than North Korea, and also believed that this strong military government could protect South Korea from North Korea.

The second reason is that this military government and the Korean Protestant ministers both held the view that South Korea needed economic growth. From 1970 onwards, the Korean government tried to create economic growth to conquer poverty with the slogan, “*We can live in affluence.*”³⁸ Ministers from the Korean Protestant Church also supported this slogan, and added a religious aspect to it: “*We believe to triumph over every difficulty with the help of God. Therefore we can do everything with God.*”³⁹ They preached triumphal sermons for their communities to overcome poverty with positive thinking and God’s power.⁴⁰ Anyway, the political stance of the majority of the Korean Protestant preachers was transformed from a core political community in Syng-Man Lee’s government to a secondary organization in Park’s military government.

However, the Korean Protestant ministers continued to preach sermons that supported the new military government’s policies and also tried to teach the apostle Paul’s teaching (Rom. 13:1-7) to their congregations, i.e. to obey civil authorities (Park 2003a:183-184). In addition, they prayed for the secular power and obeyed Park’s regime. At the Annual National Prayer Breakfast Committee,⁴¹ the Korean representative preachers asserted and preached as follows: “When church and government are harmonious through assistance and cooperation, the Protestant Church will be holy and the state will prosper” (Kim 1982:191ff). It could be

³⁸ At that time, the military authorities were in power in Korea and they practised “*The movement of Sea-Ma-Eul.*”

³⁹ At that time, through their books, Norman Vincent Peale (*The power of positive thinking*) and Robert Schuller (*Self-esteem*) influenced many Korean Protestant preachers.

⁴⁰ In fact, the new military government’s economic policy led to much socio-political and economic corruption and many problems because economic growth was built on political, social, and human sacrifice. We will look at these problems in detail in chapter 4, “The relationship between positive thinking and preaching in Korea.”

⁴¹ The Annual National Prayer Breakfast Committee consists of mostly conservative Christians. Not only church leaders attended this event, but also dignitaries from business, government, and political circles. The aim of this event was to gather leaders from business, government, academia, and political circles to pray to God for national unity, unification, and world peace. However, all participants prayed for the president to be a greater political leader as well as a spiritual leader of the nation, a shepherd of the souls. Suffice it to note that this event was usually held to support the government and its policies (Park 2003a:184). This event continues to be held until today; in fact, the president of the South Korea still calls for all participants to support the government and its policies.

argued that the then Korean Protestant preachers in fact were afraid of Park's military government. It should be noted that they were even more afraid of North Korea than of this military government. Moreover, they did not desire South Korea to become a socialist nation like North Korea. Thus, they could not but support this military government because they believed that it could protect South Korea from North Korea. However, the director of the Korean Central Intelligence Agency, Chae-Gyu Kim shot Chung-Hee Park on 26 October 1979.⁴²

The Prime Minister of South Korea, Kyu-Ha Choi, assumed the huge responsibility of the South Korean government. The Korean people welcomed the change of government from the military dictatorship to a civilian government, and also hoped that a liberal democratic government would be established in South Korea. Kyu-Ha Choi made an effort to bring about human rights and democratization and also released 68 political prisoners, including Dae-Jung Kim.⁴³ However, the Korean military leaders refused to hand over power to Park's political opponents. Consequently, the military leaders again carried out a military coup to seize the power in South Korea. On the night of 12 December 1979, Major-General Doo-Whan Chun, the defense security commander, and General Tae-Woo No took over the government in a military coup. Chun, like Chung-Hee Park, promised that there would be no change in the South Korea's anti-North Korean posture and that strong relations with the United States would be maintained (Kang 1997:117).

⁴² This situation is still a mystery in the history of Korea. Yet, Korean historians have not explained why Chae-Gyu Kim killed Chung-Hee Park.

⁴³ Dae-Jung Kim was the president of the South Korea and winner of the 2000 Nobel Peace Prize. As a long-time opposition leader, he was elected president of South Korea in December 1997. He was born on 6 January 1924 in South Cholla Province. Eventually, in 1971, Kim ran as the New Democratic Party's presidential candidate against the incumbent president Chung-Hee Park (1917–1979). Kim lost to Park by a narrow margin, thereby setting the stage for his becoming a vociferous critic of the Park regime. Park considered Kim to be such a danger that he had him kidnapped in Japan by the Korean Central Intelligence Agency and brought back to Seoul to stand trial by a secret military court for treason. Under heavy diplomatic pressure, Park rescinded Kim's death sentence, which was later commuted to three years' imprisonment, and Kim was released from jail. Following the coup that brought Doo-Whan Chun (b. 1931) to power in 1979, Kim was again arrested, jailed, and sentenced to death. Kim's sentence was again commuted, and was allowed to leave for the United States, where he was to receive medical treatment. Kim returned to South Korea in February 1985 and again became involved in Korean politics, first as an adviser to the Council for Promotion of Democracy and then as a member of the Reunification Democratic Party. Kim ran for the presidency in 1992, losing to Young-Sam Kim. In 1997, he again stood as a candidate and, with support from Jung-Pil Kim, leader of the opposition Democratic Republic Party, was elected president of South Korea. Kim's election marked the first time that a peaceful transition of power had taken place in the South since the formation of the Republic of Korea. Kim's presidency was marked by a historic trip to Pyongyang, capital of North Korea, in June 2000 to open a North-South dialogue on the possible reunification of Korea. <http://www.kdjhall.org/>

As soon as Chun took power, under the pretext of national security and political stability, his government disbanded all political parties, purged their leaders, and banned hundreds of other politicians, labour unions, and university students from engaging in any political activities and controlled the news media (Shin 1999:1), as well as shut down Christian publications and broadcasting outlets (Kang 1997:199). In addition, Chun carried out the Kwang-Ju massacre in May 1980, which was a bloody coup to suppress the democratic movement in Kwang-Ju, Cholla Provinces as well as to retake Dae-Jung Kim.⁴⁴ However, the military government of Chun announced that the military suppressed a riot that was caused by North Korea's conspiracy in the city of Kwang-Ju. The military of South Korea successfully protected South Korea from North Korea's attack.

After the bloody repression of demonstrators on 27 May 1980, Doo-Whan Chun became the president of South Korea. The American government of Reagan and the Korean Protestant ministers kept silent about these socio-political problems and even supported Chun's military government. In addition, the Korean Protestant preachers preached sermons in support of Chun and prayed for him.⁴⁵ However, the military government of Chun experienced a political crisis that was caused by the following occurrences:

In October 1986, In-Sook Kwon, a woman student, was sexually tortured by a policeman after she was arrested in Puchon and 1,274 students were arrested at Kon-Kuk University. On 14 January 1987, Chong-Chul Park, a Seoul National University student, died after being tortured by the National Police in a Seoul police station. The National Police explained that he had died from strangulation when his neck was pressed against the edge of a tub while he was held under water during interrogation.

⁴⁴ At that time, in the city of Kwang-Ju, the largest student demonstrations took place. On 16 May, representatives of nine area universities, numbering more than 20 000 students, demonstrated with torch lights. During the night of 17 May, the military force arrested hundreds of citizens, including Roman Catholic priests, Protestant ministers, professors and students, and Dae-Jung Kim was arrested again with his son. When news of his arrest reached the city of Kwang-Ju, located in his home province, citizens there arose in great numbers, protesting against the military government of Chun. However, on 18 May paratroopers from the Seventh Special Combat Unit of the Korean army were called in to stop the demonstrations. The paratroopers shot at demonstrators indiscriminately in the city of Kwang-Ju. In the early morning of 27 May, the soldiers, armed with helicopters and tanks, attacked the civilian positions with intensity and brutality that led to the death of 190 people (Armstrong 2002:165-186cf).

⁴⁵ After the bloody repression of the demonstrators on 6 August 1980, The Annual National Prayer Breakfast Committee was held to support Chun's military regime. At the time, 20 representative Protestant ministers attended the Breakfast. Rev. Kyung-Jik Han preached a sermon to support Chun and his military regime, and they blessed Chun with God's name. This event was broadcast on television and on radio. After the Korean people watched and heard this event on television, they could not but distrust the Korean Protestant ministers because they yielded to the power of Chun's military government. Then, the Korean people regarded this Annual National Prayer Breakfast Committee as having been held for Doo-Whan Chun (Kim 2008a:63).

While this was bad enough, a doctor who performed an autopsy on Park said that Park had died from blood clots induced by electric torture (Kang 1997:124).

Chong-Chul Park's death mobilized the entire Korean people to oppose Chun's military government and gave rise to a mass democratic movement in South Korea. Many demonstrators demanded a popular presidential election. Furthermore, over 600 Roman Catholic priests shaved their heads to show their support for a popular presidential and general election to choose a new president and a new government for South Korea. However, the Korean Protestant ministers did not take part in this mass pro-democracy performance because they actually were afraid of Chun's military government power that had led to the bloody coup. As a result, they could not but surrender to Chun's military government. Furthermore, they did not desire South Korea to become a socialist nation like North Korea. Thus, they had no option but to support and pray for Chun's military government. On 13 April 1987, Chun officially announced that he would nominate his successor and hold popular presidential elections. On 10 June 1987, Chun held his ruling party's nominating convention, which accepted Tae-Woo No⁴⁶ as Chun's successor, despite the popular presidential elections having been scheduled for 16 December 1987.

Tae-Woo No won this election with only 35.9% of the popular vote because neither Yong-Sam Kim nor Dae-Jung Kim, the representative opposition leaders, conceded to be elected.⁴⁷ As a result of this election, the Korean people felt dismayed and the military government had been extant in South Korea. Tea-Woo No realized that Korea's social atmosphere was becoming democratic, but did not want to give up the military government. Therefore, he started to govern with *dictablanda* (liberalized authoritarianism) in South Korea (Shin 1999:4). No's government released 125 political prisoners to illustrate that his government was not like Chun's government. However, over 1000 serious political prisoners were still in prison. No's government also partly controlled the news media and democratic movements to maintain his government and its policies. Moreover, No's government, like the above-mentioned governments, never changed both its anti-communist posture and strong relations with the United States. In order to maintain social stabilization and to obtain the people's

⁴⁶ No and Chun carried out the bloody coup to maintain the military government.

⁴⁷ Yong-Sam Kim took 28% and Dae-Jung Kim received 27% of the popular vote. If either Yong-Sam Kim or Dae-Jung Kim conceded, the left wing party would have on and the military government would have disappeared in South Korea.

confidence, No's government proclaimed "the war between the state and gangs." However, this proclamation, in fact, was a visible serious threat against the opponents of No's government, although this proclamation was to bring social stability as well as obtain the people's confidence. The United States and the Korean Protestant ministers also strongly supported President No. Most of these ministers had two reasons for supporting No's government. Firstly, they wanted social stability, as the size of the Korean Protestant Churches had already increased. Moreover, they had already become bourgeoisie and had become intimately related to the government. Secondly, they still hated North Korea, as they were absolute anti-communists. Therefore, they could not but support No's government's policy on North Korea.

However, a minority of the Korean Protestant ministers and Christians resisted the dictatorship in South Korea from 1961 until 1992. They tried to establish democratic movements in order to change the military governments to a democratized South Korea. Moreover, these military governments and a majority of the Korean Protestant ministers tried to connect the thoughts and activities of the minority of Korean Protestant ministers to the communists, but these military governments and the majority of the Korean Protestant ministers supported each other. In other words, the Korean Protestant conservative ministers and members tried to support these authoritarian governments, which also protected them so as to increase these Churches' growth. In addition, both groups criticized and cracked down on the views and activities of the minority of Korean Protestant ministers.

This practical situation can be explained as follows: The Korean Protestant Church consists of many denominations,⁴⁸ but we can classify the Korean Protestant Church into two large groups. One is a minority of the Korean Protestant denomination, "Ki-Jang," the Christian Presbyterian Assembly; ministers and members belonging to this minority are labelled liberal ministers and Christians in South Korea. The second group consists of the majority of Korean Protestant denominations, except for "Ki-Jang."⁴⁹ The statistics below clearly indicates the

⁴⁸ For example, the Korean Presbyterian Church consists of over 100 denominations.

⁴⁹ Brown (1919:540) summed up the theological outlook shared by missionaries in Korea as follows: "The typical missionary of the opening [of missionary activity] was a man of the Puritan type. He kept the Sabbath as our New England forefathers did a century ago. He looked upon dancing, smoking, and card-playing as sins in which no true followers of Christ should indulge. In theology and biblical criticism he was strongly conservative, the high criticism and liberal theology were deemed dangerous heresies." In addition, after the Korean War, the

approximate size of the minority of the Korean Protestant denomination (Ki-Jang) and the majority of the Korean Protestant Church denominations, except for Ki-Jang, when examining “the membership of selected major Korean Protestant denominations in South Korea in 1995” (Lee 2002a:42cf).

Denomination		Theological Propensity	Members
Presbyterian	Hap-Dong	Conservative	2,158,908
	Ko-Shin	Conservative	373,498
	Hap-Shin	Conservative	136,040
	Tong-Hap	Conservative	2,103,295
	Ki-Jang	Liberal	334,473
Assembly God		Conservative	1,266,569
Baptist Church		Conservative	901,007
Methodist Episcopal		Conservative or moderate	1,294,330
Holiness Church		Conservative	963,006

Fig. 4 The membership of selected major Korean Protestant denominations in South Korea in 1995

Typical conservative theology accentuates personal salvation, but liberal theology focuses on social problems. Conservative theology in Korea, in addition, held the unique theological view that the anti-communist stance was caused by the American conservative churches’ influence and the many Christian immigrants from North Korea, who fled because of religious persecution. Furthermore, these military governments viewed North Korea as South Korea’s enemy, but the Korean Protestant liberal ministers and members performed their political activities for human rights, social justice and democratization. However, in view of the above-mentioned political-theological situation, these military governments and most of the Korean Protestant ministers regarded the liberal Christians as communists, because they

government of the United States, through their conservative Protestant Churches, provided tents, food, medicine, clothes and money for the Korean people. It is a fact that the American Protestant Church has influenced the Korean Protestant Church to an enormous extent. As a necessary consequence, most of the Korean Protestant ministers accepted conservative theology and rejected liberal theology. The Korean liberal Protestant Church cannot but be the minority of the Korean Protestant denomination. Therefore, the relationship between most of the Korean Churches and the Korean liberal church is never good.

thought the views and activities of these Christians were akin to communism, and would destroy South Korea. Therefore, two groups (the military government and most of the Korean Protestant Church) had no option but to team together.

As a necessary consequence, the contributions and activities of liberal Christians were silenced and ignored by most of the Korean ministers and their congregations, and these military governments. It is not farfetched to surmise that the behaviour of the majority of Korean Protestant ministers and members was tyrannical.

2.2.2.3 An era of democratized government (1993-)

On 18 December 1992, Yong-Sam Kim was elected as the first civilian President of the first democratic government in about three decades. It was a democratic and free election in which President Kim took about 42% of the votes, 10% more than his rival, Dae-Jung Kim. He was the first civilian president, the liberal (left) wing's representative and demonstrator who struggled with the military government in South Korea.⁵⁰ As soon as he was in power, he promised his government would be a government of clean and honest politics. He also restructured his government agencies, creating a small but efficient government, and provided effective services (Kang 1997:142). In addition, he designed and carried out a series of unprecedented political and socio-economic reforms, waged intensive anti-corruption campaigns (Shin 1999:203cf), introduced a "real name" bank system, legislated political reform bills, and consolidated the civilian control of the military. He wanted to remove the past military governments' corruption and vestiges of militarism. Moreover, he made efforts to heal especially the wounds of the people of Kwang-Ju. On 13 May 1993, he delivered a televised speech promising that his government will take various steps to help Kwang-Ju citizens to retrieve their honour and heal the scars they suffered during the May 1980 uprising. Then, on 18 May 1993, his government allowed a memorial service to be observed in Kwang-Ju to commemorate the 13th anniversary of the 1980 Kwang-Ju incident (Kang

⁵⁰ Before Yong-Sam Kim became the first civilian president, following 32 years of military domination, he had long been a champion of democracy. In 1979, when former president Park was in power, Kim was expelled from the National Assembly for labelling the Park regime "dictatorial" in his interview with the *New York Times*. In 1983, when former president Chun was in power, Kim staged a 23-day hunger strike in an attempt to bring about democratic reforms. Before the hunger strike, which almost led to his death, Kim was under house arrest for more than three years.

1997:142).

However, Yong-Sam Kim's government had some problems. Firstly, he created a conservative majority party⁵¹ with Tae-Woo No (the former President), and Jong-Pil Kim (once, Jung-Hee Park's prime minister and inheritor of part of his political machine) as President of South Korea. Unfortunately, the mega-party failed to produce political stability because this government consisted of demonstrators and former members of the military governments. Consequently, these two groups continued to argue with each other about policies (Lee 1995:40-41).

The second problem was that President Yong-Sam Kim's policy on North Korea was similar to the military governments' policies. He also revived the annual military exercise, the joint U.S-South Korean military exercise Team Spirit to pressure North Korea⁵² because, at that time, the burning issue was North Korea's nuclear weapons. The United States and South Korea continued to pressure North Korea to its discard nuclear weapons. Yong-Sam Kim also took a firm stand against North Korea, as he was a conservative elder of the Korean Presbyterian Church.⁵³

A final problem was that Korean Protestant ministers and members supported Yong-Sam Kim to be president of South Korea, as was the case with former president, Syng-Man Lee. Because Yong-Sam Kim was also a conservative Christian, the Korean Protestant ministers again wanted to interfere directly or indirectly in government policies, just as they did during the reign of Syng-Man Lee.⁵⁴ The Korean Protestant ministers dreamt that the political stance of the majority of them would again be transformed into a core political community, as was the case during Syng-Man Lee's presidency.

⁵¹ This event is a political irony. Yong-Sam Kim was always in the liberal (left) wing, but he created the mega conservative (right) wing with Tae-Woo No and Jong-Pil Kim to be president of South Korea as well as to defeat his rival, Dae-Jung Kim.

⁵² In the previous year, under President Tae-Woo No, this exercise was suspended as a gesture of peaceful relations with North Korea.

⁵³ His basic principle of reform came from the Bible, and he was a conservative elder at Choong Hyun Presbyterian Church. The Korean Protestant conservative Christians usually are anti-communists.

⁵⁴ Like the American conservative preaching, the Korean Protestant conservative preachers supported the conservative (right) wing party and Yong-Sam Kim by preaching and using the mass media.

However, the Korean people started to distrust the Korean Protestant Church, because they always had friendly relations with the conservative (right) wing, and paid no attention to social problems, the poor and homeless people. Moreover, South Korea's grave economic crisis led to Yong-Sam Kim being the most unpopular president in South Korean history. Therefore, non-Christians regarded the Korean Protestant ministers and members with contempt. In addition, an increasing anti-Christian ethos was spread which led to a cessation in the growth of the Korean Protestant Church and to its decline in South Korea since the 1990s.

Furthermore, since 1997, the Korean Protestant Church indeed started to experience a serious political crisis when the liberal (left) wing with President Dae-Jung Kim and President Moo-Hyun Noh assumed the reins of government for 10 years.⁵⁵ These liberal (left) governments mostly consisted of demonstrators and liberal (left) politicians who already had strong antipathy towards the conservative (right) wing and the Korean Protestant Church. President Dae-Jung Kim and President Moo-Hyun Noh's governments strived to solve social problems. However, their policies on North Korea were not strong, because their governments continued to maintain "*the Sunshine Policy*."⁵⁶ The conservative groups, including the Korean Protestant Churches, were not in favour of these liberal governments' policies on North Korea, as they always were anti-communist and demanded the implementation of a strong policy against North Korea. In addition, these liberal (left) governments started to repress the Korean Protestant Church (e.g. the Protestant Churches' property, theological seminaries and the problems of the educational system of Christian schools, etc.). Moreover, the corruption and ethical problems of many Korean Protestant ministers and Christians started to be broadcast on television, radio and on the Internet.

⁵⁵ In December 1997, Dae-Jung Kim was elected president and in December 2001, Moo-Hyun Noh was elected president. Dae-Jung Kim's victory (which is often compared to the elections of South Africa's Nelson Mandela and Poland's Lech Walesa) represents the victory of the political as well as social opposition because he came from the left wing party (Shin 1999:12). Moreover, he rescued South Korea from a grave economic crisis that was due to Yong-Sam Kim's government. Moo-Hyun Noh tried to implement a policy of a balanced distribution of income and his government focused on income tax, social welfare, and national welfare pension system. In the Korean history, the liberal (left) wing party firstly assumed the reins of government for 10 years. Therefore, the conservative groups included most of the Korean Protestant Churches and upper and middle class people, who usually could not form a friendly relationship with these liberal (left) governments.

⁵⁶South Korea's government, the NGO (non-governmental organization), etc. gave North Korea large amounts of money, food, and medical supplies because this government hoped that the unity of Korea would be similar to the unity of Germany.

Therefore, the Korean Protestant Church ministers sought a method of confrontation against these liberal (left) governments. They created conservative parties, one of which is the “KNCC” (Korean National Christian Council), another being the “*New Right*.”⁵⁷ They preached sermons criticizing these liberal (left) governments’ policies and problems, and vindicating the Korean Protestants’ problems without repentance and self-examination. Moreover, they wanted strong policies on North Korea, as well as continued pressure and control of these liberal (left) governments and the press (Kim 2008a:158-207cf). In addition, the Korean Protestant ministers tried to change Noh’s liberal government into the conservative (right) government of Myung-Pak Lee. Therefore, they continued to support the conservative (right) wing and Myung-Pak Lee by preaching through the mass media at presidential elections, as Myung-Pak Lee was an elder of the So-Mang Presbyterian Church and also a conservative and anti-communist with strong policies against North Korea (Kim 2008a:11-44cf).

During December 2007, Myung-Pak Lee’s election as president was the result of the support of most Korea Protestant ministers and members (Kim 2008a:100-157cf). As soon as Lee became president, the government again consisted of conservative politicians and conservative Christians. In addition, he usually held political, economic, and social consultations with only the Korean Protestant conservative ministers. Moreover, he replaced “*the sunshine policy*” on North Korea with strong policies similar to those of the former military governments, and became more and more closely related to the American government. Until to now, the Korean Protestant conservative ministers have raised their voices to support the present government of Myung-Pak Lee, and to interfere in the present government’s policies.

However, the governor of the Kyong-Gi province, Moon-Soo Kim, criticized the present government of Myung-Pak Lee as follows: “The present government of President Park has been supported by only the Korean Protestant ministers and members, the military,

⁵⁷ The “KNCC” was created on 28 December 1998. It consists of many conservative ministers and conservative denominations. The “New Right”, which was created on 27 July 2007, comprised conservative ministers, professors, politicians, social leaders, military, etc. Moreover, several Korean Protestant conservative ministers created the Christian political party to assume the reins of government (Kim 2008a:158-225cf).

conservative politicians and anti-communists.”⁵⁸ In addition, a liberal politician, Jung-Bae Chon assessed the present government of Myung-Pak Lee as follows: “The present government is like the military government of Doo-Whan Chon and President Myung-Pak Lee is like President Doo-Whan Chon. Therefore, I will struggle against the present government of Myung-Pak Lee to protect South Korea’s democracy from the government of Myung-Pak Lee, like the military government of Doo-Whan Chon.”⁵⁹

Today, the Korean people are not only rapidly turning their backs on the Korean Protestant Church, but they also question the morality of the Church, which led to its decline because its ministers and Christians are concerned about politics, upper-middle class people, their property and anti-communism, but are indifferent to social problems, the socially weak and poor, civil liberties, etc. In other words, they prefer wealth, fame and the authority of the world to participation in the suffering of the cross.

2.2.3 Conclusion

As is the case with the above-mentioned relationship between politics and preaching in Korea, the political stance of the Korean Protestant Church is not, in general, featureless. Most of the Korean Protestant old ministers and members have already experienced anti-communism that was caused by the Korean War. Moreover, from these military governments, the Korean Protestant young ministers and members have already received an anti-communist education since their childhood. The Korean Protestant Churches have been influenced enormously by America and especially the American conservative churches. Korean people experience this as unique historical-political theology. Therefore, the Korean Protestant preachers usually cannot but support the conservative (right) wing and the United States. Il-Soo Kim (1991:78) criticizes the Korean Protestant Church as follows: “The Korean Protestant Church prefers conservative (right) parties including anti-communists, the military, conservative politicians and upper-middle class people to the Cross of suffering, Jesus’s life and his teaching, social problems and, socially, lower people. They are still the supportive strength of anti-

⁵⁸ <http://kr.news.yahoo.com/service/news/shellview.htm?linkid=20&fid=470&articleid=200904031558346201>
Yun-Hap News(03.04.2009)

⁵⁹ On 7 May 2009, this article was written by a reporter of CBS, Jeong-Hoon Kim in Jo-Seon Ilbo (Jo-Seon newspaper).

communism.” His criticism is valid because the Cold War, which already ended in other parts of the world, still exists in the Korean Peninsula. The Korean Protestant Church has to be the major role player in defusing tension and maintaining peace and stability on the Korean Peninsula. Yet, it still acted as the main body supporting the anti-communist and conservative (right) wing. In addition, it yielded to the Korean military government’s pressure and prayed for secular regimes from 1961 to 1992.

If we look at the lifetime of Dietrich Bonhoeffer (Fant 1991:1), who was imprisoned by the Nazis for his political activity against Hitler’s regime and died in a prison cell at the age of 39, we realize that the lifestyle of the Korean Protestant Church members is not Christ-like. Therefore, this Church indeed must examine “*The Lausanne Covenant*”⁶⁰ to determine the personalities and duties of Christian ministers. The Lausanne Covenant reads as follows:

[The purpose of God] We affirm our belief in the one-eternal God, Creator and Lord of the World, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has called out from the world a people for himself, and sent his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ’s body, and the glory of his name ... [Christian social responsibility] We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty.

Similar to the above covenant, a Christian minister is God’s witness for the extension of his Kingdom and the building up of Christ’s body, and the glory of his name. This prompts the

⁶⁰ The Lausanne Covenant’s introduction: In July 1974, we, members of the Church of Jesus, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel in God’s good news for the whole world, and we are determined by his grace to obey Christ’s commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant. <http://www.lausanne.org/lausanne-1974/lausanne-covenant.html>

question: Who is the witness? Drawing on Paul Ricoeur's four claims about the witness, Long (1989b:42-43) describes the witness as follows:

The witness is not a volunteer, not just anyone who comes forward to give testimony, but only the one who is sent to testify. The testimony of the witness is not about the global meaning of human experience but about God's claim upon life. It is Yahweh who is witness to in the testimony. The purpose of the testimony is proclamation to all peoples. It is on behalf of the people, for their belief and understanding, that the testimony is made. The testimony is not merely one of words but rather demands a total engagement of speech and action. The whole life of the witness is bound up in the testimony.

Consequently, Christian ministers must submit to God and must incorporate faith into their lives. It is the responsibility of Christian preachers to resist the secular powers by preaching and incorporating faith into their lives, akin to nonviolent resistance (Campbell 2002c:3).

According to the above-mentioned Covenant, Christian preachers need to focus on socio-political activities, i.e. faith without works is dead. We can explain the duty of the Christian minister in detail through five affirmations of the "21 affirmations" in "*the Manila Manifesto*":⁶¹

[21 Affirmations]... [8] We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food, and shelter. [9] We affirm that the proclamation of God's Kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness... [15] We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise our testimony loses its credibility. [16] We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service... [20] We affirm that God is calling the whole church to take the whole gospel to the whole world. So

⁶¹ The Manila Manifesto's introduction: In July 1974, the International Congress on World Evangelization was held in Lausanne, Switzerland, and issued the Lausanne Covenant. Now in July, 1989 over 3000 of us from about 170 countries met in Manila for the same purpose, and issued the Manila Manifesto. We are grateful for the welcome we have received from our Filipino brothers and sisters. During the 15 years that have elapsed between the two Congresses, some smaller consultations have been held on topics like Gospel and Culture, Evangelism and Social Responsibility, Simple Lifestyle, the Holy Spirit, and Conversion. These meetings and their reports have helped to develop the thinking of the Lausanne movement. A manifesto is defined as a "public declaration of conviction, intention, and motives. The Manila Manifesto takes up the two Congress themes: "Proclaim Christ until He comes" and "Calling the whole church to take the whole Gospel to the whole world." Its first part is a series of 21 succinct affirmations. Its second part elaborates these in 12 sections, which are commended to churches, alongside the Lausanne Covenant for study and action.
<http://bbs.kcm.co.kr/NetBBS/Bbs.dll/kcmmission25/qry/zka/B2-IC2Ns/qqo/006A/qqatt/%5E>

we determine to proclaim it faithfully, urgently, and sacrificially until he comes.

Consequently, the Christian minister's duty is to help homeless people, the poor, etc., to be concerned about social problems, human rights, and to observe the law in the world when the world is at peace. On the other hand, when the world is not peaceful, for example, during a military dictatorship, racial discrimination, etc., the Christian minister's duty goes against the world and he/she must try to resolve political problems without stooping to a secular power, because the Christian community always stands between two realms: the Kingdom of God and the world. However, strictly speaking, Christians have already stood for the Kingdom of God, i.e. Christians in the Kingdom of God have always been required to fulfil the demands of discipleship and to submit to the Lordship of Jesus Christ only. Therefore, Christians cannot but oppose secular powers because they belong to the people of God and have to submit only to the Lordship of Jesus Christ when the world is not at peace, for example, during a military dictatorship, racial discrimination, etc., although a Christian may take an apolitical stance in the World⁶² (Mouw 1973:13-32cf). This is because if power is domination, it is ultimately destructive of human beings. The perfection or fulfillment of power as domination is "absolute power," the tyrannical enslavement or eradication of anything that opposes such power (Pasewark 1993:3).

In addition, preaching is needed to help God's people to see the world differently, but political preaching usually offers an attitude of blind obedience and absolute servility toward the state, because this preaching style is enough to create the "*State Theology*" (Theologians 1985:63). That is, the *State Theology* indoctrinates Christians in wrong dogmas. However, the Korean Protestant ministers and members have still directly or indirectly and voluntarily or passively supported the conservative (right) wing's politics with the *State Theology*.⁶³

⁶² Mouw (1973:24-25cf) asserts: "The New Testament's use of the political term 'Kingdom' to describe the sum of God's redemptive purposes.... The early disciples of the risen Lord were persecuted because they gave him a title -'Lord' - that earthly politicians coveted.... God calls us to testify to the new life that we have in Jesus Christ. Our testimony must be that the new life is also a *new political life*."

⁶³ This representative proof-passage is Romans 13:1-7 and the Nazis used it to justify the notion that Christians owed allegiance to Adolf Hitler (Achtmeier 1985:203-204). The South African apartheid state also used this passage to construct "*State Theology*" (Theologians 1985:63). The United State even used this passage to support the political hegemony of America when it went to war, e.g. the Vietnam War and Iraq War (Boulton 1976:758). Most of the Korean Protestant preachers also preached a sermon with this passage to support the Korean government when Korea was under a military dictatorship. Moreover, they sometimes preached a similar sermon with Romans 13 to support the right wing party on Sundays until now. For example, Prime Minister Chong-Pil Kim of Park's military government asserted that, with Romans 13, the church must obey the

CHAPTER THREE

ANALYSIS OF HONG-DO KIM'S SERMON

3.1 Introduction

We have already examined, in detail, the problems of political preaching in Korea's history. The purpose of political preaching is to divide Korea into two groups (e.g. North and South Korea, the conservative [right] and liberal [left] wings, the conservative and liberal ministers, etc.). In other words, through political preaching, the Korean Protestant conservative (fundamental) preachers tend to discriminate clearly between good and bad, right and wrong, and our party and their party. Suffice it to note that this logic behind political preaching has caused non-believers to have an unfavourable impression of the Korean Protestant Church. Moreover, this preaching style has led to the decline of the Korean Protestant Church. Korean people in general want the Korean Protestant Church to restore its personality and mission as the salt and light of the world, but it is straying from its mission, that is, the life and teachings of Jesus.

Therefore, in chapter three, we shall examine, in detail, the problems of political preaching by analyzing a political sermon. We shall select a representative political sermon in which Rev. Hong-Do Kim preached "*The right and left wing in the Bible*" on 25 May 2008 in his church. He preached this sermon as an aftermath of the presidential election. On 24 April 2008, the chief judge, Hyung-Nam Park, had already fined him approximately \$1300 for supporting the current President of Korea, Myung-Pak Lee. In addition, a reporter, Ji-Bang Kim (my translation. 2008a:99-100), comments as follows: "Rev. Hong-Do Kim, who is also the chief political minister, has great power in the Korean Protestant Church and in Korea because his church is the biggest Methodist Church and the seventh largest of all Protestant Churches in the world, as well as the third largest of all Korean Protestant Churches in South Korea." In view of the above-mentioned political stance of Rev. Hong-Do Kim, an analysis of his sermon (the right and left wing in the Bible) will be appropriate to show the problem of political preaching in Korea.

government because God approved Park's military government. Today, most of the Korean Protestant preachers usually preach a similar sermon to support Myung-Pak Lee, as he is an elder and conservative, as well as having been elected president of South Korea.

3.2 Biographical profile⁶⁴

On 6 February 1938, Rev. Hong-Do Kim was born to a conservative and nationalistic Christian family in North Korea and moved to South Korea as a refugee during the Korean War. His father belonged to the ultra-right wing that fought against North Korea.

Although Hong-Do Kim lived in poverty, he wanted to be a minister. So, he graduated with a B.A. degree from the Methodist Theological Seminary in Seoul, Korea. Subsequently, he took a Master's degree at the Asian Center for Theological Studies, obtained a Doctoral degree of Ministry at Fuller Theological Seminary, and was also awarded an Honorable Doctorate of Divinity by Indiana Wesleyan University. Formerly, he served the Methodist Seoul Annual Conference as a bishop, as well as the chair-bishop of the Korean Methodist Church Conference and the president of the Korean National Church Council. Currently, he serves as the chairman of the following institutions: the Board of Trustees of the Asian Center for Theological Studies, the Pre-prisoners Rehabilitation Center, the Supporting Association for Refugees and Asylum Seekers from North Korea, the Association of Korean and American Pastors, the Asia Pacific Human Rights Coalition, etc.

He cannot but be a conservative minister, anti-communist and pro-American because he experienced *the Korean War*. In general, the Korean Protestant ministers, as well as Hong-Do Kim, have two unique theological views: they subscribe to a fundamental or conservative theology, and are anti-communists (Kim 2008a:106). Hong-Do Kim preaches at the Kum-Ran Methodist Church.

In November 1957, Dr. Hellen Kim, a socialist and educator, founded the Kum-Ran Methodist Church at Mangwoo Valley near the Seoul Municipal Cemetery Site when she was the president of E-Hwa Women's University (a Methodist foundation). Rev. Hong-Do Kim was appointed to this Church in 1971 when the church, with very small premises of about eight square metres, had approximately 75 members. From the time when he started working here, the Church's population and size increased rapidly. During his ministry, he re-built the church three times. Today, during a service, the church can accommodate 10 000 people and

⁶⁴ <http://www.kumnan.org>

also has other multi-purpose rooms and facilities in a mammoth building of 4000 square metres, with a total floor space comprising 16 storeys. Furthermore, there are over 3000 Shell Bible Study groups and over 500 men and women in his ministry. Today, he is the minister of over 100 000 congregates, including the Sunday school. Annually, the Church baptizes over 3000 people (Kim 2006a:53-54). Now the Kum-Ran Methodist Church is the largest Methodist Church in the world, the seventh largest of all Protestant Churches in the world, and the third largest of the Korean Protestant Churches in South Korea (Kim 2008a:103-104).

3.3 Sermon outline

On 25 May 2008, Rev. Kim preached this sermon (The right and left wing in the Bible) in the aftermath of the presidential election. His political ally and fellow church-worker, Sang-Cheol Kim, wanted to support the conservative (right) wing and President Myung-Pak Lee because, at that time, South Korea experienced a political crisis in the form of an anti-Myung-Pak Lee, anti-American and anti-FTA (Free Trade Agreement) demonstration led by many Korean people with candles in front of the City Hall Plaza, despite the fact that the current Korean President, Myung-Pak Lee, had been elected by the Korean people.

This sermon starts with its motive (A4-6). Kim's logic behind this sermon is not really complex, as he deems the conservative (right) wing to be better than the liberal (left) wing after he defined two large groups (e.g. the right and left wings in the Bible [A9-B5], in the first Church [B7-C11] and in Korea [C13-E6]). Moreover, he unfavourably criticizes Communists and North Korea, for instance, saying that Communists oppose God and destroy churches (C24-34), are cruel murderers (C36-48), liars and misleaders (D1-6), and plunder our property under the disguise of egalitarianism (D8-23). He regards the Communist, anti-American, anti-Myung-Pak Lee, anti-FTA (Free Trade Agreement), the liberal (left) wing and North Korea as South Korea's enemies. Therefore, this sermon's aim is to support President Myung-Pak Lee and his present government.

3.4 Linguistic questions

3.4.1 What is the preacher's intention/goal in his sermon's introductory passage?

In general, the aim of the introductory passage is to guide the sermon's purpose and to be an interesting topic, as parishioners open or close their hearts after hearing the sermon's introductory passage. Therefore, in this section, the preacher must always definitely try to reveal the sermon's purpose and direction in advance. However, in our opinion, in the weekly bulletin, the sermon's starting point emanates from its title as the congregation surmises the sermon's content in this title. So, the preacher always endeavours to reveal the sermon's intention and goal in both the title and the introductory passage. This allows us, to grasp the sermon's purpose and direction in advance if we just read both the title and the introductory passage. This sermon starts with the following title and introductory passage:

Title: The right and left wing in the Bible

Last year, *Sang-Cheol Kim*, elder and president of the *Future Korean Journal*, begged me to write a sermon for his journal about the right and left wing in the Bible, after the presidential election was held. So, I prayed to God for inspiration to write about this topic (A2-6).

Rev. Hong-Do Kim intentionally specified two groups, i.e. the right and left wing, in this sermon's title. We cannot help but conclude that he prefers one side. In other words, Hong-Do Kim usually uses this dualistic method to differentiate between our party and their party. Thus, the following subtitles of this sermon should come as no surprise: The right and left wings: in the Bible (A9-B5), in the first Church (B7-C11), and in Korea (C13-D23). Furthermore, he openly supports the conservative (right) wing in the introductory passage. The reason being that the *Future Korean Journal* is a representative conservative journal and Sang-Cheol Kim is also conservative who always supports the conservative (right) wing in his articles and orations. "If Sang-Cheol Kim begged Rev. Hong-Do Kim to write a sermon for his journal after the presidential election (A4-6)" that is frankly again to support the present conservative government of president Myung-Pak Lee. Because, at that time, South Korea experienced political crises that led to anti-Myung-Pak Lee, anti-American and anti-FTA (Free Trade Agreement) demonstrations by many Korean people with candles in front of the City Hall Plaza (from C38-E6). They (Rev. Hong-Do Kim and Sang-Cheol Kim) needed them to decide that South Korea needs a government in favour of America, the FTA's (Free Trade Agreement's) advantages and anti-communism.

This dualistic method and support for the conservative (right) wing often appear in his

sermons. We shall examine the title and introductory passage of his other sermon in *A real voice of Korea* (the 2006 Kum-Ran Methodist Church's pamphlet):

Title: Christianity's egalitarianism and stewardship / Text: Matthew 25:28-30

In 1903, at Bladmir, in Lenin's unsuccessful Communist Revolution, his followers totalled 17. When he overthrew the Russian empire, he had approximately 40,000 followers, and 50 years later, Leninites outnumbered the Christians with their 2,000 years of history. But, after 70 years of the Communist Revolution, the Soviet Union, the mother country of Communism, collapsed; Communism had perished. All other Communist countries discarded the ideology. They turned from the Left to the Right. However, unfortunately South Korea is turning from the Right to the Left and entering a crisis. Why did Communism perish? It was because they were atheists and did not believe in God, destroyed churches, killed, persecuted and imprisoned Christians. They were destined to be cursed and to perish. Is there one Communist country that has not fallen miserably? They insisted on 'equal-well-being' - paradise on earth under Communism, Utopia - but, on the contrary, they established 'equal-poor-being, beggar-topia.' The critical factor of the Communism's collapse is the Egalitarianism that is destined to collapse (Kim 2006a:37).

As in the above-mentioned sermon, Hong-Do Kim usually not only separates two groups (North and South Korea, the right and left wing, and Christianity and communism) when preaching a political sermon, but also supports the right wing and anti-communism in his title and introductory passage. Therefore, it is clear that the intention and goal of both the title and the introductory passage in this sermon is to support the conservative (right) wing and anti-communism, the FTA (Free Trade Agreement) as well as to mobilize his congregation against the government, anti-Myung-Pak Lee, anti-Americanism and anti-FTA (Free Trade Agreement).

3.4.2 What message does the preacher want to convey in the sermon? What is the conclusion of the sermon?

Robinson (1982:167) explains the conclusion's importance as follows:

As an experienced pilot knows that landing an airplane demands special concentration, so an able preacher understands that conclusions require thoughtful preparation. Like the pilot a skilled preacher should never have uncertainty about where his sermon will land. In fact the conclusion possesses such importance that many craftsmen prepare it first so that the sermon will proceed toward it in a direct path. Whether or not a minister uses that technique, he must work on his conclusion

with special care ... The purpose of the conclusion is to conclude - not merely to stop.

In other words, the conclusion has two important points. Firstly, it should answer the question: So what? or “how to do it?” Secondly, it should indicate how the expectations raised in the first passage are fulfilled. Lastly, the conclusion needs not be long. In addition, Robinson (1982:168-172) mentions the five styles of a conclusion in his book, *Biblical preaching: An illustration, a quotation, a prayer, specific directions and visualization*.⁶⁵ Through the abovementioned explanation and these styles of a conclusion, we can analyse and assess the concluding remarks of Hong-Do Kim’s sermon, which are as follows:

If someone supports the present President of the South Korea, Myung-Pak Lee, they are absolute right wing people who are many, but President Lee’s support rate declined from 80% to 20% because the right wing people are not united against the left wing and their spies (D25-28). Moreover, the South Korean government must increasingly build a bulwark against communism. I think that the left wing and Communists instigated this anti-FTA (Free Trade Agreement) demonstration (D29-32). If we support the FTA, we can export more cars, clothes, etc. to the United States. Moreover if this FTA is negotiated, the relationship between the United States and South Korea will be strengthened and the United States will protect South Korea from North Korea, because American Forces will continue to be stationed in South Korea. The U.S. President already promised President Myung-Pak Lee that American forces will continue to remain in South Korea (D36-41). A young Korean man killed 30 younger Americans in Virginia some time ago, but the U.S. government did not harm the Korean immigrants in the U.S.A. However, many Korean people with candles demonstrated in front of City Hall Plaza because American soldiers had killed two Korean female middle school students who were passengers in a car they were driving a year ago (D47-E4). Therefore, I affirm that the left wing and Communists instigated this demonstration to shake South Korea. Halleluiah (E5-6)!

To begin with, akin to this sermon’s introductory passage, the conclusion also focuses on “pro-government of President Myung-Pak Lee and America, the FTA’s advantages and anti-communism. In fact, we can say that the introductory passage fulfils the conclusion. Although the conclusion is not short, it clearly asks the congregation and other people to behave as

⁶⁵ He explains each of these concluding styles as following: “An illustration must be exactly on target so that listeners grasp the meaning in a flash without explanation. A well-chosen quote e.g. a poem, a hymn and a summing up of the entire passage or application, etc in conclusion sometimes states the sermon’s idea in words stronger and more vivid than the preacher can find himself. An appropriate question or even a series of questions can conclude a sermon effectively. A prayer makes a fitting conclusion only when it is an honest petition and not a device to summarize the sermon or make an indirect application to the audience. Specific directions can answer ‘how to do it.’ Visualization projects a congregation into the future and pictures a future situation in which they might apply what they have learned.”

follows: “We not only must take precautions against communism, North Korea, the liberal (left) wing, anti-Americans and anti-FTA, but support the present government of Myung-Pak Lee. We must become pro-Americans and anti-Communists.” In addition, in order to support and prove his theological view, Rev. Hong-Do Kim provides “specific directions” for the conclusion’s styles. It can be argued that, by means of this conclusion style, he encourages his congregation to support the present government of Myung-Pak Lee and to become pro-government, pro-American and anti-communist.

3.4.3 What is the sermon’s form? What are the preacher’s specific delivery mode and rhetorical strategy?

Greidanus (1988:141) explains the importance of the sermon’s form: “A wrong form can undercut the message of the text and thus distort it, while, conversely, an appropriate form can help the message get across as originally intended.” In our view, Greidanus explained this importance well because the preacher consciously settles for a particular form that will best convey the intention of the text to his hearers when he/she sets out to develop the sermon’s theme into the sermon’s scheme (Pieterse 1987:136). However, it is true that the preacher also needs structure because a sermon’s form helps him/her to convey the full message clearly and systematically so that it has the proper impact on the hearer (Pieterse 1987:135).

Hong-Do Kim composed this sermon in a deductive form. This form is undoubtedly the most prevalent design:

After the introduction the theme is stated and its various aspects are developed one after the other, usually by way of ‘points.’ This form’s advantages are that the point of the sermon is clear from the beginning and can be reinforced throughout the sermon and it aids the understanding of the hearers since they are told the destination of the trip at the beginning and thus are better able to follow the road that lead to that destination (Greidanus 1988:143).

Hong-Do Kim wanted to preach a sermon that was pro-Myung-Pak Lee government, pro-American, anti-communism, and related the FTA’s (Free Trade Agreement’s) advantages (the right and left wing in the Bible). He divided this subject into three groups: the right and left

wings: in the Bible (A9-B5), in the first Church (B7-C11) and in Korea (C13-D23). Furthermore, he again divided each of these groups into two parts and divided the last group into four parts: Communism opposes God as well as destroys churches (C24-34), Communists are cruel murderers (C36-48), Communists are liars and misleaders (D1-6) and Communists plunder our property under the disguise of egalitarianism (D8-23). Therefore, we can illustrate this sermon's deductive form with the following simple figure:

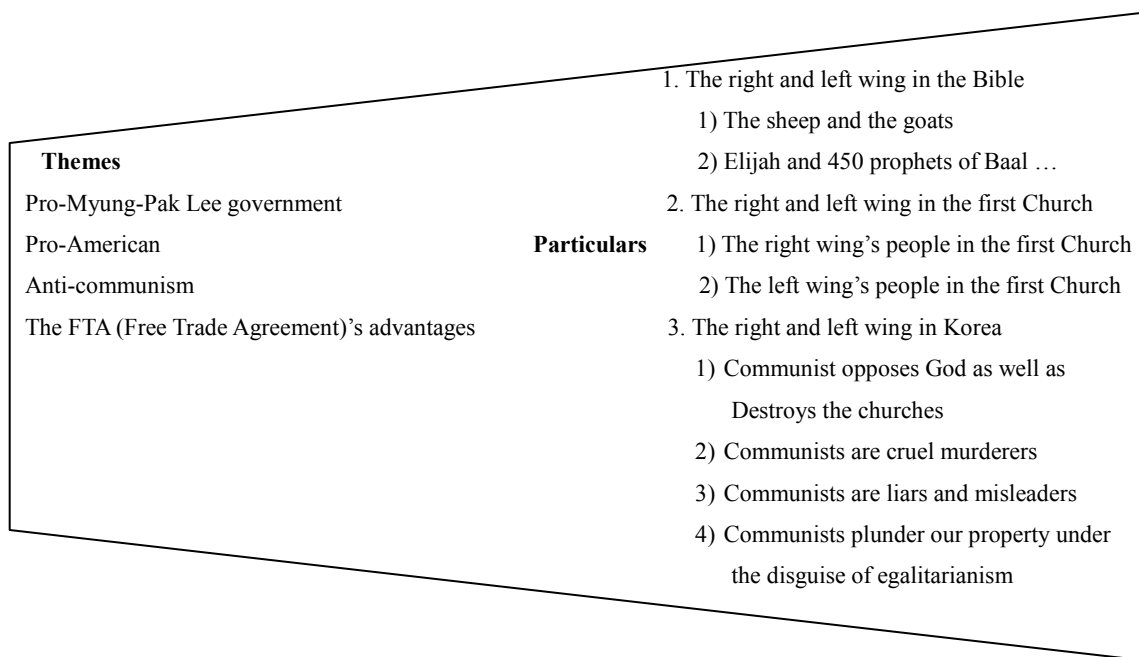


Fig. 5 The schematic deductive form of Hong-Do Kim's sermon

In order to influence his congregation's decision, Rev. Hong-Do Kim even used a dualistic rhetorical strategy. In other words, his sermon is divided into two parts (i.e. good and bad, our party and the opposing party) to support the present conservative government of Myung-Pak Kee, the United States and anti-communism, and to criticize the liberal (left) wing, North Korea and the Communists.

3.4.4 Are there conditional sentences? Does the preacher want to reveal the active powers by means of conditional sentences in the sermon?

Because the preacher is, at times, used to expressing his/her false hypothesis, assertion and conviction through conditional sentences. We need to examine conditional sentences in this

sermon to reveal the preacher's false hypothesis, assertion and conviction. This sermon has six conditional sentences with "If" and one conditional sentence with "When": Firstly, a conditional sentence with "When": When Korea had the Cho-Son dynasty, the left wing's highest member had stronger power than the right wing's highest member (A26-27). In this sermon, the conditional sentence beginning with "when" (A26) supports the converse right side because "A 26-30" is as follows: "However, in the Bible, the people on the right side are God's part and his people who are saved, but the left side is Satan's part and these people will receive eternal punishment." In other words, Hong-Do Kim inversely used the example of "A 26-27" to emphasize, "God loves only the right wing."

Secondly, in this sermon, the conditional sentence with "if"⁶⁶ supports and proves his hypothesis, assertion and conviction. He used real conditional sentences with "if" as follows:

- The first conditional sentence: If we adversely think about Paul's blame against them, we will understand that their aim is to destroy believers' faith (B42-43). If South Korea becomes bolshevized, Communists will kill at least 10,000,000 people (C46-47). If we subscribe to the FTA, we will export more cars, clothes, etc. to the United States (D36). If this FTA is negotiated, the relationship between the United States and South Korea will be strengthened, and the United States will protect South Korea from North Korea because American Forces will continue to be stationed in South Korea (D37-39).
- The second conditional sentence: If Jeong-Il Kim used his money, \$40,000,000,000 which was in a Swiss' bank, 3 000 000 people would not have starved to death a few years ago in Northern Korea (C39-41).
- The zero conditional sentence: If someone supports the present President of South Korea, Myung-Pak Lee, he/she is an absolute right wing person (D25-26).

⁶⁶ According to Hornby (2005:R33) conditionals sentences with "if" are used to express four possibilities: 1) The first conditional is used to discuss the consequence of a possible action: If I write my essay this afternoon, I will have time to go out tonight. 2) The second conditional is used to explicate the consequences of a hypothetical action: If I wrote my essay this afternoon, I would have time to go out tonight. 3) The third conditional is used to explain the possible consequence of an action that did not happen: If I had written my essay this afternoon, I would have had time to go out tonight. 4) The zero conditional is used to talk about something that is always true, or that was always true in the past: If you mix blue and red, you get purple.

Consequently, Rev. Hong-Do Kim emphasized anti-communism, the FTA's advantages, pro-Americanism with both the first and the second conditional and also asked his congregation to support President Myung-Pak Lee with the zero conditional.

3.4.5 What is not clear in the sermon? What is a logical interruption or irritates you?

Sometimes, the preacher intentionally adds a rumour or uncertain information into the sermon to support and prove his/her theological view, without clear evidence. The same may be said of Rev. Kim's behaviour to support and prove his theological view as follows:

- When Korea had the Cho-Son dynasty, the left wing's highest member had stronger power than the right wing's highest member (A26-27): He gave incorrect historical information to his congregation. When it was the Cho-Son dynasty era in the Korean peninsula, in fact the right wing (civil officers) had stronger power than the left wing (military officers) because the King of Cho-Son preferred civil officers to military officers to govern Cho-Son. Therefore, under this dynasty, the aristocratic class wanted to be civil officers by means of the civil service examination.

- Moreover, the left wing hurts the biggest Korean Protestant Churches and obstructs the Korea Protestants' mission work (C9-10). However, the left wing's ideology, being communism, has fortunately been eradicated because, in South Korea, many Korean Christians pray for South Korea (C47-48). During the past 10 years, the left wing robbed the biggest businessmen of their property. Since 1997, the liberal (left) wing took the governmental reins for 10 years. In fact the liberal (left) government was concerned about social problems, i.e. income redistribution and were interested in the Korean Protestant Church (e.g. the Protestant Churches' property, theological seminaries and Christian schools' educational systems' problems, etc.), Moreover, many Korean Protestant ministers and members' corruption and ethical problems started to be broadcast by television, radio and on the Internet. In fact, this government strived to get rid of "political-business-Christian collusions" in South Korea. However, Rev. Kim supported the conservative (right) wing, but criticized the liberal (left) wing without hesitation because he always leans to the conservative (right) wing.

- “I heard terrible stories about Communists that kill big businessmen after they have made use of them like a hunter slaughters or eats a hunting dog after a season of hunting has closed” (D20-23). To emphasize anti-communism, Rev. Kim told a story, which may be true, but may be a rumour because it is of doubtful origin. However, he intentionally included this story in this sermon to support and prove anti-communism, without clear evidence.

- I think that the left wing and communists instigated this anti-FTA (Free Trade Agreement) demonstration (D30-32). According to a report, one or two in 10 million cows have the mad-cow disease; in fact, after eating infected meat, a person can die 20 to 40 years later (D33-34). If we do that, we will export more cars, clothes, etc. to the United States (D36). I do not believe that middle school students gathered in front of City Hall Plaza to display hatred for the United States with their pure motives. Therefore, I affirm that the left wing and Communists instigated this demonstration to shake South Korea. Halleluiah (E4-6)! Rev. Hong used a report to support the FTA and asserted that mad-cow disease is not fatal. However, mad-cow disease is indeed fatal. Statistics show that by February 2009, 164 people in Britain and 42 elsewhere had died of this disease, with the number expected to rise because of the disease's long incubation period. Between 460,000 and 482,000 infected animals had entered the human food chain before controls on high-risk offal were introduced in 1989.⁶⁷ Furthermore, Rev. Kim asserted that the left wing and Communists had instigated the anti-FTA (Free Trade Agreement) demonstration. Of course, there were many liberals (left people) in front of City Hall Plaza to oppose the FTA. However, we are not sure that they, together with Communists, instigated this demonstration. It is a fact that many people voluntarily took part in this anti-FTA demonstration to prevent the importation of infected cows from the United States.

3.4.6 Where is the preacher’s negation? What is the preacher’s theological and personal background and where is it reflected in the sermon?

The preacher’s negation normally can be based upon his/her theological and personal

⁶⁷ http://en.wikipedia.org/wiki/Mad_cow_disease#cite_note-NCJDSU-3

background because this background can be reflected in the sermon consciously and unconsciously. Rev. Hong-Do Kim cannot but be a conservative, anti-communist, anti-liberal (left) wing and pro-American minister, as he experienced the Korean War and moved to South Korea from North Korea to seek freedom of faith and to avoid the North Korean government's oppression and tyranny. In this sermon, Kim's theological and personal background is clearly exposed in the sermon's content. He supported the right wing from "A2" to "C11." Next, he criticized North Korea and the Communists in "C14" to "D23" and supported the FTA (Free Trade Agreement) and the close relationship between the United States government and the present Korean government of Myung-Pak Lee in the conclusion of this sermon (D25-E6).

3.5 Basic homiletical questions

3.5.1 Which God is at issue here? What are this God's characteristics and how does he behave? What did the sermon say about God? How did the preacher apply God's Gospel (promise and good news) to his/her congregation's current circumstances?

Matthew 25:31-46 portrays the great judgment scene with Jesus Christ as the Judge. This parable is apocalyptic and concerns the acceptance or rejection of the Christian faith. Therefore, this passage is suitable to emphasize the importance of faith, God's last judgment and the acceptance of the Christian faith.

However, Rev. Kim preached this passage to support only the conservative (right) government and pro-Americanism. In other words, although this passage means that Jesus, as the judge, who permits eternal life for the people on the right, but permits eternal punishment for the people on the left, he quoted only two words (the right and left) to support and prove his theological view, and asserted that God loves only the right wing.

The preacher's duty is to deliver the whole Word of God to the congregation after interpreting a biblical text. However, in order to support and prove his assertion or conviction, Rev Kim took only two words (right and left) from this passage. Furthermore, he preached that "only the right wing is in God and the right wing's policies are like God's thoughts. So, Christians must support only the right wing and its policies." However, in comparison to the above-

mentioned interpretation of this passage, Rev. Kim's biblical interpretation of this passage is not exact. We can conclude that Rev. Kim construed the meaning of this passage differently to support and prove his theological views.

3.5.2 How is the biblical text included in the sermon?

Every sermon should be based on the Bible, and the preacher always has to compose a sermon by correctly interpreting the Bible. Still, a preacher can incorrectly interpret the Bible on purpose to convey his/her theological intention to the congregation. This sermon also had incorrect interpretations of the Bible to communicate Kim's theological intention to his congregation.

To begin with and to emphasize the right aspect, this sermon started with an interpretation of Matthew 25:31-36 and 1 Kings 18:21. In two passages quoted from the Bible, Kim definitely divided the sermon into two groups (the right and left wing). He asserted that the right part is God's part and his people, but the left part is Satan's and God's enemy (A9-B5). Secondly, he quoted Paul's letters to support the right wing (B7-C11) stating, "if someone supports Paul, he/she is on the right wing in God. On the contrary, the opponents of Paul are on the right wing in Satan." Consequently, he asserted that the right wing is better than the left wing and God loves only the right wing. Lastly, he criticized Communists, North Korea and the left wing by using John 8:44, as he regards Communists, North Korea and the left wing as similar to the murderer and liar in John 8:44.

It should be noted that his biblical interpretations are not altogether correct. Firstly, Hagner (1995:741), in his commentary, explains Matthew 25:31-46 as follows: "For the last time in this discourse, the coming of the Son of Man takes center stage ... the real issue is not the time but the significance of his coming and the consequent need to be prepared." This remark indicates that the righteous and unrighteous are all finally separated by Jesus at the last judgment. Therefore, the people on the right will receive eternal life, but the people on the left will enter eternal punishment. This passage illustrates what will happen in the future, but never shows what will happen in the present. Rev. Kim chose only two words (right and left) in this passage to convey his intention to his congregation, without a correct interpretation of

this passage.

Secondly, we will examine John 8:44. Beasley-Murray (1987:145), in his commentary, interprets John 8:44 as follows:

Such conduct shows that men are not children of God but children of the devil. They carry out what he wants, and that above all is to kill, for (a) he was a murderer from the beginning, (b) he is a liar, and (c) he is the father of lying. The saying reflects the narrative of the fall in Gen 3 (rather than that of the first murder, Gen 4). All this is the opposite of Jesus and his works, since he came (a) to bring life to the world, (b) to reveal truth, and (c) to enable mankind to share in its reality and power. As the devil opposes the word and works of the Christ, so the Jewish opponents of Jesus are his willing instruments, in particular they are ready to contrive his death.

According to Beasley-Murray's commentary John 8:44 can be interpreted with two meanings. One is that both murderer and liar are the devil's children; another is that both murderer and liar are opponents of Jesus. The interpretation of Beasley-Murray indicates that Rev. Kim's biblical interpretation may be partly correct, because Communists and North Korea in fact killed many Christians, as well as destroyed the Church. They "directly or indirectly" opposed the word and works of Christ. However, in our opinion, murderer and liar being included in the left wing is not the truth because, in fact, since 1961, in South Korea, the left wing (Chung-Hee Park's Korean military government) was always concerned about social problems, human rights, and the poor and homeless people. The left wing's behaviour may even imitate Jesus's life and teachings.

However, Howard-Brook (1994:205-208) and Ridderbos (1997:314-316) provide different interpretation as follows: "Who was the 'devil' for Jesus's audience? The Hebrew word *satan* refers to a heavenly accuser, one who prosecutes wrongdoers on behalf of God. He became a dreaded enemy because of the role of pointing out sinfulness and alienating humanity from God ... The Greek equivalent, the *diabolos* is the one who accuses and even causes human evil-doing. Thus, Jesus accuses them of being children of the accuser."

According to the views of Howard-Brook and Ridderbos (Howard-Brook 1994:205; Ridderbos 1997:315-316), just as "children of the devil" means they rebelled against God's purposes and betrayed their vocation although God had created the powers as good. Instead

of serving God's will and sustaining human life in society, they seek to separate people (us) from the love of God (Rom. 8:37-39). In their fallen state, the powers have thus become relentlessly aggressive against all life, particularly human life in society. Consequently, the powers spoil creation and enslave human life (Campbell 1997b:386; Campbell 2002c:24; Long 1988:7-8; Long 1989b:46; Wink 1984:104), i.e. children of the devil are not Communists and North Korea, but are demonic powers in the world, thus by understanding their view-points we also realize that Rev. Kim's biblical interpretation is not correct.

3.5.3 What kind of congregation does the sermon imply and appeal to? What is his/her congregation's situation in the world? How does the preacher connect his/her sermon to his/her situation?

While in the rest of the world the Cold War has ended already, it is still being waged in the Korean Peninsula. Furthermore, both anti-Americanism and pro-Americanism still exist in South Korea. The Korean people are still divided into conservative (right) and the liberal (left) camps. The Korean Protestant Christians have also stood between two extremes (ultra-right and ultra-left). Therefore, through the Bible, they need to change their insight to discern between "the true and the false."

Preaching is needed to help God's people to see the world differently and the preacher's duty is to offer a different insight to his/her congregation by means of a sermon. Moreover, Christians must not support the right or the left, because they are already in the Kingdom of God, i.e. they belong to God's Kingdom only.

However, this political sermon usually offers an attitude of blind obedience and absolute servility to his congregation. Rev. Kim, namely, offered only a one-sided insight to show the conservative (right) wing's and the FTA's political advantages in this sermon. In addition, through this sermon, he asserted that a strong and deep faith could be revealed by aspects of pro-President Myung-Pak Lee, pro-Americanism and anti-communism.

3.5.4 How does the preacher function in the sermon?

Ministers have a general understanding of who they are and what they are doing as they go about the work in the ministry, because they realize that their duty is to be a “midwife” between God and the congregation (Long 1989b:20,23). Preachers have many identities (e.g. shepherd, prophet, herald, pastor, storyteller, witness, etc).

As a preacher, what is Rev. Kim’s identity in this sermon? It is similar to that of a teacher. In school, the teacher’s role is to teach and guide his/her students. In addition, a teacher offers the correct answer to the students in his/her class. Rev. Kim, like a teacher, also taught and guided anti-communist education, pro-Americanism and allegiance to President Myung-Pak Lee to his congregation as though they were students. Furthermore, he was like a teacher who offered the correct answer to his congregation (students) in his church (school), saying that the conservative (right) wing is better than the liberal (left) wing. However, Kim’s identity has some disadvantages because his background could also influence the congregation when he offers incorrect information and answers to his students.

3.6 Conclusion

By means of the Heidelberg method, we have offered an analysis and assessment of Hong-Do Kim’s sermon. Thus, we conclude as follows: firstly, as a conservative, anti-communist and pro-American Korean, Rev. Hong-Do Kim supports only the Korean conservative government and President Myung-Pak Lee. The reason is that he not only experienced the Korean War, but also moved to South Korea from North Korea to seek freedom of faith and to avoid the North Korean government’s oppression and tyranny. He always supports the conservative (right) wing’s policies with his preaching and thus mobilizes his congregations. Moreover, he cannot but love Americans and support the FTA because he believes that if the FTA is negotiated, the relationship between the United States and South Korea will be strengthened and the United States will protect South Korea from North Korea because American forces will continue to be stationed in South Korea. Therefore, he cannot but intentionally compose this sermon to support the conservative (right) wing, President Myung-Pak Lee and America, and criticize the liberal (left) wing, the communists, and North Korea.

Secondly, this sermon was divided into two sections, i.e. the right and the left parts, good and

bad, our party and their party. In this sermon, Kim asserted that the right part favours God, and that He loves only the people on the right. However, his assertion in the sermon is not in accordance with the original meaning of this passage. He used this passage merely to support and prove his theological view, and did not listen to God. Consequently, he lost the distinctive motto of homiletics that is, “from the Bible to the congregation.” In other words, Rev. Kim composed this sermon with the wrong homiletical method, that is, “from his own theological view to his congregation.”

CHAPTER FOUR
THE RELATIONSHIP BETWEEN
POSITIVE THINKING AND TRIUMPHAL PREACHING

4.1 Introduction

So far, we have examined the problems of political preaching, i.e. political preaching usually offers an attitude of blind obedience and absolute servility toward the state. The Korean Protestant ministers and their congregations still have supported the conservative (right) wing's politics directly or indirectly with the *State theology*. Consequently, the Korean people, today, are not only rapidly turning their backs on the Korean Protestant Church, but also mistrust the Church's morality that has led to the Korean Protestant Church's decline.

However, the Korean homiletical field has not experienced this problem only from political preaching. It faces another problem, that is, triumphal preaching, coupled with so-called "positive thinking." This preaching style stresses God's blessing like a sugar-coated gospel (Kim 2005b:15-37), in which the congregation keeps God's commands and their faith in order to enjoy God's material blessings, such as longevity, health, wealth and occupational success (Son 1983:337).

As a result of this problem of the preaching style, the Korean Protestant Christians cannot but be indifferent to Christian ethics, the benefit of suffering for self-reflection in God, etc. In this chapter, we shall examine the relationship between positive thinking and triumphal preaching while pointing out the problem of this style of preaching in Korea. In order to examine this problem in detail, we shall begin with an examination of the American positive thinking, based on prosperity and well-being theology, as the Korean Protestant Churches have already received and copied this sugary theology for their communities to overcome poverty without proper critical reflection. Especially, we shall discuss three American preachers, Norman Vincent Peale, Robert Schuller and Joel Osteen, because they implanted positive thinking based on prosperity into minds of Korean Protestant ministers and members from the 1960s until today in Korea. Secondly, we shall explore the relationship between positive thinking and triumphal preaching in Korea. It should be noted that the Korean people are still influenced by Korean Shamanism including "positive thinking" because Korean Shamanism -

as the most truly indigenous aspect of Korean religious culture - has always been at the centre of the religious life of traditional and even modern Korean society (Chung 1982:609,624).

4.2 Positive thinking and triumphal preaching in America

In general, the “positive thinking and self-esteem movement” has become of major importance in Christian circles, especially in the United States where works such as Norman Vincent Peale’s *The power of positive thinking*, Robert Schuller’s *Self-esteem*, and Joel Osteen’s *Your best life now* have urged Christians to value and “feel good” about themselves (McGrath 1992:IX).

However, positive thinking and self-esteem are usually a dilution or distortion of the gospel because they are linked to good mental health, wealth and occupational success. Furthermore, these approaches are based on psychoanalysis, behaviourism and humanism. As a result, these movements have met with powerful criticism within Christian circles. Adams describes self-esteem and positive thinking as a “pagan” idea, which has no place in Christianity (McGrath 1992:X), i.e. they are opposed to Jesus’s life and his teachings because a Christian can value and learn from failure and the death of Christ. Since these views highlight success, well-being, etc., there is always a serious tension between Christianity and these notions.

In fact, in the homiletical field, views such as positive thinking and self-esteem have been carried out and have been of particular interest in North American culture since the 1950s, although they emanated from the 19th-century American psychologist William James⁶⁸ and the late 19th and early 20th century psychologists, Sigmund Freud and Carl Rogers (McGrath 1992:16-30cf). Especially Peale started combining a clinic of psychotherapy with Christianity in his book, *The power of positive thinking*, that was first published in 1952.⁶⁹ In addition, he

⁶⁸ Charles Darwin’s evolutionary theory, which stresses the continuity between humans and other animal species, influenced his psychological view.

⁶⁹ It remained on the *New York Times* bestseller list for 186 consecutive weeks and, according to the publisher, Simon and Schuster, approximately five million copies have been sold. The fact that so many copies have been sold is printed on the cover of the current edition in both paperback and hard cover, and directly contradicts exaggerated claims that more than 20 million copies have been sold in 42 languages. The publisher also contradicts the translation claim, saying the book has been translated into only 15 languages. Nearly half of the sales of the book (2.1 mil.) occurred before 1958 and the book has sold less than three million copies over the past 50 years.

started a radio program, “The art of living,” in 1935, which lasted for 54 years. With the sponsorship of the National Council of Churches, he moved into television when the new medium arrived. In the meantime, he had begun to edit the magazine, *Guideposts*, and to write books. Furthermore, his sermons were mailed monthly. As a result, his view, i.e. the power of positive thinking, was enough to influence the American heart.

However, his theological view is seriously flawed. A first accusation against Peale is that he attempts to persuade his readers to follow his beliefs through a combination of self-hypnosis and false evidence. His books seem to be the Bible of American auto-hypnotism because we examine the following his assertion: “Believe in yourself, have faith in your abilities!” (Peale 1953:1). Whereas the Bible encourages Christians to have faith in God, abide in Christ because, apart from him, we can do nothing, Peale teaches that we can do all things through “our mind,” not through Christ. A second drawback of Peale’s theological view is that it is similar to Shamanism, despite his use of scientific terminology. He understands prayer in the same way a Shaman does:

Prayer ... is a procedure by which spiritual power flows from God, releases forces and energies, and brings many other astounding results. As in any skill or science one must learn step by step the formula for opening the circuit and receiving this power, any method through which you can stimulate the power of God to flow into your mind is legitimate (Peale 1953:17).

Secondly, we shall examine Robert Schuller’s *Self-esteem*. He attributes the greatest impact on his life to Peale, his mentor, of whom he was a disciple. Peale has influenced his thinking, theology and life more than any other living person has. It was Peale’s positive thinking that gave birth to Schuller’s *Self-esteem and possibility thinking*. Schuller turned Peale’s theological view into “Self-esteem and possibility thinking” because Schuller (1986:85,153-154) asserts as follows:

Possibility thinking makes miracles happen... the greatest power in the world is the power of possibility thinking... I have no right to ever preach a sermon or write an article that would offend the self-respect and violate the self-dignity of a listener or reader. Any minister, religious leader, writer, or reporter who stoops to a style, a strategy, a substance, or a spirit that fails to show respect for his or her audience is committing an insulting sin. Every human being must be treated with respect; self-esteem is his sacred right.

His theological view in *Self-esteem* was also enough to enter into Americans' hearts because he promotes the line of the theology of positive thinking in the United States. However, his theology, like Peale's theological view, has a serious problem. Firstly, Schuller's theology is nothing but dressed-up religious humanism. This is much worse than secular humanism because of the religious language used to convey the message. His theological view is that Christianity plus psychology lead to the fact that psychoanalysis and psychotherapy are compatible with the Christian faith. Thus, it is obvious that his theology is man-centred, not God-centred.

The third person to be discussed is Joel Osteen whose influence in the present-day United States is enormous. Forty-year old Osteen now has one of the largest church congregations in America. This has all been done without any formal biblical training; Osteen says he studied the business of television. In 1981, he came home from the Oral Roberts University to start the Lakewood television ministry and became the producer of his father's program. He has become the Americans' perfect model of the mega-church, and is now among the most widely recognised television teachers, having gained the admiration of millions who watch him every week on television. Since 1999, the Lakewood Church has grown from 8,000 to a current attendance of over 30,000, when Joel's father passed away. He certainly has this planned thoroughly with a new super facility being expanded in downtown Houston. The church paid the city nearly \$11.9 million up front to lease the property for 30 years. It cost \$95 million to renovate the Compaq Center in Houston (606,050 sq ft) that seated 16,000 and, can now accommodate 30,000 people.

However, Osteen's theological view is similar to that of the other two preachers mentioned above. He also regards positive thinking as more important than other theological terms, i.e. we never hear a discouraging word from him because he always thinks as is the following remark exemplifies: "Someday, I'll earn more money, and I won't have to worry about how to pay the bills. God wants to increase you financially. Even if you come from an extremely successful family, God still wants you to go further. Get rid of that small-minded thinking and start thinking as God thinks. Think big. Think increase. Think abundance. Think more than enough"(Osteen 2004:5-11cf). His view is that God wants to bless everyone with financial and material abundance, so everyone must think positively to gain financial and material

prosperity from God. Still, his teaching - aside from its focus on material gain and that the normal Christian life is supposed to be easy - promotes a very *narrow* understanding of what constitutes a true blessing from God.

We have examined the above-mentioned three preachers and found that their theological views are like three peas. Their theological suggestions are to achieve health, wealth and happiness beyond your dreams through positive thinking, which is called a “prosperity and well-being gospel”: a name for a heresy that in many respects is only an extreme version of perhaps the most typical and more general focus of American Christianity today. God is there for you and your happiness and He is like a “personal shopper.”

Unfortunately, the field of Korean Protestant homiletics has been influenced these theological views in each era of the Korean history. In Korea’s military era, firstly, Peale and Shuller persuaded the Korean Protestant preachers to beat poverty and to increase the size of their respective churches. Secondly, Osteen also influenced the Korean Protestant preachers and members because, in the mid-1990s, Korea experienced difficult times and was helped by the *International Monetary Fund (IMF)*. In addition, at the beginning of the 2000s, Joel Osteen’s book, *Your best life now*, became the best bestseller in Korea. At that time, this book had an enormous impact most Korean Protestant preachers and members. Today, many Korean Protestant ministers still believe that the Korean Protestant Church indeed needs positive thinking because, currently, Korea again experiences difficult times.

As a result of this wrong theological view - prosperity theology - the Korean Protestant ministers and members have pursued wealth, fame and power in the world, instead of Jesus’s life and his teachings, such as self-sacrificial theology.

4.3 Positive thinking and triumphal preaching in Korea

4.3.1 Korean Shamanism

Since the 1960s, the above-mentioned American theology has influenced the field of homiletics in Korea without its proper critical reflection. At that time, from the 1960s onwards, the Korean military government used the slogan “*We can live in affluence,*” in an

attempt to create economic growth to conquer poverty. Ministers of the Korean Protestant Church also kept in step with this slogan, and added a religious aspect to it: “*We believe to triumph over every difficulty with the help of God. Therefore we can do everything with God*” that was caused by positive thinking advocated by Norman Vincent Peale and Robert Schuller. In other words, both the Korean military government and the Protestant Church together created “*the movement of Sea-Ma-Eul*” to overcome poverty with a military spirit and positive thinking.

However, the Korean people already implemented positive thinking through Korean Shamanism because the latter is regarded as the foundation of Korean religious culture (Lee 1997:29).⁷⁰ What is Korean Shamanism? In general, the encyclopaedia of religion and ethics (Vol. XI, 441) describes Shamanism as follows:

It is a primitive religion of poly-theism or poly-demonism with strong roots in nature-worship, and generally with a supreme god over all. While the Shaman exercises certain priestly functions, his main powers are connected with healing and divination. These he exercises by virtue of his intimate relation with the supernatural world. Certain spirits aid him, and are at his command. He has direct intercourse with spirits, and actual (bodily or spiritually) access to the spirit world. With the aid of these, he obtains knowledge superior to that of the ordinary man, and can drive out hostile spirits or powers and generally during the exercise of his power, the altered mental state of the Shaman is in evidence. Through auto-hypnotism, caused by different methods, a state of trance or alternate personality is produced (quotation from his dissertation. Lee 2002a:14).

According to the above-mentioned explanation of Shamanism, the Shaman is the only expert regarding the “technique of ecstasy” (Lee 2002a:14) and Shamanism seems to be akin to fatalism because a Shaman usually delivers a god’s thought and comments to others. Suffice it to note that a Shaman can sometimes cure people with healing powers that come from gods. An explanation of Shamanism in Korean religious consciousness, in general, caused the Korean people to be fatalistic because they think that gods decide the fate of a human being, such as birth and growth, life and death, success and failure, fortune and misfortune, health and illness, wealth and poverty.

However, Korean Shamanism is not fatalism, but indeterminism because the Shaman’s

⁷⁰ It is an indigenous religion that deeply penetrates the ethos and life of the Korean people.

important role is to mediate between gods and humans, appease gods and drive out evil spirits, so that a human being may receive material blessings, such as longevity, health, wealth and occupational success. In other words, to overcome their fate, the Korean people submit to Shamans as they believe that Shamans have the divine power to appease gods and to drive out evil spirits through their unique magical rituals (Chung 1982:609; Gwak 2000:150). Thus, in order to change their fate, Korean people are accustomed to giving many offerings to Shamans that leads to the Shamans' high prestige from the beginning of Korea (2333 B.C.) to the Koryo dynasty (936-1392 A.D.).

To sum up, Korean Shamanism believes in "positive thinking, i.e. the Korean people want to employ positive thinking to triumph over their fate through the Shaman's magical ritual. Cox (1995:228) also describes Shamanism's positive thinking as follows: "Shamanism holds that divine power can be brought to bear positively on earthly sorrow and pain and that human beings need not inert recipients of fate but can take measures that will improve their situation. Shamanism is not, like some of the so-called higher religions, fatalistic. It does not encourage resignation."

However, since the Choson dynasty (1393-1910 A.D.), Korean Shamanism has gradually disappeared after the introduction of Confucianism. In fact, during this dynasty, Confucian politicians oppressed Buddhism, Taoism and Shamanism, but they attacked only Shamanism as their main target because they thought that Shamans dazzle people into giving many offerings to them for their magical rituals. In addition, when the Japanese occupied Korea (1919-1945), Shamans were viciously persecuted because the Japanese government wanted to obliterate cultural nationalism, traditional Korean festivals and sports in Korea completely. Furthermore, after the liberation of Korea from Japan, Korea's intellectuals and ministers, educated in the western way of thinking, criticized Shamanism because they regarded it as a superstition or idolism.

Today, it may seem to have vanished in the technological and industrial society of Korea, but Korean Shamanism has not been erased from the Korean sub-consciousness, because Korean Shamanism has been integrated into other religions, such as Christianity, Buddhism and Confucianism. Thus, in the Korean religious sub-consciousness, it still exists in the hearts of

the Korean people, finds expression in their lifestyle and continues to reappear in different forms in contemporary life. In other words, the Korean mind-set is basically shamanistic (Lee 2002a:31; Ryu 1999:15-37). Compare the following observation of Grayson (1989:230) in this regard:

Korean Shamanism did not disappear with the advent of Buddhism, and Confucianism. Rather, it became the substratum of all Korean religious experience and has shaped the development of all religions and philosophies which have been transmitted to Korea, including Buddhism, Confucianism, Roman Catholicism and Protestant Christianity.

During the military dictatorship (1961-1992), Korean Shamanism, in fact, seriously reappeared in a different form, called “positive thinking,” which is based on American prosperity theology that stresses God’s material blessing, such as longevity, health, wealth and occupational success. At that time, both the military government of Park, as well as the Korean Protestant Church, tried to create economic growth to eradicate poverty. This government forcefully drove the policy of “rush-to” growth (Kim 1999a:7) with the slogan “*We can live in affluence*” and the Korean Protestant preachers delivered triumphal preaching including positive thinking to their congregations with a similar content: “*We believe to triumph over every difficulty with God. Therefore we can do everything with God.*” The motto of both was “I can do everything through positive thinking.” This positive thinking, like Korean Shamanism led to the growth of the Korean Protestant Church and remarkably the Pentecostal Church (e.g. Yong-Gi Cho’s Yoido Full Gospel Church). We shall examine the relationship between positive thinking and triumphal preaching in detail in the following subsection.

4.3.2 An era of military dictatorship (1961-1992)⁷¹

As it was discussed in chapter two, the military government of Chung-Hee Park in South Korea existed for 18 years, from 1961 to 1979. Park had two reasons for carrying out this coup. One being that he thought that the Student Revolution could possibly provide

⁷¹ We have already explored the relationship between politics and the Protestant Church, but without the economic issue in the era of military dictatorship in South Korea. Therefore, we will just examine the fact that the economic growth led to socio-ethical problems and the Protestant Church in South Korea in this subsection.

opportunities for Communist infiltration. Another was Park's dream of South Korea becoming a strong country with economic power in the world because, at that time, the South Korean government had enormous foreign debts. Thus, he thought that South Korea needed a growth-centered economic policy. At that time, this policy was enough to provide security against North Korea, as well as economic growth to eradicate poverty in South Korea. Unfortunately, the military governments of South Korea were under President Doo-Whan Chun and Tae-Woo No until 1992. This period (1961-1992) is very important in Korea's history because it was the turning point from a low income agrarian society to a high income industrial society (Franco 1988:2).

However, the military governments of South Korea ignored human rights and socio-ethical problems regarding economic growth. Auty (1994:125) also criticizes the fact that "the economic policy in the era of military dictatorship, especially President Park's economic policy, was a 'Big Push' to change an agricultural social structure to an industrial social structure in South Korea." Since the 1960s, the economic development plans of Park's military government accelerated the process of industrialization. In the aftermath of the Korean War, South Korea needed restoration, so President Syng-Man Lee could not but launch reconstructive projects that were funded by foreign aid, primarily from the U.S.A. However, during Park's era of military reign (1961-1979), it was soon realized that the domestic market was not large enough in South Korea to conquer poverty. Thus, to begin with, Park's military government launched labour-intensive manufacture for export by employing the abundant supply of cheap manpower, for instance making wigs, shoes, etc. (Franco 1988:2).

This government announced a "Five-year economic development plan" for economic growth, while controlling all aspects, for example, taxes, loans, the foreign exchange rate, even newspaper offices, broadcasting stations and, academic and religious circles, to focus on economic growth. This government took extreme measures to rebuild the economy of South Korea disregarding human rights, dignity, and socio-ethical problems (Buzo 2002:115). In order to earn big dollars, Park, furthermore, sent many Korean workers, such as miners, nurses, labourers, etc. to other countries (especially Germany, the U.S.A and the Middle East). Thus, almost 300,000 Koreans migrated overseas between 1977 and 1979 (Auty 1994:132;

Park 1986:1019ff).

Since the 1970s, the government implemented a heavy and chemical industrialization policy to increase more economic growth by cheap labour in an era of military dictatorship (1961-1992),⁷² i.e. in order to develop a strong country with economic power in the world, the government significantly invested in heavy and chemical industries. However, human rights and socio-ethical problems were still ignored to promote economic growth. In addition, the military government survive the first (1973) as well as the second oil shock (1980) (Auty 1994:107-111).

In the 1980s, the heavy and chemical industry-centered society changed South Korea. As a result, from 1965 to 1990, Korea had one of the most rapid economic growths in the world with an average annual growth rate of 7.1% the highest growth rate in the gross national product (GNP) of the world. Korea's GNP increased 200 times from US\$2.3 billion to US\$457.9 billion in 1995, and the Korean GNP per capita increased 115.8 times from US\$87 to US\$10,076 in 1995 (Kim 2005b:66). Furthermore, such a shift in the industrial structure encouraged people to move to cities. In 1961, the population of Korea was approximately 75% rural and 25% urban, but the figures were reversed by the late 1980s (Gwak 2000:34). Consequently, the economic development plans of the government accelerated the process of industrialization and urbanization in an era of military dictatorship that led to Korea being transformed completely from an agricultural society to a modern industrial society within approximately 30 years (1961–1992) (Kim 2005b:66; Kim 1999b:39).

However, this rapid economic growth inevitably gave birth to the human rights, dignity, and certain socio-ethical problems: for workers, the military government's economic policies offered long hours of hard work (an average of 12 hours a day) at wage rates, strikes are not legally forbidden and working conditions were very difficult and poor. Furthermore, in order to develop heavy and chemical industries, one of the economic policies was to support many huge conglomerates, remarkably "Big Four" conglomerates (Samsung, Hyundai, LG, Daewoo) (Franco 1988:13,17), which led to political-economic corruptions with a back-

⁷² Heavy and chemical industries are shipbuilding, and works related to steel, non-ferrous metals, machinery, petrochemicals, automobiles, etc.

scratching alliance of government and big business.

As a result of these problems, materialism and materialistic concerns arose like a flood tide that led to a consumption-oriented lifestyle in Korean society. Kim, Sung-Hwan (2005b:66) also seriously criticizes this dramatic economic growth as follows:

However, this dramatic economic growth widened the chasm between rich and poor. While the upper-middleclass enjoyed a culture of luxurious consumption, the lower-income class felt not only relative deprivation and frustration, but also a mixed feeling of envy and animosity against the former group. Since a consumption-oriented pattern of life has been prevalent in Korean society the value of money has been held in high esteem and respect for material possessions has heightened. More fundamentally, to Koreans, the rapid economic development has added new value and behavioral patterns that focused on more materialistic concerns.

In addition, how the troubled mind of Koreans were influenced to this dramatic economic growth, Gwak (2000:34) describes as follows:

Even though the urban middle classes enjoyed an increased income by the rapid economic growth of the nation, they suffered feelings of deprivation, alienation and insecurity. They desired more possessions for the sake of future security. Such a desire to possess created in people a sense of relative deprivation through comparison with others who enjoyed higher status or living standards, or by being disappointed in their desires. Furthermore, conflicts amongst people were deepened by distributive inequality. In the process of urbanization many immigrants from the rural areas also felt a sense of alienation through losing their sense of belonging to a local community. Rapid industrialization and urbanization finally resulted in social and psychological insecurity among the people. Uninterrupted political disturbance, as well as the hostile confrontation of the two Koreas aggravated people's anxiety about an uncertain future.

In conclusion, this economic success bred social-ethical problems. In other words, the economic growth of South Korea was built on human sacrifice. Because of the rapid economic growth, Korean society was rapidly influenced by Mammonism. However, under the power of Mammonism, the Korean Protestant ministers did not oppose the military government's policies for economic growth that led to the human rights, dignity, and socio-ethical problems, and to preaching Jesus's teachings to their congregations, such as "You cannot serve both God and money" (Luke 16:13). In addition, they fervently supported the military government's policies for economic growth, because post-war South Korea and the

Korea Protestant Church continued to face the problem of poverty. The Korean Protestant ministers sincerely hoped poverty would be conquered by God's power as poverty is not simply a fact of life and takes the form of an inadequate diet that frequently results in illness that is complicated by an absence of available and/or affordable healthcare (Macmickle 2003:4). Therefore, the Korean Protestant Church adopted "God's blessings" that represents the contextualization of the gospel in response to the problem of poverty (Kim 2007a:43).

Consequently, the Korean Protestant Church's focus on materialistic concerns was inevitably related to Korean Shamanism and the positive thinking of Peale and Schuller. We can explain the reasons for this result as follows: Firstly, in modern Korean Christianity, "God's blessing" or "seeking blessing" has its roots in Shamanism. In fact, the fundamental purpose of Korean Shamanism is to fulfil practical needs: People solicit the service of a Shaman in the hope of realizing their material wishes, such as longevity, health, male births, and wealth (Kim 2000:119). Furthermore, Korean Shamanism focuses on "positive thinking," i.e. the Korean people want to practise positive thinking to triumph over their fate through the Shaman's magical ritual.

Secondly, Peale's book, *The power of positive thinking*, and Schuller's book, *Self-esteem*, were best sellers in South Korea. Both focus on positive thinking for success in life. This tendency of the Korean Protestant ministers and members to expect comfort rather than justice is encouraged by the shamanistic orientation of Korean Christianity, together with Peale and Schuller's notions of positive thinking (Kim 2006b:167). At that time, people were desperately seeking a way to meet their material needs.

As a result, there was a rapid increase in revival meetings and the messages preached focused on meeting peoples' immediate needs for material blessing and healing. Shamanistic preaching including positive thinking became the dominant aspect of Korean Protestant Christianity.⁷³ The Korean Protestant Churches imparted messages of comfort and material

⁷³ There were also a growing number of "prayer mountains" where people stayed for prayer and fasting and they often reported experiences of miracles and healing. People wandered from mountain to mountain following well-known miracle workers or revival preachers. It was indeed a time of great turmoil and testing for Korean Christianity. People were confused, yet they wanted to see God's blessings here and now rather than rely on future hopes. It was not that they were not interested in matters of belief, ethics and ultimate destiny but, as they had recently faced the challenge of life and death in a real sense, their faith had to be met by the immediate

blessing. With the lapse of time, this preaching style became “*triumphal preaching*” including positive thinking. The premise of triumphal preaching is that we can do everything with God’s help. This preaching style is not new to the Korean church nor is it unique to Korean religiosity as it is a common phenomenon among people who profess any form of religion known as *do ut des*: I will do this in the expectation of receiving something from gods and we can do everything with God. It is clear that in South Korea triumphal preaching is a mixture of two ways of positive thinking (the Korean Shamanistic and the American positive thinking).

As a result, the Korean Protestant Church started experiencing remarkably rapid growth in membership. The Youido Full Gospel Church can be seen as a case in point. Its 800,000 members make it the largest single Christian congregation in the world. Rev. Yong-Gi Cho, a founder of this church, has strongly influenced the entire Korean Church until today (Kim 2004b:139).

In addition, the Korean Protestant Church’s ministers kept directly supported the military government’s policies for economic growth. In other words, these two together practised “*the movement of Sea-Ma-Eul*” to eradicate poverty. The Korean Protestant Church offered this movement’s idea, and the military government put this idea into practice and, together, both tried to produce leaders to promote this movement.

4.3.3 An era of democratized government (1993-)

South Korea gradually started experiencing an economic crisis. The South Korean economy had grown sluggishly in the mid-1990s because it began to show serious symptoms of weakness with a decline in exports, frequent business failures, credit crunches and a sharp increase of unemployment (Koo 2002:122). In addition, in the mid-1990s, many workers went on strike for higher wages and against longer hours.⁷⁴ Because of the decline in exports and frequent strikes, even many of the large conglomerates were the last to suffer economic

result of healing and miracles and, above all, by their liberation from desperate poverty.

⁷⁴ In fact, under the military government, the Korean labour movements were political struggles rather than economic struggles. However, since South Korea became a democracy, the Korean labour movements changed political struggles into economic struggles.

downturns, and collapsed, causing a great sense of uncertainty about the Korean industrial structure and financial system (Koo 2002:122).

The year 1997 proved especially crucial for South Korea, beginning with the collapse of one of the biggest conglomerates, *Hanbo*, becoming insolvent and falling into receivership. Foreign banks and investors pulled their funds out of South Korea, quickly leading to a foreign exchange crisis. Despite efforts of the government and the Bank of Korea, the exchange rate and stock market plummeted, placing South Korea virtually on the brink of defaulting on its foreign debt obligations (Kim 2002a:100). In November 1997, the South Korean government revealed the grave financial situation of its economy and requested the *IMF* (International Monetary Fund) for a rescue loan. In South Korea, the worst economic crisis since the Korean War happened like thunder in the night, giving no warning and no time for preparation (Koo 2002:122). On 3 December 1997, the *IMF* (International Monetary Fund) agreed to provide a \$57 billion package to South Korea - the largest in the *IMF*'s history (Kim 2002a:101). The impact of this financial crisis was devastating to Koreans, causing rising unemployment, business failures, sharply reduced income, homelessness, family breakdowns, suicide, etc. (Koo 2002:123).

The Korean Protestant Church members also experienced the aforementioned problems. They needed God's power to change their situation, so they prayed to Him in their Churches. Because the Korean Protestant ministers also wanted to console their congregations in their misfortune, they preached triumphal preaching including *Shamanistic views and positive thinking*: "Hope provides power for endurance" and "We need to have positive thinking in this difficult situation because God will change our difficult situation to the best situation." Moreover, at the beginning of the 2000s, Joel Osteen's book, *Your best life now*, became the biggest bestseller in Korea, i.e. it greatly influenced most Korean Protestant preachers and members. Although the difficult situation was different in the era of the military governments' economic crisis, the Korean Protestant preachers continued to preach triumphal preaching that consisted of a mixture of *Shamanistic views and positive thinking* for their congregations during this difficult period. Today, many Korean Protestant ministers still think that the Korean Protestant Church indeed needs positive thinking. Currently, Korea again experiences difficult times with President Myung-Pak Lee government the country. It is therefore

understandable that many Korean Protestant ministers will find it difficult to discard this triumphal preaching style, as it is imbedded in their historical fibre.

4.4 Conclusion

Similar to the above-mentioned relationship between positive thinking and triumphal preaching in Korea, the triumphal preaching of the Korean Protestant preachers, including *Korean Shamanistic views and the American positive thinking*, have some problems. This preaching style stresses God's material blessing like a sugar-coated gospel in which the congregation keeps God's commands and their faith in order to enjoy God's material blessings such as longevity, health, wealth and occupational success. This is only prosperity and well-being theology. Korean Protestant preachers usually promise not only victory in the world to come, but also material success in the here and now by triumphal preaching. Furthermore, the Korean Protestant members generally believe that their fate in their misfortune can change through God's power while believing their preachers' triumphal sermons in their churches.

In the Korean religious sub-consciousness, Shamanistic views still exist in their lifestyle, and this view again appeared in the military government's economic policies. In other words, since the era of military dictatorship (1961-1992), in fact, Korean Shamanism re-appeared in a different form called, "positive thinking," based on American prosperity theology, which stresses God's material blessing, such as longevity, health, wealth, and occupational success. During that time, both the military government of Park and the Korea Protestant Church wanted to create economic growth to conquer poverty.

If we criticize the preaching style in detail, we can assert as follows: firstly, *triumphal preaching* is related to Korean Shamanism and the American positive thinking. This preaching style has the following problems: it is unethical, selfish, materialistic, this-worldly, temporal and non-historical (Kim 2007a:45). Secondly, this preaching style absolutely excludes the otherworldly aspect of the Christian gospel and the suffering of Christ and the cross. Suffering often provides us with an opportunity for spiritual growth and teaches us God's faithfulness. Paul also says: "A thorn was given me in the flesh" (2 Cor. 12:7)

(McCullough 1985:25). As a result of the problem of this preaching style, the Korean Protestant Christians cannot but be indifferent to the ethics of Christianity, the benefit of suffering for self-reflection in God. Triumphal preaching focuses more on the individual poor than on socio-political problems.

Therefore, the Korean Protestant Church must have an interest in the following three theological views. To begin with, the Korean Protestant preachers need to remove Shamanistic views⁷⁵ from their sermons. Bultmann (1958:36-37) acutely points out: “Modern man always makes use of technical means which are the result of science. Of course, there are today some survival and revivals of primitive thinking and superstition. But the preaching of the church would make a disastrous mistake if it looked to such revival and-conformed to them.”

We do not agree with Bultmann’s theological views because we strongly believe many miracles happened in the Church and the world. In particular, we are also proud of the enormous work of the Holy Spirit in the history of the Korean Church. Tillich (1975:83) also states: “The mystical experience is the heart of every religion.”⁷⁶ We truly believe that the Holy Spirit is still working in the lives of Christians. However, the Korean Protestant Church’s triumphal preaching ought to be discontinued because this preaching style focuses more on God’s blessing being due only to Korean Shamanistic views and the American positive thinking, than to God’s absolute sovereignty, his grace, mercy and power. Thus, the Korean Protestant preachers ought to exclude superstitious components such as Korean Shamanistic views and self-hypnotic components, such as the American positive thinking, from their sermons.

⁷⁵ Nowadays, it is an established view that Korean Shamanism goes right back to Korea’s beginnings. A Korean well-known foundational myth, the *Tan’gun* myth, which reflects the Shamanistic character of North Asian culture, tells much about the “collective representations” of ancient Korea – its way of life, values, and world view. It holds that, in B.C. 2333, *Hwanung*, the son of the gods of heaven, descended to a place under a sandalwood tree atop Mount *Taeback*, and he named it the “city of god.” He ruled over all human affairs, including the growing of food, life, health, punishment, and morality. *Hwanung* married a girl who, because of her ardent prayer and strict adherence to religious taboos, had been metamorphosed from a bear. From this union a son called *Tan’gun* was born, who, in time, became the founder of Korea, ruled over the wild tribes, and taught them civilized human ways to bring many benefits to humanity. This foundational myth reflects several of the following important characteristics of Korean Shamanism.

⁷⁶ Moreover, by borrowing Stephen Hawking’s scientific view in his book, *A Brief History of Time*, Webber (1994:27cf) strongly asserts as follows: “Einstein’s concept of a dynamic world particularly challenges ... Consequently, people must be now considerable more open to the supernatural and be searching for an experience of mystery.”

Secondly, the Korean Protestant preachers need to examine the first question and answer in the Heidelberg Catechism:

Question 1: What is the only comfort in life and death?

Answer: That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who, with his precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation; and therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto him.

Klooster (1990:11-12) states:

Our modern consumer society has robbed the word “*comfort*” of its rich meaning. We think of comfortable homes, easy chairs, vacation, and rest. We imagine some sort of spiritual sedative that leads to inactivity, peaceful sleep, or escape from pain - much like the painkiller or sleeping pill that ensures comfortable rest in a hospital. But the catechism’s “*only comfort*” does not refer to armchairs, relaxation, or sleeping pills. [However] Question and answer 1 works out this meaning of *comfort* in the sense of our belonging to Jesus Christ: “he has fully paid for all my sins with his precious blood.” This Comforter (Paraclete, Advocate) stood in our place to die our death and now stand at our side to enable us to live the Christian life of thanks. This is the believer’s only comfort – a comfort that involves strength, joy, hope. “A mighty comfort is our God.”

Our comfort is not material blessings, such as longevity, health, wealth, or occupational success, but that we belong to Jesus Christ. In other words, the Christian’s comfort is only the assurance of free remission of sin, and of reconciliation with God through Jesus Christ (Ursinus 1956:18). Therefore, the Korean Protestant preachers must memorize question 1 and its answer in the Heidelberg Catechism and, to their congregations, they must preach the only true comfort that we belong to Jesus Christ without focusing on material blessings, such as longevity, health, wealth, and occupational success.

Lastly, the Korean Protestant ministers must teach the right prayer, “*The Lord’s prayer*” because, to his disciples, Jesus Christ teaches this prayer that includes: “Give us today our daily bread” (Matt. 6:11). Barth (1964:46-48) discusses the meaning of “Give us today our daily bread” in his book, *Prayer and preaching*, as follows:

Some of the reformers (and we can do likewise) include in our bread everything we need to sustain life. Luther explains the meaning of the word *bread*: food, drink, clothing, shoes, houses, farms, fields, land, money, property, a good marriage, good children, good and trustworthy authorities, a just government, favourable weather, health, honour, good friends, trusty neighbours. This is no small order. Nevertheless, I would emphasize that it is advisable not to lose sight of the original, simple meaning of the word *bread*. In the language of the Bible *bread* is used in two senses: 1. That which is strictly necessary for life, the minimum nourishment which even the poor man cannot do without, the necessary minimum for the beggar and the tramp. 2. In the Old and the New Testament *bread* is also the earthly symbol of God's eternal grace. Thus, *Give us our bread* means: give us what is necessary for the present and, at the same time, let it be to us a sign, a pledge given in advance, that we shall live. *According to thy promise, we, receiving it today, receive also the presence of thine everlasting goodness, the assurance that we shall live with thee.*

Consequently, Christians should pray to God only for everything to sustain life and should beg for God's everlasting grace and mercy; i.e., the bread requested is for the near future, which may be "today" or "tomorrow" depending on the time of utterance (France 2007:248); it is about the portion of bread for today, nothing more and nothing less (Cilliers 2004:159). This is because the prayer expressing dependence on God for daily bread and asking only for bread was the prayer of Jesus who preferred a simple life, satisfied with the basics and depended on his Father to supply his daily bread (Keener 1997:143-144). In short, a Christian prayer is to beg for everything for every day and God's grace to win the world. However, the Korean Protestant ministers and members always want to have the whole bread store from God, but do not want to have a mere loaf of bread for daily consumption and God's everlasting goodness, grace and mercy from Him. It is paramount that the Korean Protestant ministers and members memorize the true meaning of "*Give us today our daily bread*" in *the Lord's prayer*.

CHAPTER FIVE

ANALYSIS OF YONG-GI CHO'S SERMON

5.1 Introduction

We have already examined, in detail, the relationship between positive thinking and triumphal preaching in the history of Korea. Triumphal preaching's goal is to emphasize God's material blessing and turn it into "a sugar-coated gospel" in which the congregation obeys God's commands and keeps the faith in order to receive His material blessings, such as longevity, health, wealth and occupational success. Through their triumphal preaching, Korean Protestant preachers usually promise not only victory in the world, but also material success in the here and now.

However, this logic of triumphal preaching has resulted in non-believers' unfavourable impression of the Korean Protestant Church. Moreover, this preaching style has caused the Korean Protestant Church's decline as it presents the following problems: it is unethical, selfish, materialistic, this-worldly, temporal and non-historical. In other words, triumphal preaching focuses more on the individual poor than on socio-political problems. In chapter five, therefore, we shall examine, in detail, the problems of triumphal preaching by analyzing a triumphal sermon, including the Shamanistic view, as well as the American positive thinking. In order to examine this problem, we shall select a representative triumphal sermon in which Rev. Yong-Gi Cho preached "*Give us this day our daily bread*" on 26 August 2007 in his church.

Both Cox and Anderson (2003:90-92) suggest that Korean Shamanism has already remarkably influenced Cho's theological views because Korean Pentecostalism is an amalgamation of Christianity and Korean Shamanism. Furthermore, Schuller's American positive thinking had an impact on Cho's theological views. The reason is that, from the 1970s, Cho often invited Robert Schuller to his church's growth seminars and he led services in Japan and the USA with Schuller, and preached several times in Schuller's church (Park 2003b:126-127). Cho's theological views and works are rooted in the North American Pentecostal and Charismatic movements, and his gospel of healing and wealth has been

imported from that continent, as Cho received Roberts’s teaching on the three-fold blessing and his healing ministry (Park 2003b:109,115). In addition, in the aftermath of the Korean War, Cho experienced poverty and wanted to eradicate it. We can illustrate Cho’s theological views with the following figure:

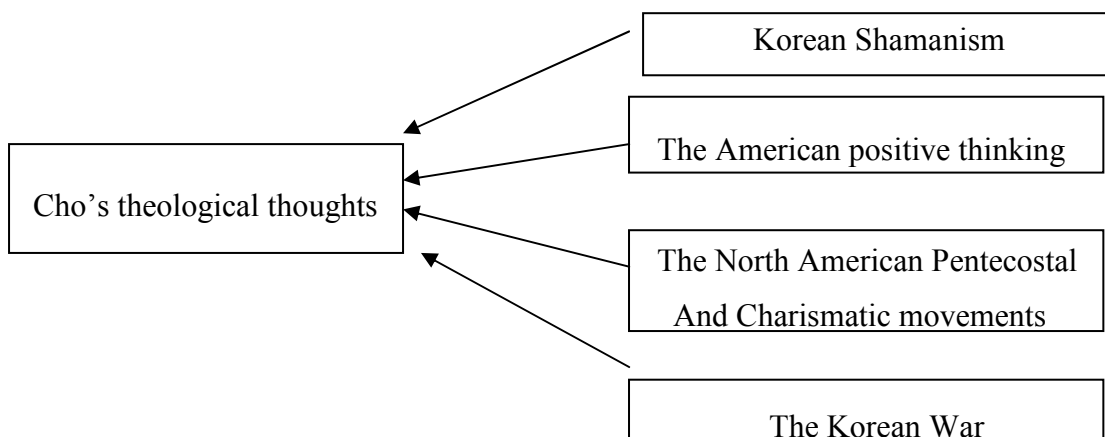


Fig. 6 The influence of Young-Gi Cho’s theological thoughts

In view of Rev. Yong-Gi Cho’s above-mentioned theological development, an analysis of this sermon (Give us this day our daily bread) will clearly illustrate the problems of the triumphal preaching style in Korea.

5.2 Biographical profile⁷⁷

Pastor Yong-Gi Cho was born on 14 February 1936 in Woljoo country, Kyung-nam Province in the southern part of Korea, and was Mr. Doo-Chun Cho (a bankrupt landowner) and Mrs. Bok-sun Kim’s eldest child of their family of five sons and four daughters. Cho’s father ran for election to Congress on 30 May 1950, but failed. The Cho family suffered financially. Therefore, in the aftermath of the Korean War, Cho experienced serious poverty like that of a “church-mouse.”

When he was 17 and a sophomore in high school, he contracted tuberculosis that nearly led to

⁷⁷ We are provided with useful information about Cho’s profile and theological views in two articles, *Resources for studies of David Yonggi Cho, The life and ministry of David Yonggi Cho and the Yoido Full Gospel Church*, and the Yoido Full Gospel Church’s homepage, <http://english.fgtv.com/yoido/history.htm>

his death. Unfortunately, he could not receive proper medical treatment because of his extreme poverty.

One day a Christian girl, a friend of his sister, visited him. His Buddhist parents had forbidden her to visit their home, but she persisted and gave Cho a Bible, and preached the gospel to him. Soon Cho became a Christian and his health started to improve dramatically (Kang 2004:155). One day, he attended a crusade in Pusan led by missionary Ken Tize, and received God's blessing. Then, he started to help missionary Tize with the interpretation and reading of various Christian books, which helped him understand the Christian truth in greater depths. However, since he lacked a firm conviction, Cho struggled inwardly and began to fast and pray. Then, one night, while fasting and praying, he met Christ in a vision of light through which he was filled with the Holy Spirit. That night, God called Cho to study theology.

He went to Seoul in 1956 to enter the Full Gospel Bible College on a scholarship. While there, he again suffered from acute pneumonia, and became acquainted with Jashil Choi, his classmate, who also had an important future in ministry and who was his future mother-in-law. In 1958, Cho started a "tent church," the mother-body of the Yoido Full Gospel Church (Lee 2004:4). Amid the chaos and destruction of the war's aftermath, which brought great hardship and poverty to the Korean people, Pastor Cho proclaimed the message of the "Three-fold Blessing": the well-being of the spirit, body, and circumstances. It is clear that Oral Roberts exercised an enormous influence on Cho, as he earnestly read Roberts's books and articles regarding healing. He (Cho 1995:11,19-20) explains this influence as follows:

I have been greatly influenced by books of Pastor Oral Roberts. As I read those books, the contents in the books have given dreams and hopes in my mind. The main theme of his books, "God's miracle," is the key to come to a resolution of all problems. In my earlier days of my pastoral duties, my dream was to become someone like Pastor Oral Roberts. Thus, I read his books imagining I would be someone like him one day. Even though I liked Billy Graham's message, I still believe that my mission is to witness the Bible and spread the healing of Jesus Christ. Therefore, I expressed my vision as I watched Oral Roberts preaching on TV. "Lord, fill me with your Spirit. Let me preach, tell and show your healing works like Pastor Oral Roberts."

Roberts's teaching on the three-fold blessing had a profound impact of Cho's theological

development. Cho clearly indicates this in his recommendation in the Korean version of Roberts's autobiography, *Expect a miracle*, as follows:

I have many co-workers in Jesus Christ both in and out of this country. Among them, Pastor Oral Roberts is a co-worker whom I love and look up to - I, personally, have received many challenges from Roberts. His emphasized message, "Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well" (3John 1.2) has become the testimony in my pastoral career. I love Pastor Oral Roberts with all my heart. He has prayed for my pastoral career and life and continued to encourage me (Park 2003b:155).

Many suffering from various illnesses were healed and Christians who came to church were filled with hope. Despite the tent-church situation, the church experienced phenomenal growth. The church had 1000 registered members with 600 of them attending on Sundays. Because his sermon's messages fulfilled his congregational needs, and occasional healings proved the authenticity of his messages that promised God's blessing and healing, Cho's church experienced steady growth: over 7000 in 1966, 8000 in 1970, 100,000 in 1979, and it continued to grow by 500,000 in 1985, 700,000 in 1992, and over 800,000 in 2008, according to the church's official report.

In order to understand Cho's theological stance, we must examine the "three-fold blessings" and the "five-fold messages of the Gospel." We can briefly explain these views as follows: The "threefold blessings" is the most emphasized of all Cho's teachings. The official brochure of the Yoido Full Gospel Church states that the "fivefold message of the Gospel" includes the following:

- (1) renewal, or "salvation," expressed in classical Pentecostal terms;
- (2) the fullness of the Spirit, the doctrine for which Pentecostals are well-known;
- (3) healing, another emphasis of early Pentecostals and one of the main emphases throughout Cho's ministry;
- (4) blessing, Cho's addition to the "fourfold" gospel, which is declared to be "an abundant life of blessing, which would be enough to share with others"; and
- (5) the Second Coming of Christ.

The "three-fold blessings of salvation" include "soul prosperity", "prosperity in all things"

and “a healthy life” based on 3John 2. This is clearly a promise of health and prosperity in the present life of Christian believers (Anderson 2003:93).

From Cho’s above-mentioned brief profile and theological views, we can easily conclude as follows: the serious poverty that Cho experienced was due to the Korean War. His unique messages that focused on material blessings and physical healing was due to three factors: Korean Shamanism, the American positive thinking, and the North American Pentecostal and Charismatic movements. As a result, the Church has experienced incredible growth through the material blessings and physical healing of his sermons. We shall analyse his sermon, *Give us this day our daily bread*, in the following subsection.

5.3 Sermon outline

Shamanistic elements are easily detected in Korean Pentecostalism: emphasis on prayer, exorcism, healing, miracles, and material prosperity. Rev. Cho also emphasizes this-worldly blessings, health, and material prosperity as a result of Christian faith. Even though Cho’s sermon starts with two antithetical opinions about finances (E11-24), his logic behind this sermon asserts that it is God’s desire that man should become rich (K9-15). Therefore, in order to support his views about material blessings and material success, he presents some evidence from the Old and New Testaments. To begin with, Cho proves that it is God’s desire for man to become rich by referring to six people in the Old Testament: Adam and Eve (E27-43), Noah (E45-F7), Abraham (F9-40), Isaac (F41-G1), Jacob (G3-10) and Job (G12-15). Naturally, Cho asserts that God’s people cannot but be rich, as God promised and desired this in the Old Testament (G17-25).

Secondly, Cho explains the relationship between God’s people and material blessings through many passages quoted from the New Testament (G27-J11), as well as three Old Testament passages: Malachi 3:10-12 (I14-22) and Psalm 23:1 and 34:9-10 (I24-36). He states as follows:

In New Testament times, Jesus’s disciples could not but choose poverty in order to proclaim the gospel to all the people (G47-H34). Poverty is God’s curse, but they could not but choose poverty to proclaim the gospel. However, today, in Jesus Christ,

we are people who are free from the curse of [poverty]. Therefore, in Christ, we are free from the curse, we are blessed going into the house, we are blessed going out to the field. The Lord wants us to know that surely we are the people who received Jesus's [material] blessing (H31-36).

Cho insists that material blessings and material success are God's desire. Furthermore, with reference to Galatians 3:14 and James 5:11, he insists that God always imparts triumph to Christians as follows: "God didn't say that there may be no sufferings, but even through the sufferings, in the end, the fruit of the blessing will spring forth" (H37-47).

Thirdly, in order to receive material blessings and success from God, Cho emphasizes prayer (I1-11), offering (I14-22), good deeds (I48-J39), and positive thinking (J41-45). In our view, the above-mentioned four components for receiving material prosperity are related to Korean Shamanistic views and the American positive thinking. In order to balance the positive and negative influence of money, Cho highlights the power of money while referring to 1 Timothy 6:10, Hebrews 13:5 and Matthew 6:24 (I38-J10), although he regards money as neither good nor bad (E11-16). However, it is clear that this sermon emphasizes worldly blessings, such as a house, car, cell phone, health, all things to enjoy life in the world through the above-mentioned components: prayer, offering, good deeds and positive thinking, which are absolutely important to change misfortune into fortune, and to move God's thoughts and will.

Lastly, Cho concludes this sermon as follows: "Poverty is not a good virtue. There is nothing bad about being rich. We can show our love when we have something. Therefore, to share what is ours, we must receive the blessing from God." Thus, Cho emphasizes material prosperity to do God's work well (K9-15).

5.4 Linguistic questions

5.4.1 What does the preacher describe as the sermon's intention/goal in the introductory passage?

The introduction presents the intention or goal of the sermon, as the audience needs to know what the sermon is about (Cox 1985:165), and the sermon's starting point emanates from its title, as the congregation must surmise the sermon's content in this title. The title can also stimulate interest in the sermon and help the congregation to remember it, i.e. the title can

focus on a need and create curiosity (Cox 1985:175-176). Therefore, in order to show this sermon's intention or goal, it starts with the following title and introductory passage (E9-24):

Title: Give us this day our daily bread

Today, I would like to share a message titled, "Give us this day our daily bread." There are some who say that money is the root of all evil. Contrarily, others say that money is the root of all goodness. As we know, money in itself is neither good nor evil. According to the person who spends it, it can be good, being used on good things, or it can be bad, being used on bad things. If money is in the hands of evildoers, it is used for an evil purpose, but if money is in the hands of good people, it is used for a good purpose. What attitude should we, the believers, have toward money, that is, materialism? Some say that to have a good faith in Jesus, one must be poor, naked, and hungry. "To have a good faith in Jesus, one must not have any interest in materialism." There are those who say this. However, we should not decide based on the words of men, but we must know what God is saying in the Bible and follow it accordingly. We need to look upon God and follow the Word of God to live our life of faith; we cannot live our life of faith based on the people's opinions and thoughts.

This sermon begins with a story that money is a neutral matter, i.e. money is neither good nor bad. In other words, when money is in the hands of an evil person, it becomes a means of evil, but when money is in the hand of a good person, it becomes a means of good. Although some people might concur with Cho's views about money, Foster (1985:1-73cf) expresses his disagreement in his book, *Money, sex, power: The challenge of the disciplined life*, as follows: "Although money is like a neutral matter, it has enough spiritual power to lead human beings into a temptation of sin, and it seeks to dominate us. [Therefore] with glad and generous hearts let us give a tithe of our incomes [resisting a temptation of sin comes from the spiritual power of money]." According to Foster's theological views on money, today, everyone cannot but succumb more to the power of money than to God, i.e. we cannot control money, but money can control us because money has enormous spiritual power. In order to resist money's temptation, we should offer a tithe of our incomes to God. So, Jesus Christ tells his disciples as follows: No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money (Matt 6:24).

In addition, we detect a discrepancy between this sermon's title and introductory passage. This is because Matthew 6:11 does not focus on the accumulation of wealth, but stresses that

Christians should pray to God only for everything to sustain life and should beg for God's everlasting grace and mercy. However, in order to support the fact that for one to become rich is God's desire in the world, Cho insists that money is a neutral matter and has no spiritual power. Thus, this sermon's introduction and goal is to show Cho's views about material prosperity, i.e. that God blesses his people through worldly material blessings, so a Christian must become rich.

5.4.2 What message does the preacher want to convey in the sermon? What is the conclusion of the sermon?

The conclusion is the most important part of the sermon, as it should answer the question: So what? i.e. "how to do it" and should indicate how the expectations raised in the first passage are fulfilled. This sermon concludes with the following remarks (J45-K15):

Poverty itself is not a good virtue. Poverty is not what God desires. Poverty is one of the curses. Therefore, the believers of Jesus should be able to have sufficiency in all things, to have abundance for every good work. If we are so poor that we can't help our neighbours who are dying because of the flood, how can others say that we give love to others? When there is a nation dying due to widespread epidemics, if our nation is so poor that it cannot even send a parcel of medicine, how can we give love? We can show our love when we have something. Therefore, to share what is ours, we must receive blessings from God. I bless you in the name of the Lord so that you enjoy and share what you receive from God.

We can summarize the above-mentioned conclusion as follows: Poverty is not a virtue and not what God desires. Poverty is one of the curses. We can be rich through God's power, and ought to want to be rich to share our wealth with the poor and homeless. Therefore, to share what is ours, we must receive God's blessings. As is the case with the sermon's introductory passage, the conclusion also focuses on material accumulation; i.e. becoming rich is God's desire, but poverty is one of the curses and not God's desire. Thus, Cho's thought is: Christians need enormous sums of money to do God's work well, and if Christians are not rich, their situation is a curse from God.

However, we need to determine what poverty is. Pieterse (2001:30-70cf) provides the following of poverty: "The inability to attain a minimal standard of living and poverty can be

due to social and economic problems.” According to Pieterse’s theological view, poverty is not from the devil or God, but is mostly because of social and economic problems.

In addition, in order to show and solve the problem of wealth and poverty, Pieterse (2001:92) mentions the importance of prophetic preaching as follows: “The preacher must be existentially familiar with the local context of poverty. The Bible should be read in the perspective of the poor, with a keen eye for God’s words and actions in the text. The preacher should be competent to make a proper, informed exegesis of the chosen biblical text in the perspective of the poor.” In Pieterse’s opinion, just as the prophet, the preacher must denounce the current social, political and economic situation to reveal the imbalance of wealth and present a correct redistribution of wealth. However, he/she must never preach a sermon containing Cho’s ideas about money as Cho regards only worldly material blessings as important to do God’s work.

5.4.3 What is the sermon’s form? What are the preacher’s specific delivery mode and rhetorical strategy?

The subject of Cho’s sermon to his congregation is: “To become rich is God’s desire and intention.” Therefore, this sermon starts with two antithetical opinions about money (E11-24), and in order to support his perspective on material blessings and success, he provides some evidence from the Old and New Testaments. To begin with, Cho insists that to become rich is God’s desire while referring to six people in the Old Testament; Adam and Eve (E27-43), Noah (E45-F7), Abraham (F9-40), Isaac (F41-G1), Jacob (G3-10) and Job (G12-15).

Then, Cho explains the relationship between God’s people and material blessings and success with many passages quoted from the New Testament (G27-J11). He states that, in New Testament times, Jesus’s disciples could not but choose poverty in order to proclaim the gospel to all the people (G47-H34), but today, many people who could have lived in wealth, chose poverty, sacrificing their lives for the sake of the Gospel (H16-18). In Jesus Christ, Christians are free from the curse of poverty. In Christ, the Lord wants us to know that we surely are people who have received the [material] blessing of Jesus (H31-36). Thus, Cho insists that material blessings and success are God’s desire.

Thirdly, in order to receive material blessings and success from God, Cho emphasizes prayer (I1-11), offering (I14-22), good deeds (I48-J39) and positive thinking (J41-45). Furthermore, in order to create a balance between the good and bad influence of money, Cho points out money's power by quoting 1Timothy 6:10, Hebrews 13:5 and Matthew 6:24 (I38-J10). However, it is clear that this sermon, in general, emphasizes worldly blessings because Cho concludes this sermon as follows: "Poverty is not a good virtue. There is nothing bad about being rich. We can show our love when we have something. Thus, to share what is ours, we must receive the blessing from God." It is clear that Cho puts the emphasis on material blessings and success for doing God's work well (K9-15). We can illustrate this sermon's deductive-inductive form by means of the following figure:

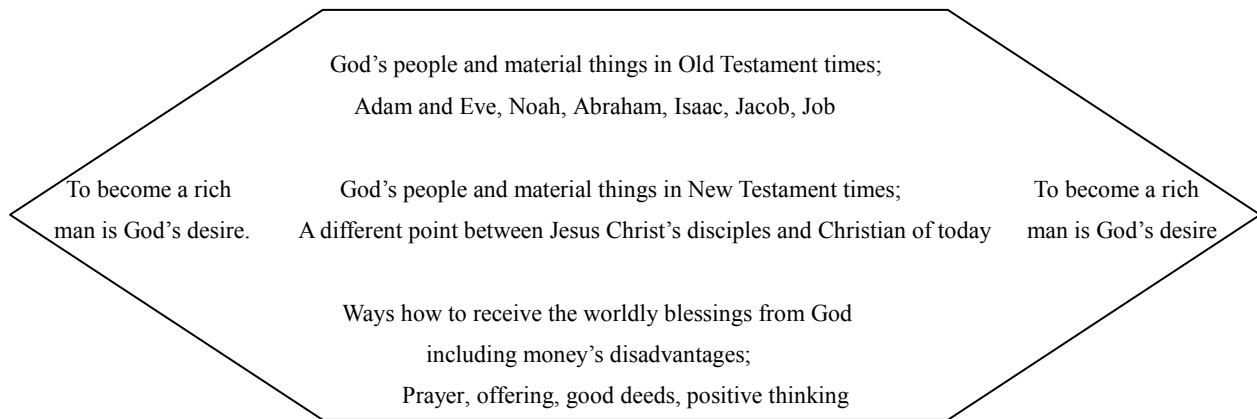


Fig. 7 The schematic deductive-inductive form of Yong-Go Cho's sermon

In addition, in order to influence his congregation's decision, Rev. Cho strategically refers to many rich men in the Bible; Adam and Eve, Noah, Abraham, Isaac, Jacob, Job. His rhetorical strategy, in general, can give the congregation the essence of this assertion concretely because contemporary Christians can look upon the lifestyles of ancient people as good models of faith. Therefore, Cho's conviction, revealed in the subject of this sermon to his congregation through this rhetorical strategy, is that to become rich is God's desire and purpose.

Cho's fourth rhetorical strategy is to quote many biblical texts as proof to reach his goal. In this sermon, he cites 23 quotations in order to support his beliefs about money (E37, F1, F17, F27, F34, F42, G4, G31, G40, H6, H20, H37, H43, I9, I14, I24, I31, I38, I39, I41, J13, J31, J35). Although he quotes so many biblical texts in the sermon, they tend to enhance only the

preacher's presupposition, and the true meaning of each passage (Matthew 6:11, the story of Noah, Philippians 4:19 and Malachi 3:10-12) is not honoured exegetically. We shall mention the correct interpretations of these passages to compare the distorted interpretations in support of Cho's views about material blessings in 5.5.2, with some commentaries.

Finally, there are many conditional sentences to support his hypothesis, assertion and conviction in this sermon: 24 if-conditional styles (E14-15, E45-46, F4-6, F6-7, F15-16, I4, I4-5, I5-6, I6-7, I19-21, I46-47, J6-7, J7, J16-17, J17-18, J21-22, J22, J26-27, J32-33, J33, J38-39, K5-7, K10-11, K12-13) and 16 when-conditional styles (E32-35, E47-48, F16, F25-26, F33-34, G3-4, G19-20, H12, I34-35, I43-44, J5-6, J21-22, J32, K6-7, K11-13, K13-14). In 5.5.4, many conditional sentences shall be examined in detail.

5.4.4 Which are conditional sentences? How does the preacher want to reveal active powers through the sermon's conditional sentences?

In this sermon, two conditional styles (if and when) were used to support the preacher's assertion and conviction. To begin with, 24 if-conditional styles⁷⁸ and 16 when-conditional styles⁷⁹ were used to support his hypothesis, assertion and conviction in this sermon. Upon examining the above-mentioned conditional sentences, we discover a serious problem in that Cho used many conditional sentences to support his wrong beliefs that material blessings and material success in the world are God's desire and intention, except for five if-conditional sentences (I46-47, J21-22, J22, J26-27, J33) and five when-conditional sentences (E47-48, G3-4, I43-44, J5-6, J21-22). Consequently, through his use of these many conditional sentences, we know that this sermon focuses on material blessings and material success.

5.4.5 What is not clear in the sermon? What is a logical interruption or irritation to you?

Sometimes, preachers intentionally add uncertain information, their presuppositions or presumptions to the sermon to support and prove their theological views, without clear

⁷⁸ E14-15, E45-46, F4-6, F6-7, F15-16, I4, I4-5, I5-6, I6-7, I19-21, I46-47, J6-7, J7, J16-17, J17-18, J21-22, J22, J26-27, J32-33, J33, J38-39, K5-7, K10-11, K12-13

⁷⁹ E32-35, E47-48, F16, F25-26, F33-34, G3-4, G19-20, H12, I34-35, I43-44, J5-6, J21-22, J32, K6-7, K11-13, K13-14

evidence. The same may be said of Rev. Cho's behaviour to support and prove his theological views as follows:

- *Presumption: The story of Noah.* As is the case with the explanation of Noah (to be mentioned in 5.5.2), we do not know much about Noah. We just know that Noah was righteous and blameless, walked with God, and built the ark over 120 years. Therefore, Cho's assertion that Noah was a very wealthy man is a presumption to support his belief. Nevertheless, to support his idea about material blessings, Cho insists that Noah was very wealthy.
- *Presupposition: Poverty is one of God's curses.* As in the above-mentioned explication of poverty (cf. 5.4.2), Cho's definition of poverty is as follows: "The inability to attain a minimal standard of living and poverty can be due to social and economic problems." Poverty is not a curse from the devil or God, but is mostly the result of social and economic problems. Thus, everyone can experience a crisis of poverty because we live in complicated socio-economic structures. Therefore, it has also often been said that the rich exploit the poor and that the rich are getting richer and the poor poorer (Dube 1997:442). In addition, although nobody wants to become poor, unavoidable socio-economic structures causes one to be poor. Therefore, Cho's assertion that poverty is one of God's curses definitely is a wrong presumption to support his theology.
- *Uncertain information: Four components (prayer, offering, good deeds, positive thinking) to change God's mind.* Cho insists upon these four components to change God's mind, that is, God can be persuaded to change poverty into wealth. Cho seems to know how to receive material blessings from God. However, through these four components, can we change God's mind? Or can we appease a furious God with these four activities? Achtemeier (1986:189) gives us good advice by means of a true story: "There is a true story of a man in Dade County, Florida, who sued his church for the return of the money which he had contributed to it. 'I delivered \$800 of my saving to the church,' said the man in his court suit, 'in response to the pastor's promise that blessings, benefits and rewards would come to the person who did tithe

10 per cent of his wealth. I did and have not received these benefits.” Although we quote only one example of a true story, we can say that Cho dazzles his congregation into distorted religious behaviour. He focuses more on a worldly material-centred and human-centred theology than on an eschatological-centred and God-centred theology, as he believes that human beings can change God’s mind and will. However, we cannot do this because the relationship between God and human beings is limitless, between an absolute being and a limited being. Thus, God himself changes his mind and will as regards human beings, but human beings can never influence Him.

5.4.6 Where is the preacher’s negation? What are the preacher’s theological and personal backgrounds and where are they reflected in the sermon?

With reference to Cho’s theological and personal background described in 5.1 above, Korean Shamanism has already remarkably influenced his theological views, as Korean Pentecostalism is a combination of Christianity and Korean Shamanism. Furthermore, Schuller’s American positive thinking has had an enormous impact on his views. In fact, Cho’s theological perspectives and works are rooted in the North American Pentecostal and Charismatic movements; thus, his gospel of healing and wealth has been imported. Furthermore, in the aftermath of the Korea War, he also experienced poverty and wanted to eradicate poverty.

In this sermon, Cho’s theological and personal background has been reflected. To begin with, Cho emphasizes three components, such as prayer (I1-11), offering (I14-22), and good deeds (I48-J39) to receive material success from God. This was due to Korean Shamanism and the North American Pentecostal and Charismatic movements which all emphasize material success.

Secondly, in his sermon, Cho always mentions positive thinking to eradicate poverty as is clear from the introductory passage of a sermon, “*A life of absolute positivity*”, preached on 3 June 2007:

The world-renowned sociologist Cumming Walk spoke of four components of success: firstly intelligence; secondly having knowledge; thirdly having skills; and

fourthly the importance of attitude. However, he said that of these four components, the one that effectively influences over 93% of success is a positive attitude. This means that a positive attitude contributes to 93% of human success.” In fact, in this sermon, in order to eradicate poverty, Cho also emphasizes positive thinking as follows: “This is the positive and optimistic mindset that the believers of Jesus should have. Those who say, ‘I don’t have it. I can’t do it. I have empty hands. It’s impossible for me’ cannot free themselves from poverty” (J43-45).

However, in this sermon, positive thinking leads to the negative auto-hypnotism of his congregation with the Christian faith, i.e. his theology is man-centred, not God-centred.

Lastly, Cho insists that to conquer poverty is one of salvation’s intentions because, as described in his personal background above (cf. 5.2), Cho experienced serious poverty as poor as a “church-mouse” in the aftermath of the Korean War. As we explained in 4.3.2, in the aftermath of the Korean War, the people of Korea experienced serious poverty. Not surprisingly, the Korean people accepted Park’s military government because it promoted growth-centred economic policies. Within the church, Cho’s messages also echoed this material ideology outside the church in such a way as to confirm that it was legitimate for his congregation to seek material blessings in God’s name (Lee 2002a:78). Therefore, Cho cannot but prefer worldly material success to spiritual blessings. He even insists that poverty is one of God’s curses (J46) and Christians must become wealthy in order to do more of God’s work (K5-15).

5.5 Basic homiletical questions

5.5.1 Which God is at issue here? What are this God’s characteristics and how does He behave? What did the sermon say about God? How did the preacher apply God’s Gospel (promise, good news) to his/her congregation’s current circumstances?

In this sermon, God gives Christians material blessings and wants them to be rich. Furthermore, God absolutely changes a situation of poverty into a situation of wealth for his people, although, in fact, God sometimes allows suffering for his people. That is, God does not will his people to live in hunger and utter nakedness (E26-H47). Moreover, in order to do works of God, He wants his people to be wealthy. Therefore, Christians must become rich to do God’s work well (K3-15), and it is a Christian’s duty to control money. In addition, God enjoys four Christian activities: prayer (I1-11), offerings (I14-22), good deeds (I48-J39) and

positive thinking (J41-45), which can change his will and thoughts. Consequently, God's role is to give worldly blessings to his people so that they can spread the gospels.

Therefore, by means of this sermon, Cho asserts that to become rich is God's promise and desire, and every Christian must try to become rich in order to do more of God's work. In order to become rich, Christians must pray more, give more offerings and do more good deeds, and apply positive thinking as they strive to eradicate their poverty and become wealthy.

5.5.2 How is the biblical text included in the sermon?

As in the explanation in 5.4.3, in this sermon, Rev. Cho quoted so many biblical texts to prove his goal. In this sermon, he cites 23 quotations in order to support his views about money (E37, F1, F17, F27, F34, F42, G4, G31, G40, H6, H20, H37, H43, I9, I14, I24, I31, I38, I39, I41, J13, J31, J35). However, only Matthew 6:11, the story of Noah, Philippians 4:19, and Malachi 3:10-12 shall be examined, as Rev. Cho distorted the true meanings of these passages to support his perspectives about material blessings and to persuade his congregation to believe these beliefs about worldly blessings. In the sermon of Matthew 6:11, Cho explains the passage as follows:

Therefore, in the Bible, God tells us to pray, "Give us this day our daily bread." A house is also our daily bread. All the things we need to survive is the daily bread; did the Lord tell us to pray for our daily bread? He is telling us to pray for all the things we need to live our lives. This is God's will. If we need a car for our lives, we must pray for the car. If we need a cell phone for our lives, we must pray for the cell phone. If we need a house in which to live, we must pray for the house. If we need health in our lives, we must pray for health. All these things are prayers for our daily bread (I1-7).

Cho's interprets the meaning of Matthew 6:11 as follows: God gives us all the things; car, cell phone, house, health, etc. if we pray for all these things to Him. Of course, Cho's explanation of this passage may be right, as Luther also explains the meaning of the word "bread" in his shorter Catechism as follows: food, drink, clothing, shoes, houses, farms, fields, land, money, property, a good marriage ... a just government, favourable weather ... health. This is no small order! The list shows us the needs and the living conditions of a middle-class German

countryman of the 16th century (Barth 1964:46-47). However, Barth differs about the true meaning of this passage:

In the language of the Bible *bread* is used in two senses: 1. That which is strictly necessary for life, the minimum nourishment which even the poor man cannot do without, the necessary minimum for the beggar and the tramp. 2. In the Old and the New Testament *bread* is also the earthly symbol of God's eternal grace. Thus, *Give us our bread* means: Give us what is necessary for the present and, at the same time, let it be to us a sign, a pledge given in advance, that we shall live. *According to thy promise, we, receiving it today, receive also the presence of thine everlasting goodness, the assurance that we shall live with thee* (Barth 1964:47-48).

According to Barth's assertion, Christians should pray to God for everything to sustain life and should beg for God's everlasting grace and mercy. This is because the bread requested is for the near future, which may be "today" or "tomorrow" depending on the time of utterance (France 2007:248). This is because this prayer expressing dependence on God for daily bread and asking only for bread was the prayer of a person willing to live simply, satisfied with the basics, thus Jesus too shows that he depends on his Father to supply his bread (Keener 1997:143-144). Is it that Christians must all become middle-class people with a car, cell phone, house, etc?

In the era of Mammonism, in order to have the correct Christian answer, we need to examine Dube's (1997:446) following assertion:

Bread or food is an indispensable need in our lives. Every day, men and women everywhere wake up and work to ensure that there will be food in their houses. Nations around the globe formulate and reformulate economic strategies to ensure that their people stay supplied and well fed. The Lord's Prayer certainly underlines the place of bread by making it the object of the first "human" request. To an average 20th-century worker it may sound funny that people work just to eat. With refrigerators, storerooms and supermarkets full of food, it may seem unnecessary to pray for "daily bread." Many workers save to buy or build a house, to buy a car, electronic goods, clothes, health insurance, shares or bonds for retirement, or meet the needs of their family members. Some work because they are interested or like their jobs. Nevertheless, praying for daily bread captures the centrality of food in our lives. People need food daily, and many are still without their daily bread or any assurance of its availability.

As regards the era of Mammonism, Cilliers (2004:159) also highlights "Christian life" with

emphasis as follows: “[Christians] receive their bread daily from God’s hand, however, they [have to] give up their luxuries.” However, Rev Cho always wants to have the whole bread store from God, but does not ask for a mere loaf of bread for daily consumption, and also wants God’s everlasting goodness, grace and mercy.

Next, we shall examine the story of Noah mentioned in this sermon. Cho asserts that Noah is a very wealthy man:

Let’s look at Noah, a man of God. If Noah was poor, naked, and famished, being empty-handed, how could he have built the ark for 120 years? He had great wealth, plenty, enough to build a huge ark. If this ship was to be built in today’s time, either a large corporation or a nation would be needed to fund it, but Noah had great wealth, enough to have many materials and workers to build the ship for 120 years, all by himself. If Noah had nothing, he could not have built a small boat, much less an ark. Therefore, Noah was a very wealthy man (E45-F7).

Is Cho’s explanation of Noah correct or incorrect? Brueggemann (1982:79) explains Noah in his commentary, *Genesis (Interpretation: A Bible commentary for teaching and preaching)*, as follows: “The narrative has held off as long as possible in permitting Noah entrance into the drama. When he appears, we know nothing about him, but God and the narrator know enough. Noah is righteous and blameless. He walks with God.” According to Brueggemann, we do not know much about Noah. We just know that Noah is righteous and blameless, walks with God, and built the ark over 120 years. Therefore, Cho’s assertion is no more than a guess.

Lastly, we shall examine Philippians 4:19 and Malachi 3:10-12. In order to preach material success, in general, the Charismatic and Pentecostal Protestant preachers often allude to these two texts to emphasize material prosperity. In this sermon (I9-21), Rev. Cho also mentions these two texts to support his views about material success as follows:

In Philippians 4:19: “And my God shall supply all your need according to His riches in glory by Christ Jesus” there is more than one thing that we need. God supplies all our needs. In Malachi 3:10-12: “Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the Lord of hosts, “and see if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field,” says the Lord of hosts; “and all nations will call you blessed, for yours will be a delightful land.” If we offer tithe of God’s blessings to

God, He promised that He will pour His blessings on all things we do.

Calvin opposes Cho's interpretation about Philippians 4:19. Calvin ((S A):126) explains this text: "They had therefore been truly sowing in the Lord's field, from which a sure and abundant harvest might be expected. Nor does he promise them merely a reward in the future life, but even in respect of the necessities of the present life: 'Do not think that you have impoverished yourselves; God, whom I serve, will abundantly furnish you with everything necessary for you.'" According to Calvin, Christians in Philippi helped Paul to deliver the Gospels. Therefore, Paul cannot but pray to God for the necessities for daily life. It is true that God supplies all our needs, but He does not promise that we will become rich. Howthorne (1983:208) also explains the meaning of this text as follows: "Paul cannot ask too much from God as he prays for the needs of his friends." That is, Paul prays that Christians in Philippi continue to receive God's everlasting goodness, grace and mercy from Him. Nevertheless, Cho promises material success through this text.

We now consider Malachi 3:10-12 to examine Cho's convictions about material blessings. In order for his congregation to receive material blessings, Cho emphasizes a tithe from their income. He insists that if Christians offer these tithes, God will pour material success on them. Cho asserts that a theological give-and-take notion has an echoing (a reciprocal) effect. Just as an echo comes back from the mountains when we shout, so our material gains return to us when we give them to God (J16-18). However, Achtemeier (1986:189) criticizes Cho's theology notion about tithes as follows:

Here God offers her [Judah] the blessings that accompany covenant love and trust. But it is not a tit-for-tat arrangement, not a vending machine concept of God, not a bargain by which Judah makes an investment and receives a reward in return. To find in this passage any such legalistic or automatic or materialistic understanding is a complete distortion of the covenant relation with our God.

In another book, *Preaching from the minor prophets*, Achtemeier (1998:133-134) defines the true meaning of tithes: "Faithful persons bring their offerings of money and time and talents to God, not because they are commanded to do so, but because they want to do so - because they love the Lord and because they want to give back to him in gratitude something of the overwhelming multitude of gifts he has given to them."

In other words, we cannot help but give a tithe from our income when we realize that God has given of Himself completely on the cross. However, Cho insists that a tithe is one of the ways to receive material blessing from God. When examining Cho's applications of these passages, we notice the difference between his presupposition and the true meanings of these passages.

5.5.3 To what kind of congregation does the sermon appeal and apply? What is the congregation's situation in the world? How does the preacher connect his/her sermon to this situation?

Basically, Cho regards the congregation as people who always struggle with poverty and disease; thus, they prefer to hear a message that gives hope, encouragement, and a concrete way towards a healthy and successful life (Lee 2002a:76). This is because Cho says that the sermon ought to be focused on the following message: "The preacher has to preach the message that is necessary for the congregation. There are so many people who get tired, and suffer from the hardship of the life among the believers" (Lee 2002a:76, Lee's trans). Cho regards the congregation as being tired of the hardships of life, such as poverty, failure, etc; thus positive thinking for the future needs to be instilled in everyone.

This sermon also stresses that worldly blessings and a successful life are God's desire and intention for Christians. Furthermore, for his congregation who is struggling with poverty, Cho suggests four ways of receiving worldly blessings from God: prayer, offerings, good deeds and positive thinking (I1-J45). Cho even asserts that poverty is one of God's curses and that only the rich can do more work for God. Therefore, members of his congregation cannot but pray more, give more offerings, do more good-deeds, and also try to practise more positive thinking to conquer poverty and to become rich, while they continue to hear his sermons. Cho concentrates unilaterally on the message that worldly material blessing and success lead to his congregation having no choice but often be exposed to the wrong Christian materialistic view that, in fact, leads to ethical problems.

5.5.4 How does the preacher function in the sermon?

Because a preacher always stands between the Word of God and the world, he/she firstly must guide the congregation through preaching that provides the right direction for the Christian community in the world. However, in this sermon, Rev. Cho does not provide this right direction for his congregation because he acts like a Korean Shaman. Cho teaches his congregation how to receive worldly blessings by means of three Christian activities, namely, prayer (I1-11), offering (I14-22), and good deeds (I48-J39). Moreover, Cho preaches that Christians can change their situation of poverty into one of wealth through these three activities. However, the Korean Shaman's important role is to mediate between gods and humans, and appease gods so that a human being may receive material blessings, such as longevity, health, wealth and occupational success.

In our opinion, Rev. Cho, like a Korean Shaman, just offers methods to receive material blessings to his congregation and tries to rationalize his thoughts about worldly material blessings in his sermon. It would not be farfetched to assume that his congregation becomes brainwashed by his theological view that "to become the rich is God's desire and thought in the world." In this sermon, Cho (I1-22) utters the following:

Therefore, in the Bible, God tells us to pray, "Give us this day our daily bread." A house is also our daily bread. All the things we need to survive is daily bread; did the Lord tell us to pray for our daily bread? He tells us to pray for all the things we need for our lives. This is God's will. If we need a car, a cell phone, a house, health for our lives, we must pray for them. Philippians 4:19 reads: "And my God shall supply all your needs according to his riches in glory by Christ Jesus." There is more than one thing that we need. God supplies all our needs. Malachi 3:10-1 says, if we offer tithes of God's blessing to Him, He promised that He will pour his blessings on all that we do.

Cho is like a psychoanalyst or hypnotist because he always appeases, consoles, or treats his congregation with positive thinking as the following remarks illustrate:

God did not say that there will be no suffering for the believers of Jesus. God did not say that there may be no sufferings, but even through the sufferings, in the end, the fruit of the blessing will spring forth. James 5:11 reads: "Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord that the Lord is very compassionate and merciful." Job faced great trials and was afflicted, but later, he was blessed twofold (H36-49). In our entire life, God has given us his blessings in all things, regardless of spring, summer, fall or winter, so that we may have sufficiency in all things, and we may have

abundance for every good work. This is the positive and optimistic mindset that the believers of Jesus should have. “I don’t have it. I can’t do it. I have empty hands. It’s impossible for me.” Those who speak like this cannot free themselves from poverty (J41-45).

In the sermon, as in the preacher’s above-mentioned two functions, Cho has integrated the functions of the Shaman and the psychoanalyst or hypnotist, i.e. his theology consists of Korean Shamanistic views and the American positive thinking. As Buttrick (1987:19) points out, Christians who are immersed in Scripture find that the Bible’s message casts light on life, and preaching is a crucial opportunity for the parishioners to learn how to base their lives on what the Bible says. Thus, if a preacher distorts the Bible, the congregation cannot but display distorted behaviour. However, through these two functions in his sermon, Cho gives the wrong direction to his congregation in the world.

5.6 Conclusion

In 1983, many Korean Protestant ministers and theologians started to criticize Cho’s messages. The main Korean Presbyterian denomination, *Tong-Hap*, in particular, accused Cho of pseudo-Christianity because he acted like a Korean Shaman. After considering his explanation, this accusation was withdrawn in 1995. In reaction to these criticisms, Cho defends himself as follows: “I think that the crucial difference between the Shamanistic blessing and the Scriptural blessing is evident in the presupposition that God promised a blessing to Christians” (Lee 2002a:80). However, we have already provided the above-mentioned analysis and assessment of Cho’s sermon, done by means of the Heidelberg method.

Thus, we conclude as follows: to begin with, Cho’s sermon is characteristic of a material-blessing-centred sermon, due to Korean Shamanism, the North American Pentecostal and Charismatic movements, the Korean War, and American positive thinking. Secondly, the style of Cho’s sermon is triumphal because of positive thinking. Moreover, his sermon’s unique characteristic is an exquisite mixture of Eastern Asia’s positive thinking and Western positive thinking. In the final instance, Cho has never preached on socio-economic problems to offer the right direction to his congregation, but the focus of his ministry and preaching is material blessings and material success. Although Cho’s sermon seems to have biblical

legitimacy, it is seriously flawed when we analyse it with the Heidelberg method. Furthermore, we have already known his sermon leads many Christians to pursue worldly material blessings and material success, and many Korean Protestant ministers also follow his theological views and ministry because it is generally accepted that Cho is the minister of the world's biggest church, that is many Korean Protestant ministers want to be Cho.

CHAPTER SIX
THE RELATIONSHIP BETWEEN
INDIVIDUALISTIC EXPERIENCE AND PREACHING

6.1 Introduction

Thus far, we have examined the problematic phenomenon of homiletics in Korea by examining the relationship between two preaching modes, namely political and triumphal. We have concluded that these two preaching modes have indeed led Korean Protestant Christians to separate their faith and actions. Political preaching induces Korean Protestant Christians to support one side (the right wing) because the views of Korean Protestant conservative preachers about politics are based on anti-communism and pro-Americanisms, and triumphal preaching is based on Korean Shamanism and American positive thinking. This belief also guides them to regard material blessings and success as more important than social problems. Therefore, these two preaching styles had enough power to distort the true meaning of Jesus Christ's cross. They lead to the inability of Korean Protestant Christians to incorporate faith into their lives. In chapters 2 to 5, we regard two mentioned analyses and assessments of the Korean homiletical phenomenon as insufficient to vividly clarify the problematic phenomenon of homiletics in Korea.

Therefore, in chapter 6, we need to examine the relationship between individualistic experience and preaching to explain the problem of homiletics in Korea from the 1990s until today. This is because the Korean Protestant Church not only existed in the post-modernist era⁸⁰ (Jun 2005:22), but has also experienced a decline in the attendance of parishioners from the early 1990s.⁸¹ Furthermore, in Korea's post-modern society, in order to counter the decline in the attendance of church members, Korean Protestant ministers started importing

⁸⁰ According to Jun's thesis, *Hope care to couple within the Korean text*, from the beginning of 1990, an argument about post-modernism has developed in Korea.

⁸¹ In the history of Korea, the Korean Protestant Church has experienced three turning points. The first was in 1907 when the Holy Spirit brought about a national revival movement in the Korean Protestant Church. Through this event, the Korean Protestant Church experienced its first growth. The second is the period of the military government (1960-1992). At that time, the military government tried to create economic growth to conquer poverty. The government's economic development plans accelerated the process of industrialization and urbanization during this period. As a result, the Korean Protestant Church started to experience remarkable rapid growth in its membership. The last was in the 1990s when the Korean Protestant Church existed in the post-modernism era, and also firstly experienced a decline in its attendance.

the new homiletics⁸² and the McDonaldization of a mega-Church⁸³ from America, as Korea's post-modern society and the field of homiletics Korean have focused on individualistic experience.

Therefore, in order to examine, in detail, the Korean homiletical situation from the 1990s until today, we need to consider two elements: Korea's changing socio-cultural and economic structures⁸⁴ and the American theologies (the new homiletics and the McDonaldization of a mega-church). Initially, in the following subsection, we will explore the new homiletics and the McDonaldization of mega-churches in America. In addition, we will investigate Korea's changing socio-cultural and economic structures, and the reason(s) why the Korean Protestant ministers should import the new homiletics and the McDonaldization of a mega-church from America. Lastly, we will conclude with the relationship between individual experience and preaching.

6.2 America's new homiletics⁸⁵ and McDonaldization of mega-churches

Campbell (1997a:117) firstly explains that the new homiletics originates from Davis's book, *Design for preaching* (1958), because Davis shifted the focus of homiletics from the sermon's content, which was the emphasis of neo-orthodox homiletics, to the sermon's form. His assertion is correct, as Miller (Lowry 1997:15; Miller 1992:103) and Lowry (1997:15) also mention Davis as the first to develop the new homiletics. Furthermore, Davis's concern is that

⁸² In America, Craddock developed the new homiletics through inductive preaching in his book, *As one without authority* in the early 1970s, after Davis signalled narrative preaching's importance in 1958, and Lowry developed the new homiletics with his narrative preaching method in his book, *The homiletical plot*, which was first published in 1980 (Halvorsen 2002:89-91; Miller 1992:103-104).

⁸³ The term "McDonaldization" is of course derived from the America hamburger chain that had a humble beginning in the mid-20th century and is now claimed to be the world's largest restaurant franchise. According to Ritzer, McDonaldization is the process by which the principle of the fast-food restaurant business dominates more and more sectors of the American society, as well as the rest of the world. Thus, McDonaldization is a symbolic word for the modern rationalization social process in our contemporary world. The McDonaldized American mega-churches utilize computers, photocopiers, professionally printed church magazines, bulletins and information leaflets, and the multimedia (projectors, slides, and electronic instruments) for worship. Everything of the mega-church is for 'individualistic experience' (Hong 2003:242,244) and 'individualistic satisfaction', similar to fast-food restaurants such as McDonalds that focuses on customer satisfaction.

⁸⁴ Korea's changing socio-cultural and economic structures emphasize individualism, consumerism, a well-being culture, etc. in its post-modernist society through its modernization, industrialization and urbanization that led to remarkable growth and rapid secularization during the last four decades (Kim 2004a:4).

⁸⁵ We can learn much about the background of the new homiletics in America through Campbell and Resner's books, *Preaching Jesus: New directions for homiletics in Hans Frei's Postliberal Theology*, and *Preacher and cross: Person and message in Theology and rhetoric*.

the Bible can never separate the biblical content and narrative in the Scripture, as the Gospel consists of one-tenth being exposition and nine-tenths being narrative (Davis 1958:157; Miller 1992:103). The fact that these three homileticians' (Campbell, Lowry, Miller) draw upon the insights of Davis, illustrates that he signalled the turn to the new homiletics.

Furthermore, we need to pay attention to Campbell's following explanation: "Davis shifted the focus of homiletics from sermon content, which had been the emphasis of neo-orthodox homiletics, to sermon form, as this mainly indicates an understanding of the original background of the new homiletics (Campbell 1997a:117)."

In America, during the 1950s and 1960s, a number of homileticians latched onto Barth's homiletical view (neo-orthodox homiletics), in an attempt to develop the theological view of a non-rhetorical approach to preaching, which afforded neo-orthodox homileticians a powerful position in American homiletics (Long 1993a:178). According to Resner (1999:58), Barth's homiletical starting point the Word of God which he himself has spoken. Barth believed that God chooses to use human words without ever being bound by such words, and that a preacher's personality is a herald.⁸⁶

Consequently, Barth's emphases, as well as that of neo-orthodox homileticians, are more on the Bible's message and the sermon's content than on the sermon's form and rhetorical approach, and less on concerns about the listener. In other words, through Barth's homiletics, the pendulum swings from a hear-driven position to one that is message-driven. According to Long's (1993a:174) explanation of this situation in American homiletics, rhetoric suffers from Barth's attack. In the 1950s and 1960s of the American homiletical field, the rhetorical issue, such as the sermon's form, became the secondary concern of American preachers because of the influence of Barth's homiletical view.

However, during the 1960s, the American Protestant Church first experienced that its growth had stopped or declined (Bailey 1988:55-57; Lee 2003b:40) despite the population's increase

⁸⁶ Barth gives three warnings to the preacher: (1) the preacher must not become puffed up. "There is no antidote to this disease except the strength which springs from a true understanding of Scripture"; (2) the preacher must not be a visionary. "Faithful preaching is not visionary, for Holy Scripture was shaped in a very real world"; (3) The preacher must not be tedious (Barth 1963:47; Resner 1999:58ff).

and the economic growth in America. Why did the American Protestant Church experience this difficult situation? According to Bailey (1988:58), the decline in the American Protestant Church's attendance was a result of the growth of the electronic media in the 1960s. In other words, in America at that time, Americans were already exposed to the electronic media that led to the development of a shorter attention span; so many Christians became bored with the preaching style of neo-orthodox homileticians.

Consequently, in America, the traditional preaching was based on Barth's homiletical view that met a crisis, that is, "authority" shifted from the Word of God to "private experience." Moreover, the preaching style also started to shift from one-way communication (the traditional homiletics) to two-way communication (the new homiletics) in which listeners actively participate in worship. Therefore, in America, the development and effect of the electronic media brought about the new homiletics that led to the absence of Barthians in pulpits today (Resner 1999:65).

Furthermore, the American Protestant churches started the McDonaldization of the mega-church, which was due to Robert Schuller. In the era of the electronic media and individualism, they assert that the American Protestant Church's theological view should change in the same way McDonalds (the fast-food restaurant) does anything to satisfy the customer. To meet the often individualistic needs and interest of the congregation, the Church in America must become a mega-church that 1) prepares its professional staff, musicians, caretakers, 2) has a wide parking area, computers and photocopiers, 3) offers professionally printed church magazines, bulletins and information leaflets and 4) uses the multimedia (projector, slides and electronic instruments). The entire makeup of the mega-church must be focused on meeting the "individualistic experience" and "individualistic satisfaction." This is a natural result because of four reasons:

- 1) For effective preaching, preachers cannot really avoid rhetorical concerns (Long 1993a:178);
- 2) According to Jung (1995:186), Barth forgets that God works through and with the human instrument;
- 3) Resner (1999:60) asserts that Barth's homiletical view, in which faithful preaching

of the Bible has to be interesting, is not correct;

- 4) In the electronic media era, American Christians became bored with the traditional preaching style and, as a result, they wanted and needed something new, such as the electronic media, to be interested in the sermon (Thompson 2001:9).

In this American social situation and homiletical atmosphere, Meyers, a professor of speech and rhetoric at Oklahoma City University and senior minister at the Mayflower Congregational Church in Oklahoma City, challenged Barth's homiletical view.⁸⁷ Meyers (1993:19) bypasses Barth's homiletical view in deference to the tried and tested insights of rhetoric: "All of this raises ancient debates within the church about the relationship between the Gospel and the faith of the preacher. Nobody wants to make a case that we admit the inseparability of message and messenger - at least as far as effective communication is concerned." Moreover, Meyers (1993:2-6) asserts, "There is no persuasion without passion, passion makes us persuasive." Therefore, Resner (1999:75,78) assesses Meyers as follows: "Meyers wants to recognize preaching to be a hearer-driven phenomenon, and Craddock planted the seeds that are Meyers's approach to preaching at the American homiletical field." According to Lowry (1997:11), Craddock kicked in the door of the new homiletics that will remain open.

Despite the mentioned explanation of the American social situation and homiletical atmosphere during this time, Campbell secondly adds mention of the background of the new homiletics by explaining the new biblical theology movement that led to the new homiletics, i.e. the new hermeneutic movement inaugurated by Bultmann's followers, such as Gerhard Ebeling and Ernst Fuchs. Campbell (1997a:7) surmises that, because of the American social situation and homiletical atmosphere of 1950s and 1960s, neo-orthodoxy collapsed in the great theological upheaval of the sixties, in America. Thus, the new hermeneutic movement (Bultmann's theological view), which started to exercise enormous influence on the American Protestant preachers, had its source in the works of Bultmann's followers, such as Gerhard Ebeling and Ernst Fuchs in Germany and was introduced in America primarily by James

⁸⁷ In his book, *Preacher and cross: Person and message in theology and rhetoric*, Resner mentions three homileticians (Daniel J. Baumann, Clyde Fant, and Robin R. Meyers) who were against Barth's homiletical view because they chose the rhetorical approach to homiletics. In order to explain the background of the new homiletics, we briefly mention only Meyers of these three homileticians because, according to Resner, Meyers is directly related to Craddock.

Robinson (Campbell 1997a:11). Like Bultmann, they also stressed the “Hebrew mind, that is event plus interpretation, which was viewed as historical and dynamic in opposition to the static and abstract thinking of the Greeks” (Campbell 1997a:10). The new hermeneutic movement (Bultmann’s theological view) focuses more on events, especially the salvation event, than on the salvation story in the Bible. As a result the new hermeneutic movement shifted the message-driven homiletics to hear-driven homiletics, and because the word-event theology of the new homiletics was due to Bultmann, his followers (Ebeling, Fuchs and Robinson), decisively affected the new homiletics. Especially, Craddock emphasizes the congregation experiencing the event of meeting with God by listening to the sermon.

Thirdly, nobody can deny that literary criticism, especially narrative criticism, leads somewhat to the new homiletics, although literary criticism is against the above-mentioned new hermeneutic movement. The literary criticism emphasizes that the final canonical form of the Bible is the Word of God, and tries to discover the true meaning of the Bible by understanding the form of the text that is not separated from the content of the text. Because of literary criticism, the preacher started recognizing the importance of biblical genres, i.e. Preachers who bring their listeners to experience the text will not reduce poetry, parable, narratives to a basic idea, but will attempt to “do what the text does” (Thompson 2001:4). Preachers started considering literary devices such as plot, character, setting, etc. in order to deliver an effective sermon to the congregation. As a result, literary criticism led to the new homiletics that emphasizes the sermon’s form to fulfil the congregation’s individualistic interest and satisfaction, according to Craddock and Lowry (Lee 2003b:38).

Three issues (the American social situation and homiletical atmosphere in 1950s and 1960s, the new hermeneutic movement [Bultmann’s theological view], and the literary criticism), brought about the new homiletics through inductive preaching - Craddock commended this preaching style because it is less authoritarian and reflects a more natural form of communication for listeners. After Craddock’s homiletical view, the new homileticians, such as Eugene Lowry, David Buttrick, Tom Troeger, Henry Mitchell, Lucy Rose, etc., developed his homiletical view further (Lowry 1997:15). They believed that the focus of preaching moves perfectly from the content of the sermon to its form because the authority really was shifting God to the listener, i.e. the focus on the listener’s response rather than on the truth of

the Bible. Thus, they agree about the importance of the sermon's form to connect the congregation's individualistic interest and satisfaction, as all preachers struggle with their congregations' boredom in the post-modernist era. However, Campbell (1997a:120) criticizes the new homiletics as follows: "Despite their differences, these authors [homileticians] share some significant common ground. All of them, in reaction against cognitive-propositional preaching and [message-driven preaching], give a central place to human experience and [individualistic interest and satisfaction] in preaching." Thus, the advocates of the new homiletics have said little about how this kind of preaching will create a communal identity with its own ethical norm and mission. Furthermore, the Gospel cannot be preached without authority because the Gospel makes claims on obedience before God in our lives (Thompson 2001:13-14).

Although American Protestant preachers use the new homiletics in order to resolve the difficult problem that they are experiencing, namely the decline in their churches' attendance from the 1960s, they still struggle to find a solution to this problem. Moreover, in the American practical field there was even tension between traditional worship and contemporary worship (Long 2001:2). Campbell (1997a:121) expresses this serious problem as follows: "Despite these [the new homileticians'] contributions, one can hardly argue that these developments have resulted in a more vital and faith church. Indeed, the mainline church has itself been in decline during the period in which narrative preaching [the new homiletics] has thrived." It should be noted that, until today, American Protestant preachers still have not given up the new homiletics, as they try to combine the new homiletics with the multi-media to fulfil their congregations' individualistic experience and satisfaction with the McDonaldization of mega-churches, such as Willow Creek and the Saddleback Valley Community Church.⁸⁸ They used modern technology for preaching the Christian Gospel, i.e. they started using the multi-media to display the main points of the sermon and church news, and show visual materials relevant to the sermon's content on the screen, even in the name of "contemporary worship." Preaching is replaced by drama, a talk show, and screen (movie) images by using the multi-media (Long 2001:1-9cf). However, a mixture of the new

⁸⁸ According to Plantica's explanation (2003:17-20), another motivating force for the McDonaldization of mega-church is the charismatic movement in America in the late 1960s. At that time, in churches of every denomination and non-denomination, worshipers swayed their bodies, raise their hands, close their eyes, and turn their faces to the heavens. While someone preached or prayed, they responded with shouts of praise or hums of approval. Furthermore, they believed the fire of Holy Spirit is in their hearts.

homiletics and technology hardly seem to transform the congregation into true Christians who follow Jesus’s life and his teachings. This is because Willow Creek Community Church announced its congregation’s spiritual growth in 2007 in the book, *Reveal: Where are you?* (Hawkins 2007).⁸⁹ Willow Creek Community Church expected some results from this survey as the following charts depict:⁹⁰

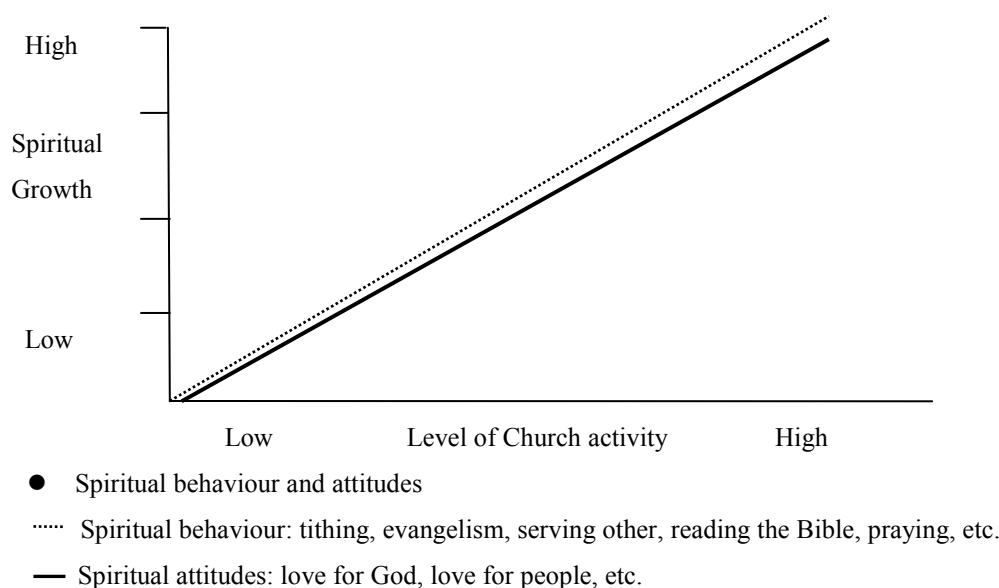


Fig. 8 This is what we would see if Church activity drives spiritual growth

⁸⁹ Willow Creek Community Church, one of the largest and most influential evangelical churches in America, recently conducted a survey to explore the causes of spiritual growth and to examine whether they were accomplishing this with their members. The results, published in the book, *Reveal: Where are you?*, have prompted considerable discussion about the efficacy of the seek-sensitive ministry model championed by Willow Creek Church, one of the MacDonalidized American mega-churches that had already acquired professional staff, musicians, caretakers, a wide parking area, computers and photocopiers, had professionally printed church magazines, bulletins and information leaflets, multimedia (projector, slides, and electronic instruments), etc. in order to offer its congregation an “individualistic experience” and “individualistic satisfaction.” The revealing survey collected data from just under 5000 respondents drawn from seven “geographically and culturally diverse” churches, including Willow Creek itself. The survey measured church-related attitudes, practices, participation, and satisfaction levels. For an outcome variable, the authors measure what they termed “spiritual growth” – tithing, evangelism, serving others, reading the Bible, praying, etc. For an explanatory variable, the authors created a four-category scale measuring spiritual maturity, which they termed a “spiritual continuum.” This continuum placed respondents into one of four ordered groups based on their self-reported relationship with God. The categories were “exploring Christianity,” “growing in Christ,” “close to Christ,” and “Christ-centred” (Wright 2008:343).

⁹⁰ The following charts are in Appendix 5, a list of charts and illustration of the book, *Reveal: Where are you?*

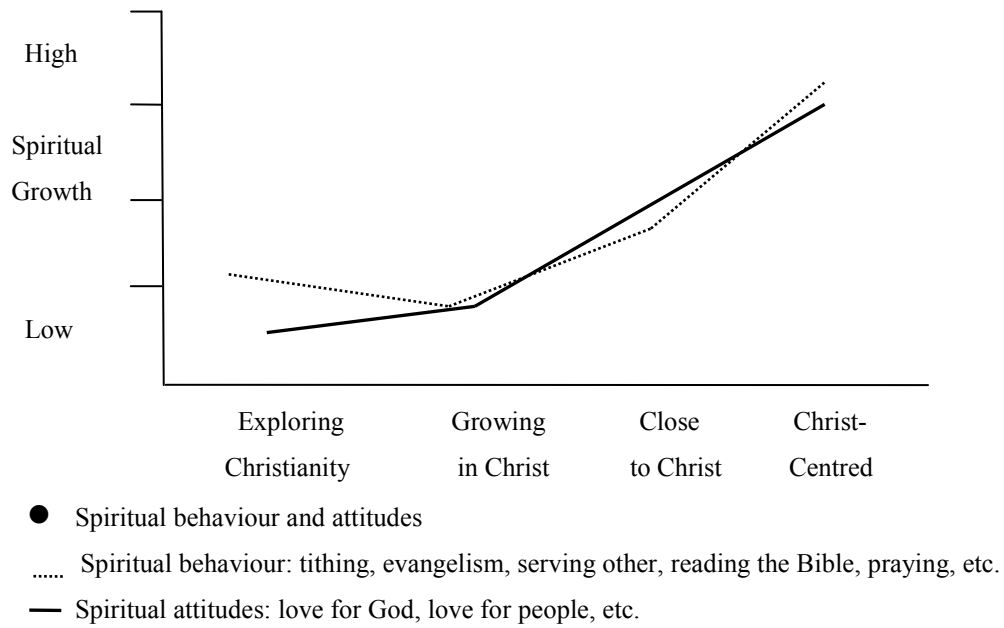


Fig. 9 The spiritual continuum predicts spiritual growth

However, Willow Creek Community Church attained an unexpected result from this survey as the following chart illustrates:

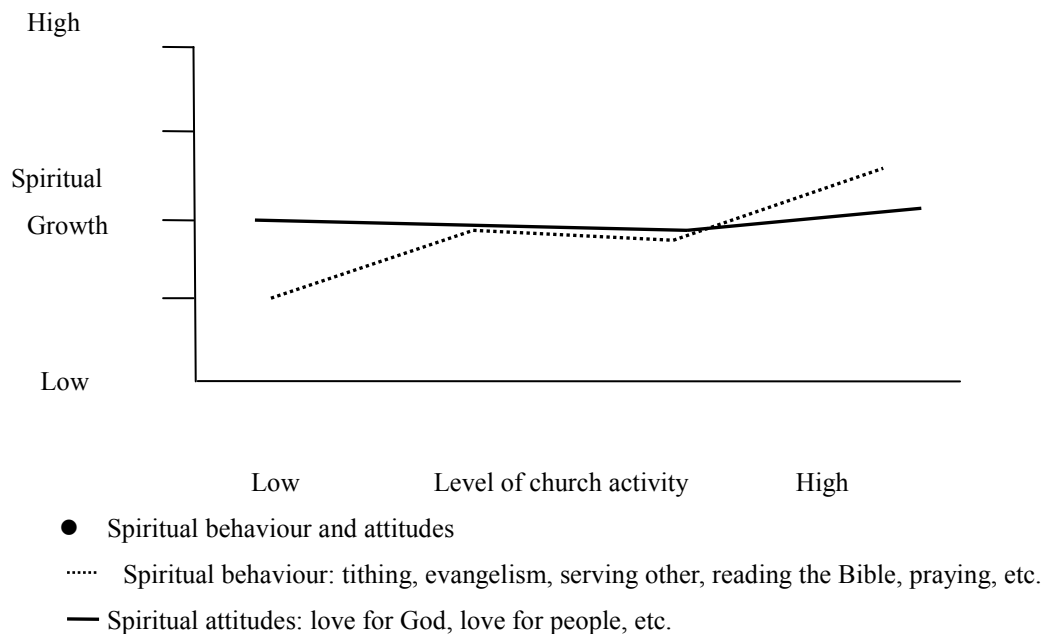


Fig. 10 Based on research results, the connection between church activity and spiritual growth appears to be limited

The result of the survey came as a shock to Bill Hybles, head pastor of Willow Creek Community Church, who believed that the congregation's spiritual maturity (spiritual behaviour and attitude) would increase if the church offered "professional staff, musicians, caretakers, a wide parking area, computers and photocopiers, professionally printed church magazines, bulletins and information leaflets, multimedia (projector, slides, and electronic instruments), etc" for individualistic experience and individualistic satisfaction. In other words, he believes that a mixture of the new homiletics and technology leads to congregational spiritual growth. He had to discover that his congregation's spiritual growth came to a halt, despite the fact that his church offered everything.

As the above-mentioned failed case of the new homiletics in America show, this form of homiletics and the McDonaldization of a mega-church may not be the best homiletical and theological method notwithstanding the assertion of some homileticians that the new homiletics and the McDonaldization of a mega-church fits comfortably within the post-modernist paradigm.

The fact that American Protestant ministers are still experiencing a decline in the attendance of their parishioners today bears witness to the failure of the new homiletics and the McDonaldization of a mega-church. According to Olson's presentation (2004),⁹¹ "Numbers from actual counts of people in orthodox Christian churches show that 20.4% of the population attended church on any given weekend in 1990. This percentage dropped to 18.7% by 2000. Mainline denominations and the Catholic Church are declining the fastest, while evangelical denominations declined slightly from 1990 to 2000. The Catholic church's decline occurred even though its membership numbers are keeping up with population growth."

⁹¹ This Presentation is based on a nationwide study of American church attendance, as reported by churches and denominations. The database currently has average worship attendances for each of the last 10 years for over 200,000 individual churches. It also uses supplementary information (actual membership numbers correlated with accurate membership to attendance ratios) to project the attendances at all other denominational and independent churches. All told, accurate information is provided for all 300,000 orthodox Christian churches. This presentation is from the following website: www.TheAmericanChurch.org.

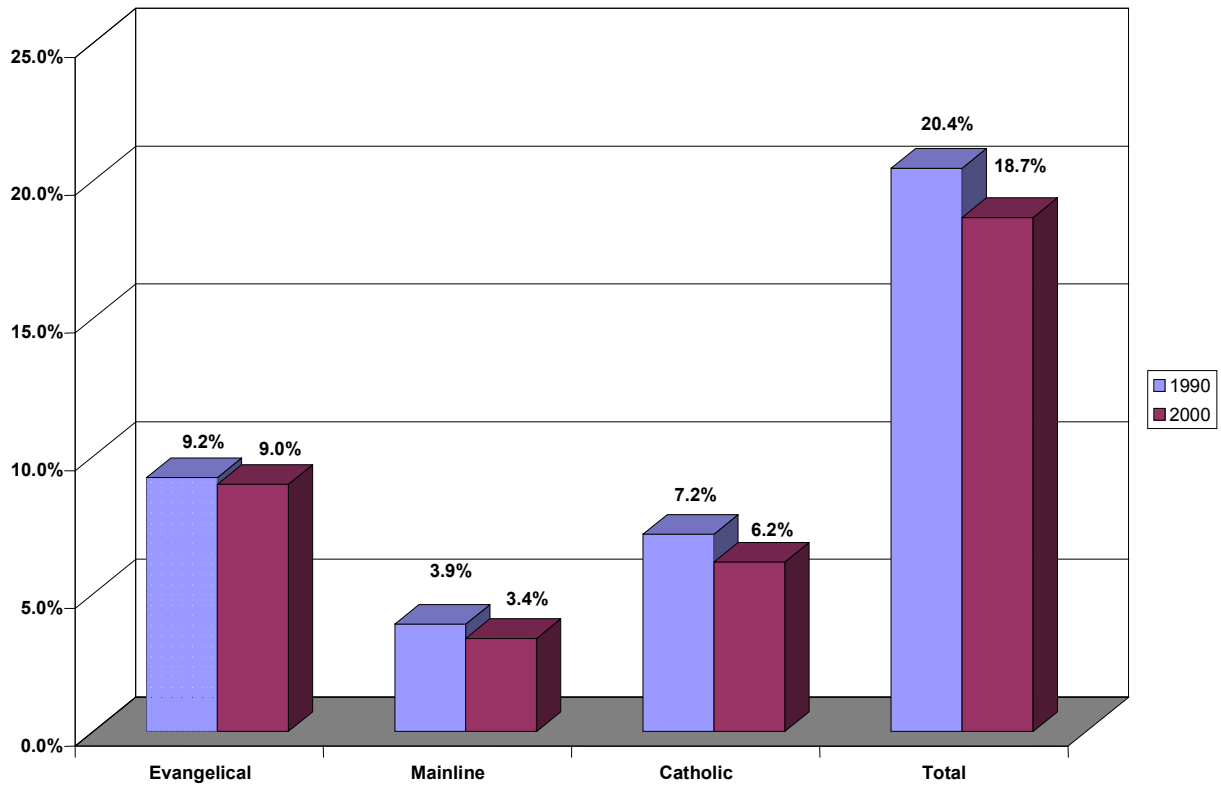


Fig. 11 United States Worship Attendance in 1990 & 2000 by Percentage of Population

Moreover, he continuously explains the current decline of American Church’s population as follows: “each county’s growth or decline between 1990 and 2000 in the percentage of the population that attended a Christian Church. [To sum up], 2,303 counties declined and 795 increased. Among the states that had the highest percentage of declining counties were Minnesota, Wisconsin and South Carolina.”

Furthermore, in Outreach magazine, Rebecca Barnes and Lindy Lowry (Barnes 2006) even conjecture the percentage of the population of American Church in 2050 by analysing the result of Olson’s presentation as follows: “So what is the future of the American Church? Does declining attendance mean declining influence? If present trends continue, the percentage of population that attends church in 2050 is estimated to be at almost half of 1990’s attendance.” In short, we can surmise from Olson’s presentation and the two theologians’ prospective view that the American Church of today continues to experience the decline in its attendance.

Therefore, we need to reflect on the following theological viewpoint of McGrath about the Church of today (McGrath 1994:195):

“one of the greatest ironies of the twentieth century is that those churches that have sought to make the gospel more relevant to modern humanity by adopting modern ways of thinking, derived from secular culture, have seen their memberships decline dramatically. This search for relevance is commendable-but it has seriously miscarried. Sadly, this quest for relevance lacked confidence in the innate ability of the Christian gospel to take care of itself. To be relevant is not to adopt the ideas of the world; it is to provide a viable, credible, and attractive alternative to them. It is to have confidence in the gospel itself. Reformation spirituality with its deep appeal to Scripture-nourished and Scripture-inspired roots, has much to offer the church in its search for a worldly relevance that is responsibly and authentically Christian.”

In order to resolve the decline in the Korean Protestant Church’s attendance, or to sustain the numbers in the church, the Korean Protestant ministers imported the new homiletics and the McDonaldization of a mega-church from America since the 1990s. In the following subsection, we will examine the Korean Protestants’ homiletical context from the 1990s until today.

6.3 The context of the Korean society and homiletical field (from the beginning of the 1990s until today)

6.3.1 The context of the Korean society

As mentioned in chapters 2 and 4, from the 1960s to 1992, Korea was ruled by the military governments and, as a result, the Korean society faced socio-political and economic upheaval. South Korea’s rapid economic growth, based on the military government’s industrial policy, brought about urbanization and various social-ethical problems. In addition, they fervently supported the military government’s policies for economic growth because they hoped God’s power would conquer poverty. They also devoted themselves mostly to the Protestant Church’s growth and expansion with the so-called “Prosperity Theology” (Kim 2004a:67-68).

Since the beginning of the 1990s, the Korean society dramatically changed in terms of its socio-political and economic structure. In 1993 in South Korea, Yong-Sam Kim was elected as the first civilian President of the first civilian democratic government established in South

Korea. Thereafter, in 1995,⁹² the country's rapid economic growth was reflected in the GNI as US\$10,000 per capita, placing Korea in the ranks of advanced countries (Kim 2004a:68). With the new South Korean democratic government, its society quickly started to change. The Korean people regained personal rights and freedom from the former military government's political oppression and injustice, and South Korea's economic growth led to a development of leisure activities and welfare. As a result, the Korean society succumbed to the strong power of Mammonism, which was based on private property, free enterprise, accumulation of wealth, and which led to ethical secularization and problems.

After South Korea had experienced difficult times and was helped by the *International Monetary Fund (IMF)*, the imbalance of between the rich and the poor became more serious in the Korean society: "after South Korea experiences the *I.M.F*, the highest riches live in affluence, but on the other hand people in the middle and low classes experience more difficult economic situation than before the *I.M.F* " (Jeong 2001. 12.2).⁹³ Furthermore, since the early 1990s, the Korean society was already in the post-modernist era that brought about extreme individualization and consumerism. Inglehart (1997:43-44) uses the following two categories to highlight the nature of the postmodernism:

- 1) It brings a declined respect for authority and a growing emphasis on participation in the political realm;
- 2) In the economic realm, well-being and quality of life concerns are emphasized. In other words, post-modernism denies unquestionable authority and truth, and it promotes the pursuance of individual pleasure.

According to the above explanation of one of the postmodern characteristics, "well-being" became popular in the Korean society in the beginning of the 2000s, i.e. the Korean mass media began to use the word "well-being" and, before long, this concept drew the attention of a great deal of the general population. This term even began to be used widely, such as "well-

⁹² In Kim, Soon-Seong's dissertation, according to the statistics (Korea National Statistical Office 2003, Dec, Kim's transl.), the GNI per capita was US\$79 in 1960; \$249 in 1970; \$1009 in 1997; \$2020 in 1983; \$3201 in 1987; \$4268 in 1988; \$5185 in 1989; \$6810 in 1991; \$7183 in 1992; \$8998 in 1994; \$10,823 in 1995; \$11,385 in 1996 and \$10,013 in 2002. As of December 2001, Korea's GNP per capita takes the 13th place and its GNI per capita takes the 36th place in the world ranking.

⁹³ <http://www.hani.co.kr/section-004000000/2001/12/004000000200112021923008.html>

being food,” “well-being clothes,” “well-being house,” “well-being travel,” “well-being cosmetics,” etc. However, Kyu (2006:153-155) offers the following criticism of the well-being phenomenon of South Korea:

“It seems that well-being has become almost everyone’s goal in life in South Korea. What is well-being? According to Webster’s dictionary, the definition of well-being is ‘the state of being happy, healthy, or prosperous.’ From a philosophical point of view, the concept of well-being can be seen as what is ultimately good for a person. When we discuss, however, what makes life good for the individual living that life, it is better to use the term, ‘well-being’ instead of ‘happiness’. Well-being is generally about what is good for one’s person. Thus it is often related to ‘self-interest’, ‘leisurely mind’ and ‘one of the popular standards is money.’”

In South Korea, although the term well-being improved the Korean people’s understanding of the importance of health and quality of life, it is a fact that, to them, well-being focuses on self-love, individualism, “money is everything,” etc., that it is better to pursue individual joy of life through the power of money than spiritual well-being in a relation with God.

In conclusion, in the 1990s, the Korean society replaced a labour-production oriented life pattern with an individualism-leisure consumption oriented life pattern. Moreover, in the early 21st century, the latter life pattern appeared particularly through the well-being syndrome.

6.3.2 The context of the Korean homiletical field

From 1993 onwards, membership of the Korean Church showed an absolute decline of 4% (Guthrie 1996:199), especially the number of young Christians members between 25 and 29 years of age began to decrease remarkably (Gwak 2000:42).⁹⁴ According to the government’s 2001 official statistics, the Korean Protestant Church’s membership decreased by 11.6% during the five years since 1995 (Kim 2004a:69).

This state of affairs prompts the following questions: What is the matter? Why is the Korean Protestant Church’s membership decreasing today? Similar to the change in the Korean

⁹⁴ Gwak, Chang-Dea analysed the population’s percentage of Protestant membership according to age groups by means of the results of the surveys: Gallup Korea in 1984, 1989 and 1997.

society discussed in 6.3.2, the first reason is the economic affluence that has led to a culture of a desire for leisure and entertainment, i.e. personal happiness being the goal of life through material success. Moreover, in the early 2000s, a five-day workweek was legalized, which stimulated more leisure and entertainment for personal happiness. Compare the remark of Lee (my translation. 1994:40) in this regard, “The Korean Protestant Christian’s religious motivation is weaker because of the social-economic stability of South Korea.” Secondly, the democratic civilian government was established in South Korea. Although democratization brought about personal rights and individual freedom, it shifted the focus from a community-oriented system and mentality to an individual-oriented system and mentality. Thus, a person’s responsibility and participation cannot but be weak in the Korean Protestant Church. This caused the Korean Protestant Church to be less concerned with socio-political problems. Thirdly, post-modernism had an enormous impact upon the Korean Protestant Christian’s religious attitude towards authority and truth because post-modernism denies unquestionable authority and truth, and pursues individual pleasure. Thus, the Korean Protestant ministers realized that their churches cannot but experience a decline in the attendance of their parishioners because of the above-mentioned three causes, and need a new approach to preaching, worship, pastoral strategy, etc. to reverse the decline.⁹⁵

Initially, from the beginning of the 1990s, the Korean Protestant preachers started importing the new homiletics, especially a narrative preaching style, according to an article on the Korean homiletical character in the 1980s (Lee 2006.11).⁹⁶ In the 1980s, although the Korean Protestant preachers still preferred exemplary preaching and topical preaching by using sermons with a three-point form, a new approach to preaching emerged in the Korean homiletical field, i.e. redemptive and expositive preaching was initiated.⁹⁷ When we reflect on the change of preaching styles in the 1980s, this may be regarded as natural.

Bruggemann (1997:99-109) also mentions that a similar change in the Protestant Church, by using a metaphor for understanding our current faith situation and suggesting three church

⁹⁵ As we already mentioned in chapter 1, the results of surveys indicate that the Korean Protestant Church had already stopped growing, and started experiencing the decline in the attendance of parishioner from the 1990s.

⁹⁶ <http://blog.naver.com/kaikk/70009424737>

⁹⁷ In the 1980s, Robinson’s book, *Biblical preaching*, and Greidanus’s books, *Sola Scriptura* and *The modern preacher and the ancient text*, etc. were published, so the Korean Protestant preachers could not help but be concerned about redemptive and expositive preaching.

models:

- 1) Pre-monarchical Israel as a “new church start”
- 2) Monarchical Israel as a temple community
- 3) Postexilic Israel as a textual community in his book, *Cadences of home: Preaching among exiles*.⁹⁸

He is of the opinion that it is natural for the Protestant Church to moving toward a textual community: *A move from temple to text* (Brueggemann 1997:109). Drawing upon his theological insight, we can explain the history of the Korean Protestant Church as follows:

- 1) The new church started from the end of 1880s until 1961 (from the advent of Protestantism to the aftermath of the Korean War)
- 2) The temple community existed from 1961 to the 1980s (the Korean Protestant ministers did not oppose the military government’s policies for economic growth that led to the human rights, loss of dignity, and socio-ethical problems because they also hoped God’s power would conquer poverty, and they devoted themselves mostly to their Protestant Church’s growth and expansion with the so-called “Prosperity Theology.”)
- 3) A textual community was the above-mentioned change of preaching style of the 1980s. Although the Korean Protestant ministers did not oppose the military government’s policies for economic growth, and devoted themselves mostly to their Protestant Church’s growth and expansion with the so-called “Prosperity Theology” in the Korean Protestant homiletical field, they tried to start changing the temple community to a textual community. Moreover, the whole Korean Protestant Church gradually began to stress Bible study.

However, from the early 1990s, the Korean Protestant ministers noticed how economic affluence, democratisation and post-modernism led to an experience of “the sermon as

⁹⁸ In fact, Brueggemann (1997:1) proposed that the Old Testament experience of, and reflection upon, exile is a helpful metaphor for understanding our current faith situation in the U.S church, and a model for pondering new forms of ecclesiology but, in our opinion, his theological view will also contribute towards an understanding of the Korean Protestant homiletical situation, even though his theological view is somewhat like typology.

boring,” “a move of authority from the minister to the congregation,” and “the pursuit of individual pleasure.” The Korean Protestant preachers feared that their sermons would become like preachments because Korean Protestant Christians became bored, and even wanted to obtain individualistic interest and satisfaction through their preachers’ sermons. Furthermore, the Korean Protestant Church was usually secondary to the individual, thus the Korean Protestant ministers began to experience a decline in the attendance of its members. In order to satisfy their religious desire and to resolve this decline, they imported the new homiletics, especially the narrative preaching style.

Thus, from the beginning of the 1990s, many Korean Protestant preachers began to use narrative preaching forms by studying books on the new homiletics. When Korean Protestant homileticians started to return from studying abroad (especially, from America),⁹⁹ they systematically introduced Korean Protestant preachers to the theory of the new homiletics. Moreover, the books on the new homiletics were being translated from English to Korean - this can be called the exquisite balance between the demand and supply of the new homiletics.

Next, the Korean Protestant Church imported a new approach to preaching, worship, and pastoral strategy from the Willow Creek Community Church and the Saddleback Valley Community Church in America.¹⁰⁰ From the mid-1970s, all of the Korean Protestant Churches envisioned to be the same as the American mega-churches, and also tried to make this a reality. This ambition began to demand a visible result and, at that time, Korean society thought bigger is best. Thus, this ambition and desire led the Korean Protestant ministers to believe that a bigger church is more beautiful, as well as God’s desire. Not surprisingly, all the Korean Protestant Churches (big and small) suddenly had a need for professional staff, musicians, caretakers, a wide parking area, computers and photocopiers, and professionally printed church magazines, bulletins and information leaflets, and the multimedia (projectors, slides, and electronic instruments). Everything in the mega-church was to focus on effective

⁹⁹ Korean Protestant homileticians naturally could not study the new homiletics because, at that time, the new homiletics was dominating the homiletical field of the world.

¹⁰⁰ It is a fact that these two churches follow Robert Schuller’s theological view for the McDonaldisation of the mega-church. Two ministers, Bill Hybles and Rick Warren, are Robert Schuller’s followers. The phenomenon of Korean mega-churches already existed from the 1960s due to Robert Schuller’s theological views, and the Korean mega-churches already are equipped with computers and photocopiers, have professionally printed church magazines, bulletins and information leaflets, and the multimedia (projectors, slides, and electronic instruments) for worship.

preaching for “individualistic experience” and “individualistic satisfaction.” Consequently, all Korean mega-churches had wide parking areas, and operated church buses to provide transport to the services (Hong 2003:239). In short, they seek to follow an entrepreneurial church growth that replaces a vision of Christ with human ambition and seeks to explain the mystery of God by man-made methodologies (Jang 2009:100).

From the mid-1990s, the Korean Protestant preachers tried to combine the new homiletics with the multi-media to fulfil the congregation’s individualistic experience and needs. They utilised modern technology for preaching the Christian Gospel. In the name of “contemporary worship,” preaching, in particular, was replaced by drama, a talk show, a screen (movie) image by using multi-media. At this time, the Korean Protestant preachers were influenced enormously by the McDonaldization of American mega-churches, such as Willow Creek and the Saddleback Valley Community Church (my translation. Ok 2007a:216-327cf), and the books were written by two church heads, Bill Hybles and Rick Warren, which were bestsellers. As a result, the Korean Protestant preachers could not but be concerned about the technique or skills for effective preaching, i.e. they embrace western methodologies that emphasize that the Church needs to keep up with the latest trends in music, communication, technology, architecture and leadership if they expect to compete effectively in today’s market place (Jang 2009:100).

It is important to reflect on the current situation of the Korean Protestant Church after asking the following question: Have the Korean Protestant Churches maintained or increased the decline in the attendance of their members by using the new homiletics and McDonaldization of a mega-church? The Korean mega-churches may maintain or increase the population in their churches by using what led to the horizontal shift from small churches to mega-churches.¹⁰¹ It is a fact that the total population of the Korean Protestant Church is continuously declining. What is the main problem? Why is only the Korean Protestant Church’s population decreasing? This means that there is an essential factor leading to this decline. Since the 1990s, television, radio and Internet reports started to expose the corruption and ethical problems of many Korean Protestant ministers and members. Many of these

¹⁰¹ Mega-churches can offer high-tech multi-media systems to their congregations by buying and setting up these, but small churches may not offer these to their congregation as they are in financial difficulties. Therefore, the phenomenon of a horizontal shift from small churches to mega-churches cannot but occur.

ministers just preached for the sake of their churches' numerical growth and materialism, and anti-Communist ideology, which, in effect, led to the Christian community's ethical problems.

As a result, the Korean Protestant Church has already lost its credibility in the Korean society. The Korean people of today view the Korean Protestant Church as a corrupt organization. Drawing on the work of Soon-Seong, Kim's (2004a:70-73,155-156), we briefly introduce several examples of the Korean Protestant Church's corruption as follows:

- 1) Often big congregations move to a new area when their membership has reached its limit. Once a big church building is newly built in a certain area, existing small churches in that area find it hard to survive; in fact, a small number of big churches dominate and even terrorize the Korean Church by the quantitative power of men and money. The capitalistic and evolutionistic "jungle principle" is now coldly at work in the Korean Church.
- 2) Recently, several well-known retiring pastors of mega-churches were publicly criticized for their intentional attempt to hand over their senior pastorship to their sons, as though in a monarchy.
- 3) The viewpoint of the church office is much contaminated. Lay-Christians' eldership is a case in point. In most big churches competition to be elected as an elder is intense. It goes without saying that social status and financial strength are indispensable conditions for election. More often than not, the elected elders are officially requested to donate considerable sums of money to the Church as a visible token of their commitment, which is naturally accepted as a general practice in most churches.
- 4) For pastors, a senior pastorship is currently recognised as equivalent to that of a CEO (Chief Executive Officer). Instead of devoting themselves to prayer and to the ministry of the Word, most senior pastors take part in all the administration and other related matters of the church, exerting the power of decision.
- 5) It is publicly known that, in order to be elected as a moderator at the General Assembly in most major denominations, candidates often have to spend enormous amounts of money in an invisible election campaign.
- 6) Mammonism, prevalent in the churches, is the tendency towards over-consumption and extravagance. Churches spend enormous sums of money on decorative buildings and the equipment of various facilities. Now, the majority of the Korean churches

have become middle- and high-class so that the poor are distanced from them.

- 7) In fact, in the Korean society, Christians are involved in almost every big social scandal and case of corruption, e.g. various ethical problems – relational conflicts, money matters and sexual immorality

Therefore, in today's Korean society, the people ridicule and despise the ethical level of the Korean Protestant Church.¹⁰² Not surprisingly, the Korean Protestant Church continues to experience a decline in the attendance of its members.

6.4 Conclusion¹⁰³

So far, we have examined the relationship between individualistic experience and preaching to explain the problem of the Korean homiletical field from the 1990s until today. To sum up, the current Korean Protestant Church not only has existed in the era of post-modernism, but is also experiencing a decline in the attendance of its members. In Korea's post-modernist society, in order to resolve the decline in the Korean Protestant Church's attendance, the Korean Protestant ministers imported the new homiletics and McDonaldization of a mega-church from America, because "individualistic experience" has been focused upon in Korea's post-modernist society and in its homiletical field, and these theologies emphasize this experience. Despite the two new approaches to preaching and worship, the Korean Protestant Church cannot stop the decline in its attendance, and the important position and role of preaching has been eliminated from the core of worship. Moreover, the Korean Protestant Church is continuously losing its credibility in the Korean society. What are main problems of the Korean Protestant preachers' homiletical views of today?

In our opinion, in order to examine exactly the problems of the Korean Protestant ministers' theological views from the early 1990s until today, firstly, we can obtain good insights from

¹⁰² Chapter 8 will offer a detailed evaluation of the ethical situation of the Korean Protestant Church in contemporary Korea.

¹⁰³ In order to criticize the relationship between the new homiletics and, individual experience and satisfaction, we can obtain homiletical insights from two homileticians, Lloyd-Jones and Thompson. This is because Lloyd-Jones started to criticize new homiletics movement since Craddock begun to bring about the new homiletics movement with the inductive preaching mode in 1971. After 30 years since the starting year of the new homiletics (the beginning of 1970s), moreover, Thompson has concretely evaluated the shortcomings of this new preaching modes in terms of its focus on individual experience and satisfaction today.

Martyn Lloyd-Jones's homiletical insights in his book, *Preaching & preachers* (1971) as follows:¹⁰⁴

1) In chapter 1, he (1971:16-17) observes:

As preaching has declined, these other things have been emphasized, as well as are a part of this reaction against preaching; People have felt that it is more dignified to pay this greater attention to ceremonial, and form, and still worse has been the increase in the element of entertainment in public worship - the use of films and the introduction of more and more singing; the reading of the Word and prayer shorten drastically, but more and more time given to singing. There is no time for preaching in the atmosphere.

Through chapter 1, he issues a stern warning to the present Korean Protestant preachers because they have given up the core position of preaching in worship, i.e. films through the multi-media, drama, various programs, etc. have replaced the core position of the preaching in worship. Thus, he focuses more on “what is really preaching?” than “how to preach a sermon.” Lloyd-Jones admonishes the Korean Protestant preachers that the time has come for them to recover the essence of preaching in worship, and to bring the congregation to Christ by preaching the truth of the Bible. Compare the remark of Troeger (2003:28) in this regard: “Nowadays the growing use of power-point and video images in the contemporary worship of many Protestant churches may be a form of returning to late medieval visual culture. [However,] Calvinistic reformers reduced the amount of visual stimulation, [thus] Protestants become ‘people of the Bible.’” They believed only the Bible can instruct people to be Christ-like (Webber 1994:27).

2) In chapter 5 of *The act of preaching*, Lloyd-Jones (1971:81-82) addresses the

¹⁰⁴ It is significant that this book, as well as Craddock's book, *As one without authority*, were both published in 1971, although these two homileticians taught and preached sermons in both England and America. In America, Craddock brought about the new homiletics through the method of inductive preaching after Davis highlighted the importance of narrative preaching in 1958. In general, it is true that the new homiletics, initiated by Craddock, influenced homiletics in America and the rest of the world, while Lloyd-Jones criticized this new homiletics in his book, *Preaching & preachers*, which has become for many a standard guideline to “expository preaching”. It is clear that, although *Preaching & preachers* was published 40 years ago, Lloyd-Jones's homiletical insights in this book has greatly influenced Korean Protestant preachers, even up to this day. For this reason it is important to take note of his contributions when doing research on ethical preaching in contemporary Korea.

restoration of the preacher's personality and role. What is preaching? In this chapter, he firstly provides a spiritual answer to this question as: It is the whole personality of the preacher must be involved, and it is truth mediated through the personality [of the preacher]. Thus, effective preaching must be based on the great personality of the preacher, and not on various forms of multi-media for delivering a sermon. Furthermore, and most of all, ministers need to regain the Christ-like personality in their lives, and they must behave like the light and salt in the world based to Jesus's life and his teachings. No doubt, effective preaching involves action (Lloyd-Jones 1971:83). Regarding the aforementioned corruption of the Korean Protestant ministers, these ministers have already lost their credibility in the Korean society and, as an inevitable result, the Korean Protestant Church does not escape the decline in its attendance. Secondly, Lloyd-Jones (1971:83) spells out the preacher's role, i.e. the preacher is a man under God's commission and authority, and he/she is called to be a speaker to denounce secular matters [political and ethical problems, etc]. The preacher must never create the impression that preaching is something easy, superficial or trivial (Lloyd-Jones 1971:84-86). The preacher offers direction to the Christian community by preaching a sermon, and his/her role is to empower the Christian community to live faithfully before God in the world. However, according to Gwak (2000:131-138), the decline in the attendance of church members is intimately linked to the Korean Protestant Church's silence about social-ethical problems, i.e. many of the Korean Protestant ministers preached just for the sake of their members' numerical growth and materialism, anti-Communism ideology, and that this, in effect, leads to the Christian community's ethical problems.

- 3) In chapters 7 to 8, Lloyd-Jone (1971:121-164) relates how the congregation (the pew) controls the preacher (the pulpit), and criticizes lay-preaching (an audience-centred preaching style). He deplors the shift in "authority" from the Word of God to "private experience," as well as from the preacher to the congregation. However, the Korean Protestant preachers tried to combine the new homiletics with the multi-media to fulfil the congregation's individualistic experience and satisfaction, i.e. they started using the multi-media to illustrate the main points of the sermon, and visual material relevant to the sermon's content was shown on the screen. In the name of "contemporary worship," preaching was replaced by drama, a talk show, a screen

(movie) image by using the multi-media, but is not the Bible-centred preaching. Therefore, the Korean Protestant preachers must make room for God Himself to work on the congregation through the power of his Word in their churches. However, the power of the multi-media has replaced God's role in worship.

- 4) In chapter 9, Lloyd-Jones answers the following question: What must the preacher always do? and What must the preacher always be concerned about? Firstly, he/she must prepare the sermon. The preacher never has a holiday - everything must be given up - as his/her great task is preparation of a sermon for his/her work in the pulpit (Lloyd-Jones 1971:165-167). Long (1988:33) explains that the preparation of the sermon is not easy: "it is something like exploring a cave. [Namely,] we preachers go exploring into the cavern of the text, searching not just for ourselves, but also for the people who have sent us there on their behalf and to whom we will preach. We do not yet know exactly what we are looking for, but we will know it when we find it. We shine our flashlight around in the darkness, and we see there the evidence that we are not the first to explore this cave." Secondly, he/she must read the Bible. The preacher must be called a man of the Bible, and must be it every day, regularly (Lloyd-Jones 1971:166,171). Thirdly, he/she must pray. Prayer is vital for the life of the preacher, and he/she must spend considerable time in prayer (Lloyd-Jones 1971:169). Thus, the preacher must spend all of his/her energy and time on only three activities (preparation of the sermon, reading the Bible, prayer). Furthermore, the congregation should want the preacher to focus on only these three activities. In the Korean Protestant Church, however, the values of materialism and quantitativism have already prevailed and led to the success of the minister being directly linked to the size of the church building and the population of the church (Jang 2009:54-58). Therefore, for pastors, a senior pastorate is currently recognised as being equivalent to a CEO (Chief Executive Officer). Instead of devoting themselves to prayer, and to the ministry of the Word, most senior pastors take part in all the administration and other related matters of the church in an attempt to build the biggest church. Moreover, the Korean Protestant Christians desire their preacher to become like a CEO to maintain or develop their church. However, we think the Korean Protestant preachers and current members must pay attention to Acts 6:2-7: "When the twelve Apostles give their attention to prayer and the ministry of the Word, the Word of God

spread, moreover the number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.”

We surely agree that Lloyd-Jones’s homiletical insights cannot point out every problem of the current Koran Protestant Church in detail; nevertheless, his homiletical insights are valuable to expose not only the problem of the new homiletics and the McDonaldization of a mega-Church, but also the present problems of this Church.

Secondly, although Thompson partly agrees with the contributions of the new preaching modes,¹⁰⁵ he also evaluates critically certain shortcomings of the new preaching modes of today in terms of its focus on individual experience and satisfaction. After 30 years since the starting year of the new homiletics (the beginning of 1970s), Thompson (2001:7-14) evaluates the shortcomings of this new preaching mode as follows:

I begin with the shortcomings of the new approaches (new homiletic). 1) The loss of the Christian society presents a special problem to the preacher, who must recognize that the current generation did not grow up in a world that was determined by a Christian ethos that provided common understanding of Christian morality. In the contemporary culture, the preacher faces the prospect of upholding a moral vision, according to which moral judgments are only personal preferences. The narrative preaching (new approaches) by itself cannot bear the burden of shaping a communal moral vision in this climate; 2) the new homiletic (approaches) is (are) indirect and “without authority” acknowledges the loss of authority that is characteristic of the postmodern ethos. The focus on the listener’s response rather than the truth to be distilled also fits comfortably within this era; 3) the new homiletic has focused on technique to the neglect of a clear understanding of the aims of preaching; 4) much of the literature of the new homiletics treats narrative as the primary, if not the only modes of discourse for preaching, in practice ignoring the revelatory significance of other biblical genres; 5) listeners shaped only by narrative preaching will have no grasp of the reflective dimensions of faith. In short, [Biblical] stories may shape communal identity, but ultimately the cohesiveness of the community requires the interpretation of the communal story; 6) narrative [the new homiletics] is reluctant to speak with authority or to make concrete demands for change in the listeners’ lives. The gospel cannot be preached without authority because the gospel makes claims on the lives of the listeners; 7) the exclusive reliance on inductive preaching will not

¹⁰⁵ Thompson (2001:8) indicates four of its contributions: first, the New Homileticians have reminded us of the primary place of narrative as a mode of revelation; second, the New Homiletic has pointed out the value of movement and anticipation as mediums for our own communication; third, the new homileticians have convinced us that form actually shapes the listener’s faith and that the Bible is a source not only for what we preach, but also for how we preach; finally, the New Homiletic ensures that preaching is rooted in scripture with its insistence on the experience of the text.

build and sustain communities of faith. The focus of the new homiletics has been on the experience of the individual. The advocates of the new homiletic[al approaches] have said little about how this kind of preaching will create a communal identity with its own ethical norms and mission.

Of course, we know that a repeated cry goes out from the Korean Protestant Church ministers that can be summarized like this: “We need a theology that meets the needs of the modern age. In short, in Korea’s post-modernist society, the Korean protestant ministers think we need new methods of Bible study, preaching, and teaching in order to explain and deliver the gospel. However, “there is still a danger that Christianity will be understood in external and formal terms as a set of practices, i.e. the rise of existentialism is a powerful reminder of the continued need to relate the gospel to the subjective consciousness and experiential world of individuals, namely to fail to ground the gospel in the individual’s world of experience is to risk compromising the future of Christianity itself.

However, experience can never be allowed to be an authoritative source of truth in itself. [This is because] the way things are experienced to be is not necessarily the way things actually are” (McGrath 1994:192). Today, many homileticians still assert that new wine (the Bible) in new wineskins (the new homiletics) is the best wisdom for effective preaching in the post-modernist era.

In addition, against the grain of many current Korean Protestant preachers who have seemingly become swamped in the new preaching modes’ syndrome, Ryoo (2003:6-16) points out the true character of the new homiletics in his dissertation as follows:

Deep in the hermeneutic of the New Homiletic lies a rejection of biblical authority and authorial intent. Can Christian preaching be possible without upholding the authority of Scripture as the inspired Word of God? Can Christian preaching be possible when it ignores the author’s intended meaning? Without admitting biblical authority, Christian preachers have no ground to preach and no reason to rely on the Bible because “the authority behind preaching resides not in the preacher but in the biblical text. Another distinct characteristic of the New Homiletic is Advocates of the New Homiletic contend that preachers should preach like Jesus but they do not preach Jesus. They follow the style of Jesus’ preaching, but they do not preach the message of Jesus. Christian preaching should prioritize the authority of the biblical text in the preparation and delivery of a sermon.

CHAPTER SEVEN

ANALYSIS OF JEONG-WAN HA'S SERMON¹⁰⁶

7.1 Introduction

In chapter six, we examined the problematic phenomenon of the Korean homiletical field by investigating the relationship between an individualistic experience and preaching in a post-moderist era (from 1993 until today).

Therefore, in chapter seven, in order to examine homiletical problems caused by the mixture of the new homiletics with different forms of multi-media, we shall select a representative sermon in which Rev. Jeong-Wan Ha preached “*Bucket list: Things to do before you die*” to youngsters in the Sarang Community Church on 15 January 2009.¹⁰⁷ In our view, our selection (the analysis of Rev. Ha’s sermon) is appropriate to show the problems of this mixture of the new homiletics with the various multi-media forms. The reason is that the Willow Creek Community Church has influenced Rev. Ha’s homiletical view and pastoral strategy (my translation. Lee 2000.12.14), so his church (the Dream Community Church) is equipped with professional staff, computers, photocopiers, the multimedia (a projector, slides, and electronic instruments), and distributes professionally printed bulletins and information leaflets (my translation. Yoo 2008.07.04). For preaching a sermon, Ha first started using the multi-media by showing a movie to suit the young Korean Christians’ interest in the field of the multi-media; especially in the name of “contemporary worship or seeker service,” drama, talk shows, etc. sometimes replace preaching in his church (my translation. An 2005.01.20). Therefore, in view of Rev. Jeong-Wan Ha’s above-mentioned theological tendency, an analysis of this sermon (*Bucket list: Things to do before you die*) will clearly illustrate the homiletical problems of the mixture of the new homiletics with different forms of multi-media in Korea.¹⁰⁸

¹⁰⁶ In order to understand Rev. Ha’s homiletical view and pastoral strategy, and to examine his biographical profile, we shall obtain information about him from articles in newspapers and magazines through the Internet, as Rev. Ha seldom gives information about his biographical profile in his books. He usually offers only his homiletical view, pastoral strategy, and biographical profile through the homepage of his church.

¹⁰⁷ It is fact that Rev. Ha already preached a similar sermon to his congregation on 9 December 2008.

¹⁰⁸ We shall mention, in detail, Rev. Jeong-Wan Ha’s theological view in 7.2.

7.2 Biographical profile

We do not know Rev. Ha's date of birth and hometown, as he never offers information about these through the mass media and his church's homepage, but we can just surmise his age through a newspaper article. According to this article (my translation. Lee 2000.12.14), *Who is Rev. Jeong-Wan Ha?*, which appeared in 2000, his wife was 40 years of age.

Ha did not have a happy childhood due to family problems, so his grandmother took care of him. In time, his father was reconciled with his wife, but passed away while Ha attended a middle school, therefore, his grandmother again took care of him (my translation. Lee 2000.12.14). Recollection of his early years is as follows: "My childhood was really a miserable life because of poverty (my translation. Park 2008.05.20), but a film was a comfort to me (my translation. Ha 2001:1) and I had another comfort from God in the church when I was a middle-school boy (my translation. Lee 2000.12.14)." Ha loved a film that portrays a happy end to an unhappy childhood. He used to spend the whole day in a cinema while attending a seminary (my translation. Ha 2001:2). He explains his deep love for films as follows:

I have been enormously influenced by the films that I watched during the past, and gained good advice from the films' main themes and scenes. Actually, I not only discovered my potential power by watching the film, *Amadeus*, in 1985, but the film, *Shadow land*, helped me to realize this when I underwent an operation for gastric cancer in 2000. I came to know the power of a film through my past experience, so I could not but help using films to deliver my sermons (my translation. Ha 2001:2).

By exploring his thoughts about films, we can understand why he not merely likes films, but also why he always uses scenes of a film to deliver a sermon.

Furthermore, by examining his studies abroad, one can clearly understand why Rev. Ha persists in using films for effective preaching. In his youth, he watched many films. One day, after a Christian friend evangelized to him, he started to go to church with this friend, and converted to Christianity. He then started studying theology at the University of Mok-Won in Dea-Jeon but, at that time, he was a heavy drinker and smoker. However, because of his wife, Eun-Hui, Seo, he started to turn his life around. In order to marry Miss Seo, he had to meet

her father (his present father-in-law), who suggested the following: “You can get married to my daughter if you make up your mind to become a good pastor.”

After marrying Miss Seo, he obtained a B.A. degree from the University of Mok-Won in Dea-Jeon and a M.Div. degree from The United Graduate School of Theology Yonsei University in Seoul, which led to him becoming a minister.

However, he returned to his hometown where he composed poems of resistance, and established a democratic movement against Korea’s military government (my translation. Lee 2000.12.14). In 1998, he first began working for God at the Mi-A Church. At that time, he attended daily Bible study sessions with the congregation by using the book, *The master plan of evangelism*. His sudden decision to study abroad was due to Coleman’s theological views in this book.

In 1998, he registered at the *Trinity Evangelical Divinity School* in the U.S.A., as he wished to study theology under Robert E. Coleman. He graduated with an M.A. degree (my translation. Ivydream 2002) from this school and he obtained a D.Min degree from the *Fuller Theological Seminary*. At that time, he gained enormous insight about the Willow Creek Community Church. He decided to import all the systems of this Church, especially, in the name of “contemporary worship or seeker service,” drama, talk shows, and screen (movie) images that replace preaching by use of different forms of multi-media.

In 1999, after his return to South Korea, he started the Dream Community Church with 38 young male members, and used a film and a drama to deliver a sermon. Suffice it to note that, he was the first to show sections of films as part of his preaching method. Although his church was not big, it was equipped with professional staff, computers, photocopiers, and different forms of multi-media (a projector, slides, electronic instruments, etc.

In 2000, soon after he started the Dream Community Church, the church attendance greatly increased more than three-fold (my translation. Lee 2004.03.28). However, in 2000, he was diagnosed with terminal gastric cancer and underwent an operation (my translation. Ha 2001:2). In spite of Rev. Ha’s illness, his church’s membership steadily increased. In 2009,

the Dream Community Church had over 1000 parishioners of which 90% are young people. Currently, he is doing a Ph.D course to study the relationship between theology and film with Robert. K. Johnston, a professor of theology and culture at Fuller Theological Seminary (my translation. Ryu 2005.01.06).

Until today, he has preached over 200 sermons using a film, and has held many conferences to spread his homiletical views and to display his skills (Kim 2005a). Thus, Rev. Ha's homiletical views have greatly influenced both the young Korean Protestant church members and young preachers who want to worship God by means of the multi-media. Not surprisingly, he is known as the best leader in this preaching style in Korea. Lastly, Rev. Ha indeed asserts that the preacher's duty is to prepare a sermon with the Bible in one hand and a film in the other, similar to Barth: "Karl Barth's classic advice to the preacher was to prepare sermons with the Bible in one hand and a newspaper in the other" (Younger 2002:52). Rev. Ha regards the homiletician's task as bringing together the Scriptures and the congregation; this the preacher must use a film to deliver an effective sermon in post-modern times (my translation. An 2005.01.20).

Ha always wants the Korean Protestant Church to change their hostile position to culture to a close relationship between this Church and human culture (Niebuhr 1951:45-76ff; 190-218ff), i.e. he uses films to try to bridge the gap between Korean Protestant Christians and human culture, and the cultures of Christianity and the world. He indeed insists that all Korean Protestant Churches must be McDonaldized, similar to the Willow Creek and the Saddleback Valley Community Churches, to fulfill their congregations' individual experiences and needs.

7.3 Sermon outline

Rev. Jeong-Wan Ha preached the sermon, *Bucket list: Things to do before you die*, while showing the film, *Bucket list*. This sermon is structured so that it includes seven scenes of the film and he adds his own analyses and explanations of each of these scenes. The outline of the sermon can be summarized as follows:¹⁰⁹

¹⁰⁹ In order to examine the sermon's form, rhetorical strategy, etc. in 7.4.3, we shall again use the sermon's outline.

- 1) The plot of the *Bucket list* film's first scene (3-5 minutes) and Rev. Ha's explanation of this scene (K23-L3); a section of a movie upsets the equilibrium of the audience. The sermon starts with the film's first scene: Carter and Edward Cole meet for the first time in hospital after both have been diagnosed with terminal lung cancer. They become friends as they undergo their respective treatments. It can be argued that Rev. Ha wants to reveal that everyone (upper and lower classes) has to die, and can contract a fatal disease such as cancer; however he exposes this aspect indirectly by means of the film's first scene.
- 2) The plot of the *Bucket list* film's second scene (3-5 minutes) and Rev. Ha's explanation of this scene (L6-35); analysis of this section of the movie: After Rev. Ha has screened the second scene of the film, he explains it as follows: Carter begins writing a "bucket list," or things he wants to do before he dies. It includes: Witness something truly majestic; Help a complete stranger for a common good; and Laugh till I cry; and then throws it away. The next morning, Edward finds Carter's list, and he urges Carter to do everything on the list (suggesting that he adds things like skydiving, kissing the most beautiful girl in the world, etc), and he offers to finance the trip. They immediately begin an around-the-world vacation.
- 3) The plot of the *Bucket list* film's third scene (3-10 minutes) and Rev. Ha's simple explanation of this scene (L37-44); analysis for this section of the movie: Rev. Ha continues to show that Carter and Edward go around the world as follows: racecar driving, skydiving, and climbing the Pyramids, and humorously proposes that the congregation also travels!
- 4) The plot of the *Bucket list* film's fourth scene (5-10 minutes) and Rev. Ha's explanation and analysis of this scene (L46-M19), disclosing the clue to the resolution. Rev. Ha then continues to screen their travels - a lion safari in Africa, drinking a rare coffee, visiting Hong-Kong, etc. - and relates to the congregation as follows: they continue by travelling on a lion safari in Africa; they discuss a rare coffee and its unusual taste; and in Hong Kong, Edward hires a prostitute for Carter, who has never been with any woman other than his wife. Moreover, in this scene, Rev. Ha analyses Carter's thoughts as follows: Carter has an opportunity to have sex with the girl, but he discovers his mistake at once. However, Rev. Ha does not offer any clue towards an understanding of Carter's thoughts in this part. He just suggests that we can grasp Carter's thoughts

during the film's next scene.

- 5) The plot of the *Bucket list* film's fifth scene (3-5 minutes), quotations from Ecclesiastes 2:4-11, 12:1 and simple interpretations of these quotations; experiencing the Gospel (M21-N26): After Rev. Ha has shown this scene, he asserts that Solomon and Carter realize that everything is meaningless and a chase after the wind. Carter realizes that sex with a beautiful girl is meaningless, i.e. it is entirely useless. Carter and Solomon experienced everything that is not good for one's life. Carter learns that a valuable thing to do before he dies is to return to his home, as the best item on his bucket list is his family, especially his wife, Virginia. Through this behaviour of Carter, Rev. Ha emphasizes the importance of family. Moreover, he suddenly stresses "Love God!" through Ecclesiastes 12:1.
- 6) Carter and Edward's bucket list and the plot of the *Bucket list* film's sixth scene (3-5 minutes), Rev. Ha's explanation of this scene and his application for the congregation (N28-O17); and anticipation of the consequences: Rev. Ha shows Carter and Edward's bucket list (including: drive a Shelby Mustang; get a tattoo; skydiving; see the pyramids; visit the Taj Mahal, India; go to Hong Kong; ride the Great Wall of China). Again, he accentuates that everything on their bucket list is meaningless, and emphasizes only the importance of family including the relation between his own wife and himself, as well as "Love God!" through Ecclesiastes 12:1. Furthermore, he reveals his interest in spirituality to the congregation.
- 7) The plot of the *Bucket list* film's last scene (3-5 minutes) and prayer (O19-25): finally, with neither an explanation nor analysis of this scene, Rev. Ha merely screens the final part of the film for one minute: "Carter goes into surgery, but the procedure is unsuccessful. He dies on the operating table. Edward delivers a eulogy at the funeral," and he closes his sermon with a prayer.

7.4 Linguistic questions

7.4.1 What is the preacher's intention/goal of his sermon's introductory passage?

The sermon's title, *Bucket list: Things to do before you die*, and its introductory passage stimulate interest and create curiosity by starting with the first scene of the film lasting three to five minutes. In respect of the role of the title and introductory passage, this sermon is

excellent because the entire cinematic family of media - movies, art films, and videos - can sometimes stimulate more immediate emotions and reflections in one ten-second clip than any tome or paragraph imaginable (Hill 2002:13). It is a fact that a film has enough power to stimulate human interest and curiosity, i.e. the film's (medium's) spell can occur immediately upon contact, as in the first bars of a melody (McLuhan 2003:28). Suffice it to note that Rev. Ha is aware of its force (my translation. Yoo 2008.07.04). Thus, at first in this sermon, he screens the film not merely to stimulate his congregation's interest and curiosity, but also to deliver an effective sermon (K23-31).

However, through the film's first scene, Rev. Ha considers another effect in this sermon's introductory passage, that is, he wants to upset the listeners' equilibrium (Lowry 1980:28). Furthermore, he aims to create a potential conflict in their minds during the film's first scene (Lowry 1997:63). Its story is that Carter and Edward cannot evade death because of their terminal lung cancer, which illustrate that no person can avoid death, and that it is beyond human control. In the terrestrial world (K23-31), death is always a main point to upset the listeners' equilibrium and leads to a potential conflict in their minds. The first scene of the film, therefore, makes it clear that Rev. Ha wants to kill two birds with one stone: to stimulate the congregation's interest and curiosity, and to upset the listeners' equilibrium. This is exactly his intention/goal in the introductory passage.

7.4.2 What message does the preacher want to convey in the sermon? What is the conclusion of the sermon?

In order to fulfil the conclusion's obligation in the sermon, the preacher must carefully consider "how to do it" at the end of the sermon, i.e. how can the preacher evoke the listeners' resolution by means of the sermon's conclusion? In order to carry out its obligation, the sermon closes with the following conclusion:

We have greeted the New Year (2009), so I will teach you only the first item on your bucket list, and you should add other items. In fact, the first item on the bucket list is from Solomon, that is: "Remember your Creator!" I don't know what is on your bucket list, but you must not forget that the first item on the bucket list is: "Remember your Creator!" and you must write other desires on your bucket list (O8-17).

By means of the above-mentioned conclusion of the sermon, Ha hopes not only to evoke “Remember our Creator” in the listener’s mind, but also that the listeners plan for the New Year (2009) after hearing the sermon.

In order to double his sermon’s intention at the conclusion of the sermon, Ha uses the film’s last scene. He knows that the filmmaker always considers how the film can implant its theme strongly into the audience’s mind (my translation. Ha 2006:165-166) through the film’s last scene. Thus, the filmmaker wants to ask us: “Will you write items to do on your bucket list before you die?” By using the last scene of the film, Rev. Ha also wants to ask the congregation, as the filmmaker does: “Will you write items on your bucket list for the New Year (2009)?” However, we have been warned about the power of images: the Nazis demonstrated how propaganda could rally troops for the most reprehensible causes. So we need to know that the veneration of icons can evolve into idol worship (Detweiler 2007:48).

Ha prays to God by summarizing the sermon’s content as follows: 1) “Love God,” 2) “Love family”. By doing so, he wants to emphasize this intention. However, a prayer makes a fitting conclusion only when it is an honest petition, not a device to summarize the sermon or make an indirect application to the audience, i.e. only when a desire for God’s work emerges from a response to the sermon, can it be expressed in an earnest prayer (Robinson 1982:169-170).

7.4.3 What is the sermon’s form? What are the preacher’s specific delivery mode and rhetorical strategy?

In order to deliver the sermon, Rev. Ha uses the film because He believes that films have enough power to show stories in the world, i.e. he believes that, in order to preach the Gospel, God allows us to use films because they are the best instruments for delivering the Gospel (my translation. Noh 2005.06.06). He even asserts that a good film is better than several sermons in a post-modernist era (my translation. Ha 2001:1). Therefore, this sermon consists of seven scenes of the film together with Ha’s explanation and analysis of each scene. He usually preaches a sermon for about one hour, and edits each scene’s length of film to run for three to five minutes for use in the sermon (my translation. Noh 2005.06.06) (cf. 7.3 sermon outline).

It is true that this sermon is in a narrative preaching style that Lowry created, even though Ha starts to show sections of a film as part of his preaching method. He merely wraps up Lowry’s narrative preaching style with a movie to suit the young Korean Christians’ interests in the multi-media era. Therefore, we can illustrate Rev. Ha’s preaching style as follows:

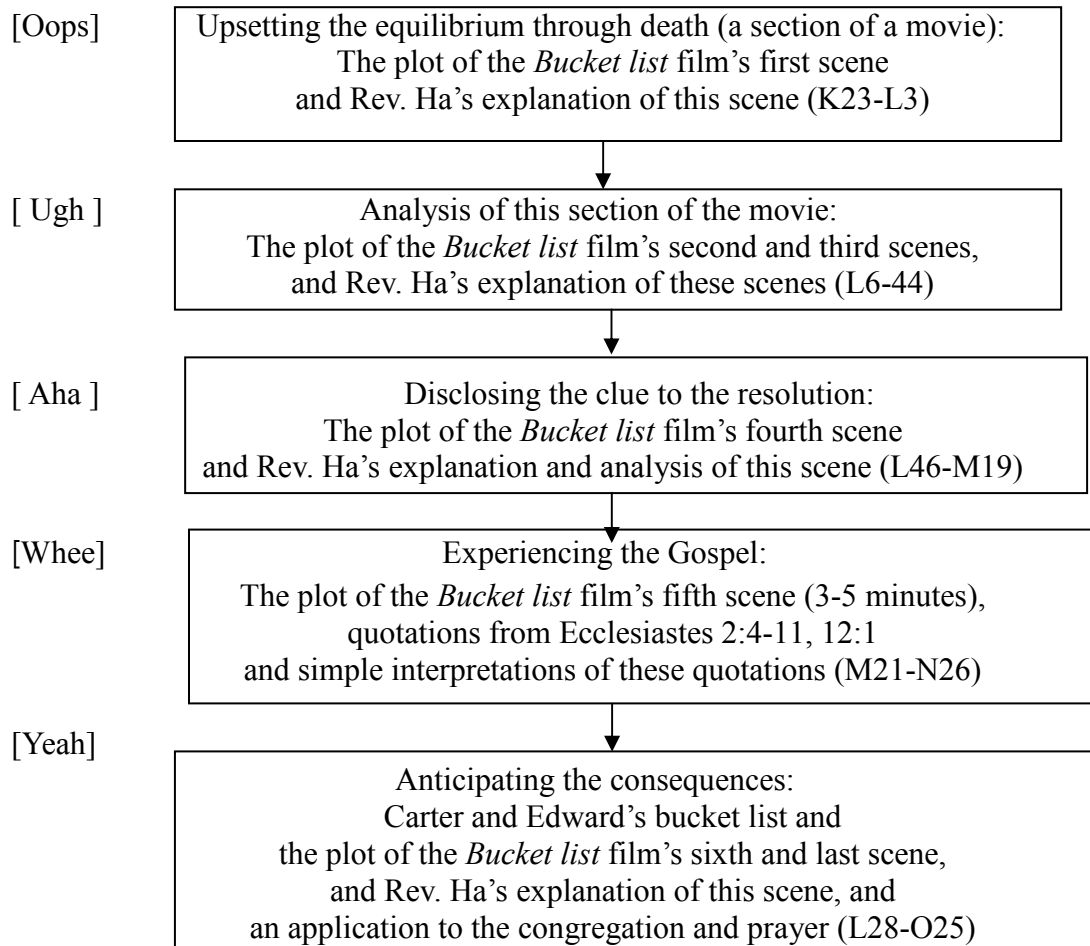


Fig. 12 Rev. Ha’s preaching style

It is true that Rev. Ha’s specific delivery mode contravenes the law because Article 13 (the right to preserve integrity) under the Copyright Act of South Korea¹¹⁰, states the following:

- 1) The author shall have the right to preserve the integrity of the content, form and title of his work.
- 2) The author shall not make an objection to a modification falling under any of the

¹¹⁰ http://en.wikisource.org/wiki/Copyright_Act_of_South_Korea

following subparagraphs provided that substantial modification has not been made:

- (1) In the case where a work being used in accordance with Article 25, the modification of expression within the limit as deemed unavoidable for the purpose of school education;
- (2) Extension, rebuilding or other forms of alteration of an architecture and
- (3) Other modifications within the limit as deemed unavoidable in the light of the nature of a work, and the purpose and manner of its exploitation, etc.

According to Article 13, Rev. Ha may show the whole film in his Church without any thought of gain or profit. However, he always edits a film for use in sermon time, and produces and sells sermon materials (edited films). Thus, his behaviour is illegal.

7.4.4 Are there conditional sentences? Does the preacher want to reveal the active powers by means of conditional sentences in the sermon?

In this sermon, there are four “if” conditional sentences (M8-9, M9-10, M26, M48-O1) and four “when” conditional sentences (K33-34, L17, M37-38, N10-11). However, in this sermon, we cannot find conditional sentences (if and when) to support Ha’s false assertion, conviction and hypothesis, i.e., in this sermon, he never uses conditional sentences to support his wrong belief. Here, to begin with, he used four *if* conditional sentences in order to support his religious conviction: “*if* you fulfil all your desires before you die, you are never happy, so *if* you want to be happy, love your family and God.”

Next, he used three *when* conditional sentences (K33-34, L17, N10-11) to explain only the story of the film, especially Carter’s stories in the film, and one *when* conditional sentence (M37-38) to support his hypothesis. Rev. Ha presumes that Carter discovered his mistake at once *when* he had the chance, just as Solomon discovered his mistake: “I denied myself nothing my eyes desired; I refused my heart no pleasure.”

7.4.5 What is not clear in the sermon? What is a logical interruption or irritates you?

In fact, the power of the film is enormous because it can change one's life. According to Johnston (2000:22), when a cartoonist named Walt Disney created the character Bambi, deer hunting nose-dived in one year from a \$5.7 million business to \$1 million. Felicity Shagwell's Corvette Stingray from the *Austin powers* sequel sold in 1999 for \$121,000. In 1934 after the opening of the movie *It happened one night*, sales of men's undershirts dropped dramatically. The movie's star, Clark Gable, was dressed sans undershirts in order better to show off his manliness. As a result, it was not until *World War II*, when men were retrained to wear undershirts by the military that sales were reestablished. Consequently, they can individually understand the film's theme or the filmmaker's intention, even if the filmmaker wants to show his/her own goal or intention in the film, i.e. according to the audience's view of a film, the film can be re-analysed in the cinema - the audience does not mind what the filmmaker says of the film. In this case, we also assert that Rev. Ha's analysis of the film may be completely different from the filmmaker's goal and intention of the film, i.e. the film is re-analysed according to Ha's view of the film.

In fact, the film's style is that of a family film, and the film's theme and intention is to love family, and to emphasize the family's importance, so the film was released on 25 December, 2007. However, in this sermon, Rev. Ha stresses two themes: one being "Love your family" and the other: "Love and submit to God." Then there is a scene where *his family receives Carter with love and excitement when he returns to them. That evening, they have dinner together after thanking God for Carter's return to his family* (M21-24). However, this scene is shown for a single minute. Furthermore, the other protagonist, Edward, also returns to his family (his daughter and granddaughter). His granddaughter kisses his cheek after Carter had passed away because Edward also now realizes the importance of his family. It is clear that this film's theme and intention is "Love your family" rather than "Love God," but Rev. Ha wants to preach both "Love God" and "Love your family" to the congregation by means of the film. Consequently, in order to support his homiletical theme in this sermon, Ha cannot avoid re-analysing the film.

Another logical interruption is that Rev. Ha states that Solomon fully wrote his bucket list up and did everything on his list. This assumption is based on Ecclesiastes 2:4-11. However, we do not agree. What is the meaning of a bucket list? It means: "Things to do before you die,"

i.e. one may not do *everything* before one dies. Consequently, a bucket list is a list of one's desires and wants, and not all people can fulfil every item, one by one, on their bucket lists before they die. However, according to this passage, Solomon had already done everything in his pursuit of pleasure (Brown 2000:31-32). King Solomon writes about his accomplishments by recalling his past to teach the youth a lesson before he dies. Therefore, this passage (Eccles 2:4-11) is his recollection and not his bucket list.

7.4.6 Where is the preacher's negation? What is the preacher's theological and personal background and where is it reflected in the sermon?

When did the preacher start using films to deliver an effective sermon? Johnston (2000:32) explains:

Just after the turn of the century [the twentieth century], Herbert Booth, son of Salvation Army founders William and Catherine Booth, was appointed Commandant for Australia. In order to interest people in coming to the Sunday night lectures and prayer meetings, he experimented with the use of slides and film. Booth, with the help of Joseph Perry, produced a multimedia show titled *Soldiers of the Cross*, which combined short films with slides, hymns, sermons, and prayer.

At that time, this preacher already understood the power of film, i.e. firstly, movies entertain, perhaps more significantly than other story-telling vehicles. They make us smile, intrigue us, allow us to escape drudgery, or stimulate our yearnings for happiness and good relations. Secondly, movies, like all art forms, excite our emotions. Movies tease us, titillate us, shock us, sadden us, inspire us, thrill us, bore us, electrify us and manipulate us, when we let them, toward new, different, strange, emotive states of being in the world. Thirdly, through a combination of image and sound, light and shadow, action and silence, movies impress messages and meanings upon us (Hill 2002:14). Therefore, today, no wonder that mega-churches and smaller new-churches start to employ images and portrayals from the movies (Hill 2002:14).

According to our biographical profile of Rev. Ha (cf. 7.2 above), he, early on, already understood the power of film. Furthermore, he overcame the bad circumstances of his childhood and youth by watching films and, during his studies abroad, he was influenced enormously by the Willow Creek Community Church. Therefore, he always persists in using

films to preach his sermons, which usually consist mostly of edited scenes of a film (35-40 minutes) together with his analyses and explanations of the edited scenes (20-25 minutes) (my translation. Seo 2005.06.15). Ha regards films as dear to his life, and as the best instrument to preach the Gospel.

We should also examine his religious life-style that, in fact, we should imitate. This is because he, who has no children, always offers his income to his church, as well as donates it to the poor, homeless, etc. (my trans. Lee 2000.12.13). Although he may appear to be an ascetic in an abbey, Ha proclaims the following to the young congregations:

We are Christians, so these physical pleasures can't give us any useful religious benefit. Carter and Solomon's pleasant experiences are no more than physical pleasures. Our desires seem to be these physical pleasures that are worldly momentary pleasures. Moreover, these physical pleasures cannot be on our Bucket List, and we Christians must not put these desires for physical pleasures on our Bucket Lists. Carter realizes that everything on his Bucket List is meaningless, but what kinds of desires he should put onto his Bucket List. He comes to know what valuable things he should do before he dies (N3-9).

Furthermore, he is willing to thank God for a minor joy in the present time, because he underwent an operation for gastric cancer, i.e. he had already experienced the fear of death. In this sermon, therefore, he expresses his gratitude as follows: "What did you have for lunch? I like noodles and Kim-Bab (Total \$2.50). I love these. I usually eat these with my wife after our church service on Wednesday, and I am really happy because my wife is with me. This is one of my pleasures" (O3-5).

7.5 Basic homiletical questions

7.5.1 Which God is at issue here? What are this God's characteristics and how does He behave? What did the sermon say about God? How did the preacher apply God's Gospel (promise and good news) to his/her congregation's current circumstances?

Preachers must take care, especially in their choice of images that they use in respect of God, because these often betray an underlying image of Him (Cilliers 2004:80). Therefore, the above-mentioned questions (e.g., Which God is at issue here? What are this God's characteristics and how does he behave?) are asked to discover how preachers distort the

image of God in the biblical text. Preachers sometimes distort His image in their sermons in order to support their theological standpoints when interpreting and applying the Scripture.

Upon an examination of this sermon, and through the above-mentioned questions in this sermon, it is clear that Rev. Ha does not distort God's image as, through this sermon, Ha wants to tell the younger Christian in his congregation that "they must serve and submit to God in the days of their youth." In this sermon, God's character is the absolute object of worship, but Ha never mentions His behaviour. He just quotes it and applies it to the congregation's current circumstances.

7.5.2 How is the biblical text included in the sermon?

In this sermon, Rev. Ha quotes only two biblical passages: Ecclesiastes 2:4-11 and 12:1. Initially, Ha interprets Ecclesiastes 2:4-11 and applies it to the younger congregation as follows:

If we do everything before we die, will we really be happy? Everybody! In the Bible, there is a man who wrote his full bucket list up and did everything on this list. He is Solomon, who says the following: "I undertook a great project..." (Eccles. 2:4-8). Everybody! Solomon saw, bought and did everything on his bucket list. Everybody! Although the two men could live for a year at the most, they also did everything on their bucket list, like Solomon. However, Carter discovered his mistake at once when he had the chance, like when Solomon found his mistake as follows: "I denied myself nothing my eyes desired; I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all labor. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun" (Eccles. 2:10-11). Everything is meaningless and a chasing after the wind. That is, Solomon and Carter realized that everything is meaningless and a chasing after the wind. Furthermore, we are Christians, so these physical pleasures can't give us any useful religious benefit. Our desires seem to be these physical pleasures that are worldly momentary pleasures (M26-N5).

We regard Rev. Ha's interpretation and application of this passage to the congregation as proper. This is because, in general, the commentaries for Ecclesiastes also agree with Ha's interpretation and application of this passage. Even through his unparalleled accomplishment, Qoheleth (Solomon) could find no gain, no lasting legacy to crown his prodigious efforts, i.e. his accomplishments are like a mirage (Brown 2000:33; Murphy 1988:17-19; Weeks

2001:424).

Secondly, Ha quotes Ecclesiastes 12:1 and applies it to the young Christians with the interpretation as follows:

Solomon might want to talk all the night before he dies, but he gives good advice to young men at the end of Ecclesiastes: “Remember your Creator in the days of your youth” (Eccles. 12:1). This must become the first item on our bucket list, but we have lost it (N23-25). I don’t know what is on your bucket list, but you must not forget the first item that is: “Remember your Creator!” and you must write other desires on your bucket list. Let’s see the last scene of the film (O15-17).

In this sermon, Ha does not interpret Ecclesiastes 12:1; nevertheless, his application to the young Christians is correct, as there is no doubt that Qoheleth (Solomon) is an old man and, before his death (Murphy 1988:121), he offers a summary of advice to the youth: “Remember your Creator in the days of your youth” (Weeks 2001:428). Thus, Qoheleth (Solomon) commands the youth to keep God in mind in the prime of their lives (Brown 2000:109). However, it is important that an application is added after the exegesis, as a kind of slick addendum (Cilliers 2004:101). In this sermon, the percentage of Rev. Ha’s quotations, interpretation and application to the Bible (\pm 10 minutes) is less than the percentage of the film’s running time (30-35 minutes). Therefore, Long (1989b:41) criticizes this preaching style as follows:

Its style has a shortcoming, i.e. the storytelling preacher recounts both God’s story and our stories, seeking to weave our stories, the narratives of contemporary life, into the framework of God’s story. The result can be a powerful interplay between the Bible and life, but we must admit that it can also produce simply a confusion of stories. Ideally, the Christian story serves as the normative center of this narrative universe, critically informing all lesser stories. The danger, of course, is that this process gets reversed and the lesser story erodes or replaces the gospel story.

7.5.3 What kind of congregation does the sermon imply and appeal to? What is his/her congregation’s situation in the world? How does the preacher connect his/her sermon to his/her situation?

Generally, at the beginning of the New Year, the Korean Protestant Churches hold a revival service with a famous preacher presiding, to, usually, lead the congregations in making plans

for the New Year by listening to his/her sermon, and praying to God for their lives, families, businesses, etc. during this service. At the beginning of the New Year, Rev. Ha also preached this sermon to youngsters in another church (the Sarang Community Church) on 15 January 2009. The youngsters also wanted to make plans for the New Year by listening to his sermon and, during this service, they prayed to God for their lives, families, businesses, etc. for the New Year. Compare the following statement of Rev. Ha's in this regard:

We have greeted the New Year (2009), so I will teach you only the first item on your bucket list, and you should add other items. In fact, the first item on the bucket list is from Solomon, that is: "Remember your Creator!" (O8-10). I don't know what is on your bucket list, but you must not forget the first item is: "Remember your Creator!" and you must write other desires on your bucket list (O15-16).

Through the plot of the film (*Bucket List: Things to do before you die*) utilized in this sermon, Ha sincerely wants the young people to make serious plans for the New Year, and to submit to God.

7.5.4 How does the preacher function in the sermon?

Because preachers always stand between God and the congregation, they realize that it is their duty to act as a "midwife" between God and their congregation and, through preaching, give the right direction to their congregation in the world. Now, what is Rev. Ha's identity in this sermon? It is that of a storyteller as his sermon style shows the typical character of a storytelling style. As regards the storyteller and the storytelling style, Long (1989b:36-38cf) offers the following explanation:

- 1) The storytelling style has become more and more popular in ministry practice because we like stories, remember, dream in stories, and shape our values through stories;
- 2) Thus the storyteller cannot help but tell stories about human experiences in his/her sermon not merely to make his/her sermon clearer or more interesting, but also because such stories show how the Christian faith can be embodied in the actual circumstances of life, i.e. a storytelling style is meant for something eventful to happen to the hearer in a sermon;
- 3) According to the storytelling's character, the storyteller is deeply concerned about

communication and the listening process, that is, “What is the process of hearing? The storyteller’s sermon consists of plots rather than points, and should flow along according to the logic of narrative rather than the more linear logic of a philosophical argument.

We believe that Long’s explanation of the storytelling style tallies closely with the style of Ha’s sermon, *Bucket List: Things to do before you die*, as follows:

- 1) Rev. Ha believes that the congregation can understand easily the Bible sermon through the film’s plot;
- 2) Therefore, Ha always looks for stories to stimulate the congregation’s curiosity and interest;
- 3) His sermons always consist of plots of the film’s scenes, and he prefers not to give an interpretation of the Bible or a philosophical argument in his sermons. Thus, it is clear that Rev. Ha’s identity is that of a storyteller as far as his sermons are concerned (cf. 7.4.3 and 7.5.2).

7.6 Conclusion

Since we have analysed and assessed this sermon by means of the Heidelberg method, we conclude as follows: Firstly, a film as well as the Willow Creek Community Church had an enormous influence on Rev. Ha. Not surprisingly, he imported all the systems of the Willow Creek Community Church, especially in the name of “contemporary worship or seeker service,” where drama, talk shows, screen (movie) images replace preaching through the use of different forms of multi-media.

Secondly, Ha already understood the power of films and, therefore, he has always persisted in using films when preaching a sermon that takes about one hour in his church. His sermons usually consist mostly of edited scenes of a film (35-40 minutes) and his analysis and explanation of the edited scenes takes 20 to 25 minutes. Ha regards films as dear to his life, and as the best instrument for preaching the Gospel. Furthermore, he even asserts that a good film is better than several sermons in times of post-modernity.

Thirdly, Rev. Ha's preaching style is the narrative preaching that Lowry created, and, even though he starts by showing sections of films, he just wraps up Lowry's narrative preaching style with a movie to suit the young Korean Christians' satisfaction in the post-modernist era.

Fourthly, Ha's preaching style causes the following serious problems:

- 1) We are willing to agree that Christian should interpret film through a Christian or theological lens (Deacy 2006:134), but in this sermon the percentage of Rev. Ha's quotations, interpretation and application of the Bible (\pm 10 minutes) is less than the percentage of the film's running time (30-35 minutes). This style recounts both God's story and our stories, and seeks to weave our stories (narratives of contemporary life) into the framework of God's story. The result can be a powerful interplay between the Bible and life, but we must admit that it can also simply produce a confusion of stories. The cinematic medium can mirror our lives, but the world of movies is more exciting and visceral than our lives, thus we may start to wish our world or our Christian lives become like the movies (Deacy 2006:25). Furthermore, the danger is that this process is reversed and that the lesser story erodes or replaces the Gospel story. This is because filmmakers' aim is to entertain audiences, and to make money (Deacy 2006:2,5).
- 2) Therefore, human experience becomes the sermon's focus, rather than God in Jesus Christ, whose identity is rendered in the biblical narrative, and God becomes too easily a cipher for human experience (Campbell 1997a:142). Ha's preaching style can make God too dependent on an immediate human experience.

Fifthly, we, as Christians, should imitate Rev. Ha's religious life-style, even if he may appear to be an ascetic in an abbey. This is because he always offers his income to his church, donates it to the poor, homeless, etc., and is ascribed a small joy, and gratitude to God. Korean people would want the Korean Protestant Christians to imitate Rev. Ha's religious life style.

CHAPTER EIGHT
AN EVALUATION OF THE ETHICAL SITUATION OF THE KOREAN
PROTESTANT CHURCH IN CONTEMPORARY KOREA

8.1 Introduction

In chapters 2 to 7, we have examined the particular situation of the Korean Protestant Church by means of step one of Dingemans's practical theological methodology. Doing this helps us to discern patterns and dynamics in particular episodes, situations or contexts. Thus, in this step, a study of various socio-scientific fields (e.g. sociology, psychology, cultural anthropology, a historical approach, ideology-criticism, linguistic analysis, etc.) must be studied. In order to investigate the Korean Protestant Church's particular situation in this step (chapters 2 to 7), we described how its content and relationship between three modes of preaching (political, triumphal and experiential) and the American Protestant Church has influenced the Korean Protestant Church to an enormous extent, and that the latter usually imitated this American Church. Furthermore, to vividly disclose the content of, and relationship between three modes of preaching (political, triumphal, and experiential) by means of the Heidelberg methodology, we analysed the sermons of three representative Korean Protestant preachers, namely Rev. Hong-Do Kim (political preaching), who has been preaching at the Keum-Ran Methodist Church; Rev. Yong-Gi Cho (triumphal preaching), who has preached at the Yoido Full Gospel Church and Rev. Jeong-Wan Ha (narrative preaching), who has been preaching at the Dream Community Church.

In accordance with step two of Dingemans's practical theological methodology, Chapter 8 will evaluate the Korean Protestant Church's ethical situation in contemporary Korea. According to Dingemans (1996:92), step two is to seek a critical analysis and evaluation of the practical situation. In other words, the step two provides an answer the question: Why is this going on? Thus, in chapter 8, we shall find that the hidden ideologies, world-views, and power structures behind the praxis or the situation are unmasked in contemporary Korea.

However, in order to criticize and evaluate the ethical situation of the Korean Protestant Church in contemporary Korea, this step calls for our sound judgment, as, in Chapter 8, the

remarkable and problematic phenomenon of this Church in contemporary Korea must be accurately revealed (Osmer 2008:80-81cf). In order to show the remarkable situation of the Korean Protestant Church in contemporary Korea, we shall evaluate the Korean Protestant Church's ethical situation after a critical analysis of the remarkable situation of this Church.

8.2 A critical analysis of the Korean Protestant Church's remarkable situation

Here, we shall offer a critical analysis this remarkable situation, illustrated by means of the following figure:

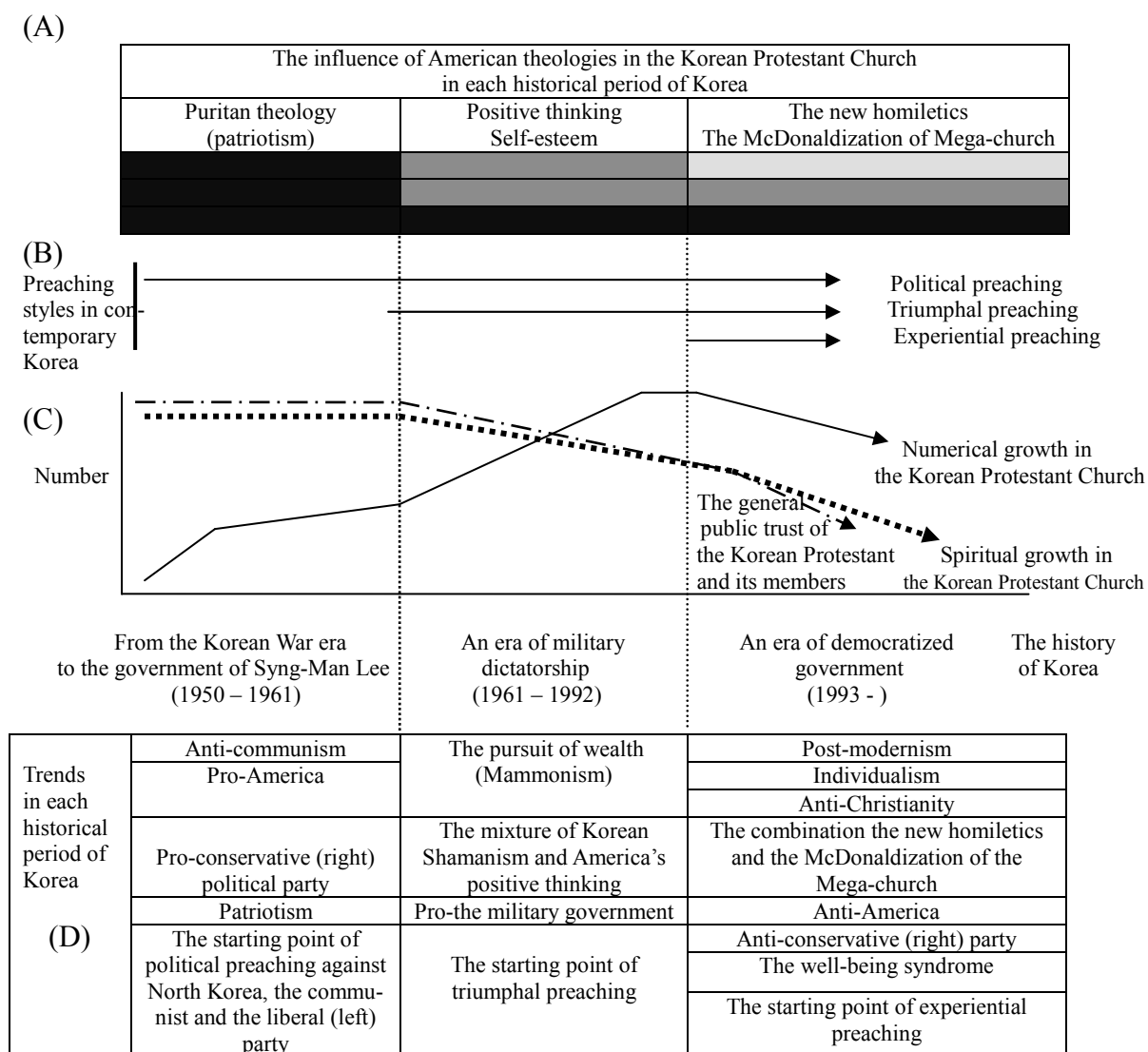


Fig. 13 A critical analysis of the remarkable situation of the Korean Protestant Church in contemporary Korea

Part A shows the influence of American theologies in the Korean Protestant Church in each of Korea's historical periods. It indicates the fact that American theologies have always had an enormous influence on the Korean Protestant Church. Part A reflects another important character, i.e. in contemporary Korea, although Puritan theology had begun to influence the Korean Protestant Church before the Korean War and positive thinking and self-esteem started influencing it since the 1960s, these theologies still influence this Church in contemporary Korea. The present Korean Protestant Church has proclaimed three American theologies. Therefore, it is inevitable that its preachers continuously preach in three preaching modes to their congregation as part B in the world. The present position of the Korean Protestant Church is illustrated in the following figure:

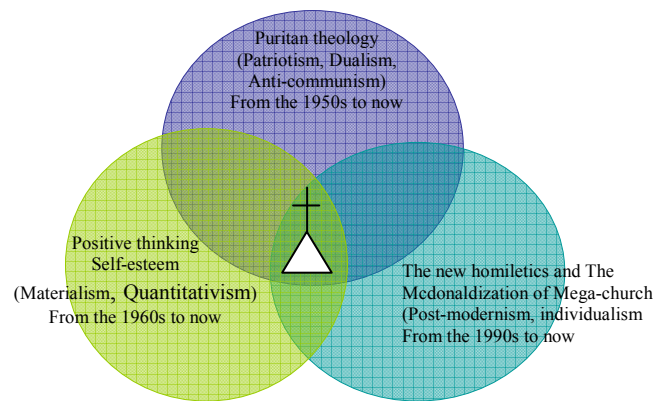


Fig. 14 The present standing position of the Korean Protestant Church in contemporary Korea

Drawing upon the contribution of Campbell (Campbell 2002c:7) it is argued that many “-isms” has oppressed the Korean Protestant Church and its members and has held them captive. As a result, they cannot fulfil their role and responsibility in contemporary Korea, and this erodes the spirituality of the Korean Protestant Church and its members.

Furthermore, parts, D and A, explain the trends due to the enormous influence of American theology in each historical period of Korea. In 1950 to 1961 (from the Korean War to Syng-Man Lee's government), the Korean Protestant ministers and members could not but support anti-communism, the pro-conservative (right) party and be pro-America after they had experienced the Korean War. Thus, the Korean Protestant preachers preached political

sermons against North Korea and the liberal (left) party, but remain steadfast in their support of America. As a result, this situation led the Korean Protestant Church to become strongly anti-communist and patriotic, as well as the best conservative group in contemporary Korea.

During 1961 to 1992 (the era of military dictatorship), the military government and the Korean Protestant Church wished to conquer poverty. They cooperated and created the movement of Sea-Ma-Eul to overcome poverty with a military spirit and positive thinking. In order to develop a strong country with economic power in the world, the government invested heavily in chemical and heavy industries, but ignored human rights and socio-ethical problems to promote economic growth. Moreover, rapid economic growth caused by industrialization and urbanization, inevitably led to the gap between the rich and the poor. As a result of this growth, Mammonism soon influenced the Korean society.

From 1993 until today (An era of democratized government), the Korean Protestant Church not only existed in a post-modern era, but also experienced a decline in the Korean Protestant Church's attendance from the early 1990s. Furthermore, in Korea's post-modern society, in order to solve the decline in the Korean Protestant Church's attendance, the Korean Protestant ministers started importing the new homiletics and the McDonaldization of a mega-church from America, as Korea's post-modern society and the Korean homiletical field had focused on "individualistic experience," which these theologies also emphasized. Furthermore, since the mid-1990s, the Korean Protestant preachers tried to combine the new homiletics with the multi-media to fulfil the congregation's individualistic experience and satisfaction, i.e. they started using the multi-media to display the main points of the sermon and church news, and visual material relevant to the sermon's content was shown on a screen.

Part C reveals that the Korean Protestant Church has experienced a decline in its attendance since the early 1990s. There are two reasons; 1) the Korean Protestant ministers have not worked towards their congregation's Christ-like maturity, but have tried to maintain or increase the membership in their Churches. 2) they have always been subordinate to worldly powers, the spirit of the times, and American theologies, and were indifferent to the ethics of Christianity, that is, socio-political problems, loving the lower classes, the benefit of suffering for self-reflection in God, etc.

During the past approximately 60 years (from the Korean War until today), the Korean Protestant Church has lost its credibility in the Korean society. Thus, this Church cannot but experience a decline in its attendance. In the following section (8.4), we shall carefully examine the above-mentioned problematic phenomenon of the Korean practical theological field in terms of a critical evaluation of the Korean Protestant Church's ethical situation.

8.3 A critical evaluation of the Korean Protestant Church's ethical situation¹¹¹

We need to examine *The Korean Protestant Church's trust index in 2008* that was surveyed by *Ki-Yoon-Shil* in chapter 1. This index is important because a recent report, it specifically addresses the issue of trust, as linked to ethical behaviour. The results can be summarized as follows:

Do you trust the Korean Protestant Church? Positive 18.4%, unsure 33.3%, negative 48.3%. Do you trust the Korean Protestant Church's Christians? Positive 14%, unsure 35.2%, negative 50.8%. Which organization do you trust? The citizen organizations 50.3%, none 19.2%, the Korean Protestant Church 9.2%. About which religion do you have a good feeling? The Roman Catholic Church 35.2%, Buddhism 31.1%, the Korean Protestant Church 18.0%, none 15.7% (my translation. Ou 3-22cf).

The results show that the Korean Protestant Church has already lost its credibility in Korea. Thus, it is inevitable that the Korean Protestant Church must experience a decline in its attendance, as part C of Fig 13 (A critical analysis of the remarkable situation of the Korean Protestant Church in contemporary Korea) indicates.

This is a fact as *The Korea National Statistical Office* (my translation. Office 2006) produced the *2006 Population-residence report*, which states, inter alia: "The Korean Protestant Church's population has dropped by 144,000 people, but the Roman Catholic Church's population has increased by 2,195,000 people, and 40,5000 people have sharply increased the numbers of Buddhism believers during the past 10 years." According to the *2006 Population-residence report*, the memberships of the Roman Catholic Church and the Buddhist religion

¹¹¹ In order to evaluate the ethical situation of the Korean Protestant Church, we shall again use the results of the surveys in chapter 1, as these surveys have been conducted recently. Therefore, by repeatedly examining these surveys, we can exactly understand the present situation of the Korean Protestant Church.

are increasing, while only that of the Korean Protestant Church's is declining.¹¹² What is the main problem? Why is only this Church's membership decreasing? When these data were released, the members of the Korean Christian community responded with different interpretations.

Kyeong-jo Park, President of *The National Council of Churches* in Korea, said, "It is a time for reflection and self-examination." The reason is that, in fact, some of the recent controversies surrounding the church, including church pastors' handing down church leadership to their sons at some 'mega-churches', personal use of church finances, and endless sexual scandals surrounding church leaders, all provide enough to shoot down the sanctity of religious authority in Korean society (Kwon 2006.08.10).

Concerning the above-mentioned results of the survey, Yong-Sang Noh (my translation.2009:4,9cf) remarks as follows: "The present Korean Protestant Church has been beneath its dignity due to its ethical problems ... in addition, in anti-Christian sites, anti-Christians express that the Korean Protestant Church is far beneath Jesus Christ's life and teachings, i.e. it is like a brute religion ... It is true that the Korean Protestant Church needs to discover Christian ethics." In our opinion, this Church must especially focus on its lack of social ethics and political responsibility in the Reformed theological views.

It should be mentioned that, since after the Korean War (1950-1953), the Korean Protestant Church has already had ethical problem in terms of its political views. From 1950 to 1961 (the Korean War to Syng-Man Lee's military government), the Korean Protestant ministers and the Church's members were anti-communists, pro-America and pro-conservative (right) party, thus they experienced political problems. Because of their anti-communist ideology, the Korean Protestant Church became pro-conservative and pro-American, and followed the American theology. However, the Korean Protestant Church wanted South Korea to become "*A city set on a hill*," based on the Puritan vision, so they tried to be engaged in politics and attempted to reflect a Christ-like image in the Korean society although they supported an

¹¹² We can explain the result of the survey as follows: Compared to 10 years before, the Buddhist population increased by 3.9 percent, whereas the Christian population decreased by 1.6 percent. In a large shift, Catholics in Korea increased by a whopping 74.4 percent. The results illustrate that among Korea's three major religions, only the number of Christians decreased (Kwon 2006.08.10).

anti-communist ideology. Even today, the Korean Protestant Church stubbornly persists with its pro-conservative (right) party, pro-America and anti-communist position. However, the current Korean people do not want the Korean Protestant Church to have political power, and they also mistrust this Church's morality that has led to its decline, not only because of its concern for politics, upper-middle class people, its property and anti-communism, but also its indifference to social problems, the social weak and poor, civil liberties, etc.

During the era of the military dictatorship (1961-1992), the Korean Church remained silent. This silence started to reap distrust and evoke criticism from Koreans. Furthermore, its ministers fervently supported the military government's policies for economic growth, because post-war South Korea and the Korean Protestant Church continued to face the problem of poverty. Thus, under the power of Mammonism, the Korean Protestant ministers did not oppose the military government's policies for economic growth that led to human-rights, dignity, and socio-ethical problems. As from the mid-1970s, all the Korean Protestant Churches dreamt of being, and also tried to become, like American mega-churches. Thus, this ambition and desire led the Korean Protestant ministers to believe that a bigger church is more superior, as well as God's desire. Today, the Korean Protestant ministers and their members are still indifferent to an ethics of Christianity and the benefit of suffering for self-reflection in God, i.e. they focus more on the individual poor than on socio-political problems.

In conclusion, the present Korean Protestant Church has sunken into moral secularization, materialism, quantitativism, etc. At the end of the 1980s, the Korean Protestant Church ceased to grow because of its ethical problems. Moreover, in the early 1990s, this Church began to experience a decline in the attendance of its members. In order to resolve this decline in the 1990s, the Korean Protestant ministers started to import the new homiletics and the McDonaldization of a mega-church. It is fact that the Korean mega-churches may maintain or increase their membership by using what led to the phenomenon of a horizontal shift from small churches to mega-churches, but the Korean Protestant Church's total membership is still continuously declining. Noh (my translation.2009:13ff) explains in detail the ethical corruption of the Korean Protestant Church in contemporary Korea by means of the following table¹¹³:

¹¹³ We summarize the ethical problems of the Korean Protestant Church in contemporary Korea in Noh's book

Ministers' ethical Problems	Sexual infamies	The seizure of the Church's wealth	The church's heredity	Pro-government	Authoritarianism
	Luxurious property	Pro- the former military government	Pro-America	Dream of a bigger Church	
Christians' ethical problems	The Christian politicians' corruption	The pursuit of material blessings	Incorporating faith into lives	Break a Buddhist statue	
The Korean Protestant Church's problems	Pro-conservative (right) party	The indifference to social, economical and political problems	The lack of the social services	Follow the American theology and view	Speculative investment in real estate

Fig. 15 The ethical corruption of the Korean Protestant Church in contemporary Korea

Consequently, present-day Koreans no longer believe and trust the Korean Protestant Church. Thus, since the 1990s, the contemporary Korean Protestant Church is naturally experiencing a decline in its attendance as the following graph indicates:¹¹⁴

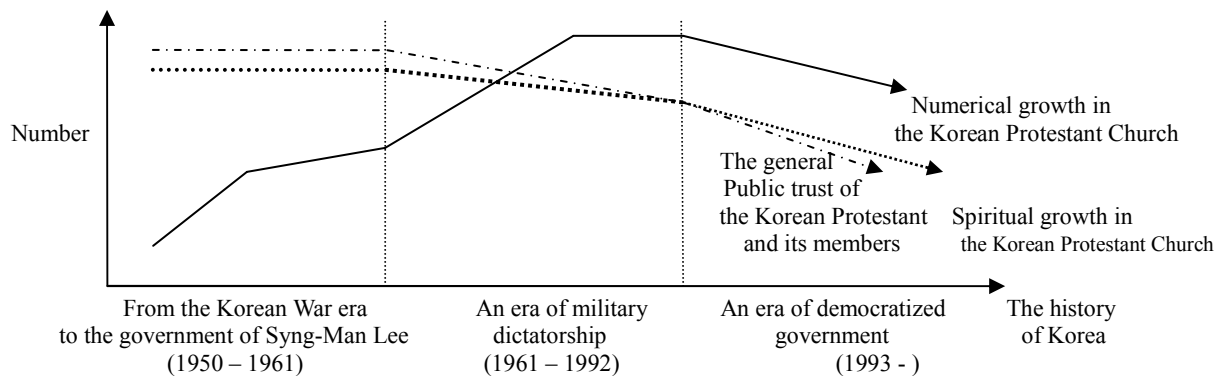


Fig. 16 The decline in the Korean Protestant Church's attendance

According to the results of this graph, it is clear that the decline in the Korean Protestant Church's attendance is closely linked to the spiritual recession of this Church. Moreover, this chart offers a description of the moral and spiritual poverty behind the contemporary façade of wealth, success, and so on. It indicates that the Korean Protestant leaders and their congregations have yielded to the temptation of power, political power, military power and economic power, even though they continue to speak in the name of Jesus (Nouwen 2001:58). Therefore, in order to promote the Korean public's trust in the Korean Protestant Church and

in terms of three components, namely minister, Christian and church.

¹¹⁴ The graph is part C of Fig 13.

its members, it is vital that the Korean Protestant minister focus more on Christian ethics than on the outward development of the Church.

To establish Christian ethics in Korea, the Korean Protestant preachers must consider ethical preaching. Hauerwas (1992:95) states: “Ethics is a way of seeing before it is a matter of doing. The ethical task is not to tell you what is right or wrong, but rather to train you to see.” By drawing upon his ethical view, in worship, Christians can look in the right direction by listening to ethical preaching, which calls for a transformation of the Christians’ life-style through the imperative contents of preaching, and inspires the Christian community to strive towards living faithfully before God in the world. Moreover, it is a struggle against the principalities and powers that resist Christian ethics. In short, through ethical preaching Christian tries to follow Jesus’s life and his teachings before God by faith in this world (Oh 2006:143).

Campbell (2002c:2-3, 32-43ff) asserts that ethical preaching is important to rebuild up the Church as well as, to recover Christian ethics and its credibility. He (Campbell 2002c:2-3, 32-43ff) states that, “The [demonic] world tries to kill our ‘moral conscience’ by the following nine strategies: Negative Sanctions, Rewards and promises, Isolation and division, Demoralization, Diversion, Public rituals, Surveillance, Language and image, Secrecy. However, ethical preaching takes on flesh ethical significance for the Church, and it leads Christian to do Christian peculiar practices and virtues in the world, moreover Christian tries to struggle against the principalities and powers in the world in terms of the resistance to Christian ethics.”

CHAPTER NINE
THE THEOLOGICAL AND HOMILETICAL UNDERSTANDING
OF ETHICAL PREACHING

9.1 Introduction

From Chapters 2 to 8, by means of steps one and two of Dingemans's practical theological methodology, we analysed and assessed the practical situation in contemporary Korea, i.e., the many "-isms" that have oppressed the Korean Protestant Church and its members and held them captive.¹¹⁵ As a result, it cannot fulfil its role and responsibility in contemporary Korea, which leads to an erosion of the Korean Protestant Church's spirituality as well as its members. In other words, as Brueggemann (1991:12-27) already criticized the situation of the contemporary American Church, the present Korean Protestant Church has also been captured by many "-isms": Patriotism, Dualism, Anti-communism, Materialism, Quantitativism, Post-modernism, Individualism, etc. Consequently, the Korean Protestant Church experienced a decline in the attendance of its members from the early 1990s. Thus, in order to establish Christian ethics, and to promote the general public trust of the Korean Protestant Church and its members, its preachers must focus more on Christian ethics than on the Church's outward development in contemporary Korea.

In chapters 9 to 10 that follow, we shall thus explain ethical preaching in detail by means of step three of Dingemans's practical theological methodology. What is the aim of this methodology's step three? According to Dingemans (1996:92), this step's aim is to try to not only remedy the problems behind the practical situation, but also to provide a new theological direction or vision after the analysis of the practical situation by means of a study of various social-scientific disciplines (e.g. sociology, psychology, cultural anthropology, a historical approach, ideology-criticism, linguistic analysis, etc.). In short, the task of this step is to explore past and present practices of the Christian tradition in order to provide normative guidance in shaping the pattern of the Christian life."

¹¹⁵ In fact, through many "-isms" the demonic powers hold Christians captive, and oppress them (Campbell 2002c:7; Long 1988:24-25; Long 2001:15-16; Long 2008:352).

As an introduction to ethical preaching, we shall explain the necessity of ethical preaching, define it, and highlight its components. Moreover, we shall compare ethical preaching with moralistic (legalistic) preaching, including biographical (exemplary) preaching, to testify to our ethical preaching mode's advantages. Then, we shall investigate briefly a suitable reason for "*a critical comparison of Campbell and Long's homiletical theories*" in terms of ethical preaching. This work is not only important, but is also central to our dissertation.

In 2002, in his book, *The Word before the powers: An ethic of preaching*, Campbell already wrote about ethical preaching. In our opinion, this book has already attained a unique position in research on ethical preaching. However, Campbell's (2002c:4) ethical preaching mode has both advantages and disadvantages. In addition, he still explains ethical preaching in terms of postliberal theology although Walter Wink and William Stringfellow had strongly influenced him. However, in our view, his methodology for ethical preaching needs to make up for the disadvantages of his ethical theological view through the homiletical theory of Thomas G. Long, who also explains ethical preaching in his books. Therefore, in Chapter 10, we shall reflect on, and critically compare the homiletical and ethical views of both Campbell and Long. We certainly believe that a critical comparison and reflection of Charles L. Campbell and Thomas G. Long's homiletical theories is the best model to create a new framework for ethical preaching.

In this chapter, in order to understand ethical preaching in general, we need to explain the following: ethical preaching's necessity, definition, and components, and a comparison of ethical preaching with moralistic (legalistic) preaching, including biographical (exemplary) preaching. Furthermore, we shall briefly explain the necessity of a critical comparison of Campbell and Long's homiletical theories in terms of ethical preaching.

9.2 Ethical preaching

9.2.1 The necessity for ethical preaching

In general, many preachers think we cannot avoid ethical issues in the present world because of three reasons:

- 1) Social problems in ethics that are agitated by the issue of the Church's vital involvement in the radical new situation of our time, and that wrestle with questions of the church *vis-à-vis* a racial revolution, nuclear war, poverty, changing morals, secularization, and so forth. In preaching a sermon, a preacher must respond with answers to these problems. Thus, preachers have to be interested in public theology (Storrar 2004:1).
- 2) The absence of Christian ethics. In the era of Postmodernism, Christians are losing their identities and ethics because of the many "-isms" - liberal individualism, materialism, pluralism, etc - from which they cannot escape (Graham 2001:4-13). That leads them to gradually divorce from faith and behaviour. Naturally, the Church began to experience a decline in the attendance of its members. Thus, in order to recover Christian ethics and build up the community's faith (Campbell 2004:24), preachers must pay serious attention to considering Christian ethics when preaching a sermon.
- 3) Preachers must attend to the diverse way in which the Bible teaches us to use the length and breadth of God's Word for moral instruction. The New and Old Testament's interest in Christian moral formation requires preachers and teachers to engage with such material frequently and in detail (Hood 2009:68-69).

Because of these three reasons, in the 20th century, the theological and homiletical hot topic moved to 'ethics' (Graham 2001:3). In conclusion, ethical preaching is starting to become significant in contemporary Christianity. Therefore, in the current homiletical field, the sermons of preachers need to strike a balance between the "pastoral factor for building up of the community's faith" and a "prophetic factor for answers about social problems" (Campbell 2002c:90; Long 1989b:196-197). Furthermore, Christian preachers must discern a decisive difference between Christian ethics and ethics in other religions. This is primarily because Christian communities already stand in a particular relationship to the Bible, i.e. Scripture provides their normative standard for the faith, practice, and worship, and leads Christians to follow Jesus Christ's Lordship (Fowl 1991:19).

9.2.2 What is ethical preaching?

All preaching must involve the ethical factor, as we seek to build up the community of faith in the theological vision and ethical practices of the Christian life (Birth 1992:13; Campbell 2007:35). It should be noted that the mode of ethical preaching differs greatly from other preaching modes. What is ethical preaching? In general, it is the preacher's interpretation of a Christian duty, and its purpose is to guide the listener in living according to the will of God. Compare the observation of Howington's (1965:337,348) in this regard:

Ethical preaching is one based on a vital biblical truth, addressed to some specific human situation, brought by a man who believes and lives the Christian ethic. The sermon may convey information, define moral principles, or describe moral conditions. Ultimately, it seeks to move hearers toward a loving obedience to God's command. Biographical preaching offers excellent opportunities for presenting life's ethical dimension.

In order to explain concretely the ethical preaching mode, Birth (1992:15) suggests:

Preachers who would gather the rich harvest of biblical stories as a moral resource in preaching must become more experienced in discerning the ways in which stories impinge upon and transform our own reality. Preaching becomes a channel whereby our stories, as preachers and congregants, are intersected by the biblical story. In those intersections the biblical story begins to become our story.

By considering synthetically the two aforementioned definitions and modes of ethical preaching, we find that ethical preaching helps the Christian community to follow the Lordship of Jesus Christ by often giving examples of good and bad characters in Scripture, and that it requires, imperatively, a Christian ethics for being and doing in the world.

However, these two aforementioned definition and mode of ethical preaching has a theological problem in terms of homiletics, i.e., this ethical preaching mode is similar to moralistic preaching and changes the Gospel into moralization (Cilliers 2004:74) because, in fact, biographical preaching, one of moralistic preaching modes, can lead Christian communities to have moralism (legalism) implanted in their minds. What is biographical preaching? Overstreet (2001:12-14) explains it as follows:

Biographical preaching involves choosing a Bible person, male or female, studying that person to learn everything possible about him or her, and then presenting the lessons learned from that person's life to the people of our day. A wealth of biblical material is readily available for such preaching. The working definition of

biographical preaching is the method of preaching that expounds a Bible character, based on careful exegesis, to deduce the principles that regulated his or her life and to apply the principles to the modern listener. The principles that regulate the Bible character's life assume, either positively or negatively, an awareness of and receptivity to the true God and His purposes.

Biographical preaching (moralistic preaching) style helps us to gain insight into human nature and the inner workings of an individual, rather than to focus on the person's external workings. Thus, such a sermon is readily applicable to today's listener, because human nature is the same today as it was in biblical times (Overstreet 2001:17-18). Compare the remark of De Brand (1988:15) in this regard: "Biographical preaching is to bring life to people today in light of the lives of people in the Bible, i.e. it is reached by matching contemporary needs to a Bible person who sheds light on our needs."

However, this preaching style is absolutely person-centered, i.e. the point of departure of all moralistic (legalistic) sermons is, most profoundly, God's current absence (Cilliers 2004:78; Greidanus 1988:117,161-163). Campbell (2004:34) also points out the problem of moralistic preaching: "Moralistic preaching, which places human rules and works before the work of God in Jesus Christ, is counter to the gospel, transforming the gospel of God's gracious initiative into the burden of human effort." Similarly, Müller (2006:43) concretely highlights the danger of moralistic preaching as follows:

Moralistic (legalistic, biographical) preaching is found in sermons which say little about God and much about people; they are sermons in which there are few indicatives of what God did and still does and many imperatives of what Christian people should do. It is preaching in which the future of grace becomes dependent on people, in which people (no longer God) are expected ultimately to make a difference in this world. It is preaching that turns people back upon themselves and their own abilities; it is preaching that says: 'Come on, you can, if you just want to!' Because the preaching has lost its focus on God, it is preaching that eventually and inevitably leaves people alone by themselves.

Müller (2006:44) clearly wants to accentuate the fault of moralistic preaching in terms of two theological points. Firstly, it wrongly presumes that people have the ability to execute, by themselves, the assignments that the law gives them. It departs from the presumption that Christian people have the potential to practise certain virtues successfully if only they wish to do so and just try hard enough. However, in the history of the Church, the Reformists wished

to say that human beings have the greatest problem with sin.

The second problem with moralistic preaching is that it denies the reality and true biblical character of grace and of the Gospel. The Gospel proclaims to us the wonderful news that God knows exactly, and in a fundamental sense, about our total inability. Through Jesus Christ's work, He has saved us from being banned under the law of sin and therefore under our inability to do anything about our depravity. Jesus Christ's crucifixion and resurrection paid the price for our salvation, broke the power of sin and showed the entire world a new blessed direction.

However, in this dissertation, we shall introduce the definition of a new ethical preaching and method from another angle, that is, the ethical views of Hauerwas and Campbell. In chapter 8, we have briefly explained ethical preaching: "Ethics is a way of seeing before it is a matter of doing. The ethical task is not to tell you what is right or wrong, but rather to train you to see" (Hauerwas 1992:95). According to Hauerwas's ethical view, Christians can look in the right direction by listening to an ethical sermon. Moreover, it is a struggle against the principalities and powers in terms of their resistance to Christian ethics, and it leads communities to submit to the Lordship of Jesus Christ. Campbell (2007:15) and Long (2009:33) also concurs with the ethical view of Hauerwas, i.e. it aims to help people to see the world differently, and to nurture communities in practices that shape the way Christians see and live in the world.

Furthermore, in his book, *The Word before the powers: An ethic of preaching*, Campbell emphasizes that ethical preaching is important to rebuild the Church, as well as to recover Christian ethics and its credibility in the contemporary world. Thus, Campbell (2002c:2-3.32-43cf) states: "Ethical preaching takes on fresh ethical significance for the Church, and it leads a Christian to do Christian peculiar practices and virtues in the world, moreover a Christian tries to struggle against the principalities and powers in the world." Moreover, Campbell (2004:24) asserts that ethical preaching is to resist demonic powers in the world, and to set people free from the power of death in preaching about Jesus Christ and his teachings. According to Campbell's views on ethical preaching, it has a pastoral factor for the building up of a congregation's faith and prophetic factor against the principalities and powers in the midst of the demonic world, i.e., preachers must never cease being prophetic in order to be

pastoral and never cease being pastoral in order to be prophetic. To be pastoral is to nurture the church. But to nurture the church in a way that is in keeping with the church's purpose as a community that embodies the sort of love seen in Jesus Christ requires that pastoral ministry be prophetic (Campbell 2002c:92; Long 1989b:196-198; Watts 1989:442). Therefore, ethical preaching runs much deeper than pastoral preaching or prophetic preaching (Campbell 2002c:92; Campbell 2007:35). Furthermore, ethical preaching focuses on the community of faith. The primary concern is not the need of individuals, but the building up of the community (Campbell 2007:8).

9.2.3 Components of ethical preaching

According to the assertions of many homileticians (Craddock 1985:22ff; Lee 2002a:36-38; Patte 1984:21ff), the basic components of preaching consist of four essential elements: God, the Bible, the preacher, and the audience. They maintain that, for preaching to achieve its purpose, each component must fulfil its unique function in relation to the other components.

Somewhat dissimilarly, however, ethical preaching consists of five elements: God, the preacher, Scripture, the congregation, and the world. Of course, we not only have reconsidered and re-interpreted this specifically by using these above-mentioned four essential components of preaching, but we have also attained this idea from the homiletical views of Cilliers (2004:22-24,150-155cf); Campbell (2002c:69-104cf); Long (1989b:22-23,198cf); and Wardlaw (1988:63-79cf). These authors add "the world" to the five elements of ethical preaching: God, the preacher, the Bible, the congregation, and the world.¹¹⁶ This is

¹¹⁶ In Cilliers's book, *The living voice of the gospel: Revisiting the basic principles of preaching*, after the example Lucas Cranach's picture, he explains that the essential elements of preaching consist of four elements: God, the Bible, the preacher and the congregation. However, in 5.6 (Contours of a specific [South African] context) of his book, he adds "the world" to the essential elements of preaching, because human beings experience suffering from the principalities and powers in the world. Moreover, Cilliers (2004:162-163) asserts as follows: "We are called to follow Jesus in the concrete existence of every day. This following Christ Jesus ... To follow Christ in the everyday life is to live in a relationship with Him ... suffering and evil concealed in the structures of society." In our opinion, when we compose synthetically his homiletical view, it has similar ethical essential preaching elements. Furthermore, in his book, *The witness of preaching*, Long explains that the essential elements of preaching consist of four elements: God, the Bible, the preacher, and the congregation. However, he also includes "the world" in the essential elements of preaching, because human beings experience suffering from the principalities and powers in the world. Long (1989b:198) maintains as follows: "We are involved in the struggles against the principalities and powers, both through our faithfulness and through our sinful cooperation with those forces of evil. We must bear witness to the fullness of the gospel even though the cost be great." We can understand that his homiletical view also has similar essential ethical preaching elements.

because, in terms of ethical preaching, the world’s position and function are really unique as evil controls the world, as the apostle Paul cries out: “Our struggle is not against enemies of blood and flesh, but against the principalities, against the [demonic] powers, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places” (Eph 6:12). Given that human beings have been captured by the multiplicity of the powers or related them to contemporary social realities, and they cannot but produce Christian ethical problems in the world (Campbell 2002c:12; Cilliers 2004:155; Long 1989b:198; Wardlaw 1988:70-71). In particular, the ethical preaching mode focuses on strengthening the Christian community in the practices of discipleship that will enable it to continue to resist the powers of death, and live as God’s people in and for the world (Campbell 2004:25). Thus, in order to explain the unique character of ethical preaching, we need to examine the relationship between the five elements: God, the preacher, the Bible, the congregation, and the world in terms of ethical preaching. We can illustrate the like between the five components in the following figure:

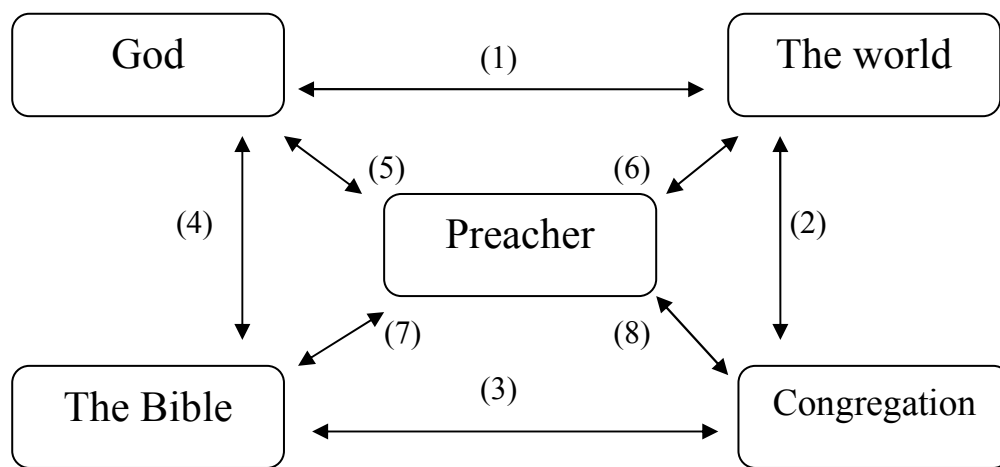


Fig. 17 The relationship between ethical preaching’s five components

9.2.3.1 God - the world - congregation (1. 2 line)

In the above figure, to begin with, we need to understand the first and second lines (God - the world - congregation). Although God created them good, the principalities and powers of the world live in rebellion against His purposes, i.e. they seek to separate people from the love of

God. Thus, in their fallen state, they have become relentlessly aggressive against all life, particularly human life, because they exercise dominion over human beings, restricting, controlling, and consuming human beings in order to sustain, extend and promote their own survival. Moreover, human beings have become these monsters' captives and slaves (Campbell 2002c:24-25).

Surely, through Jesus Christ's crucifixion, He unmasks their true character, overcomes their power, and wins a victory against them on the cross. However, Jesus Christ has disarmed, but not destroyed the principalities and powers. Even though they are under the supreme dominion of Christ by virtue of what He has done on the cross, they still exist in the world.

Newbigin (1989:204) explains the above victory of Jesus Christ on the cross as follows: "The principalities and powers, which crucified the Lord of glory. There has been a rebellion of these powers against their proper sovereign Lord. The rebellion has been put down. The rebellious powers are not destroyed; they are disarmed. They must now subserve their Lord. They are under his feet, and in the end they will disappear when Christ destroys them and hands over the kingdom to his Father."

In other words, Christians are living in the eschatological tension between "already" and "not yet." Although Christians, as witnesses of God, continue to resist the principalities and powers of the world and try to follow the Lordship of Jesus Christ, they always kneel before their power that leads them to produce ethical problems, as well as to be divorced from their faith and behaviour in the world. In short, Christians cannot successfully incorporate the practice of it into their daily lives (Byars 2005:92). Long (1996a:92) describes the origin of the ethical problems of Christians in one sentence: "In the world, now Peanut Butter Temptation and Chocolate Sin exist."

9.2.3.2 God - preacher - the Bible - the world - congregation (5. 6. 7. 8 line)

God wants his people to not merely recover and build up their faith; they themselves must also struggle against the principalities and cosmic powers of this present darkness, against the spiritual forces of evil in the world. Thus, He wants to set a preacher between God and the

congregation because the role of the preacher is to recover and rebuild the congregation of faith, to try to set God's people free from the power of the forces of evil, and to assist God's people to struggle against their power in the world (5. 8 line). In order for the preacher to fulfil faithfully his/her important role, as well as to preach ethical sermons for recovery and rebuilding of communities of faith, he/she has to stand in the centre of the four elements: God and congregation (5. 8 line), and the Bible, and the world (6. 7 line), that is the X-line.

Furthermore, by means of Jesus's life and teachings, God wants preachers to preach ethical sermons to His people. This is because only Jesus Christ suggests some directions for preachers who are to strengthen the His church in the midst of the demonic powers that assault the community of believers (Campbell 2004:24). Through Jesus Christ, God gives us a new way of helping His people to see the world differently.

Moreover, on the cross, as an act of resistance, Jesus Christ has already overcome the [demonic] powers and has freed humanity from enslavement in the [demonic] world by way of the cross (Campbell 2002c:62-63). God promises that the powers will finally be redeemed through Jesus Christ when he hands over the kingdom to his Father. Thus, in order to preach the story of Jesus Christ in terms of ethical preaching, the preacher must do two things between the Holy Scripture and the world: firstly, the preacher must deeply meditate on Scripture with the assistance of the Holy Spirit because preaching fails to be the Word of God without the Holy Spirit's work. Only then does the preacher faithfully practise ethical preaching (5. 8 line). Secondly, the preacher must observe the Christians' ethical problems - the loss of Christian ethics in the world, as well as the dark powers beyond the ethical problems - which are caused by the principalities and powers of the world. In order to sustain, extend and promote their own survival, they plan various strategies: negative sanctions, rewards and promises, isolation and division, demoralization, diversion, public rituals, surveillance, language and image, and secrecy (6. 7 line) (Campbell 2002c:33-43).

Therefore, the preacher must stand in the centre of the X - line (5. 6. 7. 8) to call for a transformation of the Christian lifestyle through the imperative content of his/her preaching. Hence, ethics in preaching is calling the Christian community to follow the Lordship of Jesus Christ through preaching.

9.2.3.3 God - Preacher - Congregation (5. 8 line)

According to Louw (1999:330), each preacher has a unique image of God that reflects his/her own experience of Him and what He means to the preacher personally, i.e. this unique image or view of God cannot but be revealed by preaching a sermon. On the contrary, any inappropriate image of God that the preacher presupposes in his/her sermon, may give rise to a dysfunctional or pathological result with regard to the congregation's faith and behaviour (Lee 2002a:39; Louw 1999:331). To sum up Louw's theological view, a congregation can discover the image of God beyond the preacher, i.e., they cannot only find God through the preacher's personality (identity) and ethos.

In order to deliver effective ethical preaching, as God's witness, the preacher must represent the congregation, as well as him-/herself, by resisting and struggling against the principalities and powers of the world. The preacher is a "witness," one who beholds, experiences and tells the truth about what he/she has seen and experienced (Long 2005a:16). In this vein, Lischer (1992:84) also insists: "Through the preacher's witness of Jesus Christ, who will come again, the future of Jesus Christ can be shaped in the audience's present life within an eschatological faith structure." Moreover, it is clear that the Greek word for "witness" has the same root as our word "martyr," because, when the people despise the truth that the witness has told, the witness may suffer, or even be killed, as a result of the testimony (Hauerwas 1996:101; Long 1989b:43-44). Therefore, we can assert that the meaning of witness includes the ethos of the preacher. The reason is that the witness beholds, experiences, and tells the truth about what has been seen and experienced, tries to be like Jesus Christ, and is willing to follow the road of the martyr or pilgrim in the world because of Jesus Christ, whom the witness has already heard through his/her ears, seen with his/her eyes, and touched with his/her hands (1 John 1:1-2).¹¹⁷

In conclusion, through the preacher, as God's witness in worship, and the preacher's ethos in his/her lifetime, his/her congregation rediscovers God beyond the preacher. Furthermore, the

¹¹⁷ See *Greek-English lexicon of the New Testament and other early Christian literature*. In this lexicon, the witness has been explained as follows: One who witnesses at cost of life, *martyr*, in the usage of the persecuted church to, i.e. one who tells what he believes, even though it results in his being killed for it, *witness*, *martyr* (BDAG 1999:22,92).

parishioners also tries to submit to the Lordship of Jesus Christ with their hearts after they look at the preacher's ethos and personality as he/she tries to follow the Lordship of Jesus Christ with his/her entire being in the world.

9.2.3.4 Congregation - The World - God (2. 1 line) / - The Bible - God (3. 4 line) / - Preacher - God (8. 5 line)

After the congregation has heard the preacher's ethical preaching, they recognize the preacher's personality in worship, and look up to his/her ethos. Then, the members of the congregation try to link their faith and behaviour, as well as struggle against the principalities and powers of the world (2.1 line). However, Christians struggle to emulate Jesus Christ's life and teachings because they are living in the eschatological tension between the "already" and "not yet." Therefore, although, as witnesses of God, Christians continue to try to follow the Lordship of Jesus Christ, they always yield to the principalities and powers of the world. In order to live as God's witnesses in the world, His people need to practise in the church and in the world as follows: they must repeatedly read and meditate on the Bible, as well as pray, i.e. through the Bible, congregations can encounter God and hear His word through the work of the Holy Spirit (3. 4 line).

Another practice is to remember the content of an ethical sermon, i.e. parishioners need to memorize repeatedly the ethical sermon that they heard (8. 5 line). By means of two practical methods in the Church and in the world, the congregation repeatedly strives to live faithfully before God in the world, as well as shows the world a Christ-like lifestyle. Moreover, it is to fight against the principalities and powers, that is, the congregation never gives up on the Christian lifestyle, although Christians frequently succumb to the principalities and powers of the world. Through the power of the Holy Spirit, the congregation can always obtain new power to live faithfully before God and to continue struggling against the principalities and powers. The world, as the area where the Holy Spirit now works, makes the impossible possible, creating faith (2.1 line) (Long 1989b:172). Consequently, ethical preaching integrates the above-mentioned five components: God, the preacher, the Bible, the congregation, and the world.

9.3 A suitable study in terms of ethical preaching: A critical comparison of Campbell and Long's homiletical theories

In order to create a new framework for ethical preaching, we shall compare critically the homiletical theory of Campbell with that of Long. We need to regard the critical comparison of these two homileticians' views as suitable in order to create a new ethical preaching method. This is because their homiletical views have a similar ethical preaching character, although each of their homiletical theories has a somewhat different theological view, i.e. they present a similar theological angle about ethical preaching.

Firstly, both their homiletical theories consist of five elements: God, the preacher, the Bible, the congregation, and the world. Secondly, their homiletical tasks offer a different way of seeing the world, as well as for building up a congregation and struggling against the principalities and powers of the world (Campbell 2002c:12-13; Long 1989b:198; Long 2009:1-19cf). Thirdly, they both focus on the witness of the preacher's personality and ethos (Campbell 2002c:80-82,169-188; Long 1989b:41-47). Fourthly, both Campbell and Long regard the sermon's *content* as more important than its *form*, and both oppose individual and experiential factors of the new homiletical modes (Campbell 1997a:119-120,138-141,143,161-165,168-170,174; Long 1989b:83,98-100,104; Long 2009:1-26). Suffice it to note that other homiletical views of both authors are also similar in terms of ethical preaching.

However, their interpretative views about the Bible differ. To begin with, Campbell (1997a:65-82) supports postliberal theology, i.e., his homiletical view is based on a cultural-linguistic model of Christianity, advocated by Hans Frei and George Lindbeck, which naturally leads Campbell to focus on the Christological approach (Lee 2003b:122-128).¹¹⁸

¹¹⁸ According to DeHart (2006:1), when *The Nature of Doctrine* appeared in 1984, it offered what seemed to many a genuinely fresh proposal for doing theology, appealing in a quite unaccustomed way to a consensus formed in sociological or anthropological circles. Though its author had not previously been much associated with methodological debates in theology, the book was quickly received among English-speaking theologians as the inaugural gesture of an identifiable new trend. It gave this trend the rudiments of a systematic shape, and a name as well: "postliberalism." In so doing it became the center of a decade or more of intense debate, especially in the United States, over the proper exercise of Christian theology. A small group of observers, however, must have sensed that they had heard things like this before; the light would dawn once note was taken of its provenance: Yale Divinity School. Far from being a bolt from the blue, the book's recommendations for theological renewal might then all too easily appear as merely a programmatic restatement of ideas long nurtured there. True, the name associated with many of these ideas had been that of Hans Frei, a difficult and

However, McGrath (1996:23-44) already criticized the problems of postliberal theology in his article, “*An evangelical evaluation of Postliberalism in the nature of confession: Evangelicals and Postliberals in conversation*,” regarding the following three points: *What is truth?*, *Why the Bible?*, and *Why Jesus Christ?*¹¹⁹ Lose (2003:111-126) also pays attention to Campbell’s theological view in his book, *Confessing Jesus Christ: Preaching in a postmodern world*, highlighting the following points: the Holy Spirit’s role, the intention of authors in the Bible, historical-critical reading of Scripture, and the role of preacher.¹²⁰ Moreover, Hunsinger (1996:130-150) also points out the following problems of postliberal theology: various literary forms in the Bible and historical approach.¹²¹

In addition, Campbell (1997a:80,82) already recognised the flaws of his theological view that are based on postliberalism himself as follows: “Postliberal theology does not take sufficiently seriously the social, historical, and material dimensions of culture... the social historical, and material factors that contribute to the production and reproduction of culture are taken seriously and related in extraordinarily complex and dynamic ways.”

Of course, Campbell (2002c:4) tries to make up for his homiletical view through Walter Wink

sporadically published author; but now, it seemed, a longtime Yale colleague had stepped forward to put his house in order.

¹¹⁹ McGrath concretely criticizes postliberal theology as follows: 1) postliberal theology reduces the concept of truth to internal consistency. The Christian language, which is prone to historical development, needs to be periodically corrected in the light of an external criterion. The concept of truth is firmly understood to be located outside the language of Christianity as well as with it; 2) why does the Bible possess such authority? Is the authority of Scripture something that has been imposed on the text by a community that is willing to submit itself to this authority but, in principle, would have been prepared to acknowledge additional or alternative authorities? The prioritization of Scripture rests in its inspiration, regardless of whether a given community or individual acknowledges as such; 3) the unique of position of Jesus Christ within the community of faith was understood to rest upon little more than historical precedence. Postliberal theology allows us to explicate the significance of the narrative of Christ as “reflection with faith” for the Christian community. However, it is not allow us to understand the basis of this claim to significance in its original historical context or in the present situation.

¹²⁰ Lose concretely criticizes postliberal theology as follows: 1) in a postliberal homiletic, preaching is not about proclaiming the gospel by which the Holy Spirit creates faith, but rather is the means by which to inculturate participants more deeply in their tradition while training them in the habitual practices of their community; 2) postliberal theology covers the author’s original intent in the Bible; 3) postliberal theology turns in biblical hermeneutics and interpretation away from narrative and literal reading of Scripture to a historical-critical one; 4) Postliberal theology gives no account of how God speaks through the preacher.

¹²¹ By quoting “the Carl Henry-Hans Frei Exchange Reconsidered,” Hunsinger points out shortcomings of postliberal theology as follows: 1) postliberal theology disagrees primarily about authority and inspiration of Scripture because so much of the Bible is not narrative, the narrative category cannot account for the Bible’s unity. Moreover, the Bible consists of various genres; 3) postliberal theology asserts that the narrative content is not necessarily historical. However, the relevant question that still remains is whether the events of the historylike narratives – whether miraculous in their depiction or not – “are in fact historical.”

and William Stringfellow's theological views, which lead him to create a new mode for ethical preaching, and to publish a book about ethical preaching, *The Word before the powers: An ethic of preaching*. This is because he (Campbell 2002c:4) already discovered his homiletical view's shortcoming by studying Stringfellow and Wink's theological views as follows:

The position I develop draw heavily on the work of William Stringfellow and Walter Wink, which has had a profound impact on my life. The interpretation of the [demonic] powers developed by these two courageous theologians not only makes sense to me; it has come to make sense of me – of my struggles, my sinfulness, my hope. In addition, their work has provided a critical theological framework for interpreting not only my experiences working with homeless people on the streets of Atlanta but also the enormous problems I encounter when I read the daily newspaper. I thus turn to Stringfellow and Wink in a deeply personal rather than merely academic sense.

However, as the above three theologians, McGrath, Lose and Hunsinger point out shortcomings of postliberal theology, Campbell's homiletical view for ethical preaching still has the following weak points: diverse literary forms in the Bible, the intention of authors in the Bible, especially the form of sermon and rhetorical device.¹²²

In our view, thus, we can make up for the weak points of Campbell's ethical preaching mode by means of Long's homiletical view. This is because Long's (Long 1985:127-134; Long 1989b:42-46; Long 2009:45-60) homiletical theory focuses on a literary approach based on the contributions of Paul Ricoeur.¹²³ Long can explain diverse literary forms in the Bible, the

¹²² Long (2004f:90-93) concretely evaluates Campbell's theological views in his book, *The Word before the powers: An ethic of preaching* as follows: "Campbell joins Walter Wink and William Stringfellow in urging preachers to take with utmost seriousness the New Testament's talk of the demonic and of "principalities and powers," the spiritual forces of death at work in the world. [Moreover,] Campbell desires to carve a path between liberalism and literalism, partly, by borrowing from each. Like the liberals, Campbell is committed to social justice, but he thinks the liberal diagnosis of the problem is much too weak. Like the literalists, Campbell genuinely believes in "the powers," spiritual forces that transcend human agency. These powers were created by God but are now in rebellion against God, working to hold human society in their sway. But Campbell departs from literalism in his focus "on the activity of the powers as they are spiritually at work in and though the concrete, material institutions, structures, and system in the world." In other words, in Campbell's view, the demonic powers take on gravestones. Good and decent people perform shockingly evil deeds, not because they have suddenly become wicked individuals, but because they are held captive by systems, powers, and principalities beyond their capacity to control. Indeed, Campbell strives to develop an "ethic of preaching": preaching that, in manner and content, resist the powers and principalities and seeks to set free from their captivity."

¹²³ In order to develop his homiletical view in his book, *The witness of preaching*, Long starts with Paul Ricoeur's view about the witness. Moreover, Long's literary approach is similar to Paul Ricoeur's theological

intention of authors in the Bible, especially the form of sermon and rhetorical device, etc, by means of a literary approach. Smith (1995:111) appraises Long's homiletical view as follows: "Long has been writing to challenge the preachers of Christendom for some time. This work presents another challenge in light of a new interest in literary criticism. In conservative interpretation, biblical genre has never been something to be ignored." Furthermore, although Long (1985:34-39; 1989b:72-77) usually emphasizes a literary approach, he never disregards other approaches for a faithful interpretation of Scripture, especially, a historical approach.

However, Long's homiletical view also has a weak point, as he is not interested in Christocentric and redemptive approaches, although he partly agrees with these approaches (Campbell 1997a; Campbell 2002c:1-100cf; Long 1980:11; Long 1989b:72-77; Long 2009:65). Here, the point is simply that, in literary interpretation, we must be aware of the progression that takes place with the unity of Scripture (Greidanus 1988:71cf). However, Campbell's homiletical theory has a stronger advantage than that of Long, i.e. Campbell focuses on the practice of the congregation in the peculiar community of Jesus Christ against the principalities and powers of the world. He convincingly introduces the practical methods of Christians as follows: being a community of friends (Campbell 1997a:241-250; 2002c:160-169), worship (2002c:142-143), stewardship (2002c:143-145), nurturing faithful practice (2002c:147-153; 2004:33-35), nurturing a figural imagination (Campbell 1997a:250-257), etc. On the other hand, Long does not sufficiently mention Christians' practical methods compared to Campbell's practical methods for Christians in a demonic world. Campbell explains, in detail, the practical methods for Christians.

Finally, as contrasted with Campbell's understanding of ethical preaching, in his book, *Preaching from memory to hope*, Long (2009:1-26) explains that his ethical preaching mode is almost akin to moralistic preaching. He asserts that by preaching biblical stories, preachers

thought. In his essay, *Toward a hermeneutic of the idea of revelation*, Paul Ricoeur (1980:90-91) forcefully asserts the relationship between the form of sermon and literary genres of the Bible as follows: "The mistaken assumption here would be to take these forms of discourse as simple literary genres which ought to be neutralized." In the same vein, Long also has the same biblical literary genres as Paul Ricoeur. Long (1985:33) asserts as follows: "There are two possible misconceptions of this step which must be addressed. Firstly, since the text achieves its rhetorical impact through its particular literary form, it may seem that the preacher who wishes to be faithful to the text has no choice but to select the same literary form for the sermon. In other words, a sermon on a narrative text would be a narrative itself, a sermon on a psalm would be a poem. This would obviously be both difficult and impractical. The preacher's task, though, is not to replicate the text but to regenerate the impact of some portion of that text."

can lead the congregation to follow God. In other words, the purpose of all biblical stories is to guide Christians' ethical behaviour in the world. However, like the above-mentioned problem of moralistic preaching (cf. 9.9.2), Long's ethical preaching mode obviously poses a homiletical problem. Of course, Long (2009:12-15,111-132) actually focuses more on the story of Jesus Christ and the Gospels than the stories of characters in the whole of the Bible in terms of narrative preaching and its mode. Nevertheless, his ethical preaching mode apparently cannot escape from being moralistic.

Thus, overall, they have theological shortcomings, but we think the complementary nature of the shortcomings will create a new framework for ethical preaching. We obviously need the harmony of Campbell and Long's homiletical views in order to reveal the unity (Jesus Christ) and diversity (various literary forms) in the Bible, to create the best framework for ethical preaching in a postmodern world, as well as for contemporary Korea. In the next chapter, in order to create a new framework for ethical preaching, we shall compare critically Campbell's homiletical theory with that of Long by means of the above-mentioned link between the five elements of ethical preaching: God - the world – the congregation (1. 2 line), God – the preacher - the Bible - the world – the congregation (5. 6. 7. 8 line), God – the preacher – the congregation (5. 8 line), and the congregation - the world – God (2. 1 line) / - the Bible – God (3. 4 line) / - the preacher - God (8. 5 line).

CHAPTER TEN
A CRITICAL COMPARISON OF
CAMPBELL AND LONG'S HOMILETICAL THEORIES

10.1 Introduction

In chapter 9, we have examined the general theories of ethical preaching. Moreover, we strongly suggested that our ethical preaching mode can offer a new direction of ethical preaching that differs entirely from the established ethical preaching theory, such as moralistic preaching. In other words, our ethical preaching mode can overcome the problems of the established ethical preaching style, as follows: the person-centred approach (absence of God), the loss of human inability, the burden of human effort, and so on. In particular, in terms of ethical preaching, the world's position and function are actually unique because evil controls the world. Thus, the apostle Paul cries out human beings have been captured by the multiplicity of the powers or related them to contemporary social realities, and that they cannot but still produce ethical problems in the world. Thus, our ethical preaching mode focuses on building up the community in the practices of discipleship that will enable Christians to resist the powers of death and to live as God's people in, and for, the world. Finally, in the previous chapter, we explained why we should compare critically Campbell and Long's homiletical theories in order to create a new framework for ethical preaching.

However, we have a further question: Why should we compare these two homileticians' theories to enable us to suggest a new direction for ethical preaching, in spite of the Korean context? The Korean Protestant theologians seriously began dealing with the ethical problems of the Korean Protestant Church and its members from the early 2000s, that is, after the Korean Protestant Church experienced a decline in the attendance of its members. Suffice it to note that the Korean people generally have negative attitudes toward this Church and her members (Jang 2009:3; my translation. Kim 2009b:6; my translation. Lee 2009a:24; my translation. Lee 2009b:48). Therefore, because the Korean society and citizens impart very low credibility to the Korean Protestant Church and its members, her preachers should seek to practise ethical preaching in order to recover ethical holiness and integrity in Korean

Christianity. Furthermore, ethical preaching tries to connect the preached message from the pulpit with ethical holiness and integrity in the social lives of believers (in his abstract. Lee 2009a:42). This is because ethics is closely connected with the way Christians live their lives as a whole, i.e. ethics is not an isolated part of life (Campbell 1993:32). Until today, however, few surveys' results have revealed the ethical problems of the Korean Protestant Church and its members in contemporary Korea. In fact, since the era of the military dictatorship, the Korean Protestant liberal theologians and ministers, a minority of the Korean Protestant denomination (Ki-Jang), have strived to point out the ethical problems of the Korean Protestant Church and her members. However, the Korean conservative government and Protestant ministers ignored their theological views about ethical issues in the Korean Christendom and country (my translation. Kim 2009b:6-7).¹²⁴

Thus, it is a fact that materials about ethical problems of the Korean Protestant Church and her members not only are insufficient to research our subject, but are fragmentary, because ethical issues about this Church and her members have recently been researched in contemporary Korea. In the Korean homiletical field, the Korean homileticians are gradually starting to be concerned about ethical problems. This is because, in November 2009, *the Korea Society of Homiletics* first announced the following three important articles on the subject of Korean society and homiletics: "A research for social preaching mode" (Kim 2009b:6-20); "Interpretation and application from the Kingdom of God's perspective for ethical preaching" (Lee 2009a:24-43); and "Orienting the Korean Church's ethical preaching from the perspective of Jonathan Edwards' ethical sermon" (Lee 2009b:48-62). However, these articles seem also to be fragmentary and condensed materials.¹²⁵ In contemporary Korea, the Korean homileticians agree that, "there are absolutely few concrete dissertations or researched works' results about the relationship between ethical problems of the Korean Protestant Church and members and homiletics." Not surprisingly, we struggle to obtain

¹²⁴ In chapter 1 to 8, we have examined, in detail, the Korean Protestant Church and its members' ethical problems.

¹²⁵ However, in his article, *Interpretation and application from the Kingdom of God perspective for ethical preaching*, only S J Lee really tries to suggest a concrete ethical preaching mode for the Korean Protestant Church by quoting several theologians' views, i.e. those of Richard B. Hays, John Howard Yoder, Stanley Hauerwas, William Willimon, Glen H. Stassen, and Charles Campbell. In addition, Lee concretely mentions its mode as follows: an analysis for the congregation's current situation, the proclamation of the Gospel, and the congregation's practice. Furthermore, he puts greater emphasis on the Church's congregational character than on its individual character. In our opinion, his ethical view is similar to our ethical view in terms of ethical preaching.

various materials for ethical preaching from Korean homileticians.

Therefore, we have to be concerned about Campbell and Long's homiletical theories. The reason being that the American Protestant Church has influenced the Korean Protestant Church to an enormous extent; moreover, many Korean Protestant ministers studied in the United States. Some of the contemporary problems of the American and Korean Protestant Churches could, therefore, indeed be similar, i.e. the present Korean Protestant Church has the same problems (Jang 2009:2-3).

Both Campbell and Long are concerned about the loss of an ethical lifestyle in the American Protestant Church, and focus their efforts on the ethical dimension in preaching. The point is that the homiletical theories of Long and Campbell both touch on concerns that have previously been mentioned in the introduction, and while they should, and will be, evaluated critically, they also offer valuable insights and frameworks to address the contemporary homiletical scene in Korea.¹²⁶ After comparing Campbell and Long's theological theories in terms of ethical preaching, we therefore strive to incorporate the Korean theological scholars' views and the situation of contemporary Korea, despite these materials being fragmentary. In the next section, to begin with, we shall strive to compare Campbell and Long's homiletical theories by means of the components of ethical preaching.

10.2 A critical comparison of Campbell and Long's homiletical theories

In order to compare critically the theories of these two homileticians, we will look at the homiletical contributions of both Campbell and Long as follows:

➤ Charles L. Campbell's books:

Preaching Jesus: New directions for Homiletics in Hans Frei's Postliberal Theology (1997a), *The Word on the street: Performing the Scriptures in the urban context* (2000b), *The Word before the powers: An ethic of preaching* (2002c).

➤ Charles L. Campbell's articles:

Living faith: Luther, preaching, and ethics (1990), *More than quandaries: Character*

¹²⁶ Campbell focuses on ethical problems in his books and articles, especially in *The Word before the power: An ethic of preaching* (2002c). Moreover, Long sharply criticizes ethical problems in his two books, *Testimony: Taking ourselves into being Christian* (2004e) and *Preaching from memory to hope* (2009).

ethics and preaching (1993), *Performing the Scriptures: Preaching and Jesus' third way* (1994), *Anything but ordinary: Worship and preaching in ordinary times* (1995a), *A not-so-distant mirror: Nineteenth century popular fiction and pulpit storytelling* (1995e), *Fred Craddock* (1995b), *Inductive preaching* (1995c), *Literary criticism* (1995d), *Hans W. Frei* (1996a), "What does this mean?" "What shall we do?" (1996b), *Principalities, powers, and preaching: Learning from William Stringfellow* (1997b), *Moments of inspiration: Preaching, jazz improvisation, and the work of the Spirit* (1998), *The Word on the streets* (1999), *Learning to blush: The emotional formation of the preacher* (2001), *Building up the church* (2002a), *From narrative text to discursive sermon: The challenge of Hebrews* (2003), *Resisting the powers* (2004), *Speaking the truth in love* (2005), *Let you challenge a revival preaching: Preaching for building up church of God* (2007).

➤ Thomas G. Long's books:

Narrative structure as applied to biblical preaching: A method for using the narrative grammar of A. J. Greimas in the development of sermons on biblical narratives (his dissertation 1980), *Preaching and the literary forms of the Bible* (1985), *The senses of preaching* (1988), *The witness of preaching* (1989b), *Testimony: Taking ourselves into being Christian* (2004e), *Preaching from memory to hope* (2009).

➤ Thomas G. Long's articles:

The ways of death (1989a), *Preaching about evangelism faith finding its voice* (1990a), *Preaching in the Prophets* (1990b), *The use of Scripture in contemporary preaching* (1990c), *Preaching apocalyptic literature* (1993b), *How shall they hear? The listener in contemporary preaching* (1993a), *When the preacher is a teacher* (1993c), *Stand up, stand up for (the historical) Jesus* (1995a), *Waiting for the morning star* (1995b), *Learning to speak of sin* (1996a), *The life to come: Preaching with hope* (1996b), *Telling the truth about death and life: Preaching at funerals* (1997), *Bold in the present of God: Atonement in Hebrews* (1998), *When half spent was the night: Preaching hope in the new millennium* (1999a), *Why Jessica Mitford was wrong* (1999b), *Patterns in sermons* (2002), *Jesus wants me for a sunbeam: Good and bad taste in worship* (2003), *Confessing Jesus Christ: Preaching in a postmodern world* (book review 2004a), *Salvos in the worship wars* (2004c), *The Word before the powers: An ethic of preaching* (book review 2004f), *Teaching vacancies* (2004d), *Preaching Romans today* (2004b), *The distance we have traveled: Changing trends in preaching* (2005a), *Soul man* (2005b), *O sing to me of heaven: Preaching at funerals* (2006), *Books to argue with* (2007a), *Making friends* (2007b), *Stolen goods: Tempted to plagiarize* (2007c), *What cloud? What witnesses?: A preacher's exegesis of Hebrews 12:1-2* (2008).

By reading and understanding the above-mentioned books and articles, we can thoroughly recognize the core of their theological views, the development of their theological theories, the advantages and disadvantages, and points of similarity and dissimilarity of their theological theories. In addition, we shall compare the two homileticians' theories in terms of the five components of ethical preaching. In short, each of components of ethical preaching will be explained in detail for an accurate comparison of the two homileticians' theories.

10.2.1 The change and development in Campbell and Long's homiletical theories

The thoughts of all scholars, including theologians, can change and develop with the times. In this vein, the two homileticians' view-points have gradually changed until today, although their core homiletical tenets are immobile in their theological theories. Campbell's homiletical theory has a Christological approach, and Long's homiletical theory has a literary-rhetorical approach. However, their homiletical theories have developed more and more through their critical attitudes concerning the shortcomings of the new homiletics. Since we have explained Campbell and Long's homiletical characteristics by comparing briefly their homiletical theories in 9.3, and this section will endeavour to reestablish briefly the flows in these homiletical changes.

We shall firstly examine the change in Campbell's homiletical views. Through postliberal theology, Campbell not merely stresses the story of Jesus Christ in preaching a sermon, but also focuses on congregational training for people to become the disciples and witnesses of Jesus Christ in the church, while struggling with the principalities and powers of world.¹²⁷

In the course of time, he started developing his homiletical theory. Under postliberal theology, he created an ethical preaching mode by preaching the story of Jesus Christ. In other words, Campbell (Campbell 2002c:4; Long 2004f:90-93) tried to incorporate his postliberal theology with Walter Wink and William Stringfellow's theological views that led him to create a new mode for ethical preaching. Moreover, he wanted preachers to use his unique ethical preaching mode to build up their congregations, and to struggle against the powers of the world. In order to battle against the demonic powers of the world, Campbell (2004:24) strongly suggests to Christians the third way of Jesus Christ for nonviolent resistance, because they must follow Jesus Christ's lifestyle and teachings. Furthermore, he even proposes that preachers seek to free congregation from their captivity by the powers through his ethical preaching style as homiletical exorcism.

In time, he focused more on the prophetic factor than on the pastoral factor in his ethical

¹²⁷ See the "introduction" and "building up the Church" in his book, *Preaching Jesus: New directions for Homiletics in Hans Frei's Postliberal Theology* (1997a).

preaching mode. This was because Campbell (2005:10-11) strongly suggested the following: “When preachers as the prophets of Israel, John the Baptist, Jesus, and Paul who have to speak the ‘hard words’ of the gospel, they [can] expose the powers of sin and death and call the congregation to more faithful discipleship.” However, he still stresses nonviolent resistance against the demonic powers of world. Thus, in his homiletical theory, preaching and nonviolent resistance are the strongest weapons against the powers of world. Therefore, we can explain Campbell’s current homiletical theory as the following structure of a house:

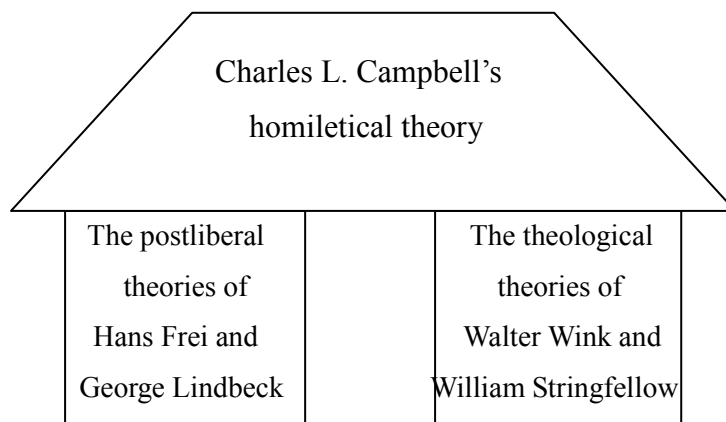


Fig. 18 Campbell’s homiletical theory

Secondly, we shall examine the change in Long’s homiletical views. Why did he change his homiletical theory although he based it on a literary approach? In our opinion, this happened according to the changing trend of the homiletics in America. Long applies his homiletical thoughts to the trend of the American homiletics, but opposes the wrong trend of this field.¹²⁸

To begin with, in his dissertation, *Narrative structure as applied to biblical preaching: A method for using the narrative grammar of A.J. Greimas in the development of sermons on biblical narrative* (1980), Long (1980:1-2; 1985:12) recreates a text-to-sermon method by using certain literary approaches, including rhetorical and structural approaches to the interpretation of narrative texts in biblical literature, but does not discard other approaches for interpreting the Bible, especially the historical approach. This is because he knows that

¹²⁸ Campbell also criticizes the wrong trend of the American homiletical field. He strongly points out especially the shortcomings of the new homiletics by accepting postliberal theology and social theology.

preachers must pay attention to the meaning behind the text (1980:51-54; 1985:23-39; 1989b:51,72-77). Moreover, Long (1980:51; 1985:11-13; Long 1989b:92-93) suggests that a good sermon needs two factors: one is “form and content are inextricably related”, another is: a good preacher should be willing to be bound by the particularities of the biblical text and the present situation of the congregation (1980:7; 1985:127; 1989b:11-15).

Why was it necessary for Long to advocate his homiletical theory in America? At that time, the new homiletics had an enormous impact on the American preachers, i.e. the new homiletic theories affected every homiletical field. However, its mode has the following obvious homiletical shortcomings:

- 1) In preaching, it is a dichotomy between the individual and community (Long 1989b:40).
- 2) In preaching, it imparts a central place for human experience, individualistic interest and satisfaction (Campbell 1997a:120).
- 3) Moreover, the American Protestant preachers incorporate the new field’s homiletical mode into contemporary worship (Long 2009:120).
- 4) Thus, the advocates of the new homiletics have said little about how this kind of preaching will create a communal identity with its own ethical norm and mission. Furthermore, the Gospel cannot be preached without authority, because the Gospel makes claims on obedience before God in our lives (Thompson 2001:13-14). Preachers hardly ever preach to their congregations about social and ethical problems in their lives or the world, because the audience will close their ears if preachers preach about sin. Thus, since the hearers are presumably already aware that they are living out the Christian narrative, they can absorb the energy and experience of this sermon into the pattern of their lives and make ethical sense of it for themselves (Long 2009:17).

However, in spite of its shortcomings, during the last 40 years (from 1970 until today), the new homiletics has perfectly grasped the preachers’ homiletical view in America and in rest the world. Therefore, in order to highlight the above-mentioned new homiletics’ problems, Long published the following books:

Preaching and the literary forms of the Bible (1985),
The witness of preaching (Long 1989b),

Beyond the worship wars: Building vital and faithful worship (Long 2001),
Testimony: Taking ourselves into being Christian (Long 2004e),
Preaching from memory to hope (Long 2009).

In the first and second books, *Preaching and the literary forms of the Bible* and *Witness of preaching*, he stresses the aspects of a faithful preacher, preaching, and a congregation by incorporating the meaning of witness with his homiletical theory. In his third book, *Beyond the worship war: Building vital and faithful worship*, he criticizes the third shortcoming. Furthermore, he proposes a faithful and good worship mode, and re-emphasizes the importance of communal identity in the church. Finally, in the fourth and fifth books, *Testimony: Taking ourselves into being Christian* and *Preaching from memory to hope*, he attempts to resolve the fourth shortcoming. Of course, in his other books and articles, he partly highlights the ethical problems of the church and its members. However, he seriously deals with the fourth new homiletical shortcoming through the narrative and eschatological preaching modes in biblical literature. We can illustrate Long’s current homiletical theory with the following structure of a house:

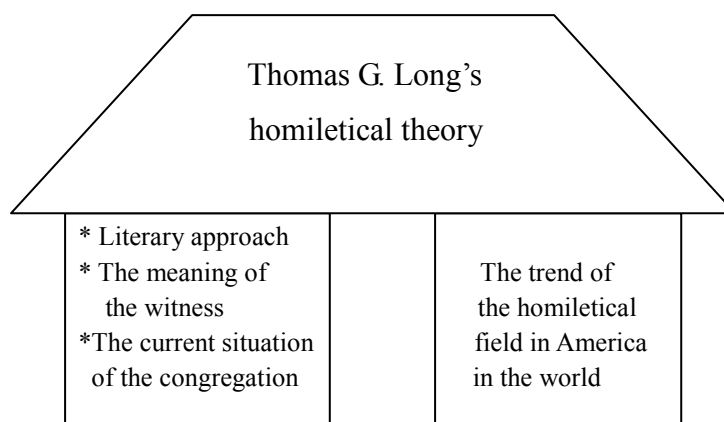


Fig. 19 Long’s homiletical theory

In the following section, in terms of ethical preaching, we shall critically compare Campbell and Long’s homiletical theories by means of the components of ethical preaching: God - The World –Congregation (1. 2 line), God - Preacher - The Bible - The World - Congregation (5. 6. 7. 8 line), God - Preacher - Congregation (5. 8 line), Congregation - The World - God (2. 1 line) / - The Bible - God (3. 4 line) / - Preacher - God (8. 5 line).

10.2.2 A critical comparison of Campbell and Long's components of ethical preaching in homiletical theories

10.2.2.1 God - The World - Congregation (1. 2 line)

As we mentioned the world's position and function in 9.2.3, its position and function are more important than other elements of ethical preaching in terms of this preaching. Because human beings have been captured by the powers of the world or the contemporary social realities related to them, Christians cannot but produce Christian ethical problems in the world. In order to preach an ethical sermon, the preachers need, firstly, to recognize seriously the relationship between God, the world, and the congregation, i.e. this relationship is a core keyword when preaching an ethical sermon.

10.2.2.1.1 Creation

Both Campbell (2002c:20-22) and Long (Campbell 2002c:20-22; Long 1989b:45) admit that God made a perfect world, although He also created the demonic powers and their negative aspects. Furthermore, not only did He create the principalities and powers, they also have their purpose and their "coherence" or "order" in God's life-giving purposes. Secondly, as the powers are creatures of God, they have no existence independent from God's purposes. They cannot claim autonomy from their Creator. Thirdly, the powers are part of God's good creation, i.e. they have been created for the vocation of sustaining human life in society.

Green (1981:34) holds the same theological standpoint as Campbell and Long: "The devil was one of God's creatures. Nothing happens without the permissive will of God. His power is limited by God's fiat." In short, no matter how evil the powers become, they are not outside God's sovereign purposes. Not only can God use the powers for good, but ultimately God can redeem them (Yoder 1972:143-144cf).

10.2.2.1.2 The rebellious powers

However, the powers, spirits of great ability, who became consumed by pride, rebelled, lost their position, and opposed God, the source of their existence. They dared to set themselves

against God (Campbell 1997b:386; Cho 2009:3; Green 1981:34,58; Wink 1984:50-51). These powers are legion (Campbell 2002c:20) and, in the New Testament, authors suggest the multiplicity of the powers as principalities, powers, authorities, dominions, names, world rulers, thrones, angels, elemental spirits, demons, princes, strongholds, spirits of the air, serpents, dragons, lions, beasts, Beelzebub, Satan, and the Devil (Campbell 2002c:11; Green 1981:91; Wink 1984:13-38,106). They rebelled against God's purposes and betrayed their vocation, despite the fact that God had created them as good. Instead of serving God's will and sustaining human life in society, they seek to separate people (us) from the love of God (Rom. 8:37-39). In their fallen state, the powers have thus become relentlessly aggressive against all life, particularly human life. Consequently, the powers ruin creation and enslave human life (Campbell 1997b:386; Campbell 2002c:24; Long 1988:7-8; Long 1989b:46; Wink 1984:104).

10.2.2.1.3 Jesus Christ and the cross

God's plan is that Jesus Christ unmasks the powers' true character, and overcomes their power. Not surprisingly, He is victorious over them on the cross. In other words, in his life, death, and resurrection, Jesus has engaged and overcome the powers, setting people free for lives of faithful resistance. Moreover, a primary means of this resistance is preaching, the "sword of the Spirit, which is the Word of God." (An 2002:165-166; Campbell 1997a:214; Campbell 1997b:387; Campbell 2000b:83; Campbell 2002c:43-44,62; Long 1989b:16; Long 2009:131-132) Therefore, his battle is not against a person but against the powers of the world that hold people captive and often cause them to be complicit in domination, when they are not aware of what they are doing. In the words of Ephesians 6:12, Jesus's battle, is not against "enemies of blood and flesh, but against the principalities and powers." Therefore, on the cross, in his climactic moment of nonviolent resistance, Jesus seeks forgiveness for, and reconciliation with, the very enemies who participated in his crucifixion. The purpose of his resistance is to set people free from their captivity to, and complicity with, the powers (Campbell 1997b:385; Campbell 2002c:62; Campbell 2004:28-33; Long 1988:48; Long 2004e:30).

However, Jesus Christ has disarmed, but not destroyed, the principalities and powers. Thus,

they have been put under Christ's supreme dominion by what He did on the cross, but they still exist in the world (Green 1981:222-223; Newbigin 1989:204; Wink 1984:55-60) and lead Christians to live in the eschatological tension between the "already" and "not yet." Campbell and Long also take the same theological stance as the above theological views of Green and Newbigin: "In Colossians 2:15, we read that on the cross Jesus 'disarmed the principalities and powers and made a public example of them, triumphing over them.'" In other words, on the cross, once the powers were unmasked and disarmed, humans were set free from their clutches. Thus, we live in the tension between this "already" and "not yet," i.e. Christians live in the tension between two coexisting "worlds." Although Christians continue to resist the principalities and powers of the world and try to follow the Lordship of Jesus Christ, they always kneel before their power (Arnold 1992:127; Campbell 2000b:83; Campbell 2002c:62,66-67; Long 1996a:92).

10.2.2.1.4 "Always" and "not yet"

Campbell and Long agree that Christians are living in the eschatological tension between the "already" and "not yet." (Campbell 2000b:83; Campbell 2002a:460; Campbell 2002c:62,66-67; Long 1996a:92; Long 1996b:363; Long 2009:119). In other words, because the powers have been disarmed, but not destroyed, Christians hardly overcome sin in the world (Chapell 2001:47,100,143), i.e. Christians are hardly able to resist the powers because they still have "spiritual forces" over their human ability in the heavenly realms (Eph 6:12). In other words, the world is still under the authority of Satan (Arnold 1992:80; Chapell 2001:143). However, they have been put under God's supreme dominion by what He did on the cross, but they still exist in the world. Therefore, it is true that evil exists, but always under God's watchful eye, and it is destined to vanish soon (Crenshaw 2005:127).

10.2.2.1.5 Strategies of the powers in the world

In order to sustain, extend and promote their own survival in the world, the powers now exercise dominion over human beings, and restrict, control, and consume human beings (Campbell 2002c:25; Cho 2009:3; Long 1993b:379). In short, the powers seek to survive, i.e. their fundamental concern is their own survival, and they seek to destroy our moral

conscience (Campbell 2002c:25). These rebellious powers want to accomplish their purpose through various strategies.

To begin with, Green (1981:62-67) provides examples of their various strategies as follows: skepticism, silence, disunity, seduction and coercion. Furthermore, Green (1981:67-71) introduces the tempter's (Satan's) methods as follows: fiery arrows, pride, lust, false asceticism, doubts, disaster, depression, fear, a suit of dirty clothes.

Campbell (2002c:18-43) introduces various strategies used by the powers for their own survival as "Poverty, Idolatry, Violence, Negative sanctions, Rewards and promise, Isolation and division, Demoralization, Diversion, Public rituals, Surveillance, Language and image, Secrecy." Furthermore, Campbell (2002c:43) states, "The fallen principalities and powers, then, use a legion of strategies to further their idolatrous purposes of survival, domination, and death."

Long (1989b:87) also explains their various strategies as follows: "The dissolution of families, poverty, devastating illnesses, racial prejudice, death, etc. that will be able to separate us from the love of God in Jesus our Lord. [Moreover,] Evil sometimes takes on the appearance of something good and responsible and civic minded, like a bank officer who prudently 'redlines' a neighborhood, or the church officer who prays beautifully at the board meeting and goes home to commit violence, or the local police who vigilantly hassle black males without cause." Furthermore, Long introduces their various strategies in detail. For instance, absence, alone, sorrow, loss, cul-de-sac (1997:5-11), capitalism (1988:24-25), individualism, consumerism, other religions (Long 2001:16-21), silence, lies (2004e:3-4), doubt, and individual and experiential feelings (2004e:95-96). Chapell (2001:135-136) even asserts as follows: "[Satan can] tempt us by demonizing all forms of alcohol, tobacco, card playing, and theatre throughout the world."

The powers are legion, and they have a spiritual as well as a material dimension, so they can be a pervasive influence on human life, surrounding human beings and influencing us in subtle, invisible ways, infiltrating and shaping our spirit like the air we breathe. To sum up, every human being is caught in the domination system, and we become servants or acolytes

of the powers, doing what we hate but unwilling or unable to resist (Campbell 2002c:27). Drawing upon the homiletical views of William Stringfellow and Allan Boesak, Campbell (2002c:103) and Long (2009:132) both emphasize that any preacher must unmask and resist the principalities and powers by preaching Jesus Christ's lifestyle, his teachings, death, and resurrection.

10.2.2.1.6 The second coming of Jesus and the new creation

It is a fact that the new creation has broken into the world - invaded the world - in Jesus Christ. God seeks to build up an odd people who embody that new creation now and live toward its future fulfilment (Campbell 2007:8). Moreover, it is only on the Day of the Lord that all accusation ends, and the trial is over. For that reason, on the Lord's Day, the people of God will celebrate a mock trial, and the verdict will once again be given as it was before all time, i.e. the powers and principalities have placed all of us on trial, a never-terminating trial of endless appeals, and Jesus Christ will come to judge the living and the dead (translation. Kim 2009a:2-3; Long 1988:8-10; Long 1996b:364).

10.2.2.1.7 Summary

As mentioned above, in terms of ethical preaching, the world's position and function are really unique because evil controls the world, and the apostle Paul cries out: "Our struggle is not against enemies of blood and flesh, but against the principalities, against the powers, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places" (Eph 6:12). Thus, human beings have been captured by the multiplicity of the powers or contemporary social realities related them, and they cannot but reproduce Christian ethical problems in the world because evil powers use various strategies to secure their own survival in the world (my translation. Kim 2006c:118). Thus, in order to preach an ethical sermon, the preachers specifically need to observe and expose Satan's various strategies, as Christian ethical problems are always due to his various strategies in the world.

What is the current situation of the Korean Protestant Church and its members? They also have been opposed and held captive by demonic powers. As in 8.3 and 9.1, we already

analyzed as follows: “Many ‘-isms’ have also oppressed the Korean Protestant Church and its members and hold them captive, thus, it cannot fulfil its role and responsibility in contemporary Korea, leads to erode the spirituality of the Korean Protestant Church and its members” (my translation. Kim 2006c:118; my translation. Lee 2002b:202). Thus, The Korean Protestant preachers also need to observe and expose exactly various strategies of Satan because Christians’ ethical problems are always due to his strategies in the world. In this section, God - The World - Congregation (1. 2 line), in order to compose a faithful ethical sermon, we need to recognize the following first point:

1. In order to preach an ethical sermon, most of all, the preachers need to observe and diagnose exactly Satan’s various strategies because in the world, ethical problems of Christians are always due to his various strategies. However, preachers today would not describe the vocation of preaching in these terms, as contemporary preachers do not speak about Satan (Campbell 1997b:384).

10.2.2.2 God - Preacher - The Bible - The World - Congregation (5. 6. 7. 8 line)

What is the first role of the preacher? The first role is to proclaim Jesus Christ in the Church and in the world, and to become the witness of Jesus Christ in the church and in the world, and to lead the congregation to follow the Lordship of Jesus Christ, as well as to struggle against the principalities and powers in the world. God wants the preacher to guide His people by preaching about Jesus Christ’s lifestyle, story, teachings, death, resurrection, and second-coming (5.8 line). In order to preach the story of Jesus Christ in terms of ethical preaching, the preacher has to stand in the centre of 5, 6, 7 and 8 lines. Thus, the preacher has to be located in the middle of the X - line (5, 6, 7, 8). Here, he/she must perform two homiletical actions: firstly, he/she should be buried in deep meditation of Scripture with the assistance of the Holy Spirit in order to preach faithfully the story of Jesus Christ (5. 7 line); secondly, the preacher must observe the ethical problems of Christians: the loss of Christian ethics in the world and the dark powers behind these problems (6. 8 line).

Both Campbell and Long agree with the above-mentioned homiletical theories. They firstly are of the opinion that preaching is important to guide the congregation in the world; thus the

preacher always cannot but stand in the middle of the X-line (5, 6, 7, 8) (Campbell 1994:19; Campbell 2002c:69-104cf,150-153,188; Long 1989b:22-23,45,48-51,198; Long 2004d:31; Long 2007c:21). Secondly, the preacher should be buried in deep meditation of Scripture with the assistance of the Holy Spirit in order to preach a sermon faithfully (Campbell 1990:376; Campbell 1998:30-32; Campbell 2002a:464; Long 1988:31; Long 2004e:24; Long 2005a:15). In the third place, the preacher must observe Christians' ethical problems: the loss of Christian ethics in the world, as well as the dark powers behind these ethical problems (6. 8 line) (Campbell 1995a:16,29,198; Campbell 1997b:384-385; Campbell 2002c:91; Long 1980:7-8,12-13; Long 1988:28,38; Long 1989b:11-12,21,79; Long 1997:5-7; Long 2008:354). Fourthly, they furthermore also regard the sermon's *content* as more important than its *form*, and they both oppose the new homiletics for individual and experiential factors of homiletics (Campbell 1997a:119-120,138-141,143,161-165,168-170,174; Long 1989b:38-41,83,98-100,104; Long 1993a:170-172; Long 2005a:16; Long 2005c:12-14; Long 2009:1-26).

However, their interpretative views about the Bible and their theological attitudes about the sermon's form are explicitly dissimilar for composing an ethical sermon with their homiletical theories. In the next section, we shall compare their interpretative methods to prepare a sermon in terms of ethical preaching.

10.2.2.2.1 Interpretation of Scripture

The following statement by Campbell's (2002c:104) indicate that, for him, the key point for the interpretation of Scripture is still the Christological approach:

Although churches and people, including preachers, may be captive to the principalities and powers, the Word of God is not. The Word of God is free and active, continuing to expose the powers and bring the new creation into the world. In the face of the powers, the preacher clings to this promise: the powers cannot take captive the Word of the Lord. At the center of Christian preaching, then, is this Word - the crucified and risen Jesus. Through his life, death, and resurrection, the principalities and powers have been exposed and overcome, and the new creation has broken into the midst of the fallen world. Preaching begins with the proclamation of Jesus, in whom this new reality has "invaded" and radically changed the world.

Campbell (1995d:309-310) even emphasizes that preachers should use a literary approach to

accentuate the Christological unity of the Bible:

Text-centered literary criticism has generally presupposed the unity of the biblical text. Rather than breaking the biblical text into its smallest component parts, a method characteristic of historical criticism, textual literary critics have explored larger blocks of biblical material, stressing the connections and creative tensions among various parts of the biblical text. In addition, this approach focuses on character highlights the centrality of Jesus. The gospel invites preachers not simply to take the place of various characters in the story but to focus particularly on the person of Jesus, whose identity is rendered by the interplay of character and incident in the Gospel narrative.

In short, Campbell (1997a:9) also confirms “unity in diversity.” However, his interpretative view for ethical preaching has shortcomings as diverse literary forms in the Bible, the intention of authors in the Bible, listener’s participation in worship, especially the form of sermon and rhetorical device, etc.

Long’s interpretative view is firstly based on a literary approach. Thus, he says the following:

What a text says cannot be separated from the way a text is expressed and shaped. Moreover, form and content are inextricably related. They form an integral whole. The two are one. And many and various devices (rhetorical elements) are in a united whole of the Bible. Therefore the preacher needs the consideration of the internal literary characteristics of a text (Long 1980:50-51,59; Long 1985:14-15,24-34; Long 1989b:73-75).

Moreover, Long creates an interpretative method of the Bible in terms of the literary approach:

- 1) To begin with, Long (1985:11-12) attempts to incorporate into the methods of biblical preaching some of these approaches and the wealth of insight that they bring, and he divides the literary form in the Bible into the five styles: proverb, narrative, psalm, parable, and epistle, to be able to play in the creation of sermons. It is particularly crucial that preachers pay attention to the biblical literary form and dynamics because these are precisely the aspects of biblical texts commonly washed out in the typical text-to-sermon process.
- 2) The literary approach: questions that lead to a close analysis of the literary features in

the texts and the rhetorical dynamics should augment the Bible.

- (1) **What is the genre of the text?** The Bible includes many genres: psalms, proverbs, miracle stories, parables, prophetic oracles, and short stories, to name but a few. All these genres embody characteristic literary patterns common to the literature of the cultures in which the Bible arose (Long 1985:24-25).
- (2) **What is the rhetorical function of this genre?** At this point, it is important to distinguish between the literary features of a text and its rhetorical function or dynamics. The literary features are those elements of language and sequence that make the text what it is. The rhetorical dynamics are the effects that the literary features are intended to produce in a reader. Literary features are in the text; rhetorical dynamics, though caused by the text, are in the reader. However, for the most part, genres have more complex and multi-layered rhetorical functions. It is not easy to say what a parable, psalm, or a proverb is likely to do for a reader. Nevertheless, each genre has a specific rhetorical significance. The text itself contains signals, clues, and codes that, to a high degree, control the process of reading. Thus the texts themselves govern the rhetorical possibilities (Long 1985:25-29).
- (3) **What literary devices does this genre employ to achieve its rhetorical effect?** Every literary genre has characteristic literary features through which it does its work and achieves its effect on the reader or hearer. This step in the analytical process calls for us to dissect the particular genre and isolate the elements by which this genre produces its impact (Long 1985:30).

Furthermore, although Long (1985:34-39; 1989b:72-77) usually emphasizes the literary approach, he never disregards the approaches of others for a faithful interpretation of Scripture, especially a historical approach. This is because, indeed, all of the homiletical treatments considered do point behind or the text itself to some source of meaning, some external referent not available in the text itself (Long 1980:53,72-73,75; Long 1985:23-24; Long 1989b:51,84). However, Long (1985:34-39) always uses other approaches for an interpretation of the Bible in order to discover the original rhetorical situation. In other words, given the fact that literary genres are socially and historically conditioned, we are concerned

to know what the original readers would have expected of a particular text and how the text may have affected them. This is important because the authors of the Bible are no longer present, and the reader and the author do not share a common situation. Thus, Long never ignores historical factors about texts, i.e. in order to discover in detail the author's intention and literary devices, Long usually uses a historical approach.

However, Long's homiletical view also has shortcomings, in that he is not interested in Christocentric and redemptive approaches, although he partly agrees with these approaches (Campbell 1997a; Campbell 2002c:1-100cf; Long 1980:11; Long 1989b:20-21,72-77; Long 2009:65). He surely believes the authors of the New Testament used their literature devices to focus on the story of Jesus Christ (Long 1980:11,16; Long 1997:5-7; Long 2002:37; Long 2005c:13-14; Long 2009:11,13-15,18,45,111-131). However, Long (1989b:65) suggests that preachers must firstly understand the original authors' intentions and literary devices of the Old and New Testaments through various interpretative methods, because preachers do not try to extract loose hidden meanings or perform theological analyses at this point. The preacher must try to make sure, for the most part, that he/she understands the straightforward meaning of the words and syntax of the text.

Although they use different exegetical approaches to interpret the Bible, Campbell (2002c:103) and Long (2009:132), by drawing upon the homiletical view of William Stringfellow, clearly emphasize that any preacher must unmask and resist the principalities and powers by preaching Jesus Christ's lifestyle, his teachings, death, and resurrection:

In the middle of chaos, speak the truth. Confront the Noise and verbiage and falsehood of death with the truth and potency and efficacy of the Word of God. Know Jesus Christ, teach Jesus Christ, nurture Jesus Christ, defend Jesus Christ, incarnate Jesus Christ, do Jesus Christ, live Jesus Christ. And more than that, in the Word of God expose death and all deaths' works and wiles, rebuke lies, cast out demons, exorcise, cleanse the possessed, raise those who are dead in mind and conscience.

In other words, Campbell and Long still regard the story of Jesus Christ as more important than other theological views, i.e. Jesus Christ, indeed, evokes a new image of God's liberating presence that was continued in the disciples' new communicative praxis as witnesses of Christ (Dingemans 1996:94). The epistles, especially Paul's letters, are

punctuated with reminders of the manner and meaning of Jesus's lifetime, style, teaching, death, resurrection, second coming etc. (Cousar 1990:1). Thus, the New Testament church preached the birth, ministry, death, resurrection, and exaltation of Jesus Christ as the fulfilment of God's old covenantal promises, his presence today in the Spirit, and his imminent return. In short, "preaching Christ" meant preaching Christ incarnate in the context of the full sweep of redemptive history (Goldsworthy 2000:11-62; Greidanus 1999:4).

In his book, *Interpreting Christ*, Ernest Best (1993:60-61) also emphasizes this aspect as follows:

In the New Testament, we need to say something about the relation of the NT and Christ. The books of the NT might be looked on as a number of windows through which we can look at Christ. The preacher does not preach a particular book of the NT, e.g., he does not preach Mark, but he preaches or interprets Christ as seen through the window of Mark. [And in the NT, thus] we have to bring Christ into our situation and our culture.

Thus, in our view, by comparing Campbell and Long's interpretative methods, we suggest that a preacher should use various interpretative approaches - Christological, historical, and literary approaches - in order to proclaim the story of Jesus Christ in terms of ethical preaching in the New Testament. That is because a preacher must discover Jesus Christ beyond, in front of, and within the New Testament (Chapell 1994:12; Goldsworthy 2000:63-80; Greidanus 1999:279-292; Roo 2004:152-155; Topping 2007:5-7).¹²⁹ In other words, the preacher must be able to study Jesus Christ in the multifaceted text of the New Testament to compose an ethical sermon. his/her goal is always to reveal and prove the principles for life and obedience from a text that can be applied to a spiritual struggle (Chapell 2005:210,218). Many Korean Protestant homileticians (Chae 2004:8; Jang 2004:4-5; Jung 1991:361-369; Kim 2003:6-7; Lee 2009a:34; Moon 2004:9; Roo 2004:150-157; Roo 2007:136-145) also agree that the necessity of the above-mentioned hermeneutic way for being Jesus Christ-

¹²⁹ In fact, in order to recreate a faithful interpretative method of the Bible, Topping critically compares three theologians' (James Barr, Paul Ricoeur, and Hans Frei's) interpretative methods, i.e. James Barr's historical approach, Paul Ricoeur's literary approach, and Hans Frei's Christocentric approach. Although we are writing our dissertation by comparing Campbell and Long's homiletical theories in terms of ethical preaching, our theological point is similar to Topping's theological point. This is because, in our dissertation, we already explained that Campbell's homiletical view is derived from Hans Frei, and Long's homiletical view is from Paul Ricoeur. However, Campbell never ignores the historical approach (James Barr) (Long 1985:23-24; Long 1989b:51). Therefore, we believe that Topping's theological view can offer good insight to us.

centred is because He is the core of Scripture. Furthermore, they want the Korean Protestant preachers to choose the Christ-centered preaching style instead of moralistic preaching sermon styles because imitating Bible characters, though popular and superficially easy, is a dead-end road for true biblical preaching (Greidanus 1988:163).

10.2.2.2.2 The sermon's content

Why must the preacher definitely preach the story of Jesus Christ, i.e. his lifestyle, teaching, death, resurrection, and second coming, etc, in terms of ethical preaching? As the above-mentioned homiletical views of Stringfellow, Campbell and Long indicate, only Jesus Christ, through his second coming, overcomes the powers of death, sets human beings free from the fear of death, and promises the final and complete redemption of creation, including the powers themselves, (Campbell 2002c:44; Long 1989b:16; Long 1998:65-66). Thus, in order to follow the Lordship of Jesus Christ and to struggle against the powers of the world, all preachers should preach about Jesus Christ, his lifestyle and teachings to Christians, because he is obviously the role model, who guides us in how to live a good life, how to die a good death, and how to be truly human. Furthermore, Jesus's faithfulness opens up possibilities for others to live a faithful human life (Campbell 1997a:212; Crook 2007:40,85; Hood 2009:60; Long 1998:65).¹³⁰ Jesus resisted the powers and, overcame Satan's strategies. Only Jesus Christ will come to judge the living and the dead (Campbell 2002c:44-67; Long 1988:8-10; Long 1989b:198). Therefore, only through the story of Jesus Christ, the preacher not only can recover his/her congregation's ethical problems, but can also build them up (my translation. Kim 2009b:15cf).

Moreover, the preacher can lead his/her congregation in a struggle against the principalities and powers of the world, and triumph in victory despite Satan's strategies. Therefore, Jesus

¹³⁰ As we mentioned in 9.3, Long (2009:1-26), in his book, *Preaching from memory to hope*, explains that his ethical preaching mode is similar to moralistic preaching. He asserts that by preaching all the biblical stories, preachers can lead the congregation to follow God: "The biblical story of Jesus' passion is the master narrative for this sermon, but this story may be so familiar, or conversely so distantly unfamiliar to the hearers that it has lost its power to generate emotion, but this is not so with the Sarah story. The preacher has connected the battery of the Sarah story to the engine of the biblical passion story" (Long 2009:14-15). Therefore, in the Old Testament, his ethical preaching mode obviously cannot escape from moralistic preaching, but Long (Long 2009:12-15,111-132) really focuses on the story of Jesus Christ when he preaches ethical preaching in the New Testament.

was the pioneer, the hero, the role model, blazing notches on the trees in the dark forest of human experience, making a wise path, guiding us in how to live a good life, how to die a good death, and how to be truly human. Jesus's faithfulness opens up possibilities for others to live a faithful human life (Campbell 2004:24; Campbell 2007:38; Long 1988:40,46; Long 1996b:360-361; Long 1998:64-65).

In contemporary Korea, Moon (2004:12-14), Kwon (2009:104-122), and Chea (2004:8) also agree with the views of the above-mentioned three American homileticians (Campbell, Long, and Chapell) to resolve the ethical problems of the Korean Protestant Church and its members, as a moralistic preaching style fails to help congregations to obtain the Christian personality and ethos in Korea. Therefore, they must recover their personalities and ethos through the story of Jesus, i.e. his lifestyle, death, resurrection, and second coming; something the aforementioned scholars believe is possible because:

Christ-centered preachers do not hesitate to present the moral imperatives the Lord demands, but neither do they deny him the position of honour in all that his Word says or in all that his creatures do. Challenges to holiness must be accompanied by a Christ focus or they will promote only human-centered, doomed-to-fail religion. When they must exhort congregations to stand for God against the assaults of Satan, they must never forget the balance of the Pauline imperative: 'Finally, my brethren, be strong in the Lord, and in the power of his might' (Eph 6:10 KJV). Amid his most strident "be" message, the apostle remained Christ-focused. Today's preacher has no lesser obligation (Chapell 2005:294-295)

10.2.2.2.3 Two applicative points for the congregation in the demonic world

Campbell and Long are of the opinion that a preacher need to observe and diagnose the current situation of his/her congregation in order to compose an ethical sermon because Satan's strategies have an enormous impact on his/her congregation and cause them to kneel before him (Campbell 1997b:388; Campbell 2002a:7,25-32; Campbell 2004:24,26-28,30-31; Long 1997:3-5,11; Long 2008:353-354). According to these homileticians, congregations always stand in the demonic world. Therefore, ethical preaching requires a preacher's discerning eye for the connections between faith and life, an ear attuned to hearing the voice of Scripture, compassion, a growing personal faith, and the courage to tell the truth (Campbell 1997a:236; Campbell 2004:24; Long 1989b:21,198; Long 1993c:27). Through a discerning eye, the preacher must solve his/her congregation's ethical problems, as well as

invite and guide them in the world, and build up the body of Christ (Campbell 1997a:218,234; Campbell 2002c:104,147,150-153; Campbell 2007:38; my translation. Kim 2009b:8-9; Long 1988:95; Long 1993c:24).

Ethical preaching requires a twofold movement: Firstly, the preacher will need to exorcise the powers of death that hold people and churches captive and prevent them from following the way of Jesus. Through ethical preaching, the preacher seeks to set people free from the powers; Secondly, the preacher has to build up the community in the practices of discipleship that enable them to continue to resist the powers of death and live as God's people in, and for, the world (Campbell 1997a:221-222; Campbell 2002c:3; Campbell 2004:24-25; Long 1993b:376; Long 1998:196-198; Long 2004f:90-93).

In the above-mentioned vein, in order to observe and diagnose exactly the situation and ethical problems of his/her congregation, the preacher must ask two questions: "What ethical problems does his/her congregation have in the current world?", "To what strategies of Satan has his/her congregation been exposed?" In addition, the two questions directly become two applicative points as ethical preaching emanates from the midst of the congregation's life in the demonic world (Campbell 1990:374,376-377; Campbell 2002c:14; Long 1985:33-34; Long 1989b:12; Long 1990c:341) and because the preacher must make the connection between the scriptural truth and the everyday lives of parishioners.

Moreover, in order to apply the two points in an ethical sermon, Campbell (2002c:106-127) suggests the following methods:

- **Direct speech:** Preachers will first need to employ clear, direct speech to name the powers and expose their activities for people to see. Preachers may be helped by a secular social analysis, which often serves to unveil the world as governed by the powers in both their material and spiritual dimensions.
- **Memory:** History is important. Thus, preachers need to revisit – and re-envision – history in order to re-form memory and set their congregations free from amnesia.

- **Big pictures (metaphor):** The powers may be exposed through powerful, dramatic imagery that cuts through the claims of the powers and unveils them as powers. In other words, when we preach for people whose imaginations have been numbed and bedevilled by the powers, we may have to preach “big pictures” like Revelations 13:1-4.¹³¹
- **Sharing experiences:** Another way to expose the powers is through sharing experiences. This is important for the preachers, not only because they can help to expose the powers, but because, through them, the preacher stands with the congregation.
- **Burlesque:** A comic and burlesque style can be a powerful way to expose the powers. Through the use of risky humour, preaching may unfold the logical consequences of the ways of the powers, thereby unmasking them for what they are, burst their pretentious bubbles, and free worshippers from their tyranny.
- **Envisioning:** This seeks to set one free from the fear of death and to generate hope that empowers new life in, and for, the world through the parables of Jesus. These parables provide a critical example of homiletical resistance to the powers by reconstructing the world and envisioning alternatives to ways of death. However, the parables cannot be isolated from the life, death, and resurrection of Jesus. Thus, through the parable, the hearer can see the world in a new way.

However, the purpose of ethical preaching must always be borne in the preacher’s mind as follows: “The preacher does not ‘beat up on people’ or load them up with guilt, but rather seeks to set them free, possibly even tapping into their longing for release. Preaching thus moves beyond simplistically condemning or challenging individuals, and moves toward naming and confronting the powers that hold people captive” (Campbell 2004:29). Therefore, the preacher’s task must not be seen as that of creating experiential events for individual hearers, but rather as that of building up the church (my translation. Kim 2009b:17; my translation. Lee 2009a:31,34). Moreover, the task of ethical preaching is not to primarily

¹³¹ Despite the violent imagery throughout the book of Revelation, it is ultimately the Lamb who was slain (the crucified Jesus), who exposes the beast and reveals him for what he is. The central role of the Lamb serves as a constant counter testimony to the violent imagery through which the defeat of the beast is depicted.

predicate individual human needs or experiences, but rather to gather and strengthen the eschatological people of God in, and for, the world. The sermon moves from the Jesus Christ's identity to the "up-building" of the church (Campbell 1997a:221-224; Long 1989b:196-198).

10.2.2.2.4 The form of the sermon

Campbell and Long's homiletical theories are diametrically opposed to the new homiletics' modes, i.e. they regard the sermon's content as more important than its form, and reject the individual and experiential factors of the new homiletics' modes (Campbell 1997a:119-120,138-141,143,161-165,168-170,174; Long 1989b:38-40,83,98-100,104; Long 1993a:169-172; Long 2005a:16; Long 2005c:12-14; Long 2009:1-26). Furthermore, they have developed their homiletical theories by criticizing the shortcomings of the new homiletics. However, in their homiletical theories, we find that they have different opinions regarding the form of a sermon.

Let's examine Long's homiletical stance about a sermon's form. Long (1988:19,34; 2009:8) regards the sermon's content as more important than its form. However, he thinks form is also important to deliver an effective sermon because form is the flow and direction of a sermon as are the banks of a river to the movement of its currents. Thus, it is easy to be deceived by our own language when we speak about a sermon's form. It is important to realize that content is the important element of the sermon; form is the mere packaging - an afterthought. Pieterse also (1981:11-12,17) emphasizes that the sermon's form and content cannot be separated. However, Long (1985:127) rejects the notion that the preacher's role is to replicate the biblical text's surface because the task of preaching is not merely to recover the text's original breaking of the surface, but to express what happens when one of the ripples, sent forth by that text, crosses our spot in the pond. Long has realized the theological importance of communication in the contemporary homiletical field, because the hearer is not at all passive in the listening process. In short, the hearer is a co-creator of the sermon. Preachers may be passing out eggs, but hearers are making the omelets, so to speak (Long 1980:11-12; Long 1988:23,57,62; 1989b:12,20,77,131). In short, the Bible itself demonstrates how quite diverse literary forms are borrowed from culture to serve as vehicles for proclamation. Thus,

the goal of shaping the sermon according to the form of the text obviously cannot be a slavish copy the biblical form, but the form of the text provides clues for shaping the sermon (Greidanus 1988:19-20).

Through a textual move and movement's analysis¹³², Long (1985:128-135) has thus created the four points below seem more like guidelines for a good sermon:

- **Allow the movement of the sermon to follow the movement of the text:** This approach is especially appropriate with narrative texts where meaning is developed partially through the movement of the plot. The sermon can be fashioned so that its movements mirror the unfolding original narrative.
- **Allow the opposing forces in the text to become the opposing forces in the sermon:** Some biblical texts pit opposing forces, ways of living, or vision of the world against each other, thereby calling upon the reader to make a choice. The sermon can regenerate this conflict and its accompanying call for decision.
- **Allow the central insight of the text to be the central insight of the sermon:** Some texts are designed to interact with readers in such a way that they discover and learn an insight, truth, or idea.
- **Allow the mood of the text to set the mood of the sermon:** Biblical texts impart more than feeling, of course, but part of the rhetorical impact of a text, and thus its meaning, is about the emotional mood it creates.

Furthermore, Long (1985:134) emphasizes, "This list of linkages between text and sermon ends not with a period, but an ellipsis. It is now up to the preacher to supply more of the countless creative ways that sermons can sing to the tunes played by biblical texts." In other words, Long believes that the preacher needs to create more than the above-mentioned sermon forms to deliver the Word of God effectively.

¹³² The mood of a given biblical text is the state of mind or feeling that the text evokes when we read it. The movement of a passage is its progression, structural pattern, or divisions of thought (Graves 1997:12).

On the contrary, Campbell (1997a:203) prefers “the form of colonial Puritan sermons: exegesis and application” to “dynamic or various sermon forms.” Furthermore, he (Campbell 2003:40-41) remarks about sermon form, “First of all, Jesus is more important than sermon form. Story serves Jesus, rather than vice versa. It is more faithful to preach Jesus in discursive forms than to tell stories that never move the congregation to Jesus Christ, [Furthermore], narrative texts don’t always require narrative sermons. Again the key is preaching Jesus, not using the genre of story.”

However, in his book, *The Word before the power: An ethic of preaching*, in order to deliver effectively an ethical sermon, Campbell’s (2002c:94-95) examples of his sermon form mode are: “theological vision and practice” through Jesus’s Sermon on the Mount as follows: “In the sermon Jesus suggests the two essential ingredients of ethical preaching’s [sermon form]: vision and practice. The sermon opens with the Beatitudes (Matt 5:1-12), which provide a vision of the new creation that is breaking into the world. In the second section of the sermon (Matt 5:13-16) Jesus offers a practice for a new vision.” However, in our opinion, Campbell’s sermon form for ethical preaching seems to be created or developed by using the literary approach. This is because he creates or develops the sermon form for ethical preaching by analysing the structure of the Sermon on the Mount in the Gospel of Matthew and in Paul’s letters. Furthermore, by analysing *An odd people* (Rom12:1-8) (2002b:35-38) and *Street theater* (Matt 21:1-11) of Campbell’s (2000a:108-113) sermons, we can conclude as follows: Campbell also composes a sermon by using the literary approach, without only duplicating the biblical text’s surface. In short, he cannot escape from the literary approach. Therefore, in our view, when we critically compare Long and Campbell’s understandings regarding the personality of the preacher, Long’s assertion for sermon form is more suitable than that of Campbell in the contemporary homiletical field, because hearers are not at all passive in the listening process, but are co-creators of a sermon being preached.

Which sermon form do the Korean Protestant preachers usually use in contemporary Korea? They generally utilize one or two sermon form patterns that are traditional three-point sermons or a narrative preaching mode. I-K Jung (my translation.2004a:7-14) sharply criticizes their sermon patterns, because they continue to use one or two sermon form patterns: a traditional three-point sermon form, the narrative preaching mode, or verb-to-verb

sermon styles. Both I-K Jung (my translation.2004a:7,11-14) and S-R Jung (my translation.2004b:15) suggest that Korean Protestant preachers need to base the creation and development of their sermon form styles on Long's homiletical idea about various and dynamic sermon forms.

10.2.2.2.5. Summary

By comparing Campbell and Long's homiletical theories about "from text to sermon," we realized that each of the homileticians' theories have advantages as well as disadvantages. However, in order to create a new framework for ethical preaching, we have to reflect critically on their homiletical theories, and recognize the second to fifth points:

2. We suggest the preacher should use various interpretative approaches – especially, Christological, historical, and literary approaches in order to proclaim the story of Jesus Christ in terms of ethical preaching in the New Testament. This is because the preacher must discover Jesus Christ beyond, in front of, and within the New Testament. In other words, the preacher should make proper use of Campbell's Christological approach and Long's literary and historical approach modes to understand Jesus Christ in the New Testament.
3. The ethical sermon's content must be about Jesus Christ's lifestyle, story, teachings, death, resurrection, and second coming. This is because only through the story of Jesus Christ, can the preacher not only solve his/her congregation's ethical problems, but also build them up. Moreover, the preacher can lead his/her congregation to struggle against the principalities and powers of the world, and to triumph in victory before the fear of death in Satan's strategies. The preacher has to proclaim Jesus as the pioneer, the hero, the role model, blazing notches on the trees in the dark forest of human experience, making a wise path, guiding us in how to live a good life, how to die a good death, and how to be truly human. Jesus's faithfulness opens up possibilities for others to live a faithful human life.
4. The preacher needs to observe and diagnose the current situation of his/her congregation because Satan's strategies have an enormous and direct impact on his/her congregation and, always cause them to kneel before him. Therefore, in order to observe and diagnose

exactly the ethical problems of his/her congregation, the preacher must ask the following two questions: “What ethical problems is his/her congregation having in the current world?” and “To which of Satan’s strategies has his/her congregation been exposed?” In addition, the two questions directly become two applicative points as ethical preaching comes from the core of the congregation’s life in the demonic world. Moreover, in order to apply two points in an ethical sermon, Campbell suggests the following methods: direct speech, memory, big pictures (metaphor), sharing experience, burlesque, and envisioning through Jesus Christ’s parables.

5. Through a textual move and analysis of movement, the preacher must create good sermon forms as follows:

Allow the movement of the sermon to follow the movement of the text;

Allow the opposing forces in the text to become the opposing forces in the sermon;

Allow the central insight of the text to be the central insight of the sermon;

Allow the mood of the text to set the mood of the sermon: Biblical texts impart more than feeling, of course, but part of the rhetorical impact of a text, and thus its meaning, has to do with the emotional mood it creates.

This list of linkages between text and sermon ends not with a period, but an ellipsis. In short, the preacher needs to create more than the abovementioned sermon forms for an effective delivery of the Word of God in the contemporary homiletical field.

10.2.2.3 God - Preacher - Congregation (5. 8 line)

God wants preachers to be like Jesus, i.e. they must strive not simply to follow his life and teachings individually, but to be part of the community that practises how Jesus lived and taught in the church and world (Crook 2007:40). This is because the preacher’s personality and ethos is also important to lead the congregation to follow the Lordship of Jesus Christ. The preacher always stands between God and congregation (Campbell 1998:32; Long 1989b:20), and he/she has the important role of guiding the congregation through *the personality and ethos of the preacher* that provides the right direction for the Christian community in the world, i.e. the congregation does not hear a *sermon*, but they hear a *preacher* (Robinson 1982:24). In other words, the congregation discovers the image of God via the preacher, and finds God through a preacher’s personality (identity) and ethos

(Campbell 2005:14; Campbell 2007:42; Long 1989b:46).

10.2.2.3.1 The personality of the preacher

Campbell and Long, “witness” best describes the image of the Christian preacher, because the witness beholds, experiences, and tells the truth about what has been seen and experienced (Campbell 1994:18; Campbell 1997a:216; Long 1980:2-3; Long 1988:3-5; Long 1989b:43; Long 1998:63; Long 2005a:16). The preacher witnesses boldly, announcing the coming of God’s reign in Jesus Christ and challenges the powers of the world that oppose God’s way. Indeed, as a witness, the preacher not only creates conflicts with the principalities and powers outside the church, but even among persons within the church who, in many instances, are as much beneficiaries as victims of the “powers that be” (Campbell 1994:21; Campbell 1997a:216-217; Campbell 2002c:80; Long 1989b:46).

Therefore, preachers, as witnesses who are called upon to create conflict for the sake of creating conflict in the world, are requested to alienate people in the church by struggling against the principalities and powers of world in the name of the Gospel (Campbell 2005:10,13; Campbell 2007:34,39; Long 1989b:42,46,115). Campbell (Campbell 1994:21; 1997a:216-218; 2002c:62,72,81,88,188; Long 1988:11-12; Long 1989b:43-44) and Long (1988:11-12, 1989b:43-44) rightly believe, as Jesus Christ’s third way, the preacher and the church must follow the pattern of Jesus’ nonviolent resistance against the powers in the world. This is because it is not a Christian leadership of power and control, but a Christian leadership of powerlessness in which the suffering servant of God, Jesus Christ, is made manifest. It is true spiritual leadership (Nouwen 2001:63). Cilliers (2008:13) also agrees with the homiletical views of Campbell and Long regarding Jesus’s third way as follows: “As a clown the preacher must stand before the powers [with nonviolent resistance as Jesus’s third way].” Thus, preachers try to follow the third way of Jesus Christ which involves neither passivity nor violence, but is rather the way of active, nonviolent engagement with the demonic powers of the world (Campbell 1994:19).

However, somewhat contrary to Long’s view about a witness, Campbell develops or recreates the witness’s meaning in terms of the personality of the preacher in the pastoral and

communicative views, i.e. he (2002c:159-169) tries to incorporate the meaning of witness with the meaning of friend, leading to newly creating “witness-friends” of preachers’ personalities. This prompts the following question: Are “witness” and “witness-friend” somewhat different?

Both Campbell and Long understand “witness” as a legal term; a witness appears in the courtroom as part of a trial, i.e. the preacher is the one bearing witness. It is precisely the law-court origin of the witness metaphor that gives it power as an image for the preacher. Thus, when the witness preaches the truth, the he/she may suffer, or even be killed, as a result of the testimony (Campbell 2002c:18,80-82,169-188; Long 1989b:41-47; Long 2008:356). Both Campbell (2005:11-14, 2007:37-42) and Long (Campbell 2005:11-14; Campbell 2007:37-42; Long 2009:33) assert that the preacher sometimes is the witness who must proclaim, without hesitation, the hard word of the Gospel to the principalities and powers of the world, in order to unmask their wickedness.

Campbell partly agrees with Long’s view, i.e. he regards the preacher as a witness who must proclaim the Gospel of God outside the church. This is because hard words will not be directed primarily against persons, for we are “not contending against enemies of blood and flesh” (Eph 6:12) (Campbell 2002c:94; Campbell 2004:29; Campbell 2005:13; Campbell 2007:8,39). Furthermore, Campbell suggests that the preacher, as witness-friend, must not only preach an ethical sermon to a congregation, but nurture them in the church, and, as the witness-friend, he/her must lead the congregation in the struggle against the principalities and powers in the world.

Jesus Christ is the witness-friend for God, i.e. He comes to the earth to bear witness for God, and He not only calls the disciples “friends” rather than “servants,” but establishes the church itself as a community of friends. Jesus tells the disciples that they will live as his friends if they love one another as He has loved them – as friends who give their lives for each other. Thus, Jesus states that friendship - understood as mutual love in which believers give themselves for each other’s good - shapes the life of the church (John 15:12-17) (Campbell 2002c:159-160). In this vein, the preacher should also become a witness-friend for Jesus Christ, i.e. as witness, he/she must strongly proclaim Jesus Christ outside the church.

Moreover, the preacher must share in the community of friends and understand him-/herself to be preaching among friends, for only then may his/her preaching become a bold and faithful practice of nonviolent resistance to the powers (Campbell 2002c:161).

In addition, Campbell (2002c:162-169) concretely emphasizes the witness-friend's advantages as follows:

- The preacher must take up the stance of [witness]-friend in a community of friends. This stance enables the preacher to speak with conviction, and he/she does not seek to control or dominate the congregation through his/her sermons, but rather seeks the good of the community out of love for his/her friends.
- The preacher, as [witness]-friend, can and does “admonish one another.” Indeed, some of the most challenging words I have ever heard were words from a trusted and respected friend, who spoke a difficult truth to me. Although I did not like what I heard, I was willing to listen because of our friendship. Moreover, because of our relationship, my friend's words carried authority with being authoritarian. I listened to them carefully, and I took them seriously. In the context of a Christian community, preaching likewise functions as an encounter among friends.
- The preacher, as witness-friend, can provide a helpful way for viewing the moral life of the congregation, including its life of resistance to the powers, in friendship with others who share the same vision, seek the same good, and engage in common practices, so people develop the virtues necessary for resistance. Indeed, because isolation is one of the strategies that the powers use to get their way in the world, the gathering of a community that nurtures the virtues of resistance is itself a critical dimension of resistance to the evil powers.

When we critically compare Long and Campbell's views about the personality of a preacher, Campbell's assertion is more persuasive than that of Long in the contemporary homiletical field, because the congregation always needs the leadership of a friend, and not that of a boss in the church of the postmodernist era.

Which image of a preacher pertains to the Korean Protestant preacher? Jung (my translation.2004b:13) remarks as follows: “the Korean Protestant preachers usually have the personality of a herald of preaching, i.e. most Korean preachers believe the purpose of preaching is not to provide a preacher’s forum - giving moral advice, expressing opinions on important topics, or listing religious “principles for living” - but rather to be the occasion for the hearing of a beyond-the-preacher’s voice – the very Word of the living God.”

Jung (my translation. 2004b:10-14) and Kim (my translation. 2009d:105-115cf) suggest that the Korean Protestant preachers should prefer “witness” to “herald” in order to rebuild, beautifully, their congregations in contemporary Korea, because a witness beholds, experiences, and tells the truth about what has been beholden and experienced. A witness also tries to be like Jesus Christ, i.e. a witness is willing to walk on the martyr’s road in the world. Therefore, the witness’s meaning includes the ethos of a preacher, i.e. through the witness of their personalities, Korean Protestant preachers can incorporate their faith and their behaviour. It is a fact that the following ethical problems of ministers are burning social issues in contemporary Korea.

Ministers’ ethical Problems	Sexual infamies	The seizure of the Church’s wealth	The church’s heredity	Pro-government	Authoritarianism
	Luxurious property	Pro- the former military government	Pro-America	Dream of a bigger Church	

Fig. 20 The Korean Protestant ministers’ ethical problems

Therefore, in order to recover their reputations, Korean Protestant preachers, as the witnesses of God, must tell the truth about what has been seen and experienced, as well as try to be like Jesus Christ, and be willing to walk on the martyr or pilgrim’s road in the world.

10.2.2.3.2 The ethos of the preacher

The Greek word for “witness” has the same root as our word “martyr.” Because when the witness testifies the truth, he/she may suffer or even be killed as a result of his/her testimony in the world, i.e. the witness beholds, experiences, tells the truth about what has been seen

and experienced, and tries to become like Jesus Christ. Furthermore, the witness is willing to walk on the martyr's road in the world. Preachers, as witnesses of Jesus, not only reject passivity, but also refuse to coerce belief, or resort to violent domination even in the face of conflict, disbelief, and rejection. Thus preachers are fundamentally called to be "keepers of the Word," both in the pulpit and in their lives; thus, preaching and life are inseparable (Campbell 2002c:158; Long 1989b:16).

However, a preacher is also a weak human being, i.e. preachers sometimes can divorce their faith from their behaviour. Furthermore, everyone, including the preacher, sometimes reproduce ethical problems in the world because evil powers use their various strategies for their own survival in the world. Therefore, before and in the congregation, preachers should show that they are always striving to follow the Lordship of Jesus, and have the image of Jesus Christ, because Christian ethics aims not for morality, but for maturity (Campbell 1994:21; Campbell 1997a:218; Crook 2007:37; Long 1989b:15).

The verb "to witness" has two main meanings: "to behold" and "to testify" (Long 1989b:78-79). What does "to behold" mean? We believe that "to behold" does not mean the same as "to see." Changlok Oh (2006:143-160cf) explains "to behold" as follows: "To behold is to exercise faith in God, [i.e.] to behold is to love Jesus Christ, to cleave to him, to be one with him, and to be assimilated to him. Through the act of beholding Christians more and more flow into the image of God." Consequently, the preacher is a witness who strives not only to testify to Jesus Christ, but also to follow the Lordship of Jesus Christ, and become like Jesus Christ. Although preachers sometimes can yield to Satan's strategies in the church and the world, they must try to love Jesus Christ, to cleave to Him, to be one with Him, and be assimilated with Him. Thus, Campbell and Long suggest two practical ways as follows: Firstly, preachers, as witnesses, should share their faith, and also share their failures in preaching ethical sermons in worship. Moreover, after church services, preachers share their victories and failures by studying and conversing freely about the Bible with their congregations (Campbell 2002c:114-115; Long 1988:30-31; Long 1989b:15,177; Long 2001:97-98). Secondly, preachers need to participate spontaneously in the community's social activities in order to train and develop their pious maturity (Campbell 2002c:135-139,141;

Long 1989b:46).¹³³ This is important because a preacher does not stand over and against the congregation, but rather stands with them as one who also involved in the struggles against evil powers; all stand together in need of redemption (Campbell 2002c:92; Long 1989b:11-13). Therefore, preachers think, speak, and act in the name of Jesus, who came to free humanity from demonic powers and opened the way to eternal life. It is their task to identify and announce the ways in which Jesus is leading God's people out of slavery, through the desert to a new land of freedom (Nouwen 2001:67).

S-D Kim (my translation.2009c:15-57,121-175), S-J Kim (my translation.2009d:17-46), and S-S Lee (my translation. 2007a:24-27, 36-38, 197-221) assert that ethical problems of the Korean Protestant Church and its members do not derive from social factors, (cf. e.g the appearance of alternative religions, leisure activities, the drop in the birthrate, etc.), but from the ethical conduct of ministers of this church, which lead to the decrease in its population in contemporary Korea. Not surprisingly, Korean Protestant preachers themselves continuously try to mould their ethos to become model Christians in contemporary Korea (my trans. Kwon 2009:208; my trans. Moon 2004:15).

In particular, S-J Kim (my translation. 2009d:7-27cf) and K-R Kim (my translation. 2009b:6) criticize the Korean Protestant ministers as follows:

The Korean Protestant ministers must reflect on their past conduct as follows: they ignore both social and political problems and perform political activities towards their position in South Korea. Furthermore, they have fervently supported the military government's policies for economic growth, because post-war South Korea and the Korean Protestant Church continued to face the problem of poverty thus, under the power of Mammonism. In addition, they as kings dominate their churches, but the church is the instrument of Christ and they tried to become like American mega-churches.

In short, a preacher cannot separate his/her sermon from his/her life. Therefore, Korean Protestant preachers must rethink their faith and lives by paying attention to the advice of Baxter (1974:63):

Take heed to yourselves, lest your example contradict your doctrine, and lest you lay

¹³³ In fact, Campbell (Campbell 2000b:1) is also continuously engaged in social activities for the poor at the Open Door Community.

such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labours. It much hindereth our work, when other men are all the week long contradicting to poor people in private, that which we have been speaking to them from the Word of God in public, because we cannot be at hand to expose their folly; but it will much more hinder your work, if you contradict yourselves, and if your actions give your tongue the lie, and if you build up an hour or two with your mouths, and all the week after pull down with your hand!

10.2.2.3.3 Summary

So far, we have examined the importance of a preacher's personality and ethos as core essentials of ethical preaching. The congregation can follow the Lordship of Jesus Christ through these aspects of the preacher's life, after they have experienced God beyond the preacher's personality and ethos. Moreover, we have attempted to find a good personality and ethos for preachers in the contemporary homiletical field, by comparing Campbell and Long's homiletical theories. By comparing the theories of the two homileticians, thus we suggest the sixth and seventh points for a new ethical preaching mode as follows:

6. In the contemporary homiletical field, the preacher has to have two personalities to deliver an ethical sermon successfully. One is the preacher as witness who must proclaim, without hesitation, the hard word of the Gospel toward the principalities and powers of the world in order to unmask their wickedness. Secondly, a preacher as witness-friend must share in the community of friends, and understand him-/herself to be preaching among friends, for only then may his/her preaching become a bold and faithful practice of nonviolent resistance to the powers.
7. Preaching and life are inseparable. However, a preacher is also a weak human being, and preachers sometimes can divorce their faith from their behaviour. Therefore, before and in the congregation, preachers should show that they must always strive to follow the Lordship of Jesus, and become like Jesus Christ because Christian ethics aim not at morality, but at maturity. They must try to love Jesus Christ, cleave to Him, be one with Him, and be assimilated to Him. In order for preachers to develop pious maturity, they should perform two practical actions: firstly, they should share their faith, and also share their failures in preaching ethical sermons in worship, Moreover, after church service, preachers should share their victories and failures by studying and conversing freely

about the Bible with their congregation. Secondly, preachers spontaneously need to participate in the social activities of the local area in order to train and develop their pious maturity, because preachers do not stand over or against the congregation but rather stand with them as ones who also struggle with complicity in the face of the evil powers; all stand together in need of redemption.

10.2.2.4 Congregation - The World - God (2. 1 line) / - The Bible - God (3. 4 line) / - Preacher - God (8. 5 line)

10.2.2.4.1 The congregation in the world

After the congregation has listened to the preacher's ethical sermon, they see his/her personality in worship, and look upon his/her ethos. The congregation tries to not only incorporate their faith and behaviour, but also struggles against the principalities and powers of the world (2.1 line). Moreover, they try to emulate the minister's personality and ethos. However, the congregation can hardly sustain their Christ-like identities in the world, because the congregation always stands in the eschatological tension between the "already" and "not yet." In short, they always yield to the principalities and powers of the world (parishioners easily sell their souls to the devil), despite their continuously desire to follow the Lordship of Jesus Christ and to struggle against the demonic world (Campbell 1993:33; Campbell 2002c:7; Long 1988:24-25,40; Long 1996b:357; Long 2008:352,355).

Campbell and Long believe that the congregation definitely needs two options: one being that the church must be a training school of God for the congregation, and the second is activities aimed at conquering the demonic powers in the world. This is because pious faith should be incorporated with the practices of discipleship (Campbell 1990:378; Campbell 1994:19; Campbell 1997a:19-20; Campbell 1999:3,34; Campbell 2007:35; Long 1988:46,51-52; Long 2001:79-82; Long 2004e:34,101-103).

10.2.2.4.2 The Church: The training school of God

Campbell (1997a:67-69,122-123,131-132,135, etc.) and Long (1990a:80; Long 1993c:23,25-26; Long 2004e:32,35,62,103) closely follow the cultural linguistic model of George

Lindbeck:

For Christians, the church is the learning environment for growth in wisdom, the place where the experience of God, which permeates all of life, is given a vocabulary and workable categories. Indeed, one way to think about the church is as the “language school” of God, the place where we learn how to speak faithfully in the whole of our lives. The point of such courses is to grasp a bit of the daily language and customs of another culture, to learn how to speak and act in another land. In like manner, in the life of the church, we are in language school learning how to speak and act as people of God, trying to acquire the vocabulary and customs of God’s people.

In short, all Christians need to go to school to acquire this skill, and the church is God’s language school, teaching us to use words in ways that build up one’s love for God and neighbour (my translation. Lee 2009a:40cf). This is because all Christians can prevent themselves from clinging to each other in fear and loneliness, and clear free space to listen to the liberating voice of God through the discipline of community (Nouwen 1981:80-81).

Therefore, Campbell and Long¹³⁴ emphasize routine practice of the church as follows: worship, preaching, prayer, reading the Bible, praise, eating food, baptism, the Eucharist, the study of doctrine, etc. This is because they both believe that the church’s routine practice can give the congregation new eyes and ears, a new set of lenses to see the world, a new vocabulary allowing the parishioners to listen afresh and say what they could not have said before. To see and hear differently is to live differently, to have ways of thinking and feeling, make decisions, and act as transformed Christians (Campbell 2002c:102; Campbell 2007:14; my translation. Kim 2002b:153-172; my translation. Kwon 2009:533-543; Long 1989b:171-172; Long 2009:14).

Pfattelcher (1995:27-28cf) agrees with the theological views of Campbell and Long, *the Church is the training school of God*, as follows: “The Latin *schola*, school, the place where we teach and educate. [Moreover,] the Greek *skolē* means that leisure is a form of silence, [i.e.] the silence is a willingness to listen, to hear, to be led into truth.” According to Pfattelcher, in the Church as the training school of God, ministers should demand the train to

¹³⁴Campbell 1993:34-35; Campbell 1994:18; Campbell 1995a:28; Campbell 1996b:7-8; Campbell 1997a:52,215; Campbell 1998:32; Campbell 2002c:143-145; Campbell 2007:9,14; Long 1985:19; Long 1988:91; Long 1989b:14; Long 1993c:25; Long 2001:26-37; Long 2004c:35; Long 2004e:32

be the discipline Jesus Christ from his/her congregation, and his/her congregation must learn how to struggle against the evil powers of the world.

Jang (2009:78-79) is of the opinion that the Korean Protestant Church should become the training school of God because the church has a responsibility to help parishioners to understand the concept of spiritual maturity, and encourage and support them to grow in mature faith. Thus, the church must provide systemic training for the congregation that will lead to spiritual growth.

10.2.2.4.3 Struggling activities against demonic powers in the world

It should come as no surprise that almost all Christians talk about Jesus Christ when they are inside the church, since talking about Him in this sacred space is often much easier and much less threatening than talking about Him out in the world (Long 2004e:7). Whereas in the church the congregation tries to become God's witness, outside the church, the parishioners, as his witnesses, regard the principalities and powers as strong opponents. Therefore, Christians may always testify to Jesus Christ with loud voices while, later, immediately yielding to the principalities and powers of the world.

Campbell (2002c:135-139) and Long (2004e:101) assert that the congregation, as the witness of God, must struggle against the evil powers. Moreover, parishioners must try to follow Jesus Christ's Lordship by applying the following to their daily lives: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." And, "You shall love your neighbor as yourself." In short, "to love God and to love one's neighbor" are the essential goals in the congregation's life.

Moreover, Jesus Christ also wants the congregation to apply his teaching as follows: when followers of Jesus are struck violently on the one cheek they must "turn the other cheek" (Matt 5:39) (Long 1990a:80; Long 1996b:366). The congregation must practise nonviolent resistance to the world (Campbell 1997a:217; Campbell 2002c:59; my trans. Kim 2009c:101-102; my trans. Lee 2009b:57; Long 1988:11-12), because love is the sum of all within the law of God, the sum of all duties which the Word of God requires, and is also the wellspring of

Christian ethics. Accordingly, the love of God is the one true virtue that, in turn, generates all other edifying forms of love. Love is an eternal and perfect virtue; in fact, it is the only virtue that will transcend earthly human conduct and continue in heaven. Consent to the love of God is the *summum bonum* that Christians seek. The new heaven and earth will witness the consummation of the love between God and his creatures, as the Bible tells (in her abstract. Lee 2009b:61).

In conclusion, Christians are the witnesses of God; they are a band of pilgrims together on a great journey. Thus, to strive to live a fully human life, to live life patterned after Jesus, is the way of the Christian faith; we are “people of the Way” (Long 2004e:19). Furthermore, Christians’ lives will be destined to become like the life of Jesus because he came to free them from the bonds of sin and death, and to lead them into intimacy in his divine life (Nouwen 1981:50).

Korean Protestant Christians are witnesses who must follow Jesus Christ’s lifestyle and teachings. Moreover, each of the Korean Protestant Churches needs to have a deep commitment for social activities that can lead the congregation to love their neighbours, the homeless, the poor, North Korean defectors, alien workers, and so on (my translation. Kim 2002b:231-232). This implies that the congregation is a community of faith. Its mission needs to be seen as the efficacious work of faith in the horizon of God’s eschatological kingdom (Jang 2009:105).

10.2.2.4.4 Summary

So far, by means of comparing Campbell and Long’s homiletical views about congregations in both the church and the world, we realize that the congregation needs two options: one being that the church is God’s training school for the congregation, and another is activities aimed at conquering the demonic powers in the world. This is because pious faith should be link with the practices of discipleship. These two points truly are sources of the ethical preaching mode. Osmer (2008:191-192) also emphasizes two similar sources as follows:

[Ministers must] offer two helpful concepts to describe congregations that embody this reversal of power and authority: the Church as a contrast society and as a catalyst

of social transformation. As a contrast society, congregations embody in their internal relationships and their relations with their neighbours an alternative to power and authority as conventionally practiced in the world. Domination, violence, and advantage seeking are not true power. God's power takes the form of a servant who embodies self-giving, suffering love. A congregation that takes the form of a servant represents an alternative to the ways of the world. It opens up a new set of possibilities that may have a catalytic effect, evoking social transformation. Conflicts do not have to be resolved with violence. As a contrast society, they serve as a sign and witness of God's royal rule in the form of a servant. As a catalyst of social transformation, they serve as a sign and witness to the possibilities of new creation, which anticipates provisionally the consummation of God's royal rule.

The reason is that, in preaching about Jesus Christ and his teachings, the task of ethical preaching is not only to build up the community and to resist demonic powers in the midst of the world, but to set people free from the powers of death (Campbell 2004:24; Campbell 2007:8). Therefore, we can summarize the two last points for an ethical preaching mode as follows:

8. The Church, as the training school of God: All Christians need to go to school to acquire this skill, and the church is God's language school, teaching us to use words in ways that build up the love of God and neighbour. Therefore, the congregation must learn how to struggle against the powers of the world in the church, God's training school.
9. Struggling activities against demonic powers in the world: The congregation, as the witness of God, must struggle against the powers, i.e. the congregation tries to follow the Lordship of Jesus Christ as follows: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "You shall love your neighbour as yourself," and his followers must "turn the other cheek." To strive to live a fully human life, to live a life patterned after Jesus, is the way of the Christian faith, and we are "people of the Way." Moreover, each Korean Protestant Church needs to have a deep commitment for social activities that can lead the congregation to love their neighbours, the homeless, the poor, North Korean defectors, alien workers, and so on.

10.3 Conclusion: A new framework for ethical preaching for contemporary Korea

When Jesus challenges the powers of death implicit in religious exclusivism (Lk 4:23-27), the people seek to throw Jesus off a cliff (Campbell 2005:10; Campbell 2007:26), John the

Baptist started preaching and Herod beheaded him. Then, Paul started to preach, and he was flogged, stoned and thrown into prison (Campbell 2005:10; Campbell 2007:34). Can ethical preaching truly create conflict against the powers? In fact, if the preacher faithfully proclaims the story of Jesus Christ by applying the ethical preaching mode, it can build up the congregation, as well as create conflict and a struggle against the powers. Moreover, the preacher, as the witness of God, may lose his/her life by testifying to Jesus Christ.

In contemporary Korea, discipleship is not easy, but disciples must take up their crosses daily, be alert, be open to the demands of the hour, and use their gifts in the service of their Lord (Frankin 2001:925). The Korean Protestant Church and its members also have enormous ethical problems, thus Korean Protestant preachers must stake their lives to resolve their church and congregation's ethical problems in contemporary Korea. Moreover, they must re-awaken the souls of members of their respective churches, guide their congregations to follow the Lordship of Jesus Christ, and lead them to struggle against the demonic powers in the world by using the following new framework for ethical preaching:

1. Most of all, in order to preach ethical sermons, preachers need to observe and diagnose, exactly, Satan's various strategies because, in the world, ethical problems of Christians are always due to Satan's various strategies. However, today, although preachers would describe the vocation of preaching in these terms, contemporary preachers do not speak about Satan.
2. We suggest that a preacher should use various interpretative approaches - especially, Christological, historical, and literary approaches - in order to proclaim the story of Jesus Christ in the New Testament in terms of ethical preaching. This is because a preacher must discover Jesus Christ beyond, in front of, and in the New Testament. In other words, the preacher should make proper use of Campbell's Christological approach and Long's modes of a literary and historical approach to understand Jesus Christ in the New Testament.
3. The ethical sermon's content must be about Jesus Christ's lifestyle, story, teachings, death, resurrection and second-coming, because only through the story of Jesus Christ, can a preacher not only solve his/her congregation's ethical problems, but also build them up. Moreover, a preacher can lead his/her congregation to struggle against the

principalities and powers of the world, and to conquer the fear of death as one of Satan's strategies ... Jesus was the pioneer, the hero, the role model, blazing notches on the trees in the dark forest of human experience, making a wise path, guiding us in how to live a good life, how to die a good death, and how to be truly human. Jesus's faithfulness opens up possibilities for others to live a faithful human life.

4. A preacher must observe and diagnose the current situation of his/her congregation in the world because his/her congregation receives an enormous direct impact from Satan's strategies, which always lead them to kneel before Satan in order to observe and diagnose exactly the situation and ethical problems of his/her congregation. Therefore, preachers must ask the following two questions: "What ethical problems do their congregations have in the current world?" And, "To which of Satan's strategies has their congregations been exposed?" These two questions become two direct applicative points because ethical preaching comes from the midst of the demonic world in the congregation's life. Moreover, in order to apply these two points in ethical preaching, Campbell suggests the following methods: direct speech, memory, big pictures (metaphor), sharing experience, burlesque and envisioning by means of Jesus Christ's parables.
5. Through a textual move and an analysis of movement, the preacher must create good sermon forms as follows:
 - Allow the movement of the sermon to follow the movement of the text,
 - Allow the opposing forces in the text to become the opposing forces in the sermon, Allow the central insight of the text to be the central insight of the sermon, and
 - Allow the mood of the text to set the mood of the sermon.Of course, Biblical texts impart more than feeling, but part of the rhetorical impact of a text, and thus its meaning, is about the emotional mood it creates. This list of linkages between text and sermon ends not with a period, but an ellipsis. In short, the preacher needs to create more than the above-mentioned sermon forms to deliver effectively the Word of God in the contemporary homiletical field.
6. In the contemporary homiletical field, the preacher must have two personalities to deliver an ethical sermon successfully. One is that the preacher, as witness, must proclaim, without hesitation, the hard word of the Gospel toward the principalities and powers of the world in order to unmask their wickedness. But, secondly, a preacher, as a witness-friend, must share in the community of friends, and understand him-/herself to be

preaching among friends, then his/her preaching may become a bold and faithful practice of nonviolent resistance to the powers.

7. Preaching and life are inseparable. However, the preacher is also a weak human being. Thus, preachers sometimes can divorce their faith from their behaviour, because no one is perfect. Therefore, before and in the congregation, preachers should show that they always strive to follow the Lordship of Jesus, and become like Jesus Christ, because Christian ethics aim not at morality, but at maturity. they must try to love Jesus Christ, cleave to him, be one with him, and be assimilated to him. In order to develop a preacher's pious maturity, he/she should perform two practical actions: firstly, preachers should share their faith, and also share their failures in preaching an ethical sermon in worship. Moreover, after church services, preachers share their victories and failures by studying and conversing freely about the Bible with their congregation. Secondly, a preacher spontaneously needs to participate in social activities of the local area in order to train and develop his/her pious maturity. The reason is that a preacher does not stand over or against the congregation, but rather stands with them as one who also struggles with complicity in the face of the powers; all stand together in need of redemption.
8. The church: the training school of God: all Christians need to go to school to acquire this skill, and the church is God's language school, teaching us to use words in ways that build up love for God and neighbour. Therefore, the congregation must learn how to struggle against the powers of the world in the church, the training school of God.
9. Struggling activities against demonic powers in the world: As the witness of God, the congregation must struggle against the powers, i.e. the congregation must try to follow the Lordship of Jesus Christ as follows: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "You shall love your neighbour as yourself," and his followers must "turn the other cheek." To strive to live a fully human life and live a life patterned after Jesus, is the way of Christian faith, and Christians are "people of the Way."

How can Korean Protestant preachers use the above-mentioned new framework for ethical preaching in an exact and proper way? The next chapter will introduce some suggestions as to how ethical preaching could be done in contemporary Korea in terms of step four of Dingemans's practical theological methodology.

CHAPTER ELEVEN
SOME SUGGESTIONS AS TO THE WAY ETHICAL PREACHING
COULD BE DONE IN CONTEMPORARY KOREA

11.1 Introduction

In the previous chapter, by comparing and reflecting critically on Campbell and Long's homiletical theories in terms of ethical preaching, we created a new ethical preaching mode that could be applied to contemporary Korea. Furthermore, we wanted the Korean Protestant preachers to resolve their churches and congregations' ethical problems by using this ethical preaching mode.

Therefore, in this chapter, by means of step four of Dingemans's practical theological methodology,¹³⁵ we wish to suggest how the Korean Protestant preachers can 1) compose the ethical sermon, 2) guide their congregations to follow the lordship of Jesus Christ, and 3) lead their Church members to struggle against the demonic powers in the world by using the newly formed framework for ethical preaching. In this chapter, in terms of Dingemans's views for step four, we shall strive to outline a sermon's ethical synopsis by using the newly formed framework, by interpreting the New Testament, and by observing and identifying the Korean Protestant Church and its members' ethical problems in contemporary Korea. However, in this dissertation, we shall not discuss in detail the following composing methods: title, introduction and, conclusion.

In this chapter, thus, we shall try to deal with the following ethical problems of the Korean Protestant Church and its members: The division of Korea into North and South and racial prejudice toward coloured foreign workers,¹³⁶ especially South-East Asians, by using the new ethical preaching mode and by interpreting the following passages in the New

¹³⁵ Dingemans (1996:92) explains step four of his practical theological methodology as follows: the task of this step is to make suggestions for transformation of strategic practical theology. This step's aim is to provide help by offering models of practice and rules of art, i.e. rules of art are more specific guidelines about how to carry out particular actions or practice.

¹³⁶ In Korea, "coloured people" in general means South-East Asians, Middle-East Asians, and Africans (black people). Korean people usually think that they are closer to the white race because their skins are not black.

Testament: Luke 8:22-39 and 10:25-37.¹³⁷ That is, we will strive to compose the outline of ethical sermon by following this new ethical preaching mode's nine orders (cf. 10.3)

11.2 The division of Korea into North and South (Luke 8:22-39)

1. Most of all, in order to preach ethical sermons, preachers need to observe and diagnose, exactly, Satan's various strategies because, in the world, ethical problems of Christians are always due to Satan's various strategies. However, today, although preachers would describe the vocation of preaching in these terms, contemporary preachers do not speak about Satan.

In order to understand the detailed strategies of demonic powers in the world, we need to mention the ideas of three theologians, namely Campbell (2002c), Green (1981) and Hwa yung¹³⁸(2000) who wrote *The Word before the power: An ethic of preaching* and *I believe in Satan's downfall*¹³⁹ and *Some issues in a systematic theology that takes seriously the*

¹³⁷ The main reasons for selecting these ethical problems and passages are: 1) these two ethical problems are serious socio-ethical issues in contemporary Korea, and 2) we would like to suggest how the Korean Protestant preacher can apply the newly formed ethical preaching mode to various literary forms of the New Testament, such as, Luke 8:22-39 (a narrative) and Luke 10:25-37 (a parable of Jesus Christ). As regards Luke 8:22-39, we shall firstly deal with the North-South division of Korea by using the proposed ethical preaching mode in the next subsection.

¹³⁸ Bishop Hwa Yung studied Science and Education at the University of Tasmania, Australia on a Colombo Plan Scholarship from 1967-1971. He holds the B.D. (1979) and M.Th.(1980) from the University of London, UK. He completed doctoral studies in missiology at Asbury Theological Seminary, USA in 1995. Bishop Hwa Yung joined the Trinity Annual Conference as the pastor of the Grace Methodist Church, Kuala Lumpur, in 1981. He became a Lecturer in Christian Theology in 1982 in Seminari Theoloji Malaysia (STM). Subsequently he became the Principal of STM in July 1986, a post which he held until June 2001. In July 2001, he was appointed the first Director of the Centre for the Study of Christianity in Asia (CSCA), Trinity Theological College, Singapore. Among his various involvements, Bishop Hwa Yung is a Vice-President of the Council of Churches Malaysia (CCM) and the Chairman of the STM Council. On the international scene Bishop Hwa Yung is the Chairman of the Board of Directors of the Oxford Centre for Mission Studies (OCMS), Oxford; the Vice-Chairman of the Asian Lausanne Committee for World Evangelization (ALCWE); and an Executive Committee Member of the International Association of Mission Studies (IAMS).

¹³⁹ Despite the fact that Green's book, *I Believe in Satan's Downfall*, may be a very dated source, it is designated to explore the nature and extent of Christ's victory over the very fountain of evil and to see how that victory can be applied in the realm of contemporary Christian discipleship. A lot of Christians don't believe in Satan's real existence and others who believe, do not take him seriously, this state suites him admirably for then to slumber in the bland assurance that he does not exist. The author brings out seven reasons to believe in his existence: 1) Philosophy: There is no power in our world without personality. Satan is a transcendent power of evil; 2) Theology: As the moral qualities (beauty, truth, goodness and uniformity of nature) points to a beneficent creation and Sustainer. But don't similar considerations lead us to infer the existence of Satan, does not the existence of wicked characteristics which are the very opposite of beauty, truth and goodness point beyond our world to an evil source for these things?; 3) Environment: Behind all the human behavior and practices there is a unseen power which disturbs life and systems. That is what Paul calls "god of this world."

*demonic (Electronic article)*¹⁴⁰ respectively. Their theological views about the strategies of demonic powers in the world are considered because they may suffice. To begin with, Campbell (2002c:33-43) introduces the detailed strategies of demonic powers by classifying them into the following nine categories: Negative sanctions, Rewards and promise, Isolation and division, Demoralization, Diversion, Public rituals, Surveillance, Language and image, and Secrecy.

- 1) **Negative sanctions:** These sanctions threaten people with negative consequences if they do not conform to the will of the powers. Most extreme among these sanctions is the threat of physical death – often violent death. Embodied most graphically by the beast in the Book of Revelation, the threat of physical death is the final sanction of the powers and their most dramatic strategy for keeping human beings “in line.” Ultimately, these powers play on the human fear of death in order to keep people complicit with their purposes. It is thus not surprising that Paul mentions death as the final enemy that will be destroyed (1 Cor. 15:26). However, other negative sanctions also come into play. Although less dramatic than physical death, these sanctions can be very compelling: the loss of employment, ostracism by peers, or the lack of security. In addition, the tangible and understandable threat of starvation and homelessness forces one to turn against one’s neighbours and “sell one’s soul” to the monster.
- 2) **Rewards and promise:** The powers work not only by means of threats but also by seduction. In the Book of Revelation, this strategy of the powers is embodied in the figure of the whore, who seduces people into idolatry and accommodation to the ways of the empire. Some of these seductive rewards are obvious: a fine house, a sport-utility

He is the one who is “blinding the minds of unbelievers”; 4) Experience: Temptation from within, which is a factor that teaches that Satan is a reality; 5) Occult: The author gives much space to this practice. It is a dark area of the world. Black magic, tarot cards, Séances, does not prove the existence of a personal devil but they do point to an unseen, dark force which gradually captures persons and make them slaves (2 Tim 2:25); 6) Scriptures: sixth factor to be considered in view of Satan’s existence is the witness of the Bible. Its testimony is explicit and widespread: from Genesis to Revelation we are confronted by an anti-God force of great power and cunning. He can be found in Eden and then in the lake of fire at the Bible’s end. Final and most important is that Jesus believed that Satan does exist. Satan tempted him skillfully and intensely and also kept coming to him via devious suggestions all through his ministry (Matt 4:1-11). Moreover, this book can offer good insights for studying Satan’s strategies because if we look at Hwa yung’s theological thought about this book in p.226, we can understand that Green’s view may be a basic source for studying Satan’s strategies – *specifically in Korean understanding*. I want to assert as follows: Biblical books are of their own period, it is also true that biblical books tend to transcend their age and setting. Moreover, methodologically I am nervous about the kind of up-to-datedness that is in danger of soon becoming an out-of-datedness, as scholarly fashions move on.

¹⁴⁰ <http://www.gospelcom.net/lcwe/dufe/paper/HYung.htm>; accessed 29 June 2001

vehicle, membership of a country club, a good college for the children, financial security, popularity, and influence. Particularly in a consumer culture, the powers promise these kinds of rewards if one just “goes along” and does not “rock the boat.” Indeed, no matter how demonic the powers may be, they inevitably claim to provide some rewards for at least some people in order to justify their reign in the world. Even a tyrannical government claims that it provides its citizens with “internal order” or with security from external threats. In addition to these specific kinds of rewards, at a deeper and more ominous level, the powers promise people a kind of “salvation” through identification with something larger than their own lives. In particular, our jobs can be the source of this kind of “salvation,” which may help to explain the “workaholism” that drives so many people in our society today.

- 3) **Isolation and division:** This third strategy often provides fertile ground for the promise of salvation that the powers offer. The need for identification with a “power” greater than oneself is much stronger when an individual has been isolated from other communities and feels small and insignificant. Isolated individuals are often particularly fragile and are easily manipulated. Consequently, the powers seek to isolate people from one another and encourage them to compete with each other. In addition to isolating individuals, the powers foster and use divisions among people. “Divide and conquer” is one of their primary strategies; similar divisions exist today. As many social analysts have noted, the current economic arrangements remain in place, in part, because the “powers that be” have managed to create racial divisions between white workers and those of colour, instead of them being allies in the struggle against economic injustice. The promotion of hostility between racial groups keeps them divided, both nationally and internationally. Even as these groups share common positions at the bottom of the economic ladder, their disunity enables the global economy to function smoothly. Another means of division involves scapegoating. A person or a group (usually marginalized) becomes the scapegoat on whom the sins of the society are placed. For example, homeless people have become scapegoats. The presence of these people on city streets is a sharp, visible reminder of the injustice inherent in the capitalist economic system. However, rather than address this underlying economic reality, the powers blame these homeless people not only for their own plight, but also for urban problems. Political and economic powers have joined to remove these people from the

streets by passing laws that criminalize the homeless, by forcing them out of town, or by putting them in jail.

- 4) **Demoralization:** In the face of the powers, the problems often seem so huge and the possibilities for change so remote that many people simply give up in despair. The powers wear people down until they have no more energy to resist, and the media contribute to this kind of demoralization. For example, by reporting nightly on huge problems around the world that most people can do little or nothing about, the television news media contribute to many people's feeling of powerlessness. Overwhelmed by the extent of global problems, people simply give up and, possibly as a means of self-protection, become numb to what they view on television every night. Under the guise of providing important information, in this instance, the media act as one of the powers that demoralize people and stifle any energy for resistance. Thus, by demoralizing people, the powers squelch resistance before it even begins.
- 5) **Diversion:** The powers will do almost anything to divert people from noticing what they are up to. Although various forms of entertainment serve as principal tools of diversion, one key form that diversion takes today is busyness, which, in fact, has become a primary way in which the principalities divert us from seeing and responding to the realities of death in the world. Thus, when people become too busy to notice or care about anything beyond their daily routines, the powers have diverted one more potential challenge to their dominion in the world.
- 6) **Public rituals:** In countless ways, from large public events to everyday interactions, the domination system manages to ritualize relationships between those dominant and subordinate. In the New Testament period, this ritualization often occurred around meals that were intentionally arranged to honour some people and shame others. Certain people received places of honour and extravagant food, while others were intentionally given lesser seats and a less appealing meal. Many of these meals were held in public view so that passersby could witness the disparities publicly reinforcing the power arrangements. Similar public rituals that enact and reinforce the "public transcript" of power relations in the domination system occur in countless everyday interactions between people of different race, gender, and class. In fact, the church's ritual life often enacts this "public transcript." When men alone, or heterosexuals alone, hold positions of ritual authority, the church becomes complicit in the ritual enactment of the

domination system. The powers also act through the ritualization of public protest. The powers co-opt protest by transforming it into a tame public ritual, which the powers themselves can often even appear to support.

- 7) **Surveillance:** This is often used in conjunction with negative sanctions, such as the threat of arrest or unemployment; surveillance is a critical tool in the powers' efforts to ensure conformity to their ways. As an ancient strategy, surveillance has increased exponentially through the use of modern technology. Computer technology collects and records data on the mundane detail of our everyday lives, from our telephone calls to our workplace activities and to our consumer purchases. The threat of such surveillance keeps people conforming to the will of the powers. In today's consumer society, such surveillance does not rely simply on negative sanctions. Surveillance is also employed by marketers to seduce people into particular patterns of consumption. Thus, the powers use surveillance to ensure conformity to their ways.
- 8) **Language and image:** Particularly significant for preachers, the powers use language and images to delude and capture the minds and hearts of human beings. Babel becomes the prevailing form of existence, by which he means he inversion of language, verbal inflation, libel, rumour, euphemism and coded phrases, rhetorical wantonness, redundancy, hyperbole, such profusion in speech and sound that comprehension is impaired, nonsense, sophistry, jargon, noise, incoherence, a chaos of voices and tongues, falsehood, and blasphemy. For example, in the place of truthful speech we encounter the state's propaganda, Madison Avenue's exaggerations, politicians and advertisers' doublespeak, bureaucrats' false claims of expertise, racism's code language, and the entertainment industry's diversions. Amidst this constant "babel," truth and falsehood become confused, image replaces reality, and words are devalued. Confusion reigns – and we become caught in the powers' web. In addition, the powers must make significant religious language and symbols impotent as quickly as possible, undermining their sacred connotations in any way possible; for example, the cross is reduced to a popular fashion accessory.
- 9) **Secrecy:** As the "shadow side" of language and images, secrecy is the final strategy that the powers employ. Just as the principalities understand the power of language and images, so they also grasp the power that comes with secrecy. Tobacco companies keep secret their long-term knowledge of the health hazards of smoking. The military keeps

secret the harm done to countless soldiers and civilians through the use of depleted uranium weapons. Secrecy and silence, in fact, can become a helping barometer regarding the powers that really hold us captive. When secrecy and silence are demanded, we must be vigilant about identifying the powers at work. Congregations should take particular note of those areas of their life in which silence is required. In most churches, for example, secrecy reigns around economic matters. Each church member is ensured privacy regarding income, investments, and donations. Similarly, preachers must be aware of topics that are “off-limits” in the pulpit. Here, too, economics often is at the top of the list. Nothing will get a preacher in trouble faster than breaking the silence and speaking the truth about economic realities in the global economy. Such areas of silence in the church should always give preachers pause for thought. Where secrecy reigns and truth-telling is forbidden, the principalities and powers are often at work to keep people captive to the way of death.

Like the powers themselves, the demonic powers are legion and accomplish their deadly purposes through various strategies. The fallen principalities and powers use a legion of strategies to further their idolatrous purposes of survival, domination, and death (Campbell 2002c:33,43). Therefore, Campbell (2002c:33) strongly emphasizes that preachers need to consider at least nine strategies of demonic powers in order to recover Christians’ moral condition, as well as to rebuild the church.

In addition to his theological thought about the strategies of demonic powers, secondly, Green (1981:62-71) introduces similar conspiracies of Satan in the world by classifying them into two groups, namely Satan’s global and individual strategies:

- 1) **Satan’s global strategies:** In the Bible, Satan is viewed as the usurper prince of the world, so all powers are corrupted absolutely, and they have been the basis of his power. In addition, his god is no longer the Lord but himself, and he replaces the Almighty. Therefore, his aim is that every man, woman, and child in the world should owe him suzerainty, i.e. he is a great unseen adversary who always uses unseen strategies.

- (1) **Scepticism:** Satan discredits the message of the Bible. He can do this just as effectively by means of the charade of an Assembly and Religious Instruction period mandatory in English schools, as by the separation between religion and education in the U.S.A., or the inculcation of materialistic atheism, which pours scorn on the Scripture in socialist states. He achieves the same end by unlovely narrowness of mind among Christians who honour the Bible, as by excessive breadth of mind among those who do not, and who maintain that all religions lead to God; therefore, it does not matter which, if any, you take up.
- (2) **Silence:** Satan keeps Christians silent. If, as the Book of Revelation maintains, “the word of their testimony” is one of the chief means whereby Satan’s plans are thwarted, then the gagging of believers is obviously a prime necessity. Satan encourages this through a variety of means. Some are too fearful to open their mouths; others maintain that life alone is what matters, and lips are at a discount; still others are very dubious as to whether or not there is any good news to share.
- (3) **Disunity:** Satan loves to keep Christians divided. The Holy Spirit makes for unity, while the Unholy Spirit makes for discord, hatred and division. Through our denominations, we show how much we hate one another. The scandal of a disunited church that seeking to proclaim the gospel of reconciliation to a divided world would be ludicrous if it were not so sad. It is not only between denominations that cruel divisions exist, but also between Christians in the same congregation. In his Epistle, James (3:5ff, 2:1ff) draws attention to the disastrous effect of gossip and class consciousness in some churches, two weaknesses that are calculated to keep enquirers from coming to “the faith of our Lord Jesus Christ, the Lord of glory.”
- (4) **Seduction:** Another extremely common and effective tactic in pursuit of Satan’s overall strategy is to encourage Christians to fall in love with, and marry, a partner who has no interest in, or only the most formal attachment to, the Christian faith. At the outset of his operations, Satan learnt that if he can control one member of a marriage, then he could influence both. Moreover, by putting a hook in the nose of our sexuality, he can draw us conveniently away from obedience to Christ and into a compromise that effectively quashes any witness to the Gospel we might otherwise have made.
- (5) **Coercion:** If seduction fails, coercion is another of Satan’s favourite expedients.

State persecution, torture, social pressures, and economic disadvantage can all be employed in order to keep men from Christ. There are many countries in the world where being a Christian leads to social discrimination, economic poverty, the closure of educational or medical facilities, the certainty not to get a good job, the loss of home, liberty or life – both for yourself and your family.

2) **Individual strategies:** Satan is like a wrestler full of tricks, like an attacking soldier, or like an army assailing a castle with flaming arrows. What are some of these “flaming arrows of the evil one”? The enemy’s flaming arrows have found their mark as follows:

(1) **Pride:** Pride is one of the main ways in which Satan attacks humanity. This is not surprising, for he himself fell through pride. “Let anyone who think that he stands take heed lest he fall,” says Paul (1 Cor. 10:12). As John Wesley White says in his book, *The Devil*: “Pride is a strange illness – it makes everyone sick but the one who has it.”

(2) **Lust:** This is another most obvious flaming arrow that daily assails us from the hoardings, the movies, and the newsstands. The story of David and Bathsheba is a salutary reminder that position in society and experience of life are no safeguards against this temptation. This story has been repeated countless times. Indeed, lust has become one of the major weapons, perhaps the most important of all in Satan’s armoury.

(3) **False asceticism:** At the other extreme, the devil is skilful at inducing a false asceticism. Those who “forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth” are roundly said to be giving heed to demonic doctrines (1 Tim. 4:3). The devil can wear the hair shirt as well as anyone, and the mental torment of men of God like Origen (who castrated himself to avoid lust) or the Anchorites (whose minds were often consumed with lustful thoughts as a result of their enforced abstinence from marriage) are good examples of the success of this particular flaming arrow.

(4) **Doubts:** Satan loves to tempt men with doubts. He did this by tempting Eve. “Did God say...?” He did this by tempting Jesus – “If you are the Son of God....”

Doubts are clearly one of his most effective weapons. A great many Christians are racked by doubts about their own standing with God. Satan repeats this type of assault on humanity, which is a very subtle attack of doubt.

- (5) **Disaster:** Satan can come on to a man through disasters or physical misfortune; he knows well how to orchestrate that. This is not to say that the devil brings on every run of bad luck, or every physical ailment. This certainly was the occasion of Paul's receiving special strength from God to deal with his misfortune; but he is quite clear that "the messenger of Satan" caused this "thorn" in his flesh, for the removal of which he earnestly, though in vain, prayed (2 Cor. 12:7ff).
- (6) **Depression:** On the other hand, Satan can come with equal force through the mind, in the shape of depression and discouragement. After his great victory over the prophets of Baal (we are most vulnerable after a great spiritual triumph), Elijah retires into the wilderness in deep depression and feels that God's cause is lost and that only he is left (1 Kings 18). It is highly probable that some, not all, of the supposedly depressive illnesses are caused by demonic attacks.
- (7) **Fear:** This is a very effective flaming arrow of which Satan makes much use. On the night of Jesus's arrest, the adversary sifts Peter like wheat so that he (Peter) does not have the courage to tell even a maidservant of his allegiance to Jesus (Lk. 22:31ff). The link between Satan and fear is very strong. The fear syndrome is powerfully at work, and behind it is the Enemy.
- (8) **The suit of dirty cloths:** "Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts," says Paul, and then he enumerates some of the filthy old clothes that must be removed: lies, anger and moodiness, stealing, laziness, filthy talk, malice, bitterness, bad temper, slander, fornication and idolatry are among the things he mentions (Eph. 4:22ff). This suit of dirty clothes which must be "put off" is described in Colossians (3:5ff). Thus, the need was clearly common among the early Christians to stand firm against temptation, and that very practical steps had to be taken in the power of Christ to be rid of embarrassing particular failings.

Through Green's work, we thus can understand that Satan attacks us with two methods (global and individual strategies), although Green's view is somewhat different from that of

Campbell.

Finally, through his electronic article¹⁴¹, Hwa yung explains the strategies of Satan by classifying them into the following eight categories. The following eight categories are a summary listing:

- 1) **Sin and temptation:** Whilst the Bible does not teach that sin is caused only by Satan and his minions, it nevertheless emphasizes that they are opposed to God's work in every way. They therefore not only entice us through temptation of all kinds, but also fully exploit our human propensity to sin through the weakness of our flesh and our enslavement to sin apart from the power of the power of the Holy Spirit
- 2) **Demonization:** There are a number of clear incidents involving demonized persons in the Gospel and the Acts. The deliverance of these persons through the authority of Jesus Christ has been replicated countless times through the ministry of Christians down the ages. Moreover, this continues to take place in the present, especially where the gospel regularly encounters those who come from a background of non-Christian religious practices, occultic involvement, or addictions to sins of all kinds.
- 3) **Illnesses:** Many Christians are not in the habit of thinking of illnesses as having demonic origins. Yet the Gospels contain a number of clear references to this: the woman who was bound a spirit of infirmity for 18 years and described by Jesus as one 'whom Satan has bound' (Luke 13:16); the dumb man who spoke after the demon was exorcised by Jesus (Mat 9:32).
- 4) **Nature:** The clearest example of this in the Bible comes from Jesus's stilling the storm, with words literally meaning 'Be muzzled,' or connoting 'Be silenced' (Mark 4:39). Such occultic influences on nature are commonly known in cultures where non-Christian religions and occultic practices flourish.
- 5) **Society and state:** The demonic powers influence society and state first and foremost through the individuals therein, and secondly, through the Pauline concepts of 'world' and 'this age' which would correspond closely to our present-day understanding of structural evil. The real enemies are the spiritual forces that stand behind all

¹⁴¹ Hwa Yung, "Some issues in a systematic theology that takes seriously the demonic," paper present at Lausanne Committee for world Evangelization: "Deliver Us from Evil" consultation, 17. Aug. 2000, Nairobi in Kenya.

institutions of government and control the lives of men and nation.

- 6) **The realm of the occult and astrology:** This is the realm where sometimes humans have been given to think that they are in position to manipulate the powers of darkness for their own advantage. In fact, in mediumistic practices in East Asia, those involved often have little choice in the matter because they are simply ‘possessed’ and coopted by the spirits to do their bidding.
- 7) **Non-Christian religions and cults:** Whilst it has to be firmly stated that most religions contains some things that are high and noble, in practice, they are often linked in different ways to occultic practices. For example, priests in Buddhist and Hindu temples and Muslim Sufis leaders are often involved in such practices. Similar examples are found in the Bible.
- 8) **Opposition to God’s work of salvation and the mission of the church:** This is so commonly described in the New Testament that there is little need for any elaboration.

After explaining the above detailed Satan’s strategies, Hwa Yung asserts as follows: “Given the above reality, how does the Christian respond to the powers of darkness? The Bible’s answer is clear: Christ has decisively defeated Satan at the cross. We will now turn to this.”

Compare to Green’s explanation of Satan’s strategies, Hwa yung’s idea is not different from that of Green. This is because Hwa yung has insights about Satan’s strategies from Michael Green’s book, *I Believe in the Satan’s downfall* (1981), i.e. he agrees to obtain its insights from Michael Green’s book as follows: “Micheal Green’s excellent study *I Believe in the Satan’s Downfall* may be said to have marked the new trend. Since then numerous other books have followed.” (In his electronic article)

It is obvious that we need to not merely research more strategies of demonic powers in the current world, but must be reminded in very concrete ways of the demonic powers at work in our world (Nouwen 1998:16). The reason is that demonic powers can wear various clothes, and can create other various strategies in order to tempt and corrupt human beings with the passing of the times, i.e. their strategies change daily and are visible or invisible, hence we need to rethink the ubiquity of demonic powers in the world (Pasewark 1993:1-2). Furthermore, they can attack us by employing more than two tactics that can cause human

beings to move further and further from God. Therefore, Hays (1996:244-245) strongly insists on the community's responsibility. The church's calling is to live in a way that reflects the politics of Jesus, thus continuing the unmasking and disarming of the powers. The community's responsibility is weighty as the following remark illustrates: "The very existence of the church is its primary task. It is in itself a proclamation of the lordship of Christ to the powers from whose dominion the church has begun to be liberated." Yoder (1994:154) also insists that his concentration on the church's task of maintaining the integrity of its own life and witness is not to be construed as a withdrawal from the (demonic) world.

2. We suggest that a preacher should use various interpretative approaches - especially, Christological, historical, and literary approaches - in order to proclaim the story of Jesus Christ in the New Testament in terms of ethical preaching. This is because a preacher must discover Jesus Christ beyond, in front of, and within the New Testament. In other words, the preacher should make proper use of Campbell's Christological approach and Long's modes of a literary and historical approach to understand Jesus Christ in the New Testament.

In order to understand precisely the story of Jesus Christ in Luke 8:22-39, we shall use three approaches: Christological, historical, and literary.

- 1) **Christological approach:** The Gospel is for all nations and people, i.e. it is the universal application of the message of salvation through Jesus Christ (Arnold 2001:320). Luke 8:22-39 applies this theme by introducing the story how "Jesus calms the storm and the healing of a demon-possessed man." It indicates that Jesus Christ's work is that of redemption, release, and the overthrow of all that hold people in the clutches of demonic powers that restrict the fullness of life that God wills for human beings (Frankin 2001:925). However, Jesus's disciples do not want to go into the country of the Gerasenes because the Jews, in general, are not concerned about issues external to Israel. In Luke 8:23, Jesus's disciples experience a giant storm. Although some of them were fishermen, they were in the depths of despair, and said: "We are perishing." When the disciples recognize their peril, Jesus rebukes the storm in verse 24. Why did this storm occur? In general, many theologians (Craddock

1990:114; Frankin 2001:938; Green 1997:333; Marshall 1978:335; Nolland 1989a:400) believe that Jesus Christ confronts these apparently natural forces beyond demonic powers. Not surprisingly, the Old Testament sometimes portrays the powers of nature as demonic; of equal interest is that it also depicts Yahweh as Lord of the sea and his power over the sea as mastery over a monstrous, evil power. Hence, as Jesus rebukes the storm, He is acting as God, manifesting his authority over the powers of evil (Frankin 2001:938; Green 1997:333; Nolland 1989a:398). In verses 26 to 29, Luke stages Jesus's entry into the country of the Gerasenes in order to highlight both the immediacy and challenge of Jesus's confrontation with the demoniac forces. The strength of the evil forces at work inside the demon-possessed man, i.e. the demonic destructive power on this man, could hardly be portrayed more strikingly (Green 1997:337-338). The purpose of Jesus's plan to cross the sea is now revealed in this apparent chance encounter with a demoniac spirit (Nolland 1989a:413). In verses 30 to 34, Jesus asks him, "What is your name?" "Legion," he replies, as many demons had entered into him. The word "legion" expresses the man's feeling of being inhabited by a multitude of evil spirits (Marshall 1978:338; Nolland 1989a:409), who beg him repeatedly not to order them to go into the abyss. Here, Jesus demonstrates complete mastery over these demons (Arnold 2001:398; Marshall 1978:338). The power, which he exercises over the demons, makes them reveal their name, "Legion." A legion was a unit in the Roman army of approximately 6,000 men. The story may have been handed down with the intention of associating Jesus's casting out of demonic powers with the expectation of the overthrow of the equally oppressive political authorities (Arnold 2001; Frankin 2001:398; Green 1997:339-400; Marshall 1978:338). Luke alone refers to the "abyss" in connection with the exorcism of the demons (Marshall 1978:335). The abyss may be viewed as the place of origin or permanent home of the demons; it may be seen as the place of containment of the rebellious spirits; or it may be conceived of as the place of ultimate judgment of the demonic powers (see Rev. 9:1-2,11, 11:7, 17:8, 20:1,3; 2 Pe. 2:4; Jude 6) (Craddock 1990:116-117; Nolland 1989a:410). The demons do not want to be sent back to the abyss, as for them it was a prison, or because they knew that the abyss too was not beyond Christ's power (Php. 2:9-11; Ro. 8:38-39; 1 Pe. 3:18-22) (Marshall 1978:339). They fear that He will begin the end-time judgment proceedings against them, even

before the expected time. This fear is provoked by the move Jesus makes to exorcise the man (Nolland 1989a:414). Jesus allows the transfer of the demons into the pigs with the result that they, like the demoniac spirits before him, are “driven” (Lk. 8:29) into self-destruction, to their death, whereas, through their influence in the possessed man’s life, the demoniacs had been relegated to an existence among the dead (Green 1997:340). Then, the pigs rush down to the sea and the demons are pushed back into the abyss. The previous episode showed that this was not beyond Jesus’s control (Frankin 2001:938). In Luke 8:35-39, the fear in the town and countryside increased as they heard from the witnesses the story of how the former demoniac had been healed. Not surprisingly, the people give a pre-emptive command to Jesus to depart, because they are so afraid. Their negative responses are twofold: fear and economic loss. The fear is evoked by the recognition of a power present that was greater than the power of an evil spirit. A community thus learnt to live with demonic forces that isolated and partially controlled them. However, now the power of God for good comes to their community and it disturbs a way of life that they had come to accept. Of course, there was also the factor of economic loss. The Gerasene people do not praise God for a man being healed; they count the cost and find it too high (Craddock 1990:117). However, the cured man more than obeyed he went through all towns preaching what Jesus had done for him: it was thus through Jesus that God had acted to cure him. The story is a paradigm of what conversion involves: the responsibility to evangelise (Marshall 1978:341).

- 2) **Historical approach:** History is the vehicle of theological interpretation in which the significance of Jesus is expressed (Marshall 1978:35), because all language is embedded in culture. Luke also shares this with his contemporaries. Suffice it to note that the narrative choices available in Roman antiquity were historiography and biography. In verses 22 to 29, for the benefit of his non-Palestinian readers, Luke correctly adds that the place is opposite Galilee (Arnold 2001:397; Craddock 1990:114; Marshall 1978:337). The Sea of Galilee, lying in a basin 700 feet below sea level and surrounded by mountains, is particularly susceptible to sudden violent storms. With two large valleys open on the west (Wadi Hamam and the Beit Netopha Valley), cold westerly winds can descend quickly, turning the placid lake into a raging sea, with waves up to seven feet. In the winter, sudden easterly winds can

blow up to six- or seven-foot waves. Luke does not exaggerate when he says that the disciples are in great danger (Arnold 2001:395). In addition, the broader Hellenistic culture was quite ready to attribute power to the gods over sea and wind and to report instances of successful magical influence over the elements. Power over sea and storm was attributed to kings and to wise men (cf. e.g. Caesar, Caligula, Xerxes, Apollonius of Tyana, Empedocles). Surprisingly enough, however, there does not seem to be any actual account of a human figure using his own native powers to still a storm (Nolland 1989a:398). Despite a widespread ancient conviction that great kings and wise men could exercise power over the elements, in Jewish, Greek, or Roman traditions of the period, there does not seem to have been preserved any actual account of such a figure who used his own supernatural powers to still a storm (Nolland 1989a:401). In fact, Jesus is more than “master” in the sense of “the person in charge of this boat or of this group.” This is evident in his response to the crisis of the storm. Luke’s audience might have compared Jesus’s actions with those alleged of Greco-Roman gods or heads of state revered as gods, who claimed or were thought to exhibit similar mastery over the sea (Green 1997:333-334). While Luke identifies this place as “across the lake from Galilee,” its specific location has presented problems for scholars. The Gerasenes were inhabitants of the city of Gerasa (modern Jerash), a city of Decapolis located over 30 miles southeast of Galilee. This is much too far away for the story. Related to this is a major textual problem, with some ancient manuscripts reading either “Gadarenes” or “Gergesenes.” Gadara was another city of Decapolis, but it was only six miles southeast of the lake. Matthew seems to identify this as the location of the events (Matt. 8:28). The third possibility, Gergesa, is identified by the early church writer Origen as an old city on the shores of Galilee. It has been identified by many as modern Khersa on the eastern side of the lake. Though any conclusion must be tentative because of the many unknowns, there are various ways to resolve the issue without denying the historicity of the passage: [1] the original reading may have referred to Gergesa, but later scribes mistook this obscure location for either Gerasa or Gadara; [2] the reading may have been Gadarenes, but with reference to the broader “region” of the Gadarenes, which stretched to the shores of the lake; [3] The reading Gerasenes may be authentic, but it may refer not to the city of Decapolis, but to an otherwise unknown (similarly

sounding?) location on the eastern shore of Galilee (Arnold 2001:396-397; Craddock 1990:116; Nolland 1989a:406-407,413). Jesus exercises a power over the demons that make them reveal their name, “Legion.” A legion was a unit in the Roman army of approximately 6,000 men (Arnold 2001:398; Frankin 2001:938; Nolland 1989a:409,414). In Jewish perspective, the uncleanness of a swine (Lev. 11:7; Deut. 14:8) would make them an appropriate residence for unclean spirits. In Jewish thought, these pigs partake of the same uncleanness as the demons themselves (Lev 11:7; Deut 14:8). In the (Jewish) perspective of the story, the pigs are of no value: to put the demons there is to put them safely out of the way (Marshall 1978:339; Nolland 1989a:414). Moreover, exorcism was not uncommon in the first century, appearing both in Judaism and in the greater Hellenistic world. The first-century Jewish historian Josephus writes: Now so great was the prudence and wisdom which God granted Solomon that he surpassed the ancients ... And God granted him knowledge of the art used against demons for the benefit and healing of men. He also composed incantations by which illnesses are relieved, and left behind forms of exorcisms with which those possessed by demons drive them out, never to return. (Arnold 2001:397; Nolland 1989a:414). A whole body of literature arose around Solomon’s exploits. The Testament of Solomon (first to third century A.D) recounts how Solomon used a magic ring to control demons tormenting a young boy, even coercing them to help him build the temple. This document illustrates a growing syncretism between pagan magic and Jewish traditions. First-century exorcists – both Hellenistic and Jewish – used a variety of techniques, including rituals, incantations and spells, potions or herbs of various kinds, and rings or other magical objects. The magical papyri are full of incantations to ward off evil spirits. Following his statement about Solomon (cited above), Josephus describes an exorcism he witnessed in which a man named Eleazar used a ring containing a magical root to draw out a demon through the nostrils of a demonized man. Jesus’s exorcisms contrast sharply with these examples. No incantations or magical objects are used. There is no sense that the power is in the technique or the words that are used. Jesus rather commands the demons from his own authority and they immediately submit. The exorcisms are not meant as showy demonstrations of his magical arts, but to confirm the in-breaking of the kingdom of God in his words and deeds. When the Lord’s Messiah arrives, the

forces of Satan are confronted and overcome (Arnold 2001:397). Furthermore, the story may have been handed down with the intention of associating Jesus's casting out of demonic powers with the expectation of the overthrow of the equally oppressive political authorities (Frankin 2001:938). Demons are incompatible with early Christian views of the Son of God's dignity and power (Nolland 1989a:410-411). However, the early Christian theologian Origen represents his debate partner Celsus as believing that Jesus went to Egypt, where he learnt the secrets of the magicians. Jesus was then able to return to Palestine, where He conducted himself as a deceptive quack. Similarly, the Christian apologist Justin observed, in his Dialogue, that some Jews thought Jesus's healing miracles constituted a display of magic art he was a magician and a deceiver (Green 1997:17).

3) **Literary approach:** Long suggests what we can use his literary approach by means of the following three questions: What is the genre of the text? What is the rhetorical function of this genre? What literary devices does this genre employ to achieve its rhetorical effect? Thus, according to these three questions of his literary approach, we shall interpret Luke 8:22-39.

(1) *What is the genre of the text?* Biblical writers composed narratives not in a vacuum, but out of the struggle to produce a match between the literary form and their theological world view (Long 1985:68). Luke also intends to write a narrative. Rather, the "narrative" he wishes to relate develops naturally and purposefully from the story of Jesus's earthly ministry to that of the continuation of Jesus's mission through the early church. Ultimately, of course, the third Gospel is not simply a narrative text, but a "cultural product." As a literary text, the Gospel of Luke is itself a representation of the values and contexts within which it was generated (Craddock 1990:149; Green 1997:5,7,11cf).

(2) *What is the rhetorical function of this genre?* biblical stories often generate their impact by creating an alternative world in the imagination, and challenging the reader to make a decision about it. This passage leads a reader to understand God's redemptive work, i.e. Jesus's work is of redemption, release, and the overthrow of all that holds people in the clutches of powers that restrict the fullness of life that God wills for them (Lk 8:26-39) (Frankin 2001:925). As the

starting point, this periscope is intended for a new major section. It is also true that the present periscope has its major structural links with what follows. There is clearly a focus on Jesus's mighty works that begin here and culminate in the confession in Luke 9:20. The account of the stilling of the storm is generally treated as one of three reports of mighty works (Lk. 8:22-56), but it may be better to view it as one of four (including the feeding in 9:10-17) and to distinguish the first and fourth from the intervening two. The central two are about demons and disease, and this power is specifically shared with the Twelve (9:1); the first and fourth are distinct as not being formed directly on people (they are the so-called nature miracles) and Luke closely links them to the question of Jesus's unique identity (8:25; 9:18-20 cf. vv 7-9) (Nolland 1989a:397). In addition, the story takes place expressly in the Decapolis, a predominantly Gentile area, and this suggests an anticipation of the church's future ministry to the Gentiles (cf. Ac. 26:18). The conclusion of the story has been regarded as an addition, relating the story to missionary work in the Decapolis (Marshall 1978:335-336). However, Luke's point is to emphasize that the first is the status of Jesus as the One who broadcasts God's Word and brings salvation. The second is the active presence of diabolic activity and influence that Jesus confronts and overcomes in his ministry (Craddock 1990:150).

- (3) *What literary devices does this genre employ to achieve its rhetorical effect?* Narrative plots are intricate and complex, but the preacher can expose something of the plot's dynamic by exploring literary devices. In this passage, Luke compensates by being geographically more precise: "which is opposite Galilee." This may be to make explicit the Gentile context of the episode (Nolland 1989a:406). Jesus's encounter with the Gerasene demoniac is stitched into its narrative co-text by conscientious references to the boat excursion that starts in Luke 8:22. Jesus intended to cross the lake with his disciples and, having done so, they now find themselves "opposite Galilee," stepping "out on land." The end of this section has them making the return voyage. Although this narrative unit is part of the sequence of scenes joined by these references to a journey, its position at the midpoint of this sequence and its identification of the goal of Jesus's intended trip (v 22) portend its particular importance in this chain of episodes

(Green 1997:335). Verses 26 to 30 illustrate the confrontation between Jesus and the demoniac. Of equal importance for the rhetoric of the account is the careful, point-for-point correspondence between Luke’s summary of the man’s prior condition and his outline of his condition that can be illustrated as follows (Green 1997:336):

A man had many demons (v 27)	the demons had left the man (v 35)
He wore no clothes (v 27)	he was clothed (v 35)
He did not live in a house but in the tombs (v 27)	return to your home (v 39)
He fell down before Jesus and shouted (v 28)	he was sitting at the feet of Jesus (v 35)
The demon seized him and he was out of control (v 29)	he was in his right mind (v 35)

As we attempt to come to terms with Jesus’s ministry on behalf of this man, we should add to these parallels that this man is almost surely a Gentile, and that, at the end of his encounter with Jesus, he begs to join the travelling band of Jesus’s disciples (v 38). Clearly, when Luke reports that the man “had been healed” (v 36), he uses this word in its most profound and holistic sense (Green 1997:336). Furthermore, Luke transposes the order of events as they would actually have happened in the “real world”, demonstrated in the following table (Green 1997:337-338):

Real time	Narrative time
1) For a long time the man had been demonized and he had often been controlled by demons.	2) Jesus arrived. 1a) For a long time this man had been demonized.
3) Jesus arrived.	4) The demoniac fell down before Jesus and shouted.
4) Jesus commanded the unclean spirit to come out of the man.	4) Jesus commanded the unclean spirit to come out of the man.
5) The demoniac fell down before Jesus and shouted.	1b) this man had often been controlled by demons
6) Jesus asked him, “What is your name?”	4) Jesus asked him, “What is your name?”

In verse 39, Jesus had come and now he has gone. The departure here also prepares for a parallel between Jesus’s return to Jewish Palestine and the man’s return to his own people. Luke’s use of “return” establishes a parallel between

Jesus's return to Jewish Palestine and what this man is to do. This has the effect of leaving quite general the directive to tell people what has happen. The man who now returns to his house is the man unable to stay in a house. Consequently, the man is called to demonstrate his faith, but the report of what he does also provides echoes for the coming missionary endeavour to the Gentiles (Nolland 1989a:412-413).

3. The ethical sermon's content must be about Jesus Christ's lifestyle, story, teachings, death, resurrection and second-coming, because only through the story of Jesus Christ, can a preacher not only solve his/her congregation's ethical problems, but also build them up. Moreover, a preacher can lead his/her congregation to struggle against the principalities and powers of the world, and to conquer the fear of death as one of Satan's strategies ... Jesus was the pioneer, the hero, the role model, blazing notches on the trees in the dark forest of human experience, making a wise path, guiding us in how to live a good life, how to die a good death, and how to be truly human. Jesus's faithfulness opens up possibilities for others to live a faithful human life.

Luke emphasizes that Jesus Christ's work is that of redemption, release, and the overthrow of all that holds people in the clutches of demonic powers, which restrict the fullness of life that God wills for human beings in this passage (Frankin 2001:925). Therefore, we can also interpret this passage as the sign of Jesus's power over demonic powers in order to accomplish God's redemptive work. God absolutely achieves his plan through Jesus Christ, and He really wants Jesus Christ's followers to proclaim Christ to other persons and nations, i.e. the main point of this passage is to focus on the church's worldwide mission. Similarly, God wants the Korean Protestant Church and its members to proclaim Jesus Christ to North Korea and its citizens, because they also need Jesus Christ in order to realise the true meaning of their lives, as well as to obtain eternal life.

Through verses 22 to 39, however, we can understand that the demonic powers actively try to stop God's redemptive plan in order to sustain their own survival. Not only can they become legion, but they can also attack us with more than two of their strategies in order to interrupt Christians in achieving God's redemptive work by proclaiming Jesus Christ. In these verses,

we can confirm strategies of demonic powers to interrupt God's redemptive plan, i.e. demonic powers create ethical problems for Christians by using the following strategies: Dualism, The threat of physical death, Disunity, Surveillance, Fear, and so on. In our opinion, demonic powers can use similar strategies as the above-mentioned ones to try to impede the proclamation of the Gospel in contemporary Korea. The main problem especially is that "The Korean Protestant Church and its members in general prefer conservative (right) parties including anti-communists, conservative politicians and upper-middle class people" to "the Cross of suffering, Jesus's life and his teaching, social problems and, socially, lower people." "Further they always stand up for the supportive strength of anti-communism" (Kim 1991:78; my translation. Kim 2009d:7-94cf; my translation. Lee 2007a:197-221cf; my translation. Yoo 2003:137-182, 263-312cf). However, the story of Jesus in this passage has been handed down with the intention of associating Jesus's casting out of demonic powers with the expectation of overthrowing equally oppressive political authorities (Frankin 2001:938). Thus, in order to explain the ethical problems of the division of Korea into North and South, we shall examine in detail the above-mentioned strategies of demonic powers in contemporary Korea in the following sub-point of the new ethical preaching mode.

4. A preacher must observe and diagnose the current situation of his/her congregation in the world because his/her congregation receives an enormous direct impact from Satan's strategies, which always lead them to kneel before Satan in order to observe and diagnose exactly the situation and ethical problems of his/her congregation. Therefore, preachers must ask the following two questions: "What ethical problems do their congregations have in the current world?" And, "To which of Satan's strategies has their congregations been exposed?" These two questions become two direct applicative points because ethical preaching comes from the midst of the demonic world in the congregation's life.

In order to interrupt God's redemptive plan for North Korea and its citizens, the demonic powers of the world tempt two groups (the Korean Protestant Church and its members, and North Korea and its citizens) by using the following strategies:

- 1) **The strategies of demonic powers toward the Korean Protestant Church and its members:** dualism, disunity, fear, the threat of physical death, language and image.

The Korean Protestant conservative ministers and their members have usually supported the current conservative (the right) government because they had already experienced the Korean War. Moreover, since their childhoods, the Korean Protestant young ministers and members had already received an anti-communist education from these military governments. Therefore, they continued to support the conservative (right) wing by preaching via the mass media, and also are conservative and anti-communist with strong policies against North Korea. However, by observing this political-religious situation in contemporary Korea, we can detect some strategies of demonic powers to interrupt God's redemptive work toward North Korea. Firstly, the Korean Protestant conservative ministers and their congregations are subjected to dualism due to demonic powers. They usually are supporters of the conservative (right) wing of South Korea's government with its strongest policies against North Korea. Thus, in their hearts, this dualism has been against North Korea. Secondly, their congregations always have been influenced by their preachers' sermons and the mass-media to support anti-communism and to be pro-America, hence their communities usually cannot but support the conservative (right) wing and the United States. Therefore, in contemporary Korea, the demonic powers use language and image to delude and capture minds and hearts. Thirdly, by using their "disunity" strategies, the demonic powers always hamper the unity of the Korean Protestant denominations in contemporary Korea. The Korean Protestant Church consists of many denominations, but we can classify the Korean Protestant Church into two large groups. One is a minority in the Korean Protestant denomination, labelled "Ki-Jang" by liberal ministers and Christians. The second is the majority of the Korean Protestant denominations (except for "Ki-Jang"), being conservative. Usually, the two groups each have a different policy on North Korea. In addition, the Korean Protestant liberal ministers and their congregations support the liberal (left) wing, but the conservative ministers and their congregations support the conservative (right) wing in Korea. Finally, the old Korean Protestant conservative ministers and their members had already experienced the Korean War. Moreover, since their childhoods, the Korean Protestant young ministers and members had already received an anti-communist education from these military governments. In short, the Korean people's usual fear of war leads them to feel threatened by physical death, so they cannot but

think: “If we speak of peace, we should be for fighting” (Nouwen 1998:8) in order to make peace in Korea.

- 2) **The strategies of demonic powers toward North Korea and its citizens: surveillance, language and image.** Campbell (2002c:39) explains that “surveillance” as one of the demonic powers’ strategies, such as the threat of arrest, is a critical tool in the powers’ efforts to ensure conformity to their ways. The communist government of North Korea always strongly controls its citizens in order to sustain communism in that country. Moreover, its government uses the strong power of language and image, such as movies, songs, advertisements, political policies, etc., as a means of indoctrinating North Koreans to support communism, and to dislike South Korea and its citizens.

Not surprisingly, words such as “right-wing,” “reactionary,” “conservative,” “liberal,” and “left-wing” are used to describe people’s opinions, and many discussions then seem more like political battles for power than spiritual searches for the truth in the demonic world (Nouwen 2001:31). So, we need to recognize that the political tactics of the demonic powers’ strategies must be understood either as domination or as the capacity to dominate (Pasewark 1993:1).

In order to explain the above-mentioned political strategies of demonic powers toward South Korea, we suggest that the preacher should criticize directly the following political-religious event in Korea: “The conservative and politicians, people, ministers and Christians usually support anti-communist and pro-American policies by burning North Korea’s flag together in their assembly hall” (my translation. Kim 2009d:49; my translation. Lee 2007a:201-215cf). Another method would be to invite North Korean defectors to describe the current situation of North Korea and its citizens in the Korean Protestant churches. Thus, in preaching a sermon, a preacher can suggest that he/she briefly tells his/her congregation about the current situation of North Korea and its citizens. In our opinion, through a North Korean defector’s story, the parishioners can increasingly change their minds about North Korea.

5. Through a textual move and an analysis of movement, the preacher must create good sermon forms as follows: Allow the movement of the sermon to follow the movement of the text, Allow the opposing forces in the text to become the opposing forces in the

sermon, Allow the central insight of the text to be the central insight of the sermon, and Allow the mood of the text to set the mood of the sermon. Of course, Biblical texts impart more than feeling, but part of the rhetorical impact of a text, and thus its meaning, is about the emotional mood it creates. This list of linkages between text and sermon ends not with a period, but an ellipsis. In short, the preacher needs to create more than the above-mentioned sermon forms to deliver effectively the Word of God in the contemporary homiletical field.

In order to explain the sermon’s structure thus: “Allow the opposing forces in the text to become the opposing forces in the sermon,” Long (1985:132) provides two examples: Psalm 1 and Luke 19:1-10. This is because Psalm 1 sets the way of the righteous against the way of the wicked; and in Luke 19:1-10, the crowd and Zacchaeus are on the stage simultaneously. Here, the reader sees both the bitter crowd on the left of the stage and the exuberant Zacchaeus on the right. Sniping and giving happen at the same moment, and the reader wonders, “Where would I rather be, outside with the crowd or inside with Zacchaeus and Jesus?” It should be noted that this passage’s structure also contains opposing forces (Jesus Christ versus the demonic powers).

We need to grasp that this passage allows these forces to become opposing in an ethical sermon in order to regenerate a conflict and its accompanying call for a decision in the minds of Christians. We can illustrate the structure of this passage as follows:

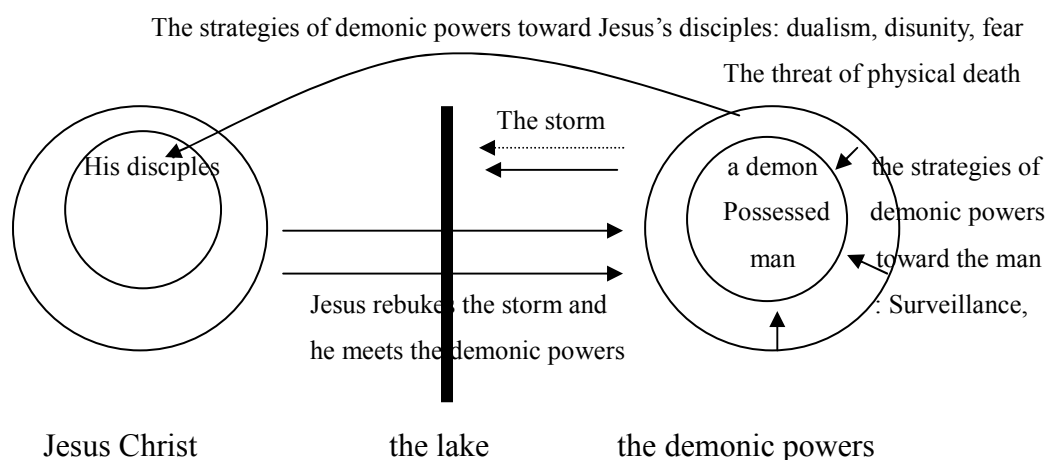


Fig. 21 The feature of Luke 8:22-39

The opposing forces in this passage offer us a possible structure for an ethical sermon, i.e. a preacher can outline an ethical sermon's structure by using the sermon form, that is "Allow the opposing in the text to become the opposing forces in the sermon," as illustrated in the following figure:

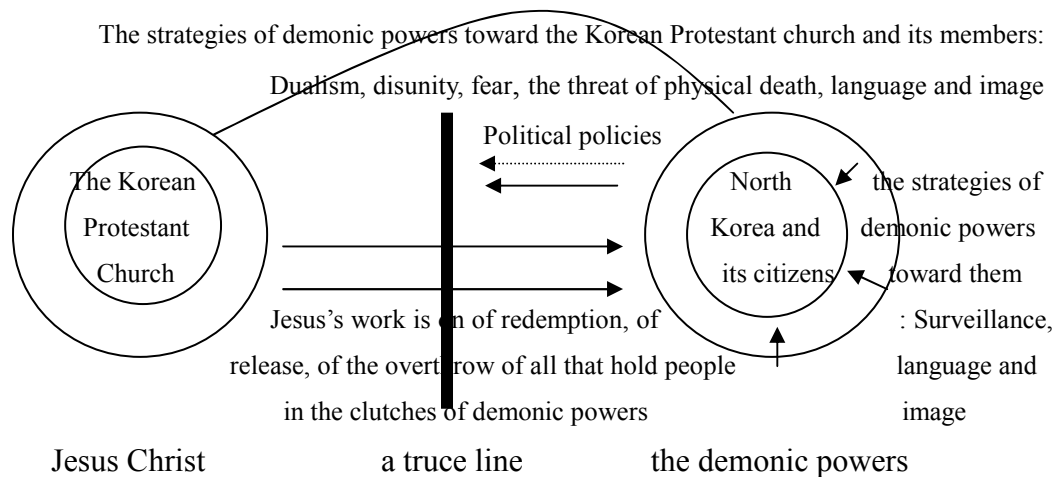


Fig. 22 The sermon form of Luke 8:22-39

In short, the main point in Luke 8:22-39 is that, in this passage, the story of Jesus has been handed down with the intention of associating his casting out of demonic powers with the expectation of overthrowing equally oppressive political authorities.

6. In the contemporary homiletical field, the preacher must have two personalities to deliver an ethical sermon successfully. One is that the preacher, as witness, must proclaim, without hesitation, the hard word of the Gospel toward the principalities and powers of the world in order to unmask their wickedness. But, secondly, a preacher, as a witness-friend, must share in the community of friends, and understand him-/herself to be preaching among friends, then his/her preaching may become a bold and faithful practice of nonviolent resistance to the powers.

The Korean Protestant Church and its members are also inseparably linked with the world beyond the demonic powers, i.e. the Korean Protestant ministers and their congregations usually can intentionally or unintentionally support the right wing in contemporary Korea. However, all the Korean Protestant ministers and their congregations need to realise where

they belong.

Hauerwas (1989:12cf) regards the church as characteristic of a heavenly polis. This is because Christians are God's citizens although they live in the demonic world. Thus, Christians cannot but follow and submit to Jesus Christ's Lordship, That is to say, Christians, especially preachers, are God's witnesses in the world. Moreover, a preacher needs discreet wisdom in order to criticize policies of the right and left wings beyond the demonic powers' strategies. A preacher must not simply support the right or left wing, but must lead his/her congregation to follow only the Lordship of Jesus Christ by preaching in the world. However, the preacher must not force parishioners to change their political views, i.e. the preacher ought to teach his/her congregation that Christians are always affiliated with the kingdom of God, although they are superficially in the world.

7. Preaching and life are inseparable. However, the preacher is also a weak human being. Thus, preachers sometimes can divorce their faith from their behaviour, because no one is perfect. Therefore, before and in the congregation, preachers should show that they always strive to follow the Lordship of Jesus, and become like Jesus Christ, because Christian ethics aim not at morality, but at maturity. They must try to love Jesus Christ, cleave to him, be one with him, and be assimilated to him. In order to develop a preacher's pious maturity, he/she should perform two practical actions: firstly, preachers should share their faith, and also share their failures in preaching an ethical sermon in worship. Moreover, after church services, preachers share their victories and failures by studying and conversing freely about the Bible with their congregation. Secondly, a preacher spontaneously needs to participate in social activities of the local area in order to train and develop his/her pious maturity. The reason is that a preacher does not stand over or against the congregation, but rather stands with them as one who also struggles with complicity in the face of the powers; all stand together in need of redemption.

In fact, ironically, since after the Korea War (1950-1953), the Korean Protestant conservative ministers already had ethical problem in terms of their political views. From 1950 until today, they were anti-communists, pro-America and pro-conservative (right). Thus, Their anti-communist ideology led the Korean Protestant Church to the pro-conservative (right) party

and to being pro-America. Moreover, these conservative ministers still preach and teach their communities to hate the Communists. Thus, in Korea, Christian communities can indeed succumb to demonic powers through political preaching.

However, through their sermons and behaviour, preachers no longer support the right- or left-wing party in Korea. The church is called to proclaim God's Word in the world, to relate to the world as a servant by identifying with Jesus's lifestyle and teachings. Furthermore, Korean Protestant preachers should criticize the exact policies of the right and left wings beyond the demonic powers' strategies before their congregations in worship or Bible study, and must lead their congregations to a Christ-like political attitude in contemporary Korea.

8. The church: the training school of God: all Christians need to go to school to acquire this skill, and the church is God's language school, teaching us to use words in ways that build up love for God and neighbour. Therefore, the congregation must learn how to struggle against the powers of the world in the church, the training school of God.

It is fact that the church cannot be linked with the demonic world. Thus, in the church, as God's training school, the congregation must learn how to incorporate their faith in their lives by means of various programs, i.e. a minister should try to teach his/her congregation how they must follow the Lordship of Jesus Christ in the demonic world.

To begin with, in the church, a minister has to train his/her congregation through Jesus lifestyle, death and resurrection, and his teachings that can help the congregation to criticize the exact policies of the right and left wings beyond the demonic powers' strategies. The main reason is that all politicians try to persuade people to support their policies.

Secondly, many North Korean defectors are currently residing in South Korea. In order for them to escape from poverty, oppression, etc. they have to immigrate to South Korea. Thus, in order to learn about North Korea and the current situation of its citizens, we can gain an insight into North Korean defectors' experiential stories in the Church. Moreover, through these stories, parishioners can change their minds about North Korea. We believe their minds will change more and more against North Korea, and that they will sympathize and pray

earnestly for North Korea and its citizens.

Thirdly, the Church strives to produce Christ-like politicians. This does not mean that Korean Protestant ministers try to establish a Christian political party, but the Korean people do not want the Korean Protestant Church and its members to do this (my translation. Kim 2009c:193-196cf). However, it is a fact that the demonic powers always use politics in order to interrupt God's redemptive work. Thus, in order to struggle against the demonic powers' political strategy, the Church needs to produce many Christ-like politicians.

9. Struggling activities against demonic powers in the world: As the witness of God, the congregation must struggle against the powers, i.e. the congregation must try to follow the Lordship of Jesus Christ as follows: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "You shall love your neighbour as yourself," and his followers must "turn the other cheek." To strive to live a fully human life and live a life patterned after Jesus, is the way of Christian faith, and Christians are "people of the Way."

In our view, beyond the demonic powers, there are two Christian struggling activities against the problem of the division of Korea into North and South. Firstly, Christians participate in relief activities for North Korea and its citizens. Of course, this does not mean that the all Korean Protestant Christians must be active in the first line of relief activities for North Korea and its citizens, but that the Korean Protestant Christians take part in a project for sending relief goods, rice, and funds to North Korea and its citizens. Secondly, in South Korea, the Protestant Church and its members strive to deliver the Gospel to many North Korean defectors. The main reason is that many of these defectors can be active in the first line of relief activities for North Korea and its citizens in order to deliver the Gospel as Marshall (1978:341) interprets the cured man in Luke 8:22-39 as follows: "The [cured] man more than obeyed. He went through all the town preaching what Jesus had done for him: it was thus in Jesus that God had acted to cure him."

11.3 Racial prejudice toward coloured foreign workers (Luke 10:25-37)

1. Most of all, in order to preach ethical sermons, preachers need to observe and diagnose, exactly, Satan's various strategies because, in the world, ethical problems of Christians are always due to Satan's various strategies. However, today, although preachers would describe the vocation of preaching in these terms, contemporary preachers do not speak about Satan.

Let us examine the explanation of various strategies of demonic powers in 11.2. We wish to emphasize that it is important that preachers need to research in detail strategies of demonic powers in the current world in order to guide their congregations correctly. This is because demonic powers not only can wear various "clothes," but create more strategies with changes of the times in order to tempt and corrupt human beings, i.e. demonic powers are always masked to veil their powers in the world (Pasewark 1993:9cf). Thus, if preachers do not conduct an in-depth study of the various strategies of demonic powers, they cannot lead their congregations in a struggle against these powers, and lead them to follow the Lordship of Jesus Christ. When Christians know all about their various strategies, the enemy will be driven back.

2. We suggest that a preacher should use various interpretative approaches - especially, Christological, historical, and literary approaches - in order to proclaim the story of Jesus Christ in the New Testament in terms of ethical preaching. This is because a preacher must discover Jesus Christ beyond, in front of, and within the New Testament. In other words, the preacher should make proper use of Campbell's Christological approach and Long's modes of a literary and historical approach to understand Jesus Christ in the New Testament.

- 1) **Christological approach:** The lawyer rises up to question Jesus. Luke (10:25ff) notes that the lawyer's intention was to "test" Jesus. That is, a recognized religious authority tests the unofficial teacher to see whether he gives the right answers. Jesus replies with a counter-question that directs the lawyer to the Old Testament. What is written there is decisive. However, in this way, the theme shifts from Jesus's own teaching to how the lawyer understands the law, and it is his view that Jesus tests (Marshall 1978:442). Thus, when a "lawyer," an expert in the Mosaic Law, asks Jesus, "And who is my

neighbour?” (Lk 10:29) whom he is commanded to love, the man probably intends to limit the scope of his neighbourly love and so justify his antipathy toward the common conception of a neighbour. Thus, Jesus tells a parable in which a despised Samaritan turns out to be the true neighbour because he reaches out in love and self-sacrifice to his enemy. So, by mentioning a good example (the Samaritan), Jesus Christ wants to break down all racial and social barriers in the demonic world (Arnold 2001:414; Craddock 1990:151; Green 1997:426; Marshall 1978:450; Nolland 1989b:598; Scott 1989:192). In our opinion, the lawyer can make only one reply, as the Samaritan has become a neighbour to the injured man despite the huge distance that separated the Samaritan from the covenant community of God’s people. Furthermore, it is clear that the lawyer is challenged to take up precisely this “victim’s perspective,” as he is called to love his neighbour as himself (Arnold 2001:598; Craddock 1990:151). In this passage, racial considerations are shown implicitly to be irrelevant. Jews were forbidden to receive charity from non-Jews over national and racial barriers (Marshall 1978:450). Therefore, in this passage, Jesus Christ wants to cross all racial and social barriers (Arnold 2001:320-321).

- 2) **Historical approach:** According to Long (1989b:72), “Biblical texts also have a history, in the sense that they were written in particular moments in history and sometimes modified as they were passed along from generation to generation.” Therefore, the goal of the preacher is to discover as much as possible about all the historical levels of the text, that is, the preacher should explore about a text’s authorship, date of composition, social setting, etcetera in the New Testament (Long 1989b:73). In verses 25 to 29, the term is “lawyer,” that is essentially the same office as a “scribe.” They were experts in the Old Testament law (Arnold 2001:414; Green 1997:427). “Love the Lord your God...” and “Love your neighbor as yourself,” the same two Old Testament texts (Deut. 6:5 and Lev. 19:18), are the first and second greatest commands. Both commandments occupied a prominent place in Jewish thought, and there is some evidence that they were linked together already before Jesus’s time. The command to love God was constantly before the Jews as they recited the daily prayer known as the *Shema*: “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength” (Deut. 6:4-5) (Arnold 2001:414; Marshall 1978:440-444; Nolland

1989b:581-582). A “neighbour” would normally have been identified as a fellow Israelite, though in Leviticus 19:34 this was extended to resident aliens living in Israel. It would not commonly include Samaritans or Gentiles. Furthermore, Sirach reveals Israel’s distrust and hatred for the Samaritans and other surrounding nations when he writes: “Two nations my soul detests, and the third is not even a people: Those who live in Seir and the Philistines, and the foolish people that live in Shechem” (Sir 50:25-26). Seir is a designation for the Edomites (or Idumeans), the descendants of Esau southeast of Israel. The Philistines were the coastal peoples to the east. Shechem was the centre of the northern kingdom of Israel and a euphemism for Samaria in Sirach’s time. As a “half-breed” race with a perverted form of worship, the “foolish” Samaritans were not even to be reckoned as a real people (see comments on Luke 9:52) (Arnold 2001:415). In verses 30 to 37, “Going down from Jerusalem to Jericho” was a stark and desolate 17 mile road, dropping from over 2,500 feet above sea level in Jerusalem to approximately 800 feet below sea level at Jericho. It was a dangerous place, and robbers often lay in wait for unprotected travellers (Arnold 2001:415; Craddock 1990:150-151; Green 1997:430; Marshall 1978:447; Nolland 1989b:593). Both oil and wine had a medicinal value, i.e. the oil soothed and the wine served as a disinfectant and “inn” refers to a public lodging place, run by an “innkeeper,” where a traveller might rent a room for (the Greek says) “two denarii.” A denarius was equivalent to a day’s wages for a labourer (Arnold 2001:416). To borrow Green’s (Green 1997:431) explanation of this passage’s background: “[At that time,] Priests and Levites shared a high status in the community of God’s people on account of ascription – that is, not because they trained or were chosen to be priests but because they were born into priestly families. They participated in, and were legitimated by, the world of the temple with its circumspect boundaries between clean and unclean in the ancient Jewish society. They epitomized a worldview of tribal consciousness, concerned with relative status and us-them cataloguing. Within their world, their association with the temple commended them as persons of exemplary piety whose actions would be regarded as self-evidently righteous. They were accustomed to being evaluated on the basis of their ancestry, not on the basis of their performance. Accordingly, their failure to assist the anonymous man would have been laudable in the eyes of many.”

3) **Literary approach:** Long suggests that we use his literary approach by means of the following three questions: What is the genre of the text? What is the rhetorical function of this genre? What literary devices does this genre employ to achieve its rhetorical effect? Thus, according to these three questions of his literary approach, we shall interpret Luke 10: 25-37.

(1) *What is the genre of the text?* As one of Jesus Christ's famous parables, Luke 10:25-37 teaches that authentic spiritual life is defined not by ethnic or national heritage, but by love for God and for others. Preachers may think Jesus Christ's parables are more preacher-friendly than many other types of Scripture (Graves 1997:40; Long 1985:85). By drawing upon the idea of Dodd, both Grave and Long (Graves 1997:41; Long 1985:92) explicate, "Parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought." Therefore, Jesus Christ's parables are not stories but similes or analogies; thus, preachers need to understand metaphor and simile in poetry. Longer parables are stories composed of setting, characters and plots that move through conflict to resolution (Ryken 1984:139).

(2) *What is the rhetorical function of this genre?* By drawing upon the idea of Scott, Grave (1997:41-42) explains in detail the rhetorical functions of Jesus Christ's parables as follows: [1] Jesus's parables are only one type of *mashal* (the Hebrew term for "riddle" or "parable"),¹⁴² one specific structure in which Old Testament wisdom was expressed. Thus, Jesus's parables are part of a larger literary family. [2] The phrase "short narrative fiction" distinguishes parables from other *meshalim*, such as proverbs and riddles. It reminds us that Jesus's parables are largely storylike materials, though not all of them are full-blown narratives. [3] parables refer to more than their surface meaning. That is, Jesus's parables refer to something else. Therefore, the parable provokes in the reader a more complex process of discovery than a mere comprehension of a single, aptly illustrated idea.

¹⁴² The word *mashal* appears in the Bible as the term for various literary forms not easily linked by any common denominator. It actually provides the titles of one of the Wisdom books in the Bible. The widespread use of *mashal* to denote different literary forms, such as types of maxims, aphorism and riddles, moral poems and taunt elegies, may indicate common roots in the ancient oral composition (Weisman 1998:25).

In this light, Jesus's parables not only have a surprising and demanding twist of the plot (Long 1985:88), but come in many shapes and do not all behave the same way rhetorically, i.e. there is no one way to read them; they require an unusual degree of flexibility on the reader's part (Long 1985:89; Ryken 1984:141). However, preachers must seek for a single point because allegories have multiple referents everything stands for something else (Lowry 1989:20; Ryken 1984:141). [4] The symbol is what the parables refer to. The Greek term from which the word "parable" derives means to "cast alongside." In Jesus's parables everyday situation are "cast alongside" what the transcendent reign of God is like, i.e. the parables are their everyday realism and concrete vividness (Graves 1997:45-46; Ryken 1984:139). Thus, according to Graves (1997:43), "The parables are vivid, concrete stories rooted in real-life experiences; that is, the characters and setting of Jesus's parables were lifelike. [Moreover,] Jesus's parables are rooted in concrete life experiences that are familiar. Thus, without warning, Jesus's listeners are shocked at the conclusion, and his parables are open-ended experiences that force listeners to apply them to themselves (Graves 1997:44).

- (3) *What literary devices does this genre employ to achieve its rhetorical effect?* To begin with, this passage's structure consists of a pair comprising Luke 10:25-28 and 10:29-35, used as a framework for the parable. In each case we are given: [1] a reason for the lawyer's following question; [2] the lawyer's question; [3] Jesus's counter question; [4] the lawyer's answer; and [5] Jesus's concluding challenge (Nolland 1989b:580). This passage is a twist that occurs between the lawyer's question and Jesus's reshaping of it; the parable itself does not follow on from the lawyer's question. The twist between the lawyer's question and Jesus answer is entirely in keeping with Jesus's radical stance: He was masking the lawyer to rethink his presuppositions and telling him that the assumptions with which he started out and that determined his question - "What bounds do I draw around my acceptance of others as my neighbour?" - had to be revised in a radical way. Thus, the parable was remembered in its setting that actually gave depth and direction to it, i.e. the parable overturns the lawyer's stance and puts before him the challenge of emulating that of a Samaritan who was prepared to go to the aid of one who despised him (Frankin 2001:942). To sum up, the parable is an indictment of the

lawyer's attitude. It challenges rather than condemns. The Jewish religious leaders, the priest and the Levite, are there not as objects of attack but as examples of the deficiencies of the best in Judaism (Frankin 2001:942). To borrow Green's (1997:427) idea, we can illustrate the structure of this passage as follows:

	Part 1	Part 2
Identification of the lawyer's motive	v 25	v 29
The lawyer's question	v 25	v 29
Jesus's answer and counter-question	v 26	v 30-36, 37b
The lawyer's (appropriate) reply	v 27	v 37a

Secondly, in this parable, there is a contrast between a priest and Levite's behaviour and a Samaritan's behaviour, i.e. they came -> saw -> passed by on the other side (vv 31-32); a Samaritan came -> saw -> was moved with compassion -> went to the wounded man and cared for him. As a result, the Samaritan, who sees and responds with salvific care, participates in God's compassion and covenantal faithfulness (Green 1997:431).

3. The ethical sermon's content must be about Jesus Christ's lifestyle, story, teachings, death, resurrection and second-coming, because only through the story of Jesus Christ, can a preacher not only solve his/her congregation's ethical problems, but also build them up. Moreover, a preacher can lead his/her congregation to struggle against the principalities and powers of the world, and to conquer the fear of death as one of Satan's strategies ... Jesus was the pioneer, the hero, the role model, blazing notches on the trees in the dark forest of human experience, making a wise path, guiding us in how to live a good life, how to die a good death, and how to be truly human. Jesus's faithfulness opens up possibilities for others to live a faithful human life.

The main theme of the passage, i.e. love for all people, is most evident in this Gospel with Jesus's concern for social outcasts, sinners, and the poor. So, some settings marked by social, religious, economic, or racial barriers could properly justify such a use of this parable, perhaps jarring the listeners into a new perspective on love of neighbour (Craddock 1990:151).

In the present Korean society, it is a fact that racial prejudice toward coloured foreign workers, especially South-East Asians, is one of the major social problematic issues, i.e. coloured foreign workers experience a violation of human rights, for example, arduous labour, poor wages, medical insurance problems, and so on. However, although Koreans generally realise the ethical problems about coloured foreign workers, they still rarely strive to resolve these problems. In other words, they constantly keep quiet or are apathetic about the problems. However, to disregard the ethical problems is an absolute sin before God; and this silence and apathy will be like small rodents slowly eating the Korean people's moral conscience.

What is prejudice? By quoting Gadamer's explanation of prejudice, Webber (1994:7) briefly explains as: "I have been decidedly influenced by my experiences at these various institutions..., [so] I carry around within me these influences as well as influences from home and from life in general. Gadamer calls these experiences "prejudice." I cannot completely overcome; I hold prejudices from such diverse sources." According to the abovementioned explanation of prejudice, it is not that we are intentionally prejudiced. Instead, the environments in which we were raised (Webber 1994:7).

Given the prevalence of ethical problems in Korea, one could ask the following question: why do these problems still exist? Firstly, Korean people believe that they are a racially homogeneous nation. Moreover, they have used only one language and the Korean alphabet (*Hangül*) for 5,000 years; i.e., the Korean people naturally have a national pride and spirit and a sense of national homogeneity. However, it is true that they still harbour racial prejudice and are unaccustomed to multi-cultures; thus, racial prejudice toward coloured foreign workers cannot but still exist in Korea.

Secondly, it should be noted that, Korean people generally prefer the white race to coloured races (non-white people) because of Korean Confucianism, in which the colour white symbolizes peace, goodness, virtue, etc., and black means wicked, unethical, etc.

Thirdly, Korean workers always want to avoid 3D (dangerous, dirty and difficult) work. The reason being, as mentioned in 4.3.2, the rapid economic growth of South Korea during the

period of its military government, which was the turning point from a low-income agrarian society to a high-income industrial society. However, the military government ignored human rights and socio-ethical problems related economic growth. Thus, this rapid economic growth inevitably gave birth to human rights, dignity, and socio-ethical problems because most Korean people had 3D jobs at this time. The Korean people naturally not only ignored workers who are in 3D employment, but also avoid this type of work. As many South-East Asians usually do 3D work in South Korea today, the Korean people in general ignore their rights and dignity. On the other hand, many white English teachers teach English in schools and foreign language institutes, and receive a higher salary.

As a result, in contemporary Korea, Koreans cannot but prefer white people to non-whites. Therefore, strictly speaking, Korean people still create ethical problems of racial prejudice toward coloured foreign workers - thus “racism and favouritism.” However, contemporary Korea has multiple cultures and multiple ritual traditions, can no longer sustain a racially homogeneous nation. According to the following report (Kang 2008.02.24),

Two out of 100 people living in Korea are foreign workers. According to the Ministry of Justice, the proportion of foreign workers is projected to be as large as 5 percent of the total population by 2020. According to the ministry, the number of foreign workers marked over one million as of September 2007 – the figure is 2.5 times higher than that of a decade ago. [Furthermore,] foreign students attending programs at local universities account for 7 percent, double from last year, at around 47,500. [In addition], foreigners who came to Korea through interracial marriage account for 14 percent, with experts noting that 1 in 10 newly married couples in rural areas were interracial. And 220,000 or more illegal immigrants are living in Korea.

Thus, it is important that, Koreans learn about multiple cultures and traditions, as well as try to learn how to coexist peacefully with foreign workers.

4. A preacher must observe and diagnose the current situation of his/her congregation in the world because his/her congregation receives an enormous direct impact from Satan’s strategies, which always lead them to kneel before Satan in order to observe and diagnose exactly the situation and ethical problems of his/her congregation. Therefore, preachers must ask the following two questions: “What ethical problems do their congregations have in the current world?” And, “To which of Satan’s strategies has their congregations

been exposed?” These two questions become two direct applicative points because ethical preaching comes from the midst of the demonic world in the congregation’s life.

Through the above-mentioned Korean culture and national tragedy, we recognize that the Korean people cannot but harbour racial prejudice, i.e. “racism and favouritism,” toward coloured foreign workers. Demonic powers use racism and favouritism in order to interrupt God’s will to destroy all social and racial barriers. Ephesians 2:14 reads: “For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility” In order to criticize racism and favouritism in contemporary Korea, we need to examine especially Campbell’s explanation of “isolation and division” and “public rituals” of as part of the demonic powers’ strategies.

To begin with, Campbell (2002c:34-36) explains the problem of racialism as follows: “Similar divisions exist today. The current economic arrangements remain in place in part because the ‘powers that be’ have managed to create racial division between white workers and workers of colour, who should be allies in the struggle against economic injustice. Promoting hostility between racial groups keeps them divided, both nationally and internationally.” Similarly, in contemporary Korea, demonic powers over human lives are controlling the Korean mind and heart in order to discriminate against coloured people by using racial prejudice toward coloured foreign workers.

Secondly, in order to investigate favouritism toward white people in contemporary Korea, we need to examine Campbell’s explanation of public rituals. Campbell (2002c:37-38) explicates the favouritism of demonic powers’ strategies in public rituals as follows:

[The demonic powers] manage to ritualize relationships of dominant and subordinate. In the New Testament period this ritualization often occurred around meals. Meals were intentionally arranged to honour some people and shame others. Certain people received places of honour and extravagant food, while others were intentionally given lesser seats and a less appealing meal. Many of these meals were held in public view so that passersby could witness the disparities, publicly reinforcing the power arrangements. Similar public rituals that enact and reinforce the “public transcript” of power relations in the Domination System occur in countless everyday interactions between people of different race, genders, and classes.

According to Campbell's description, demonic powers control human lives by using public rituals. By borrowing Mitchell's theological view about public ritual, Troeger (2003:7) offers a similar explanation of the character of a public ritual:

Ritualization is crucial transmitting agreed-upon rules of conduct; for establishing boundaries between the "good" (the socially sanctioned) and the "bad" (the socially unacceptable); for developing successful social institutions.... We become human by learning the ritual repertoire of the human community. [However,] a decay or perversion of effective rituals creates a public and private void – a crisis of meaning and value – that may lead to violence or rage. [Moreover,] the result is in neurosis, social disorder, chaos and conflict.

Although Troeger does not mention that demonic powers control human lives by using public rituals, he agrees that wrong or bad public rituals can create violence or rage, leading people to experience social disorder, chaos and conflict in society.

Korean Confucianism has still exercised its influence over cultural, political, economic, and religious customs until today (Kim 2004a:118-119; Lee 2002a:24-28); thus, In contemporary Korea, demonic powers still control the Korean people by using favouritism. However, it is important to keep in mind that favouritism is an evil policy that interrupts the redemptive work of God (Davids 1982:114-115; Martin 1988:73).

5. Through a textual move and an analysis of movement, the preacher must create good sermon forms as follows: Allow the movement of the sermon to follow the movement of the text, Allow the opposing forces in the text to become the opposing forces in the sermon, Allow the central insight of the text to be the central insight of the sermon, and Allow the mood of the text to set the mood of the sermon. Of course, Biblical texts impart more than feeling, but part of the rhetorical impact of a text, and thus its meaning, is about the emotional mood it creates. This list of linkages between text and sermon ends not with a period, but an ellipsis. In short, the preacher needs to create more than the above-mentioned sermon forms to deliver effectively the Word of God in the contemporary homiletical field.

According to Long (1989b:128-129), the sermon form: "Allow the movement of the sermon to follow the movement of the text," is especially appropriate with the parable of Jesus Christ

and narrative texts where meaning is developed partially through the movement of plot, i.e. the sermon can be fashioned so that its movements mirror the unfolding of the originating narrative.

This passage uniquely consists of the narrative and parable of Jesus Christ. Thus, in our opinion, the suggested sermon form: “Allow the movement of the sermon to follow the movement of the text,” is suitable to compose an ethical sermon for racial prejudice toward coloured foreign workers. This passage has the following two sections:

	Section 1	Section 2
Identification of the lawyer’s motive	v 25	v 29
The lawyer’s question	v 25	v 29
Jesus’s answer and counter-question	v 26	vv 30-36, 37b
The lawyer’s (appropriate) reply	v 27	v 37a

It consists of the lawyer’s questions and replies and Jesus’s answers and counter-questions. Furthermore, this passage includes the following last command to the lawyer: “Go and do likewise.” How should we outline an ethical sermon for racial prejudice against coloured foreign workers? We can obtain a hint as to how this sermon should proceed from the inner sequences of the text itself, a possibility described in the above-mentioned passage’s structure comprising two sections. An ethical sermon for racial prejudice against coloured foreign workers can be illustrated as follows:

	Section 1	Section 2
Christians’ hypocritical faith	v 25	v 29
The Christians’ questions to appear of good faith and virtue before Jesus Christ	v 25	v 29
Jesus’s answers and counter-questions for teaching true Christian behaviour to Christians	v 26	v 30-36
The lawyer’s (appropriate) replies and realization about loving God	v 27	v 37a
Jesus Christ’s command to Christians		v37b

Through the above-mentioned sermon form, the preacher can deliver to his/her congregation the main message of this passage that crosses all racial barriers. This is because Jesus Christ

wants Christians to cross all racial barriers in order to achieve God's redemptive plan.

6. In the contemporary homiletical field, the preacher must have two personalities to deliver an ethical sermon successfully. One is that the preacher, as witness, must proclaim, without hesitation, the hard word of the Gospel toward the principalities and powers of the world in order to unmask their wickedness. But, secondly, a preacher, as a witness-friend, must share in the community of friends, and understand him-/herself to be preaching among friends, then his/her preaching may become a bold and faithful practice of nonviolent resistance to the powers.

The demonic world we live in now is severely fragmented by religion, race, culture, gender, class, and the various ideologies that accompany them. Nevertheless, preachers, as God's witnesses, have to strive to destroy racial and social barriers in the demonic world. The apostle, Paul cries out: "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Eph. 2:14). God's love for all people is most evident in Jesus's concern for social outcasts, sinners, and the poor; i.e. the message of salvation crosses all racial and social barriers.

Therefore, in the church, without hesitance, the preacher, as witness-friend, must firstly teach that God created all humans in his own image, in the image of God He created them; male and female He create them, and He blessed them (Gen. 1:27-28a). Regardless of skin colour, God always loves all human beings who are righteous and dignified (Pasewark 1993:4). Secondly, as a witness-friend, the preacher must teach his/her congregation what is dignified human work in the everyday world. McGrath (1994:145) explains the dignity of human work as follows:

All Christians were called to be priests - and that calling extended to the everyday world. As priests, Christians were called to purify and sanctify everyday life from within. Luther stated this point succinctly: "What seem to be secular works are actually the praise of God and represent an obedience that is well pleasing to him." There were no limits to this notion of calling. Luther even extolled the religious value of housework, declaring that although "it had no obvious appearance of holiness, yet these very household chores are more to be valued than all the works of monks and nuns."

God calls his people not just to faith, but to express that faith in quite definite areas of life. One is called, firstly, to be a Christian, and secondly, to live out that faith in a definite sphere of activity within the world (McGrath 1994:145). All human work is capable of appearing truly respectable and being considered highly important in the sight of God, i.e. there is no distinction between spiritual and temporal, sacred and secular work (McGrath 1994:145-147cf).

Similarly, Korean Protestant Christians need to recognize that it is clear that coloured foreign workers' jobs also are invaluable in terms of the above-mentioned dignity of human work, although they still have 3D (dangerous, dirty, and difficult) work in Korea.

7. Preaching and life are inseparable. However, the preacher is also a weak human being. Thus, preachers sometimes can divorce their faith from their behaviour, because no one is perfect. Therefore, before and in the congregation, preachers should show that they always strive to follow the Lordship of Jesus, and become like Jesus Christ, because Christian ethics aim not at morality, but at maturity. They must try to love Jesus Christ, cleave to him, be one with him, and be assimilated to him. In order to develop a preacher's pious maturity, he/she should perform two practical actions: firstly, preachers should share their faith, and also share their failures in preaching an ethical sermon in worship. Moreover, after church services, preachers share their victories and failures by studying and conversing freely about the Bible with their congregation. Secondly, a preacher spontaneously needs to participate in social activities of the local area in order to train and develop his/her pious maturity. The reason is that a preacher does not stand over or against the congregation, but rather stands with them as one who also struggles with complicity in the face of the powers; all stand together in need of redemption.

In a congregation, there can be coloured foreign workers. Thus, the minister must firstly care for them, i.e. he/she must take heed of their difficult situations, their desires, and must strive to actively help them, because a minister should not only teach his/her congregation what is right or good but he, as "father," should safeguard them from the demonic powers. In the "father" metaphor, the minister becomes concerned about his family, i.e. the minister is the father of his children, and a loving family relationship exists between them (Stott 1961:71-

72). This metaphor is somewhat strange to us, but Paul does not hesitate to call himself the “father” of the Corinthians, the Galatians and the Thessalonians (Stott 1961:71). Therefore, if foreign workers attend a minister’s church, he/she must also care for them in the one body of Jesus Christ. Furthermore, according to McGrath (1994:119), one of the church’s role is,

“The Church will be clear that the image of a city points to a communal, as opposed to, a purely individualist conception of the Christian life. Salvation, like sin, has both individual and corporate dimensions. The church is seen as a body, an institution within which faith may be nourished and sustained. Regarding this point, Calvin states: with the church, into the bosom of which God is pleased to gather his children, not only so that they may be nourished by her assistance and ministry while they are infants and children but also so that they may be guided by her motherly care until they mature and reach the goal of faith. The church shall also be their mother.”

To sum up, Calvin wrote of the church as our mother: “For there is no other way to enter into life unless this mother conceive us in her womb, give us birth, nourish us at her breast, and lastly, unless she keep us under her care and guidance until, putting off mortal flesh, we become like the angels” (Byars 2005:90). Thus, the church is the place where believers may encounter and support one another and may find mutual encouragement through praising God and hearing his Word.

As regards this particular issue, we think of two collective metaphors: a minister is like a father and the church is like a mother. In the church, as in the bosom of a mother, the minister, as father, should guide and care for coloured foreign workers until they experience the Gospel, as well as submit to the Lordship of Jesus Christ.

Secondly, ministers should participate in social activities of the local area for coloured foreign workers. They always are the social weak, and they may receive unfair treatment from their employers. In Korea, they always need a place where they can share their deep pain. Therefore, a minister should become the mouthpiece for their rights and dignity in the local area. Suffice it to note that a few ministers are involved in social activities, but just as many ministers are working to develop the size of their churches in contemporary Korea.

8. The church: the training school of God: all Christians need to go to school to acquire this skill, and the church is God's language school, teaching us to use words in ways that build

up love for God and neighbour. Therefore, the congregation must learn how to struggle against the powers of the world in the church, the training school of God.

In order to deliver the Gospel, many Korean Protestant Churches have a Sunday service for coloured foreign workers, but it has always been separate from its Korean members, i.e. only coloured foreign workers, a few volunteers and an assignment minister attend this service. In other words, the main problem is that the Korean Protestant Churches usually do not worship God together with coloured foreign workers at the same service. Of course, there is a valid reason, namely that coloured foreign workers cannot speak Korean well. In our opinion, however, this is a specious pretense, and in fact, racial prejudice toward coloured foreign workers.

Therefore, we suggest partaking of the Eucharist together in the Church. This is because all kinds of injustice, racism, separation, sexism, classism, and so on are radically challenged when participants share in the body and blood of Christ, as Paul tells us in 1 Corinthians (Kim 2008b:2-5cf). According to Uzukwe (1997:265), “To share a meal is to share a relationship and to share life in the Eucharist.” Furthermore, this relates to Zwingli’s theory of the Eucharist, “The Eucharist is the story of the foundational event of the Christian community, and it gives substance to the values and aspirations of that community and enhances its sense of unity and purpose” (McGrath 1994:68). Moore-Keish (2005:109-110) also makes clear that the Eucharist’s core theological meaning is to unite in the peace of Jesus Christ by eating broken bread and drinking wine together as:

“A recently widowed white mother of two in a small Texas town during the Depression. Against all odds, with the help of a transient black man and a disagreeable blind boarder, she manages to plant and harvest her forty acres of cotton in order to keep her home. Around the edges of this central story, characters in the movie engage in murder, adultery, theft, assault, and plain old mean-spiritedness. The final scene shows a congregation in a local country church gathered to celebrate communion. As the cubes of bread and the tiny glasses of grape juice are passed down the pews, the camera focuses on one face after another: first, anonymous members of the community; then Edna’s sister, who passes the tray to her cheating husband; then members of the *Ku Klux Klan*, who share the elements with the black man they had beaten up; then the Spalding children; the Edna herself; and finally Edna’s husband, the town sheriff who had been shot and killed at the beginning of the film. Sheriff Spalding then quietly passes the bread and cup to the young black man who shot him with the word, ‘The peace of Christ.’ What is going on here?

Although the residents of Waxahachie, Texas, may not have used the words 'Eucharist' and 'eschatology,' their actions in the final scene of the movie [film] have much to teach us about the connection of these two theological terms. In that understated scene, the living and the dead, black and white, young and old, those who have sinned and those who have been sinned against, all sit together in the same dusty, whitewashed sanctuary to share the Lord's Supper. This is one picture of the joyful feast of God's people, in which they 'will come from east and west, from north and south, and will eat in the kingdom of God' (Luke 13:29)."

9. Struggling activities against demonic powers in the world: As the witness of God, the congregation must struggle against the powers, i.e. the congregation must try to follow the Lordship of Jesus Christ as follows: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "You shall love your neighbour as yourself," and his followers must "turn the other cheek." To strive to live a fully human life and live a life patterned after Jesus, is the way of Christian faith, and Christians are "people of the Way."

Korean Protestant Christians do not need strong actions to remove racial prejudice toward coloured foreign workers in contemporary Korea, i.e. they must practice love for their neighbours in their everyday lives. For Korean Protestant Christians to practice this love toward coloured foreign workers is easy. The following is a good example: Koreans usually dislike sitting beside coloured foreign workers in a subway, bus and in the park. The reason being that Korean people not only find the strong body odour of these workers unacceptable, but they also harbour racial prejudice against them because of their skin colour. However, Christians at least ought to show the love of Jesus Christ for them, as He teaches: "You shall love your neighbour as yourself" - also in contemporary Korea. Therefore, Korean Protestant Christians should not only sit down beside them while showing delight, but also talk to them in the subway, bus, and park, because Jesus Christ always ate and talked with the poor, homeless and socially weak persons (Nouwen 1981:44-45).

CHAPTER TWELVE

CONCLUSION

12.1 Summary of our study

The aim of our study was not merely to recount the ethical problems of the Korean Protestant Church and its members, but to suggest a new framework for resolving these problems. Thus, in order to research the subject of our study, we used two methodologies: Dingemans's practical theological methodology and the Heidelberg method of sermon analysis.

In chapter one, we stated the question why the Korean Protestant Church's growth is declining, and also described the current social situation in which Koreans are turning their backs on the Korean Protestant Church, and mistrusting the morality of this Church, as its members do not seem to act in accordance with their stated beliefs. Their ethical behaviour does not correspond with the content of their confession. In order to show exactly the practical and problematic phenomenon of the Korean Protestant Church and its members, we utilized the results of six surveys recently conducted by several institutes. Furthermore, in order to expose exactly the Korean Protestant Christian ethical problems in terms of homiletics, we suggested that our study focuses on the following four issues: political, triumphal and narrative, as these three sermon patterns (political, triumphal and narrative) and its American theological connection. By doing so, our study hoped to contribute eventually towards the rediscovery and revalidation of ethical preaching in contemporary Korea.

From chapter two to chapter seven, we strived to explain the content of, and relationship between, the three preaching modes as described above (political, triumphal, and narrative), and we analysed the sermons of three representative Korean Protestant preachers in detail, using the Heidelberg method.

In chapter eight, we evaluated the ethical situation of the Korean Protestant Church and its members in contemporary Korea as follows: "Consequently, in contemporary Korea, the Koreans no longer believe and trust the Korean Protestant Church. Thus, since the 1990s, the

present Korean Protestant Church is naturally experiencing a decline in the attendance of its members because the Church has been lost its dignity due to its ethical problems. In our opinion, it is true that the Korean Protestant Church needs to discover Christian ethics; thus, the Church must especially focus on its lack of social ethics and political responsibility in the Reformed theological views. In order to promote the public's trust in the Korean Protestant Church and its members, it is inevitable that Korean Protestant ministers must focus more on Christian ethics than on the outward development of the Church in contemporary Korea. Thus, in order to establish Christian ethics in Korea, the Korean Protestant preachers must consider ethical preaching, through which naturally, Christians will try to follow Jesus's life and teachings before God by faith in the world.”

In chapter nine, we explained in detail what ethical preaching is, i.e. we introduced the necessity for ethical preaching, and defined it as well as components thereof. In particular, we emphasized that the world's position and function is unique, as evil controls the world, thus they cannot but create Christian ethical problems in the world. Furthermore, we suggested the following: “We obviously need the harmony of Campbell and Long's homiletical views in order to create the best framework for ethical preaching for contemporary Korea.”

In chapter ten, we critically compared and reflected on the homiletical views of Campbell and Long in terms of ethical preaching. Furthermore, we created a new ethical preaching mode for the ministers in the Korean Protestant Church in Korea.

In chapter eleven, we introduced some suggestions as regards the way ethical preaching could be done in contemporary Korea, i.e. we strived to compose a sermon's synopsis of ethical preaching with the newly formed framework. Thus, with Luke 8:22-39, we dealt with “the division of Korea into North and South” and, with Luke 10:25-37, “racial prejudice toward coloured foreign workers” by using the newly formed ethical preaching mode.

12.2 Conclusion of our study

To partly borrow Campbell's (2002c:104) emphasis on ethical preaching, we wish to conclude as follows: although the Korean Protestant Church and its members, including

preachers, are captives of the demonic powers, the Word of God is not. This is because the Word of God is free and active, and continues to expose the demonic powers and bring a new creation into the world. Therefore, Korean Protestant preachers must cling to this promise: the demonic powers cannot take the Word of the Lord captive. At the centre of Christian preaching, then, is this Word – the crucified and risen Jesus. Through his life, death, and resurrection, the demonic powers have been exposed and defeated, and the new creation has broken into the heart of the fallen world.

Ethical preaching begins with the proclamation of Jesus, through whom this new reality has “invaded” and radically changed the world. Furthermore, ethical preaching seeks to renew the Korean Protestant Church and its members’ vision of the world, flows out of the proclamation of Jesus, and is inseparable from it. similar to the ripples that emerge when a stone is thrown into a pond, ethical preaching moves from the new reality inaugurated in Jesus Christ to the new vision of the Korean Protestant Church and its members. From Jesus’s central proclamation, the Korean Protestant preachers move out into their work when attending to the world and helping their communities to see the world in new ways.

To sum up, Jesus Christ cannot be compared to others in terms of our ethical preaching mode, because He is for all people and has is a word of liberation and salvation for all people. Only He can change lives, and can transform defeats into victories (Naudé 2006:18-19), thus there is none other like Jesus Christ.

In bringing this work to a close, we wish to allow Luther to have a final word to the Korean Protestant preachers: “It is not we who can sustain the church, nor was it those who came before us, nor will it be those who come after us. It was, and is, and will be the one who says, ‘I am with you always, even to the end of time’” (In his book's conclusion. McGrath 1994:196).

12.3 Contribution of our study

In the homiletical field of Korea, our study will offer at least the following benefits:

- Our study may represent the first attempt to resolve Christian ethical problems in terms of homiletics, i.e. this study may not merely expose ethical problems of the Korean Protestant Church and its members beyond the demonic powers, but may also guide the Korean Protestant preachers to observe, analyse, and criticize the strategies of demonic powers that interrupt God's redemptive plan in the world. Thus, we hope that the Korean Protestant homileticians regard this study as a stepping-stone in order to do further research on the relationship between homiletics and ethics in contemporary Korea. This is because, in fact, already from the early 2000s, Korean Protestant theologians seriously started to deal with the ethical problems of the Korean Protestant Church and its members after this Church experienced a decline in the attendance of its members. In contemporary Korea, the Korean people generally harbour a negative attitude toward the Korean Protestant Church and her members.

- We have already created a new ethical preaching mode by comparing and reflecting critically on Campbell and Long's homiletical views in terms of ethical preaching. Therefore, our study can offer the Korean Protestant preachers a new ethical preaching mode to be used, i.e. any Korean Protestant preacher can easily compose an ethical sermon by following this new ethical preaching mode's nine orders (cf. 10.3). Furthermore, they can apply this mode flexibly to their congregation's current ethical problems in contemporary Korea.

- Our study has truly escaped from ethical preaching's theological problem that is similar to moralistic preaching and changes the Gospel into moralization. Our ethical preaching mode can overcome the following problems of the established ethical preaching style: the person-centred approach (absence of God), the loss of human inability, the burden of human effort. Furthermore, our ethical preaching mode is Christ-centred and confesses Jesus Christ.

- Our study does not focus on individual faith, but emphasizes congregational faith in the demonic world. The established ethical preaching mode, as a moralistic preaching style, focuses on individual faith by wanting Christians to resemble biblical characters, for example, Noah, Abraham, Moses, Daniel, etc. However, our ethical

preaching mode's emphasis on congregational faith is how Christians must follow the Lordship of Jesus Christ, as well as struggle together against the demonic powers in their world. Our ethical preaching mode emphasizes the incorporation of Christians' faith in their lives, i.e. our study focuses more on "sanctification" than "justification."

12.4 Suggestions for future research

We think, however, that our study has the following two weak points:

Firstly, to compare the theories of two homileticians in order to focus on Jesus Christ and the Old Testament was theologically too arduous for us. Of course, Campbell and Long's theological theories include typology, the redemptive story of God for a Christological approach (Campbell 1997a; Campbell 2002c:1-100cf; Long 1980:11; Long 1989b:72-77; Long 2009:65). If we also dealt with the Old Testament, the scope of the dissertation would have been too broad. Therefore, "Jesus Christ and ethical issues from the Old Testament" will be our next research task.

Secondly, we have not explained in detail the relationship between our ethical preaching mode and Christian worship, especially liturgy. This is because preaching is just one part of Christian worship. In order to investigate this subject, in particular, we think future research needs to focus on "homiletical exorcism" against demonic powers in terms of Christian worship.

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1 Rev. Hong-Do Kim, 25 May 2008, Text: Matthew 25:31-46
2 Title : “The right and left wing in the Bible”

3

4 Last year, *Sang-Cheol Kim*, president of *Future Korea newspaper* and elder, begged me to
5 write a sermon about the right and left wing in the Bible for his newspaper after a presidential
6 election was held. So, I prayed to God for inspiration to write about this topic. The following
7 is what I preached.

8

9 1. The right and left wing in the Bible

10 The text of today, Matthew 25:31-34, is “When the son of Man comes in his glory, and all the
11 angels with him, he will sit on his throne in heavenly glory.

12 All the nations will be gathered before him, and he will separate the people one from another
13 as a shepherd separates the sheep from the goats. He will put the sheep on his right and the
14 goats on his left.”

15 This text illustrates a scene where Jesus, after he sits on his throne in heavenly glory, divides
16 people into two groups.

17 In other words, “the sheep on his right” means God’s people who have been saved, but the
18 meaning of “the goats on his left” is that of people without knowledge.

19 According to the Bible, the right side means God’s part, but the left side means Satan, the
20 enemy of God’s, part.

21 Moreover, according to Matthew 25:34, Jesus says to those on his right, “Come, you who are
22 blessed by my Father; take your inheritance the kingdom prepared for you since the creation
23 of the world.”

24 On the contrary, Jesus says to those on his left, “Depart from me, you who are cursed, into the
25 eternal fire prepared for the devil and his angels” (Matt 25:41).

26 When Korea had the Cho-Son dynasty, the left wing’s highest member had stronger power
27 than the right wing’s highest member.

28 However, in the Bible, the people on the right side are God’s part and God’s people who
29 received salvation, but the left side is Satan’s part and these people are going to go to the
30 eternal punishment.

31 Jesus praises the people on his right as following: Matthew 25:35-36: “For I was hungry and
32 you gave me something to eat, I was thirsty and you gave me something to drink, I was a
33 stranger and you invited me in, I needed clothes and you clothed me, I was sick and you
34 looked after me, I was in prison and you came to visit me.”

35 However, this text can be interpreted as follows: “Anyone can receive salvation from God if
36 that person continues doing many good things,” but this text never means this, because good
37 conduct is just one of a Christian’s duties. In Matthew 25:35-36, “I” means “Jesus” and in
38 Matthew 25:40 “The King will reply, ‘I tell you the truth, whatever you did for one of the
39 least of these brothers of mine, you did for me.’”

40 These brothers are Christians. Jesus agrees that only Christians are my brothers, doesn’t He?
41 Therefore, only Christians receive salvation from sin. Human beings never receive salvation
42 through good conduct.

43 According to Rev. Lee Byung-Kju and Wiersbe’s commentaries, they also assert that anyone
44 clearly receives salvation through only faith and God’s grace.

45 According to 1 Kings 18:21, the prophet of God, Elijah, cries out “How long will you waver
46 between two opinions? If the Lord is God, follow him; if Baal is God, follow him” to
47 Israelites when a confrontation between Elijah and “450 prophets of Baal and 400 prophets of
48 Asherah” took place on Mount Carmel.

1 God's people did not decide whether they stand on the right or on the left side. Therefore, the
2 right and left wing clearly exist in the New and Old Testaments.

3 We must have good faith and plain religious behaviour because the right wing are the people
4 who have God's blessing and eternal life, but the left wing are the people who have God's
5 curse and eternal punishment.

6 7 2. The right wing and left wing in the first Church

8 1) The right wing's people in the first Church

9 Firstly, there are "Priscilla and Aquila." these Jews helped Paul's mission to make a tent.

10 Therefore, Paul wrote as follows: Romans 16:3-4: "Greet Priscilla and Aquila, my fellow
11 workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the
12 Gentiles are grateful to them." Paul agrees that they are his fellow workers. Could you tell me
13 how these two people could say, "We risked our lives for Paul?" And Priscilla had already
14 been devoted to the church's work even more than her husband because Priscilla's name
15 appears first then her husband's in Romans 16:3-4. Nevertheless, Paul wrote that this couple
16 were his fellow workers.

17 Secondly, there is "Onesiphorus." Even though many people deserted Paul after he was put in
18 prison, only Onesiphorus took care of Paul in prison. He spoke from his heart as follows:
19 "You know that everyone in the province of Asia has deserted me, including Phygelus and
20 Hermogenes. May the Lord show mercy to the household of Onesiphorus, because he often
21 refreshed me and was not ashamed of my chains.... May the Lord grant that he will find
22 mercy from the Lord on that day! You know very well in how many ways he helped me in
23 Ephesus"(2 Tim 1:15-18). Even though they abused Paul with false propaganda, only
24 Onesiphorus continually helped Paul.

25 Thirdly, there are the Christians in Galatia. Paul wrote as follows: "What has happened to all
26 your joy? I can testify that, if you could have done so, you would have torn out your eyes and
27 given them to me"(Gal 4:15). However, the Christians in Galatia misunderstood that they
28 could receive salvation if they obeyed the law. Paul loved them because he knew that they
29 loved him. So, to restore their faith, Paul underwent a sharp pain similar to the pains of
30 childbirth (4:19).

31 Fourthly, there were the Christians in Philippi, because Paul wrote as follows: "Yet it was
32 good of you to share in my troubles. Moreover, as you Philippians know, in the early days of
33 your acquaintance with the gospel, when I set out from Macedonia, not one church shared
34 with me in the matter of giving and receiving, except you only; for even when I was in
35 Thessalonica, you sent me aid again and again when I was in need.... And my God will meet
36 all your needs according to his glorious riches in Christ Jesus" (Phil 4:14-19).

37 38 2) The left wing's people in the first Church

39 Firstly, there were "Hymenaeus and Philetus." Paul wrote as follows: "Their teaching will
40 spread like gangrene. Among them are Hymenaeus and Philetus, who have wandered away
41 from the truth. They say that the resurrection has already taken place, and they destroy the
42 faith of some"(2 Tim 2:17-18). If we adversely think of Paul's blame against them, we will
43 understand that their aim is to destroy believers' faith. Especially, "gangrene" means
44 "haemorrhagic septicemia." Therefore, Paul regarded them as the left wing people who ruin
45 souls like haemorrhagic septicemia in the church.

46 Secondly, there are the people in Romans 16:17. Paul wrote as follows: "I urge you, brothers,
47 to watch out for those who cause divisions and put obstacles in your way that are contrary to
48 the teaching you have learned."

1 Thirdly, there are Hymenaeus and Alexander. They are hostile to Paul and disturb Paul's
2 mission. Paul wrote as follows: "Holding on to faith and a good conscience. Some have
3 rejected these and so have shipwrecked their faith. Among them are Hymenaeus and
4 Alexander, whom I have handed over to Satan to be taught not to blaspheme." Alexander
5 again appears in 2 Timothy 4:14-15 "Alexander the metalworker did me a great deal of harm.
6 The Lord will repay him for what he has done. You too should be on your guard against him,
7 because he strongly opposed our message." Paul tells us: "Do not listen to the left wing's
8 honeyed words and do not make friends with left wing people."
9 Moreover the left wing's people do harm to the biggest Korean Protestant churches as well as
10 obstruct the Korea Protestant's mission work. They think only the Korean Protestant churches
11 are wrong and haughty.

12 13 3. The right and left wing in Korea

14 Karl Heinrich Marx, Friedrich Engels, Nikolai Lenin, etc., appeared in the world. Moreover
15 the Red dragon's ideology and communism is being spread as an epidemic in the whole
16 world. In addition, the right wing and the left wing became divided in the Korean Peninsula.
17 Northern Korea is occupied by the left wing as communists and Southern Korea is occupied
18 by the democracy. Communism is like the North Korea's "Ju-Che"(self-reliance) ideology,
19 that is the red dragon, namely Satan's ideology. Jesus indeed explained Satan's ideology
20 through John 8:44 as following: "You belong to your father, the devil, and you want to carry
21 out your father's desire. He was a murderer from the beginning, not holding to the truth, for
22 he is a liar and the father of lies." Satan's ideology is like communism.

23 24 1) Communist opposes God as well as destroys the churches.

25 The left wing's ideology that was influenced by communism opposes God as well as destroys
26 the churches. North Korea including all socialistic nations destroyed the churches. Moreover
27 they put Christians in prison as well as killed Christians to remove them eternally from the
28 world because they think Christianity is the public's opium. There were a lot of churches and
29 Christians in Northern Korea more than in Southern Korea before 1950(the Korean War), but
30 communists destroyed the churches and killed the Christians in North Korea. Today Bong-
31 Soo church and Chil-Kol church are not places to worship God, but just became places to
32 earn foreign currency. I have known one minister who was a prisoner in Northern Korea. He
33 told me "I never live under communists. I think that I will prefer black people's slavery to my
34 life under communists."

35 36 2) Communists are cruel murderers

37 Communists are materialists and disagree with mental worth and a spiritual existence. So,
38 they kill people without a moment's hesitation because they neglect a spiritual existence. Il-
39 Sung Kim and Jeong-Il Kim killed several million to sustain their political power. If Jeong-Il
40 Kim used his money, \$ 4,000,000,000 which was in a Swiss' bank, 3000000 people will not
41 have starved to death a few years ago in northern Korea. Mao also killed 64,000,000 people.
42 Stalin also killed 45,000,000 people in Russia. Hitler also killed 60,000,000 Jews because he
43 was enslaved by Satan. Eph 6:12 wrote as follows: "For our struggle is nor against flesh and
44 blood, but against the rulers, against the authorities, against the powers of this dark world and
45 against the spiritual forces of evil in the heavenly realms." Satan torments and kills Christians
46 through communists. If South Korea becomes bolshevized, at least 10,000,000 people will be
47 killed by communists. However, fortunately the left wing's ideology as communism is
48 eradicated because a lot of Christians pray for South Korea in South Korea.

1 3) Communists are liars and misleaders

2 Jesus estimated communists as follows: “they are murderers from the beginning, not holding
3 to the truth (John 8:44).” Therefore we absolutely do not believe their promise, alliance and
4 arrangement. North Korea innumerably violated the cease-fire. Even though the present
5 North Korea agreed that they will destroy their nuclear power with the United States, we
6 cannot know when North Korea deceives us. Therefore we have to be careful for the left wing.

7
8 4) Communists plunder our property under the disguise of egalitarianism

9 They seize rich men’s property to give the poor, but they are plainly thieves because Jesus
10 tells us as follows: “The thief comes only to steal and kill and destroy; I have come that they
11 may have life, and have it to the full.” This teaching excellently expresses Satan’s character.

12 Rich men were robbed of their property in all socialistic nations. So, as a result of this
13 situation, all socialistic nations are poor. Communists do not try to work hard because they
14 can not gather money for themselves. ² ₄ Let’s compare South Korea with North Korea.
15 Communists are really thieves. The Bible does not object to individual property. Matt 25:29
16 wrote as follows: “For everyone who has will be given more, and he will have an abundance.
17 Whoever does not have, even what he has will be taken from him.” Christianity has to have a
18 servant’s mind. Therefore Christians have to think that property is not ours, but is God’s. God
19 entrusts us his property. So, we must offer God with our property as well as man the use of
20 our money. Abraham, Isaac and Jacob were also rich mans. During the past ten years, the left
21 wing robbed the biggest businessmen of their property. I heard terrible stories about
22 communists that kill businessmen after they make use of big businessmen as if a hunter
23 slaughters or eats a hunting dog after a season of hunting has closed.

24
25 If someone supports the present President of the South Korea, Myung-Pak Lee, they are
26 absolutely the right wing’s people. The right wing’s people are many, but Lee President’s
27 support rate went down from 80% to 20% because the right wing’s people are not united
28 against the left wing and their spies. Therefore I think that the Police, the Public Prosecutors
29 Office, etc, must arrest communists and North Korea’s spies as soon as possible. Moreover
30 the South Korean government must increasingly build a bulwark against communism. I think
31 that this anti-FTA (Free Trade Agreement) demonstration was caused by the left wing’s
32 instigation and communists. Could you tell me that they really wanted to make war after
33 American forces evacuated South Korea? According to a report, one or two in 10 million
34 cows have the mad-cow disease. In fact, after eating infected meat, a person can die 20 to 40
35 years later. South Korea must permit to import the U.S’ cows and must quickly negotiate the
36 United States. If we do that, we will export more cars, clothes, etc to the United States.
37 Moreover if this FTA is negotiated, the relationship between the United States and South
38 Korea will be strengthened as well as the United States will protect South Korea from North
39 Korea because American Forces will continue to be stationed in South Korea. The U.S
40 President already promised President Myung-Pak Lee that American forces will continue to
41 stay in South Korea. In South Korea, according to a report, over 10000 people were killed by
42 car-accidents and moreover 10000 people lost their lives in one year. Could you tell me that
43 we really must object to import the U.S’ cows because of the mad-cow disease? One or two
44 in 10 million cows have the mad-cow disease. In fact, after eating infected meat, a person can
45 die 20 to 40 years later. Over 30millions American eats these cows everyday. Only three
46 Americans passed away in America. However, two people came to America from the U.K
47 and one came to America from Saudi Arabia when three were young. A Korean youngster
48 man killed 30 younger Americans in Virginia some time ago, but the U.S government did not

1 do harm the Korean immigrants in the U.S.A. However, a lot of the Korean people
2 demonstrated in front of City Hall Plaza with candles because American soldiers had killed
3 two Korean female middle school's students who were passengers in a car they were driving
4 one year ago. I do not believe that middle school's students gathered in front of City Hall
5 Plaza to hate the United States with their pure motives. Therefore I affirm that the left wing
6 and communists instigate this demonstration to shake South Korea. Halleluiah.

7
8 Rev. Yong-Gi Cho, 26, August, 2007, Text: Matthew 6:11
9 Title: give us this day our daily bread

10
11 Today, I would like to share a message titled, "Give Us This Day Our Daily Bread."
12 There are some who say that money is the root of all evil. Contrarily, others say that money is
13 the root of all goodness. As we know, money in itself is neither good nor evil. According to a
14 person who spends it, it can be good, being used on good things, or it can be bad, being used
15 on bad things. If money is in the hands of evildoers, it is used for the evil purpose, but if
16 money is in the hands of good people, it is used for the good purpose.

17
18 What attitude should we the believers have toward money, that is, materialism? Some say that
19 to have a good faith in Jesus, one must be poor, naked, and hungry. "To have a good faith in
20 Jesus, one must not have any interest in materialism." There are those who say this. However,
21 we should not decide based on the words of men, but we must know what God is saying in
22 the Bible and follow it accordingly. We need to look upon God and follow the word of God to
23 live our life of faith; we cannot live our life of faith based on the people's opinions and
24 thoughts.

25
26 We need to look at what God said about the relationship between a man of God and
27 materialism in the Old Testament. First, it is said that the paradise of Eden was the first
28 dwelling place of mankind. Try to imagine a paradise. What comes up in your mind? Seeing
29 the paradise as naked, hungry, and desolate like wilderness, can we say, "Wow, this is the
30 paradise!?" Or in your imagination, do you think of a splendid place of amazing scenery,
31 where there are beautiful fruit that are good to eat and good to look at, and where there are
32 many flowers bearing fruit, the beautiful streams flowing, and the birds singing? Even the
33 children say that it's good when they see good things and say that it's bad when they see bad
34 things. All the more, when we see the paradise, there is no one who would say, "This is bad.
35 This is not good." God created the paradise of Eden for Adam and Eve. The Bible speaks of
36 the abundance and beauty of the paradise that God created as "He created the trees that are
37 beautiful to look at and good to eat," and Genesis 2:11-12 says, "The name of the first is
38 Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold
39 of that land is good. Bdellium and the onyx stone are there." This is saying that, following the
40 river flowing out of the Garden of Eden, the gold sprang up, the pure gold sprang up, the
41 pearl sprang up, onyx sprang up and all kinds of jewels sprang up. Thus, this shows that the
42 Eden given by God to Adam and Eve is an indescribable beautiful paradise, a place full of
43 gold and jewels.

44
45 Next, in the Bible, let's look at Noah, a man of God. If Noah was poor, naked, and famished,
46 being empty-handed, how could he have built the ark for 120 years? He had a great wealth
47 plenty enough to build a huge ark. When Noah was 480 years old, God told him that He will
48 destroy the humanity on this earth and told him to build the ark for 120 years. In the Bible, in

1 Genesis 6:3, “And the Lord said, ‘My Spirit shall not strive with man forever, for he is indeed
2 flesh; yet his days shall be one hundred and twenty years.’” Noah built the ark for 120 years;
3 he built a large ship that was big enough for all living animals and insects to come into the
4 ark. If this ship was to be built in today’s time, either a large corporation or a nation need to
5 fund it, but Noah had a great wealth plenty enough to have a lot of materials and workers to
6 build the ship for 120 years, all on himself. If Noah was a person who had nothing, he could
7 not have built a small boat, even more so an ark. Therefore, Noah was a very wealthy man.

8
9 Also, look at Abraham, the Father of Faith. He came to Canaan at the age of 75 and he had
10 nothing. God told him, “Leave your land, relatives, and your father’s house, and go to the
11 land that I command you.” So, he came to the land of Canaan, but there was a big famine; his
12 servants all scattered and left him; the herds all died of famine; he took his wife and his
13 nephew Lot, but he had nothing. Thus, to survive, he went down to Egypt; however, for his
14 wife was so beautiful, his wife was taken away by Pharaoh; this is Abraham who experienced
15 this darkest period of life. However, if we look immediately following verses in the Bible,
16 when Abraham was coming out of Egypt, he had much gold, silver, and herds of animals. In
17 Genesis 13:1-2, “Then Abram went up from Egypt, he and his wife and all that he had, and
18 Lot with him, to the South. Abram was very rich in livestock, in silver, and in gold.” Though
19 he went down to Egypt empty-handed from the land of Canaan, though he was ashamed and
20 suffered in Egypt, God did not make him poor materially. While in Egypt, God granted him
21 plenty of livestock, silver, and gold; he became very wealthy so that he could return to the
22 land of Canaan. He was so rich while living in the land of Canaan that he had 318 private
23 guards in his house. In times of hardship, how helpful it is for the household to have one less
24 mouth to feed! But Abraham had 318 private guards, feeding them, clothing them, raising
25 them, and paying them salaries. When Lot was taken away by his enemies, Abraham took his
26 private guards and attacked them at night, so he defeated the enemies and saved Lot; this is
27 recorded in the Bible. Genesis 14:14-16 tells us, “Now when Abram heard that his brother
28 was taken captive, he armed his three hundred and eighteen trained servants who were born
29 in his own house, and went in pursuit as far as Dan. He divided his forces against them by
30 night, and he and his servants attacked them and pursued them as far as Hobah, which is
31 north of Damascus. So he brought back all the goods, and also brought back his brother Lot
32 and his goods, as well as the women and the people.” Abraham had great wealth because God
33 blessed him. When he was looking for Isaac’s wife, he sent a servant to the land of Aram,
34 what did the servant Eliezer say to mother in-laws? In Genesis 24:35, “The Lord has blessed
35 my master greatly, and he has become great; and He has given him flocks and herds, silver
36 and gold, male and female servants, and camels and donkeys.” Through the mouth of the
37 servant himself, going to the house of the in-laws, he boastfully said, “Abraham is a man of
38 great wealth; he has abundant gold and silver; he has many livestock.” Likewise, the men of
39 God, in the Old Testament, though there was much suffering in their lives, they were not poor
40 materially.

41
42 Isaac, a son of Abraham, in Genesis 26:12-14, “Then Isaac sowed in that land, and reaped in
43 the same year a hundredfold; and the Lord blessed him. The man began to prosper, and
44 continued prospering until he became very prosperous; for he had possessions of flocks and
45 possessions of herds and a great number of servants.” Must we be poor believing in God?
46 Those who were the epitome of God’s faith were not poor, so how could we be? Neither
47 Adam nor Eve was poor, nor Noah was poor, nor Abraham was poor; Isaac, according to the
48 Bible, was very prosperous, and finally, he became a man of great wealth so that he was

1 known to have herds of sheep and bulls and multitude of servants.

2

3 Jacob, a son of Isaac, ran away to his uncle's house, and when he returned 20 years later,
4 Genesis 32:10 says, "I am not worthy of the least of all the mercies and of all the truth which
5 You have shown Your servant; for I crossed over this Jordan with my staff, and now I have
6 become two companies." Jacob who had only a staff in his hand to flee from his brother to
7 his uncle's house, as he was returning 20 years later, came with one company, two companies,
8 as many as the sand in the sea, as a man of great wealth. Therefore, as we look at the entire
9 Old Testament, the people of the Lord who served God and were loyal to God, though they
10 suffered much, did not live their lives naked and hungry materially, begging to others.

11

12 Look at Job who lived in the days of Abraham. Job was the wealthiest man in the east. We
13 can see that, though he suffered great affliction because of the tribulation of the devil, God
14 blessed him again twofold. This is God's grace that God grants His blessing for us to be
15 affluent, not for us to have nothing.

16

17 God created heaven and earth, and all things in it. Heaven and earth, and all things in it
18 belong to God, so it is not possible for God to make his loyal servants to go empty-handed.
19 The Bible reveals it to us clearly. When the Israelites came out of Egypt, God didn't let them
20 come out empty-handed; they came out receiving many gold and silver from Egyptians. He
21 didn't make them live in the desolate wilderness, but He promised them that they would live
22 in the land of Canaan flowing with milk and honey. Therefore, our God is not miserly in
23 regards to the materials. As we live our lives, we may be afflicted with many sufferings and
24 hardships before God. However, God does not make us live naked, hungry, and in utter
25 nakedness.

26

27 Some say that this is a story of the Old Testament; the relationship between God and men and
28 material is different in the New Testament. What they are saying is that, though Jesus is the
29 Son of God, He lived on the earth sleeping in the streets and lived in poverty, so in order to
30 follow the steps of Jesus, we must also live our lives naked, hungry, and with empty hands.
31 The Bible says that Jesus was poor to bear our poverty. In 2 Corinthians 8:9, "For you know
32 the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became
33 poor, that you through His poverty might become rich." "Lord, to follow the steps of the Lord,
34 I will live my life in nakedness, in hunger, in poverty, sleeping in the streets." Jesus says, "No.
35 I have bore your poverty on your behalf, and through my poverty, I want to make you rich,
36 and thus, I suffered, so I want you who believe in me to be free from the poverty." The Lord
37 is speaking to us like this. We must know well that the poverty of Jesus is the redemptive
38 poverty.

39

40 In the Bible, in Galatians 3:13-14, "Christ has redeemed us from the curse of the law, having
41 become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the
42 blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the
43 promise of the Spirit through faith." How terrifying it is to be cursed! It is said that the Lord
44 suffered, putting the thorn of curse on his head, being pierced by the thorns, and nailed on the
45 cross, because He had to pay for our freedom from the curse that we had received ever since
46 Adam and Eve. We do not need to pay the cost again of the suffering which has been paid by
47 Jesus. Thus, we must know that the poverty of the Lord is the redemptive poverty for us. At
48 this, some may say again, "The disciples of Jesus were naked, hungry, and poor." The poverty

1 of the disciples of Jesus was freely chosen poverty. Could the disciples have sat down to be
2 merchants, or to farm, or to run a business? Going throughout the land to proclaim the gospel
3 to all the people, they could not settle down at one location; for they traveled always to
4 proclaim the gospel, they had no choice but to be poor.

5
6 In Mark 6:8-9, “He commanded them to take nothing for the journey except a staff, no bag,
7 no bread, no copper in their money belts? but to wear sandals, and not to put on two tunics.”
8 The Lord said to them that they should not be concerned with the worldly materialism and
9 should not be attached to it, but with all their heart, soul, and mind, to proclaim the gospel,
10 they should go out unburdened and proclaim the gospel. However, the Lord said that He
11 would take care of what to eat, what to wear, what to drink, what shoes to put on, and where
12 to stay. When the disciples were proclaiming the gospel, not one died of hunger. There were
13 disciples who were martyred because of the persecution; no one died of starvation. The Lord,
14 at that time, in those harsh circumstances, to those disciples who were wandering without a
15 place to lean on to proclaim the gospel, feed them, clothed them, and put shoes on them. But
16 the disciples had chosen to be poor. Today, aren’t there many people, who could have lived
17 wealthily, chose to be poor sacrificing their lives for the sake of the gospel? Apostles and
18 evangelists had chosen the life of a wanderer on their own.

19
20 In Matthew 8:20, “Foxes have holes and birds of the air have nests, but the Son of Man has
21 nowhere to lay His head.” Likewise, the disciples of Jesus, from this town today to that town
22 tomorrow, from this country today to that country tomorrow, wandered always and lived the
23 life of a traveler; thus, they had no time to make money. They were not in a situation where
24 they could become rich and build houses to enjoy wealth and fame. It was the poverty that
25 they had chosen. Our Lord wants us to have a clear perspective on materialism. What is this
26 perspective on materialism? He wants us to know that we are not the descendants of Adam,
27 but we have become a new creation in Christ, and because we have become a new creation,
28 we are free from the curse of Adam. Adam was cursed and driven out of the Eden, but we
29 must know that in Jesus Christ we are the people who are free from the curse. We must know
30 that in Jesus Christ we are the people who are free from the curse. Our ancestor is not Adam
31 but Jesus Christ. We are not the old humanity but the new humanity. Therefore, in Christ, for
32 we are free from the curse, we are blessed going into the house, we are blessed going out to
33 the field, and we must know that the blessing will come even though we are a despicable
34 vessel.

35
36 The Lord wants us to know that surely we are the people who received the blessings of Jesus.
37 As it is said in Galatians 3:14, “That the blessing of Abraham might come upon the Gentiles
38 in Christ Jesus.” It is said that in Jesus the blessings that were given to Abraham by God will
39 follow us. He did not say that there will be no suffering for the believers of Jesus. He didn’t
40 say that there may be no sufferings, but even through the sufferings, in the end, the fruit of
41 the blessing will spring forth.

42
43 In James 5:11, “Indeed we count them blessed who endure. You have heard of the
44 perseverance of Job and seen the end intended by the Lord that the Lord is very
45 compassionate and merciful.” Job faced great trials and was afflicted, but later, he was
46 blessed twofold; likewise, sufferings, in the end, will increase our faith, and as a result, it will
47 form us as a vessel that can receive the blessing of God.

1 Therefore, in the Bible, God tells us to pray, “Give us this day our daily bread.” A house is
2 also our daily bread. All the things we need to survive is the daily bread; the Lord told us to
3 pray for our daily bread? He is telling us to pray for all the things we need to live our lives.
4 This is the will of God. If we need a car to live our lives, we must pray for the car. If we need
5 a cell phone to live our lives, we must pray for the cell phone. If we need a house to live our
6 lives, we must pray for the house. If we need health to live our lives, we must pray for health.
7 All these things are the prayers for our daily bread.

8

9 In Philippians 4:19, “And my God shall supply all your need according to His riches in glory
10 by Christ Jesus.” There is more than one thing that we need. God who fills up all our needs,
11 this God is our entire daily bread. It is said, “Seek first the kingdom of God and His
12 righteousness, and all these things shall be added to you.”

13

14 In Malachi 3:10-12, ““Bring all the tithes into the storehouse, that there may be food in My
15 house, and try Me now in this,’ says the Lord of hosts, ‘If I will not open for you the windows
16 of heaven and pour out for you such blessing that there will not be room enough to receive it.
17 And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your
18 ground, nor shall the vine fail to bear fruit for you in the field,’ says the Lord of hosts; and all
19 nations will call you blessed, for you will be a delightful land.” As we seek the daily bread, if
20 we offer tithes of God’s blessings to God, God promised that He will pour His blessings in all
21 things we do. Therefore to those who serve the Lord well, the Lord did not say that He will
22 grant His wrath or curse, but He promised to give them the daily bread and His blessings.

23

24 In Psalm 23:1, “The Lord is my shepherd; I shall not want.” He promised for us to live our
25 lives lacking nothing, not for us to live profligately.

26

27 Our God is very thrifty. After feeding 5 thousand people with 5 loaves of bread and 2 fish,
28 Jesus told the people to pick up the remainders. They picked up the remaining crumbs and
29 gathered 12 baskets. The Lord never allows wastefulness.

30

31 In Psalm 34:9-10, “Oh, fear the Lord, you His saints! There is no want to those who fear Him.
32 The young lions lack and suffer hunger; but those who seek the Lord shall not lack any good
33 thing.” Though God does not tell us to be wasteful, He tells us that He will make us lack
34 nothing. Therefore, when we pray to give us our daily bread, how can we pray that would
35 please God? We always pray to give us our daily bread, and receive the answers, but we
36 should not love money or materialism.

37

38 In 1 Timothy 6:10, “For the love of money is a root of all kinds of evil.” In Hebrews 13:5,
39 “Let your conduct be without covetousness; be content with such things as you have.”

40

41 In Matthew 6:24, “No one can serve two masters; for either he will hate the one and love the
42 other, or else he will be loyal to the one and despise the other. You cannot serve God and
43 mammon.” God is the God of jealousy. We cannot serve God and other things, and when we
44 love materialism more than God, God will be very jealous. With all our hearts, all our mind,
45 with all our soul, with all our life, we must live loving God first; we must not love money or
46 materials. Money and materials are nothing but the things that we are to use; if these things
47 ensnare our hearts and we love them, God will be angry with us. God will rebuke us and take
48 the materials away. Therefore, let your hearts be completely overcome by the love of our

1 Lord Jesus Christ and God, and do not let your hearts be overcome by money. Also, we must
2 use the material for God and our neighbors. We must possess the materials as a keeper, not as
3 an owner of the materials, following the will of God, to give away the materials. We do not
4 own the materials. God is the one who gave us the materials, and God is the one who uses it.
5 When God has given us so that we lack nothing, as the keepers, we must use the materials,
6 and use them according to the will of God. If He tells us to offer tithes and mission funds,
7 then we should do it; if He tells us to give them away to our neighbors, then we should do it;
8 according to the will of God's command, we must use the materials. Materials do not belong
9 to us. They belong to God. Materials are entrusted to us temporarily, so that as His keepers,
10 according to what God tells us to do, we can share with others. Acts 20:35 says, "It is more
11 blessed to give than to receive."
12

13 In Luke 6:38, "Give, and it will be given to you: good measure, pressed down, shaken
14 together, and running over will be put into your bosom. For with the same measure that you
15 use, it will be measured back to you." Therefore, those who give are blessed and they give to
16 receive. This is the principle that God has established. If we shout at the mountain, the echo
17 comes back from other mountains; likewise, if we give our materials, through them, God
18 gives them back to us. It is said, "It will be given to you: good measure, pressed down,
19 shaken together, and running over will be put into your bosom." There is nothing stronger
20 than love, which melts the hearts of men and opens the doors of the heart. If we love only
21 with words, who will open the door of his heart? When others suffer and face with difficulties,
22 if we help them, all the hardened hearts will be tender, melted, and broken. We must use the
23 materials to share love. Therefore, we must not try to live for ourselves only with the
24 materials we have. We need to be very thrifty in our lives, but for our neighbors, we must be
25 able to use it abundantly. Those who are thrifty in their lives will be able to give much to
26 others and help them. If they squander them wastefully, how could they have any money to
27 help others? Therefore, in order for us to share the blessings that God has given with others,
28 we must be thrifty. Always, we should not forget the principle of sowing and reaping in our
29 lives.
30

31 In Galatians 6:7, "Do not be deceived, God is not mocked; for whatever a man sows, that he
32 will also reap." We can reap when we sow. If we do now sow, there'd be nothing for us to
33 reap. If we neglect it, then it will either become desolate or the weed will fill up the place.
34

35 In 2 Corinthians 9:8-9, "And God is able to make all grace abound toward you, that you,
36 always having all sufficiency in all things, may have an abundance for every good work. As it
37 is written: 'He has dispersed abroad, He has given to the poor; His righteousness endures
38 forever.'" It is said that if we put the principle of sowing and reaping into practice, all things
39 will be plentiful. Why? It is said that "in all things" we are to do good things.
40

41 In our entire life, God has given us His blessings in all things, regardless of spring, summer,
42 fall, or winter, so that we may have sufficiency in all things, and we may have abundance for
43 every good work. This is the positive and optimistic mindset that the believers of Jesus
44 should have. "I don't have it. I can't do it. I have empty hands. It's impossible for me." Those
45 who say like this cannot free themselves from poverty. Poverty itself is not a good virtue.
46 Poverty is not what God desires. Poverty is one of the curses that came to us because of sin.
47 However, the heart that does not succumb to the poverty but lives a positive life in the Lord is
48 the good heart. God rewards greatly to those who are poor voluntarily, but He does not desire

1 for us to be poor because of laziness, or be poor because of curse. Being rich is not evil.

2
3 Some think that being rich is evil no matter what, but the greedy heart that is tight fisted and
4 does not know how to share is evil; the rich in itself is not evil. For the lives of the keepers, as
5 we have more and more wealth, it is good because we can share much. Being rich, if we
6 share it with many others, provide jobs to many people, and help many people, the nation will
7 be a better nation when there are more and more wealthy people.

8
9 Therefore, the believers of Jesus should be able to have all sufficiency in all things, to have
10 abundance for every good work. If we are so poor that we can't help our neighbors who are
11 dying because of the flood, how can others say that we give love to others? When there is a
12 nation dying due to widespread epidemics, if our nation is so poor that it cannot even send a
13 package of medicine, how can we give love? We can show our love when we have something.
14 Therefore, to share what is ours, we must receive the blessings from God. I bless you in the
15 name of the Lord that you enjoy and share what you receive from God.

16
17 Rev. Jeong-Wan Ha, 15 January 2009, Text: Ecclesiastes 2:10-11
18 Title: "Bucket List: Things to do before you die"

19
20 I will start with the first scene of the film, *Bucket list*. Would you like me to show the first
21 scene of the film? I will preach a sermon after we see the first scene of the film.

22
23 *1. The plot of the film, Bucket List: The first scene (3 to 5 minutes)*
24 *A car mechanic, Carter Chambers (Morgan Freeman), and a billionaire hospital magnate,*
25 *Edward Cole (Jack Nicholson), meet for the first time in the hospital after both have been*
26 *diagnosed with terminal lung cancer. They become friends as they undergo their respective*
27 *treatments. Carter is a gifted amateur historian and family man who had wanted to become a*
28 *history professor, but in his youth had been "broke, black, and with a baby on the way," and*
29 *thus never rose above his job at the McCreath body shop. Edward is a four-time divorced*
30 *healthcare tycoon and cultured loner who enjoys nothing more than tormenting his personal*
31 *valet/servant, Matthew (Sean Hayes), whom he calls Thomas.*

32
33 Morgan Freeman plays the role of Carter Chambers, who is a car mechanic. Carter met
34 Virginia (Beverly Todd), a lovely lady, when he was young. He married her, they had three
35 children and were very happy. And his children delivered his grandchildren. He enjoys truly
36 happiness with his family.

37
38 One day, he had a personal medical examination, but was diagnosed with terminal lung
39 cancer. He receives anti-cancerous treatment for several months at this hospital, but he knows
40 that he cannot escape death and can live for a year at the most.

41
42 The other man is a billionaire hospital magnate, Edward Cole (Jack Nicholson). He is a
43 playboy millionaire, and has been divorced several times. He has always enjoyed sexual
44 relations with many beautiful women, but as he vomits blood, this leads him to be in hospital.
45 Moreover, he also has been diagnosed with terminal lung cancer, and his survival probability
46 is only 5% because the cancer has spread all over his body.

47
48 Carter and Edward meet for the first time in the hospital after their diagnoses - terminal lung

1 cancer. They become friends as they undergo their respective treatments because they are in
2 the same situation: they are standing before death's door, and cannot escape it. In fact, they
3 are leading time-limited lives. They cannot but become friends in this difficult situation.
4 Would you like to show the second scene of the film?

5
6 *2. The plot of the film, Bucket List: The second scene (3 to 5 minutes)*

7 *Carter begins writing a "Bucket List," or things to do before he "kicks the bucket." After*
8 *hearing he has less than a year, Carter writes the list (including: Witness something truly*
9 *majestic, Help a complete stranger for a common good, Laugh till I cry) and tosses it on the*
10 *floor. Edward finds it the next morning. He urges Carter to do everything on the list*
11 *(suggesting he add things like skydiving, kiss the most beautiful girl in the world, etc.), and*
12 *offers to finance the trip. Carter agrees, despite the protests of his wife, Virginia (Beverly*
13 *Todd). And they begin an around-the-world vacation.*

14
15 Everybody! Carter begins looking back over the past, and he reflects on his career. At that
16 time, he happens to remember an assignment that the history professor had wanted him to
17 write, i.e. his Bucket List, and submit it to the professor when Carter attended university. The
18 Bucket List means "things to do before you die." Although Carter is no longer at university,
19 he begins writing it up before he dies, as follows: "Witness something truly majestic, Help a
20 complete stranger for a common good, Laugh till I cry, Drive a Shelby Mustang." He knows
21 that these adventures are so dear to him, but today he is no longer able to do them.

22
23 In the same room, Edward sees Carter's Bucket List. Edward undergoes medical treatment
24 against cancer with Carter, although Edward is really this hospital's owner, so Edward
25 suggests that these two patients must room together so that this hospital can make a larger
26 profit. So, he shares the same ward with Carter.

27
28 Edward starts adding his ideas onto Carter's Bucket List as follows: "Kiss the most beautiful
29 girl in the world, Skydiving, Visit Stonehenge, Get a tattoo, Go to Hong-Kong, etc," but
30 Edward knows that they cannot do everything because they can live for a year at the most.
31 However, he urges Carter to do everything on the Bucket List (suggesting he add things like
32 skydiving, kissing a beautiful woman, etc.) because the two men can do all these things with
33 his money. Carter agrees with Edward's plans because he (Carter) wants to do everything
34 before he dies. Therefore, they begin an around-the-world vacation in order to do everything
35 before they die. Show us the third scene of the film.

36
37 *3. The plot of the film, Bucket List: The third scene (3 to 5 minutes)*

38 *They begin an around-the-world vacation, embarking on racing car driving, skydiving,*
39 *climbing the Pyramids*

40
41 Everybody! Try to do anything. For all you get out of life you might as well be dead. Try to
42 do anything. Why don't we travel abroad after we stop doing our business, but we ourselves
43 are seized with fear and much thought. Would you like me to show the fourth scene of the
44 film?

45
46 *4. The plot of the film Bucket List: The fourth scene (3 to 5 minutes)*

47 *They keep on travelling on a lion safari in Africa. They discuss a rare coffee and its unusual*
48 *taste. They also confide in each other about faith and family, revealing that Carter has long*

1 *been feeling less in love with his wife and that Edward is deeply hurt by his estrangement*
2 *from his only daughter, who disowned him after he sent some people to "take care of" her*
3 *abusive husband (hinting at physical assault, but ruling out murder). In Hong Kong, Edward*
4 *hires a prostitute for Carter, who has never been with any woman but his wife.*

5
6 They keep on doing things on their Bucket List, one by one, before they die. Everybody!
7 Before you die, what do you want to do? Everybody! What do you really want to do before
8 you die? Would you like me to reverse this question for you? If we do everything before we
9 die, will we really be happy? Although I don't know your desires, are you really happy if you
10 do everything perfectly?

11
12 Everybody! Carter and Edward get to Hong-Kong. Although they cannot escape death, they
13 are anxious to do everything on their Bucket List, without exception. In Hong-Kong, they
14 dress up in silks and satins and walk around a main street of the city. Furthermore, during the
15 first night in Hong-Kong, Edward hires a beautiful prostitute for Carter, who has never been
16 with any woman but his wife, as Edward remembers that Carter has long been feeling less in
17 love with his wife. So, the beautiful prostitute comes to see Carter, who has an opportunity to
18 have sex with the girl. However, he finds out his mistake at once. Let's think what Carter's
19 mistake is during the next scene of the film. Show us the next scene of the film.

20
21 *5. The plot of the film, Bucket List: The fifth scene (3 to 5 minutes)*

22 *Carter declines and asks to return home, and he goes back to his home to see his wife,*
23 *children and grandchildren. His family receives Carter with love and cheers. That night, they*
24 *have dinner together after thanking God that Carter had returned to his family.*

25
26 If we do everything before we die, will we really be happy? Everybody! In the Bible, there is
27 a man who fully wrote his Bucket List up and did everything on this List. He is Solomon,
28 who speaks as follows: "I undertook a great project: I built houses for myself and planted
29 vineyards. I made gardens and parks and planted all kinds of fruit trees in them. I made
30 reservoirs to water groves of flourishing trees. I amassed silver and gold for myself, and the
31 treasure of kings and provinces. I acquired men and women singers, and a harem as well –
32 the delight of the heart of man" (Eccles. 2:4-8).

33
34 Everybody! Solomon saw, bought and did everything on his Bucket List. Everybody!
35 Although the two men could live for a year at the most, they also did everything on their
36 Bucket List, like Solomon. Furthermore, Carter had the opportunity to have sex with the
37 beautiful girl. However, he found out his mistake at once when he had the chance like
38 Solomon found out his mistake as follows: "I denied myself nothing my eyes desired; I
39 refused my heart no pleasure. My heart took delight in all my work, and this was the reward
40 for all labor. Yet when I surveyed all that my hands had done and what I had toiled to achieve,
41 everything was meaningless, a chasing after the wind; nothing was gained under the sun"
42 (Eccles. 2:10-11).

43
44 Everything is meaningless and a chasing after the wind. That is, Solomon and Carter realized
45 that everything is meaningless and a chasing after the wind. Carter understands that sex with
46 the beautiful girl is meaningless, i.e. it is entirely useless.

47
48 Everybody! It is more important to our lives. Everybody! If you cannot satisfy your desires,

1 don't be disappointed at the results. Your wants are also meaningless, i.e. Carter realizes that
2 it is entirely useless. Carter and Solomon experienced everything that is not good for our lives.
3 Furthermore, we are Christians, so these physical pleasures can't give us any useful religious
4 benefit. Carter and Solomon's pleasant experiences are no more than physical pleasures. Our
5 desires seem to be these physical pleasures that are worldly momentary pleasures. Moreover,
6 these physical pleasures cannot be on our Bucket List, and we Christians must not put these
7 desires for physical pleasures on our Bucket Lists. Carter realizes that everything on his
8 Bucket List is meaningless, but what kinds of desires he must put onto his Bucket List. He
9 comes to know what valuable things he should do before he dies. Thus, Carter returns to his
10 home because the best on his Bucket List is his family, especially his wife, Virginia. When he
11 rings the bell, it will be true that Virginia opens the door with a smile. Things to move the
12 whole of our lives must become our Bucket List. Your wife, husband, mother, etc., who are
13 your family, is the one item on your Bucket List, but we easily lose it.

14

15 Carter sees his lovely children, and grandchildren, and sits at table with his family to eat
16 dinner, that really is the one item on his Bucket List. Furthermore, he realizes that God, who
17 is the object of worship, is also one item on his Bucket List. These are on Carter's Bucket
18 List. Everybody! We are losing important things because we are blinded by physical
19 pleasures, such as Edward's wants. We must put desires onto our Bucket List as follows:
20 things about meeting lovely people, about meeting Jesus Christ, things for Jesus Christ, etc.
21 However, there are still useless items on our Bucket List.

22

23 Solomon might want to talk all the night before he dies, but he gives good advice to young
24 men at the end of Ecclesiastes: "Remember your Creator in the days of your youth" (Eccles.
25 12:1). It must become the first item on our Bucket List, but we have lost it. Let's see Carter
26 and Edward's Bucket List for a minute.

27

28 *6. Their Bucket List and the plot of the film, Bucket List: The sixth scene (3 to 5 minutes)*

29 *1) Bucket List: (1) Witness something truly majestic (2) Help a complete stranger for a*
30 *common good (3) Laugh till I cry (4) Drive a Shelby Mustang (5) Kiss the most beautiful girl*
31 *in the world (6) Get a tattoo (7) Skydiving (8) Visit Stonehenge (9) Spend a week at the*
32 *Louvre (10) See Rome (11) Dinner at La Chevre d'Or (12) See the Pyramids (13) Get back in*
33 *touch (previously "Hunt the big cat", added after being earlier added and crossed off) (14)*
34 *Visit Taj Mahal, India (15) Hong Kong (16) Victoria Falls (17) Serengeti (18) Ride the Great*
35 *Wall of China*

36

37 *2) The plot of the film Bucket List: The sixth scene*

38 *However, the family reunion is short-lived. In the preparation for a romantic interlude,*
39 *Carter suffers a seizure and is rushed to the hospital. The cancer has spread to his brain.*

40

41 Why is Carter crying? The reason is that he faces death and he realizes that his Bucket List
42 was meaningless and useless. We have to think about our Bucket List.

43

44 Could you have told me that your wife is lovely, while you listened to my sermon?
45 Everybody! Do you suddenly want to see your husband? Why don't you say to your wife or
46 husband, "I love you." Is there a man who experiences the agony of love as follows? "I love
47 two males. One is not rich, but he will love me forever. The other is rich, but he is a playboy.
48 Which should I love, the first or the second? This girl, who has the above-mentioned thoughts,

1 must think about her Bucket List.

2

3 What did you have for lunch? I like noodles and Kim-Bab (\$2.50). I love these. I usually eat
4 these with my wife after the service of our church on Wednesday, and I am really happy
5 because my wife is with me. This is one of my pleasures. Write your Bucket List up! Don't
6 be taken in by physical pleasures. You must write your Bucket List up well.

7

8 We have greeted the New Year (2009), so I will teach you only the first of the list on your
9 Bucket List, and you should write other items up. In fact, the first item on the Bucket List is
10 from Solomon, that is: "Remember your Creator!" Therefore, nowadays, I am interested in
11 "central prayer" and "Lectio Divina." Furthermore, my church is using a Q.T. magazine (after
12 my church has made it), and my church will publish this magazine. My concern is "we how
13 to meet God."

14

15 I don't know what is on your Bucket List, but you must not forget the first item on the Bucket
16 List is: "Remember your Creator!" and you must write other desires on your Bucket List.
17 Let's see the last scene of the film.

18

19 *7. The story of the film, Bucket List: The last scene*

20 *Carter goes into surgery, but the procedure is unsuccessful. He dies on the operating table.*

21 *Edward delivers a eulogy at the funeral.*

22

23 *Rev. Ha's Prayer (about 2 minutes).*

24 He finally prays to God by summarizing the sermon's content as the followings: 1) Love God

25 2) Love family.