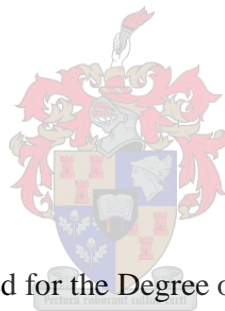


**THE IDENTITY OF THE PREACHER: A
HOMILETICAL-CRITICAL STUDY IN A KOREAN
PRESBYTERIAN CHURCH**

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DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

Signature: _____

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ABSTRACT

This dissertation deals with the relationship between the problems of the Korean Presbyterian Church and the identity of the Korean Presbyterian preachers. The study offers guidelines for the future by analyzing and evaluating the Korean Presbyterian Church context related to the Korean history according to Thomas Long's guidelines.

Chapter 1 is a statement of the problems faced by the Korean Presbyterian Church such as the blessing of success rather than the blessing of suffering, false success and a distortion of the preacher's identity, the idolization of the preacher, secularization during the period of economic growth, and the inheritance of authority, fame, and status. Through an analysis and evaluation of these aspects, we are able to suggest guidelines for the future.

Chapter 2 is the analysis of the Korean context, which shows us that many foreign missionaries dedicated themselves to the Korean people, led the Korean Presbyterian preachers to hold a herald image though theological, social, political, economical, and cultural factors made the Korean Presbyterian preachers choose between three positions, viz. conservative, progressive, and centralist. In addition, this chapter shows that the difference of theological, political, and social opinion, localism, and the problem of WCC joining, and so forth positioned Hyung-Nong Park (1897-1978), Jae-Jun Kim (1901-1987), Sang-Dong Han (1901-1976), and Kyung-Chik Han (1902-2000) at the centre of the split of the Korean Presbyterian Church.

Chapter 3 is the homiletical evaluation of the identity of four Korean Presbyterian preachers according to Thomas Long's guidelines. This evaluation shows that Hyung-Nong Park and Sang-Dong Han had a herald image, Jae-Jun Kim a pastoral and storytelling image, and Kyung-Chik Han a witness image as regards their respective lives and theological views.

Chapter 4 analyzes and evaluates the identity of contemporary Korean Presbyterian preachers based on 145 Korean Presbyterian preachers' question sheets according to

Thomas Long's guidelines. In addition, the chapter shows that these preachers have a positive idea concerning the relationship between God, the preacher, the Bible, and the congregation and are trying to maintain the merits of the four metaphors.

Chapter 5 offers guidelines for the future, which suggests the role of the Holy Spirit and prayer as an alternative to overcome the Korean Presbyterian Church's problems such as an identity distortion, idolization, and secularization of the preacher based on a relationship between God, the preacher, the Bible, and the congregation. The Holy Spirit is the greatest Preacher, the co-worker with the preacher and vindicator of the preacher's authority. Prayer invigorates, strengthens and energizes the preacher. In conclusion, this chapter suggests the acceptance of "the unity of diversity", preachers' sincere, faithful, and devotional life, and the restoration of the power of God's Word, prayer, and the Holy Spirit as guidelines for the future.

OPSOMMING

Hierdie proefskrif handel oor die verhouding tussen die probleme van die Koreaanse Presbiteriaanse Kerk en die identiteit van die Koreaanse Presbiteriaanse predikers. In die lig van Thomas Long se riglyne, verskaf die studie leidrade vir die toekoms deur middel van 'n analise en evaluasie van die konteks van die Koreaanse Presbiteriaanse Kerk in verband met die geskiedenis van Korea.

Hoofstuk 1 vermeld die probleme wat die Koreaanse Presbiteriaanse Kerk in die gesig staar soos die seën van sukses eerder as die seën van lyding, valse sukses en 'n verdraaiing van die prediker se identiteit, die verafgoding van die prediker, sekularisasie gedurende die periode van ekonomiese groei en die vererwing van mag, roem en status. Deur middel van 'n analise en evaluasie is dit vir ons moontlik om riglyne vir die toekoms aan te bied.

Hoofstuk 2 is 'n analise van die Koreaanse konteks waardeur aangetoon word dat baie buitelandse sendelinge hulself aan die mense van Korea gewy het, die Koreaanse Presbiteriaanse predikers gelei het om aan 'n boodskapper beeld vas te hou alhoewel teologiese, sosiale, politiese, ekonomiese en kulturele faktore die Koreaanse Presbiteriaanse predikers laat kies het tussen die konserwatiewe, progressiewe en sentralistiese posisies. Daarbenewens toon die hoofstuk aan dat die verskil in teologiese, politieke en sosiale mening, lokalisme en die probleem van die WCC aansluiting en so meer, Hyung-Nong Park (1897-1978), Jae-Jun Kim (1901-1987), Sang-Dong Han (1901-1976), en Kyung-Chik Han (1902-2000) in die middel van die Koreaanse Presbiteriaanse Kerk skeuring geplaas het.

Hoofstuk 3 is 'n homiletiese evaluasie van die identiteit van vier Koreaanse Presbiteriaanse predikers volgens die riglyne van Thomas Long. Hierdie evaluasie toon aan dat, in terme van hulle onderskeie lewens en teologiese opvattinge, die beeld van boodskapper op Hyung-Nong Park en Sang-Dong Han van toepassing was, die beeld van herder op Jae-Jun Kim en beeld van getuie op Kyung-Chik Han betrekking gehad het.

Hoofstuk 4 analiseer en evalueer die identiteit van hedendaagse Koreaanse Presbiteriaanse predikers gebaseer op 145 Koreaanse Presbiteriaanse prediker vraelyste op grond van Thomas Long se riglyne. Daarbenewens toon die hoofstuk aan dat hierdie predikers 'n positiewe seining het rakende die verhouding tussen God, die prediker, die Bybel en die gemeente en poog om dit wat wesentlik is aan die vier metafore te behou.

Hoofstuk 5 bied riglyne vir die toekoms aan wat die rol van die Heilige Gees en gebed as alternatiewe voorstel om die probleme van Koreaanse Presbiteriaanse Kerk soos identiteitsverdraaiing, verafgoding en sekularisasie van die prediker, in die lig van die verhouding tussen God, die prediker, die Bybel en die gemeente, die hoof te bied. Die Heilige Gees is die grootste Prediker, die medewerker van die prediker en verdediger van die prediker se gesag. Ter afsluiting stel hierdie hoofstuk die aanvaarding van “eenheid in verskeidenheid”, predikers se opregte, getroue en toegewyde lewens en die herstel van die krag van God se Woord, gebed en die Heilige Gees as riglyne vir die toekoms voor.

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Sola Fide, Sola Gratia, Sola Scriptura!

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1. Introduction

1.1. Statement of the Problem

1.1.1. What does “Identity of the Preacher” Mean?

Although there are various ways of understanding or looking at identity, in this dissertation Long’s guidelines are utilized to determine the identity of the preacher (1989:23-24). In other words, we will not deal with general identity, but focus on homiletical identity within the scope of this study. Suffice it to note that in this sense identity is to ask who we are as preachers.

Although it is natural for us to have other opinions concerning the understanding of identity and image, Long (1989:23-24) sees homiletical image and homiletical identity as the same thing, which he explains as follows.

Most ministers have in their minds a general understanding of who they are and what they are doing as they go about the work of ministry. In other words, we do not just go out and do ministry. We carry with us, as we go, pictures of what we think ministers ought to be and do, pictures of who we believe ourselves to be as ministers. Sometimes the picture we have is vague (occasionally even incoherent), and often the minister is not fully conscious of its presence, but it is there nonetheless, exercising a high degree of control over the patterns and practices of ministry. If ministers picture themselves as “shepherds” or “prophets” or “enablers” or “evangelists” or “Wounded hearlers,” these guiding images of ministry will prompt them to emphasize certain tasks of ministry and to minimize others. They will speak and act in the ways demanded by those images. Woven into these organizing metaphors of ministry are not only convictions about the nature of the ministry but also key understandings of the mission of the church, the character of the world, the nature of the human situation, and the content of the gospel.

The same is true, in a more particular sense, about preaching. When a preacher delivers a sermon, that act is embedded in some larger framework of ministerial self-understanding. In other words, preachers have at least tacit images of the preacher's role, primary metaphors that not only describe the nature of the preacher but also embrace by implication all the other crucial aspects of the preaching event.

Resner (1999:5) states that all ministerial action proceeds from a sense of identity. However, what does "identity" mean? We take a brief look at some classic and contemporary opinions in this regard. According to Aristotle, the speaker's character consists fundamentally in practical wisdom, virtue and goodwill (cf. Kwon 2007:1-15; Resner 1999:25). In other words, preachers' identities are related to their sense of morality (ethos). In fact, hearers can be persuaded more positively by the lives of preachers than their speech, because their lives cannot be separated from their speech (Craddock 1985:22; English 1996:130; Jabusch 1980:13-14; Ryoo 2007:1).

On the other hand, Augustine says a preacher's identity is dependent upon God and prayer is the most crucial aspect of his/her ministry. That is, God is the source of a preacher's "ability" to teach, delight, and persuade (Allmen 1962:7-17; Resner 1999:52). Goergen (2006:24) remarks, "The gospel shapes our identity. There, in God, in the gospel of God, preachers find their identities and their message." Augustine also asserts that a preacher ought to be a certain kind of person — the true preacher being an authentic Christian. Barth points out that a preacher must not become arrogant, for preaching depends on God and is possible only by His power (Resner 1999:58-59). Gunnink (1989:25-30) states that preachers should preach God's Word with humility, faithfulness, servanthood, and self-sacrifice.

Some scholars emphasize "hearer-driven" preaching. With the metaphor of the Incarnation, others hope to combine both the human and divine dimensions of preaching, and describe the Incarnation as "the truest theological model for preaching because it was God's ultimate act of communication" (Resner 1999:68). Craddock also emphasizes a relationship between preachers and hearers (Brooks 1964:21). Resner

points out that proclaiming the crucifixion event actually humiliates preachers and hearers alike, and that God uses preachers to humble themselves (Craddock 1978:54-56). One of the Apostle Paul's tasks is the condemnation of hero worship and "servant" is Paul's favourite term for self-designation (Resner 1999:115-122). According to Resner's (cf. 1999:185; 2001:15-28) assertion, proclamation of the cross-event is the church's ongoing epistemological reorientation of value.¹ God gave the preacher to the church to be God's servant. The preacher does not derive his authority from the church but from God (Macleod 1987:21). Cilliers (2004:3-4) also points out that, on the basis of 1 Corinthians 1:18-31, this strange Gospel, in which the cross is central, will always be absurd and ludicrous to some, and a stumbling block and irritation to others.

It can be said that every preacher has his/her unique identity as a Christian preacher before the congregation, and this homiletical identity cannot parallel four images of the preacher; herald, pastor, storyteller, and witness. Although it is recognized that all preachers have their own unique natural identity,² Long (1989:24) summarizes the homiletical scholars' identification of many controlling images by categorizing them in three main groups, viz. herald, pastor, and storyteller – each with their own weaknesses. He then goes on to suggest that the witness images, illustrated by Paul in Acts 20:24, help to overcome the demerits that have appeared in these three categories (1989:23-47).

Herald preachers do not try to defend the Christian doctrine or persuade their hearers that the contents of their sermons are true, but only that they convey the message (Gootjes 1987:206-208; Lee 1990a:151; Long 1989:26-27). "Pastoral" preachers have a communicative strategy designed to provoke change in their hearers and they do not grapple with the question, "What shall I say?" but "What do I want to happen?" As a

¹ Resner (2001:26) points out preachers' misunderstanding about preaching the cross as follows: Some have claimed that what we learn from Paul is that the cross is preaching's message and it is to be performed as a herald's duty without regard to sophistic audience analysis since this might dilute the "pure" proclamation. Paul cannot be pinned down so easily. His word of the cross was the word the prideful, divisive, and enthusiastic Corinthians needed to hear most in their particular situation, not in spite of it.

² This means social, political, spiritual, and cultural identity.

result, they may run the risk of reducing homiletics to anthropology by presenting the Gospel only as a resource for human growth (Long 1989:31-35). “Storyteller” preachers have a conviction that the fundamental form of the Gospel is the narrative. They emphasize the person of the preacher, not as a pastoral expert but as one skilled in the art of narrative (Long 1989:39). “Witness” preachers emphasize the preacher’s authority. Moreover, to describe a preacher as authoritative does not mean that preachers are wiser than others are. The preacher is a member of the community, set apart by them, to search, study and “listen” obediently to the Scriptures on their behalf (Craddock 1971:5-14; Long 1989:43-45).

In the Gospels we find a holistic image in Jesus Christ, who worked as herald, pastor, storyteller, and witness. Likewise, preachers can also have a holistic image. However, it should be mentioned that, given their upbringing, theology, denominational influence and so on, some preachers may prefer an image that appeals to them and which ultimately becomes their main image.

Until now, we have examined various opinions concerning the identities of preachers. However, drawing a conclusion on the core of identity is not easy. Nevertheless, we cannot deny the significance of identity. We must remember especially that all ministries begin with the understanding of identity. In other words, identity is like a compass or a milestone. It can help us to understand the past, and act as guideline for the future. Therefore, we shall subsequently do research on the identity of Korean Presbyterian preachers based on various studies of identity.

1.1.2. Socio-Historical Context and Sermons to be Analyzed

How is the identity of the preacher formed? It seems that the identity of the preacher is formed by divine calling, the preacher’s character and personality, the preacher’s circumstances and so forth (Haselden 1963:102-110). God calls his servants according to His need and makes His Word known. For example, He called priests, judges, prophets and apostles. When God called these people, He did not ignore their character, personality and environment and so on. Leggett (1990:9) points out that the form and

application of preachers' messages vary but the essence of their messages is fundamentally the same. This implies that we can gain some insight into preachers' various identities in the light of their messages' form and application. Larsen (1992:51) states that inner assurance of sin's forgiveness and the redemption in Jesus Christ provides the matrix for the preacher's identity and sense of call and enablement. Morgan (1974:14) says that the essentials of a sermon are Truth, Clarity and Passion. Among these, passion can be related to preachers' character and personality. Passion is, however, different from showmanship. According to Lloyd-Jones (1971:14), preachers are different from pulpiteers. Pulpiteers are experts at handling congregations and playing on their emotions with their showmanship. Moreover, pulpiteers are those who have occupational diseases (Sangster 1952:98-109).³ The point is: we can analyze preachers' identity in the light of their messages because the latter include their mind, spirit and thought and so forth. Accordingly, we will investigate some Korean Presbyterian preachers' identity by analyzing and evaluating Korean history as related to the Korean Presbyterian Church and some representative preachers' sermons. Prior to raising some problems related to the Korean Presbyterian Church, we will however answer two questions.

1.1.2.1. Relationship between Socio-Historical Context and Identity of the Preacher

Why is knowledge of history necessary in order to understand identity? It is because history helps us to grasp the meaning of identity. History is a passage of identity and is like a window through which identity is visible. We can grasp past aspects of religion, society, politics, economics, culture and so forth by means of historical sources such as

³ Sangster (1952:98-109) states occupational diseases as follows: (1) The itch for popularity can be a real peril to a preacher; (2) I almost shrink from mentioning the next thing in my mind. It is jealousy; (3) There is a danger of professionalism in all professions, but it always seems especially heinous in the ministry; (4) Allied with the danger of professionalism is that of intellectual snobbery; (5) Self-pity is a peril not only of the ministry but, again, we meet it in a special form; (6) It may seem strange if I say that the ministry is in peril of pettiness, but I do not know how more accurately to describe the state of mind that I mean; (7) Repenting of our sacrifices is the only way I can describe the next peril I have in mind; (8) There is a special sense in which a minister can be guilty of failing his children; (9) We come now to the peril that is chief of all perils: neglecting our devotions.

oral tradition and hand-written documents. Leggett (1990:19-45) maintains that preachers should give a hopeful perspective on history and be socially relevant. This means that preachers' messages are to reflect socio-historical contexts. We see this also in the Scripture. All the prophets and apostles as well as Jesus dealt with specific socio-historical contexts in their respective messages. A reflection on the socio-historical context can indeed be helpful to research Korean history as related to the Korean Presbyterian Churches, in order to understand the identity of Korean Presbyterian preachers.

1.1.2.2. Relationship between Sermons to be Analyzed and Identity of the Preacher

We propose then that a measure of insight into preachers' identities can be gained through an analysis of their sermons. In a sense, preachers' identities have to be included in their sermons because preachers are not robots or puppets. The fact is, we can gain some insight into preachers' identity from their minds and thoughts included in their messages. Lloyd-Jones (1971:181) asserts that preachers' sermons are to be the result of their own thought. On the contrary, Larsen (1992:30) claims that the imposition of our own ideas can dilute and distort the biblical message. Jesus has the image of prophet, priest, king, and servant. We can trace these images in his messages. We can also establish Paul's identity from his messages. He has the identity of the servant of Christ. According to Leggett's (1990:19-45) study, prophets' messages are God-centered, portray evil realistically, call for change, give a hopeful perspective on history, are socially relevant and are Christ-centered. As Leggett came to a certain conclusion by analyzing and evaluating the prophets' messages, we also will hopefully be able to analyze and evaluate sermons of Korean Presbyterian preachers in order to gain insight into their identities. Since it is impossible to examine all Korean preachers' sermons, we will only focus on the sermons of some Korean representative preachers.

1.1.3. Influence of American Missionaries

By means of this research, we shall address some problems concerning the identity of the Korean Presbyterian preacher and suggest some guidelines for the future. We are living in the era of postmodernism, which can mean the loss of identity and authority.

The church is no longer the heart of each town or city, nor is it necessarily respected. Neither is preaching accepted as obvious (Cilliers 2004:7-8). This is indeed also true of the Korean Presbyterian Church: indeed, it has gradually lost its authority and identity. Some people say that preachers of the early Korean Presbyterian Church were like heralds, but have since lost their image of authority (cf. Han 2007b). We now take a closer look at this historical development.

1.1.3.1. The Missionaries of the American Presbyterian Church

We must take the history of the missionaries of the American Presbyterian Church into special consideration to understand the identity of the contemporary Korean Presbyterian preacher, as it was by means of the American Presbyterian missionaries that the Korean Presbyterian Church was established. These missionaries dedicated their lives to the evangelization of Korea. As already mentioned, some people regard the missionaries of the American Presbyterian Church as heralds whom God had sent (Lee 2007b:47-48). However, American missionaries could also be described in terms of other images such as pastors, storytellers or witnesses according to their circumstances. Sometimes, they could have had the image of a pastor. That is, they could have considered an event in a hearer's personal life as very important (Long 1989:31). They could, however, also be storytellers or witnesses. Whatever the case, the American Presbyterian missionaries indeed influenced the Korean Presbyterian pastors.

Moreover, at that time, the atmosphere in American Presbyterian Church suited the Koreans, who liked, and were accustomed to, a holy and solemn atmosphere. As a result, the Presbyterian Church accomplished a great Renaissance in Korea. American missionaries built schools and hospitals while preaching the Gospel, and achieved good results related to Korea's development. For example, Shearer (1966:40) states that the American Presbyterian Church in 1884 sent H. N. Allen, who served as physician and established a Royal Hospital under the auspices of the king and queen in spite of government restrictions. However, as time went by, preachers in the Korean Presbyterian Church gradually lost their identity and authority; an involuntary shift in focus took place. Now, the emphasis was on the preachers and their needs, and no

longer on God and His vision for the Church. Instead of allowing God to do his work through them, they now worked for themselves. In other words, they used the Bible for their own purposes (cf. Han 2007b). We shall consider these facts below.

1.1.3.2. The Image of the Korean Presbyterian Preachers

What is the image best suited to describe contemporary Korean Presbyterian preachers? Some people say that the typical Korean Presbyterian preacher has the image of a herald (Lee 2007b:53-56). However, with reference to the above, it is not easy to describe the Korean Presbyterian preacher with a singular image as such. Of course, the herald is a messenger who does not live according to his own will, but the will of God. In other words, herald preachers do not try to defend the Christian doctrine or to persuade people that God's Word is true. They only convey the message according to God's command (Long 1989:27). Has a shift indeed taken place away from this image in the Korean context? Suffice it to note that we shall examine this question as reflected in the history of the Korean Presbyterian Church, under headings such as the idolization of preachers, the absence of God's Word, false growth, materialism and secularization. It is indeed a fact that the Korean people highly esteem a good reputation and a position such as that of an elder, and tend to identify worldly success with the "high position" of, for example, an elder (cf. Hendricks 2006:230-251). In other words, worldly success means to attain a high position in a church. Consequently, people believe they have to make much money to achieve a high position. Actually, those who have good jobs, for example, executives, doctors, lawyers or professors, as such hold the "high position" of elders in most Korean Churches. In fact, some preachers tend to speak and act carefully because of the elders' worldly power (Chung 1999:91-95). Cilliers (2004:23) maintains that the Gospel is a salvific act of God with the crux in Christ all the time. Preachers are God's servants accomplishing their duties as commissioned by Him (Resner 1999:121). According to Freeman (1987:90), we live in a world where the church and community no longer automatically accept the preacher as a figure of authority. The questions arising therefore are: Why do we preach? Why do we listen? What is the core of the Christian faith? Muehl (1986:34) surmises that the core of the Christian faith is not

blessed assurance, but the willingness to live and wrestle with the terrifying uncertainty that is our freedom. Is this true of contemporary Korean preaching?

1.1.4. The Preacher's Identity according to Korean History and Context

In order to answer these and related questions, we shall investigate the identity of the Korean Presbyterian preacher in the era beginning at the end of 19th century and leading up to the present day. Historically speaking, an era is a period divided by major events. If so, what criteria should we then incorporate? In a sense, it is not easy to decide on a certain standard, as it can be a highly subjective choice. Nevertheless, we must divide the period into certain standards. Although the era under question appears to be a static lake, it is like a flowing river. It also contains a unique spirit and is a window through which we can see success and failure. Korea has undergone many hardships. Drawing on the contribution of Chung (1999:32-42, 83-91), we can classify this era from the end of the Chosŏn dynasty until today as follows: the end of the Chosŏn dynasty, the occupation of Japan by force (1910-1945), the liberation from Japan (1945), the Korean war (1950-1953), the industrialization and dictatorial government (1960-1987), and the era of democratization (1987-).

1.1.4.1. The End of the Chosŏn Dynasty

We shall consequently endeavour to consider what kind of identity Korean Presbyterian preachers had during the course of this era. It should be mentioned that these preachers played various roles during this era. At the end of the Chosŏn Dynasty, the preachers had to proclaim God's Word while praying for the end of the conflict between the old era and the new era. At that time, the Korean people had no choice but to remove their traditional clothes and cut off their topknots by the ordinance prohibiting topknots (Chung 1999:39-42). In other words, they had to cut their hair and put on Western clothes. Korea did not have enough power to keep its people safe from the world powers (Lee 2007b:35-37). During this era, our ancestors heard the Gospel as proclaimed by the Western missionaries. In a gloomy era such as this, the Gospel was the only hope for the Korean people. Preachers of the Gospel played the role of

shepherds to lost sheep. At the end of the Chosŏn Dynasty, most Korean people had no choice but to forfeit their identity. However, at that time Christians did not lose their identity (Chung 1999:39-42).

1.1.4.2. Independence Movement and a Shameful History of Idol Worship

In 1910, Japanese forces controlled the Korean peninsula for 35 years, occupied Korea. Meanwhile, the Korean people made many efforts to restore their national rights. On 1 March, 1919, they courageously faced the difficult problem to gain independence and freedom, despite guns and swords. At that time, the 33 representatives announced the Declaration of Independence. In particular, we must note the fact that half of these 33 members were Christians, which has great significance when considering that a very small number of people were Christians in those days (Chung 1999:40; Lee 2007b:52). Then many people among the leaders of the church laid down their lives for their country (Chung 1999:41; Lee 2007b:51). On the other hand, Koreans also have a shameful history of idol worship that Japan forced upon them. The Japanese forced Christians to worship their own king whom the Japanese people regarded as their God (Chung 1999:40-41). Owing to this, Korean Christianity suffered many hardships. In other words, they could not but experience the pain of division. They were divided into two groups, namely those who had worshipped the Japanese king and those who did not. During this period, many Christian leaders lost their lives and experienced a crisis in their identity. At that time, Korean preachers again played a significant role (Chung 1999:41).

1.1.4.3. Independence and Korean War

On 15 August 1945, the allied forces defeated Japan and Korea regained her independence and freedom (Lee 2007b:72). Now, the Korean Church could also experience freedom from its oppressors. In those days, the leaders of the Church had a great influence on their own country. However, this impact lasted for only a short time, because the Korean peninsula was split into two parts. The communists of the Soviet Union and China controlled the North and the democrats of the United States controlled the South (Lee 2007b:72-73). Subsequently, Korea experienced the pains of war; the

whole country as well as the whole church fell into ruins. In the three-year Korean War, many people were killed and lost hope (Lee 2007b:73). In those days, Christian leaders hoped that their country would maintain its faith. Korean Churches were still alive and were rebuilt in several places in spite of their adversities. Again the guidance and preachers of the church was of paramount importance (Lee 2007b:74-76).

1.1.4.4. The Blessing of Success rather than the Blessing of Suffering

Since 1960, Korea has been constantly industrialized and democratized. Poverty, famine and disease characterised this era. Consequently, people longed for material blessing and success. At that time, preachers proclaimed the blessing of success more often than the blessing of suffering (Chung 1999:84-88). All, except some, became servants of the state authority and did not report corruption and injustice. Furthermore, the Presbyterian Church experienced many divisions together with the confusion of their own identity. The identity of the preacher was broken down and people no longer trusted their sermons or the preachers who had entirely lost their reputation. Since 1960, many Korean preachers also have emphasized moralism (Chung 1999:164-179). Actually, when preaching, it is easy to become moralistic. Of course, to preach morality is not wrong, but it can be legalistic, ignore the grace of God, and can replace the work of Christ with self-help (Adams 1982a:146).

1.1.4.5. Bitter Feelings, False Success and Distortion of the Preacher's Identity

Korean people developed bitterness as they had undergone many hardships, such as plundering and exploitation by the powers of the world. These bitter feelings resulted in a thirst for false success. That is, they wanted to be rewarded for their wounds by means of false success (Lee 2000b:204-207). This Korean emotion, described as "bitter feeling," hugely affected the preachers' identity. The preachers, longing for the growth of the church, could not disregard the Koreans' bitter feeling and false success. Consequently, they tried to appease the people in order to stimulate the church's growth. Such a distortion of the identity of the preacher leads to distortion of God's Word. However, if preachers know the true definition of preaching, they will not distort God's Word for their own purposes. Ford (1969:4-21) says that, essentially, preaching is

proclaiming Christ. In other words, what God has done in Christ is a divine activity. The root and the foundation of preaching is faith. Thus, one could ask the following question: What is our mission? It is to let God be God, to let God's church be God's church and let God's Word be God's Word (Ryoo 2007:3-5).

1.1.4.6. The Idolization of the Preacher

The problem of identity can be a serious issue because a confusion of identity can lead to a range of other problems. In fact, if a foundation is shaken, everything can break down. Losing identity, is losing everything. In a sense, the preachers' identity is equal to their mission. If so, what is the intent or mission of a preacher? According to Erdahl (1976:61), the main purpose of preaching is not to shed light on the Bible, but to shed the Bible's light on life. That is, preaching means the transformation of life (Erdahl 1976:48; Gootjes 1987:207). Barth (1991:90) says that preaching becomes prayer, that is, the mission of the preacher is prayer. According to Ford (1969:75), preaching is, and always has been, the inspiration of mission. Thus, preaching leads to mission. This prompts the following question: Who can become a preacher? The preacher is a person who acknowledges God's sovereignty and works for His glory. Paul also proclaims that the preacher's duty is to live for God's glory – whether we eat or drink, or whatever we do (1 Corinthians 10:31). However, according to certain Korean scholars, some preachers have lost their primary purpose and replaced God's glory with money, reputation, social standing and worldly glory. According to Cho (2001:30-31), these preachers, who should save souls, consider God's Word as a means of income.

The Republic of Korea has lost a number of lives through industrialization and democratization. Nevertheless, most preachers (except some who were conscientious) did not point out a dictator's oppression and abuse. They proclaimed God's Word to their own advantage – just like the false prophets of the Old Testament. The idolization of the preacher is to betray God's will. The preacher is not a master, but God's servant and a servant lives not for him-/herself, but for his/her master (Resner 1999:122). Above all, preachers should fear God just like Moses who hesitated at the burning bush

and Martin Luther who trembled at the altar (Fasol 1989:9; Lloyd-Jones 1971:107). Many Korean preachers seem to have lost this “fear of God”.

1.1.4.7. Korean Churches Secularized during the period of Economic Growth

Since 1970, the Republic of Korea has achieved extraordinary economic growth, which definitely has happened through God’s grace. True growth is valuable and precious – like a tree growing on the basis of honesty, sincerity and truth – but false growth is like a poisonous mushroom. However, the Republic of Korea’s economic growth was not for the weak, but for the strong (Chung 1999:81-95). As a result, this economic growth brought about many wounds. In other words, Korea’s growth largely aggravated division and disunity, rather than bringing harmony and unity. Many Korean churches fell into the trap of materialism. Korean church members built church buildings in cities close to apartment complexes with the notion that people would gather spontaneously in those churches. They borrowed much money from a specific bank at a high interest rate to build this church. Consequently, the preacher’s sermon related to the contribution of money in order to pay the high interest and principal loan.⁴ This is one of the chronic diseases of the Korean Church (cf. Wells 2007:58-60).

Newsnjoy (2008b), a Korean Internet magazine, carried the following article titled, “After the church borrows money from the bank, it repays an interest with saints’ contribution.” The MBC, the Korean Broadcasting Station, dealt with this “mission loan,” which means that the bank lends the money to the church. Generally, this money is used in order to construct the church buildings. The MBC pointed out that the church borrowed the money from the bank for church building and used the “saints’ contribution” to repay interest. The MBC also added that most congregations were unaware of this fact and that the bank lent much money to the church under a special

⁴ Wells (2007:59) defines the economy as follows: “The economy of the rich man is called mammon. Mammon is fundamentally the economy of scarcity. Mammon means I must use all my energy making sure that of the limited amount of cake, at least I get enough on my plate. The biblical word for that economy is manna. Manna is for everybody, gives what money cannot buy, and never expires. Manna is the economy of abundance. It is the currency of the kingdom of God.”

condition. The bank explained, “The bank lends money to the church because the church has lots of contributions every Sunday.”⁵

According to another article in *Newsnjoy* (2008c) titled “The principal offense of apostasy in the Korean church: mammonism and blessing-ism”, Lee says that mammonism and blessing-ism resulted in the corruption of the church. He insists that the Korean church does not worship the Jesus of the cross, but served Baal.⁶

Korean churches seem to have been gradually secularized during the period of economic growth. Some preachers of the Korean Church drive luxurious cars and live extravagantly. This is a clear distortion of their identity (Cho 2001:111-112).⁷ Johnson (1995:37, 51, 57) explained secularization and suggested the alternative as follows:

The damage comes when churches market the faith in a watered-down form to gain money and members. Secular persons want a life that is creative and emotionally expressive. They are concerned about developing their full potential.

The church of today must return to the basics of being church, to discover anew what it means to be the People of God.

1.1.4.8. The Inheritance of Authority, Fame and Position

We have many large-sized “mega” churches in Korea that have played an important role all over the country as well as in Korean Christianity. However, they have unfortunately also had a bad influence on the entire Korean society as well as the whole Korean Church. For instance, the preachers handed over their positions to their sons, as a sort of

⁵ Available: <http://www.newsnjoy.co.kr/news/articleView.html?idxno=23813>

⁶ Available: <http://www.newsnjoy.co.kr/news/articleView.html?idxno=23682>

⁷ Sangster (1952:94-112) points out the perils of the calling as follows: (1) Women have been a source of temptation to men since time began; (2) Money – or, rather, the lack of it – is another common source of peril; (3) Laziness is a sin that can tempt laymen and ministers alike, but again the ministerial calling puts the peril in its own peculiar way.

inheritance of authority, fame and position. The phenomenon of nepotism seems to be alive and well in these churches (Kim 2000b:210-218).

1.2. Methodology and Purpose of this Study

In this study, we utilize the practical theological methodology of Dingemans (1996:91-93) who describes it as follows:

First, analyze the situation itself. To analyze the situation itself is to shift from a “Bible-oriented” practical theology to a “practice-directed” investigation. In other words, this approach needs the input of various kinds of social studies: sociology, psychology, cultural anthropology, historical approach, ideology-criticism, and linguistic analysis.

Second, describe the situation by means of a hypothesis. To describe the situation by means of a hypothesis is to draft a hypothesis that will lead to new theories or new options.

Third, seek normative backgrounds and normative ideas. To seek normative backgrounds and normative ideas is to make use of documents of the community, the personal history of believers and interviews in the congregation. In other words, we do not overlook the importance of historical analysis and empirical research.

Lastly, improve and transform the existing practice. To improve and transform the existing practice is to suggest guidelines for the future.

In view of the purpose of this study, Dingemans’s methodology can be summarized as follows:

- i) the analysis of the situation,
- ii) the evaluation related to the situation, and
- iii) guidelines for the future.

As stated above, to analyze the situation means to shift from a “Bible-oriented” practical theology to a “practice-directed” investigation. According to this suggestion, we shall analyze the history of the Korean Presbyterian Church, the sermons of representative Korean Presbyterian preachers and the situation related to each era, to grasp the identity of the preacher as described previously (2). However, for what reason do we conduct such an analysis? It is because this can lead to new theories or new options. Moreover, it will enable us to gain insights that can serve as guidelines for the future.

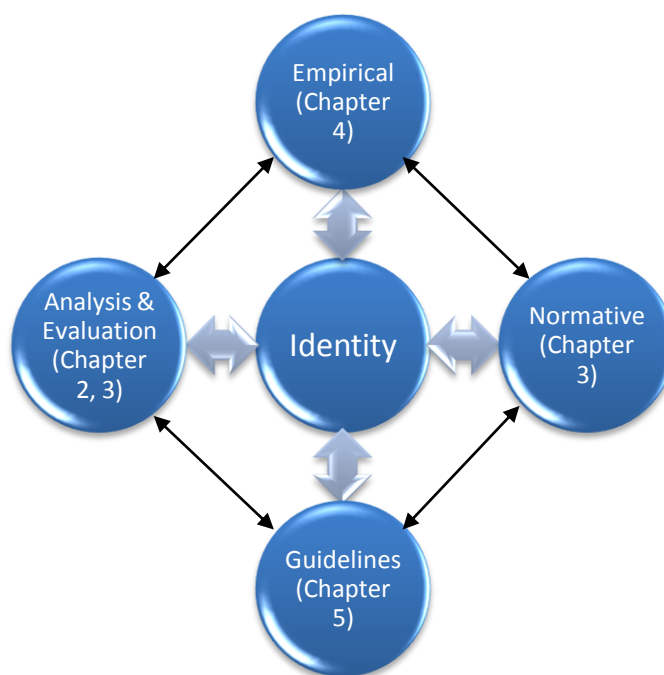
In the process, we shall evaluate homiletically the identity of representative Korean Presbyterian preachers based on biblical metaphors suggested by Thomas Long (previously discussed in 2). This will serve, *inter alia*, as a normative background.

We shall also analyze and evaluate the identity of contemporary preachers by means of question sheets done according to acceptable scientific empirical requirements. This will hopefully aid us to suggest guidelines for the future by analyzing and evaluating them statistically.

The researcher of this dissertation does not follow Dingemans’ approach chronologically or linearly. The different elements of this thesis, viz. Empirical (Chapter 4), Normative (Chapter 3), Analysis & Evaluation (Chapter 2, 3), and Guidelines (Chapter 5) are reciprocal and enrich each other. The picture below will be helpful in understanding the importance of reciprocal enrichment. Although the study of Cilliers (2009:44-45) does not have an impact on the methodology of this dissertation and refers to other concepts – imagination, beauty, and meaning, it offers the following insight about the importance of reciprocal enrichment of a hermeneutical circle, instead of a chronological line:

The three concepts of imagination, beauty and meaning do not necessarily follow one another chronologically; rather, they exist in reciprocal enrichment. We need imagination to decipher beauty to find meaning, but finding meaning may lead back to a re-evaluation of beauty, which in turn will ignite

imagination. We could therefore talk about the imagination of beautiful meaning, or the meaning of imagined beauty, or the beauty of meaningful imagination, and the like. I prefer to call this *the beauty of imagined meaning*. Whichever way we choose to describe this reciprocal movement, in the centre we find the art of deciphering, which undergirds an aesthetical practical theology.



1.3. Hypothesis

A theological-homiletical analysis and evaluation of the understanding of the identity of the preacher within the Korean context has the potential to sensitize preaching within this context against certain excesses on the one hand, but also to enrich it on the other hand.

1.4. Plan of this Study

The title of this dissertation is *The Identity of the Preacher: A Homiletical-Critical Study in a Korean Presbyterian Church*. This dissertation's title does not follow

grammatical meaning: *a Korean Presbyterian Church* and not *the Korean Presbyterian Church* because the focus of this thesis is on a specific Korean Presbyterian Church and not on all Korean Presbyterian Churches.

Chapter 1 shows us that there are many problems connected with the identity of the preacher in the Korean Presbyterian Church, which will request us to research, analyze, and evaluate more resources such as religious, political, social, and economical issues for a new alternative for the future.

Chapter 2 is the analysis of the Korean context, which includes the analysis and evaluation of three important aspects. Firstly, the history of the Korean Presbyterian Church including the start, organization, and split of the Korean Presbyterian Church, and the identity of the preacher related to the era. Secondly, factors having affected the identity of the preacher including the foreign missionaries, the growth ideology and political situation, the Korean bitter feeling, and indigenous religions. Thirdly, problems of Korean Presbyterian preachers including the idolization of the preacher, the absence of God's Word, and the notions of false growth and secularization.

Chapter 3 is the homiletical evaluation of the following three aspects according to Thomas Long's guidelines: (i) Thomas Long's guidelines including the Herald Preacher, the Pastoral Preacher, the Storyteller Preacher, and the Witness Preacher; (ii) the identity of four Korean Presbyterian preachers, viz. Hyung-Nong Park, Jae-Jun Kim, Sang-Dong Han, Kyung-Chik Han and (iii), the sermons of four Korean Presbyterian Preachers.

Chapter 4 analyzes and evaluates the identity of contemporary Korean Presbyterian Preachers on the basis of a question sheet.

Chapter 5 offers guidelines for the future, which deals with the relationship between God, the preacher, the congregation, preaching, and the Word of God as follows: Firstly, the preacher in the presence of God including the preacher and the Holy Spirit, the preacher's authentic prayer and faith, the preacher's preparation in theology, and the

person of the preacher. Secondly, the preacher and the congregation including the relationship of the preacher and the congregation, and the disbelief of the congregation toward the preacher. Thirdly, preaching and the role of the Holy Spirit including the definition of preaching and preparation, delivery, and result of the preaching. Fourthly, the importance of the Bible in preaching including the importance of the biblical preaching based on the authority of the Bible and the importance of the interpretation and exegesis of the Bible.

Chapter 6 will contain some conclusions based on the researched hypothesis.

2. The Analysis of the Korean context

Chapter 2 is to describe the Korean context by means of a hypothesis. According to the hypothesis of this dissertation, we will conduct a theological-homiletical analysis and evaluation of the understanding of the identity of the preacher within the Korean context, which will lead to new theories.

Some are of the opinion that identity is not to be readily defined but to be endlessly constructed and defined repeatedly, which means that it is not easy to define this concept. Others argue that identity has relational and ontological attributes and shows various aspects by means of different relations.

What is the relation between identity and context? If identity is a tree, context can be the nutrients. A tree of identity can take the nutrients of context and spread its branches, which can symbolize the diversity of identity. If so, what are the nutrients of the identity of Korean Presbyterian preachers? They are as follows: the history of the Korean Presbyterian Church, factors having affected the identity and, the problems of Korean Presbyterian preachers. Long (1989:24) explains the relationship between identity and context as follows:

Woven into these organizing metaphors of ministry are not only convictions about the nature of the ministry but also key understandings of the mission of the church, the character of the world, the nature of the human situation, and the content of the gospel.

2.1. The History of the Korean Presbyterian Church

The purpose of this dissertation is to present certain guidelines for the future by analyzing and evaluating the identity of Korean Presbyterian preachers. If so, why does the history of Korean Presbyterian churches have to be investigated for this aim? It is because the identity of the preacher cannot be examined and assessed without knowing the history of the Korean Presbyterian Church. If one wishes, for example, to

comprehend the identity of Israel, one needs to analyze and evaluate the history of Israel. Likewise, to grasp the Korean Presbyterian preachers' identity one needs to analyze and evaluate the history of Korean Presbyterian churches. In the next subsections, the following two facts will be analyzed: the start, organization, and split of the Korean Presbyterian Church and the identity of the preacher related to the era. We should remember that history is a part and parcel of life and deeply involved in the formation of the identity of the preacher – without history the preacher has no true identity. Suffice it to note that websites of four denominations were consulted for this purpose.⁸

2.1.1. The Start, Organization, and Split of the Korean Presbyterian Church

According to documentary records, the possibility of contact between Korea and Christianity goes back to 1,200 years ago (Kim 1995:35; Lee 2007a:17).⁹ However, the proselytization of Korea by protestant missionaries was only accomplished after 1880. With free access to foreign countries, American (1884), Australian (1889), and Canadian (1898) churches increased their missionary activities. Although Christianity was introduced to Korea later than it was to Japan and China, it spreads much faster in Korea than in these countries. Not surprisingly, Christianity became the largest religion in Korea after Buddhism (Clark 1971:88-101; Kim 1995:34; Lee 2007a:18-19; Moffett 1962:31-48).

2.1.1.1. Missionary Work of Foreign Presbyterian Missionaries

The origin of Korean Presbyterian churches can be traced back to the missionary endeavours of foreign Presbyterian missionaries. The Korean church was influenced tremendously by the American Presbyterian Church in all aspects such as theology,

⁸ These are websites of four main denominations within the Korean Presbyterian Church.

http://www.gapck.org/sub01/sub06_01.asp (Hapdong)

<http://www.pck.or.kr/PckInfo/History01.asp> (Tonghap)

<http://new.kosin.org/> (Gosin)

<http://www.prok.org/> (Hansin)

⁹ See *A History of Christianity in Asia* (Moffett 1992).

liturgy, confession, way of Christian life and so forth. It was reported that 1,500 foreign missionaries entered Korea, 70% of whom were American missionaries (Kim 1995:38-40; Lee 2007a:19, 53).

2.1.1.1.1. Activities of Missionaries of American Northern Presbytery

The American Presbyterian Church designated Horace G. Underwood as the first missionary to Korea on 28 July 1884. He arrived at Incheon via Japan with Henry G. Appenzeller with the Bible tucked in his bosom on 5 April 1885. He also studied the Korean culture and language while staying in Japan. After that, he started an orphanage on 11 May 1886, which became a base of Kyungshin middle-high school and Yonsei University. Likewise, at that time most of missionaries were concerned about educational work. By 1910, missionaries established around 800 schools all over Korea, which was about twice the total enrolment in all Korean government schools (Kim 1995:40-41; Lee 2007a:22; Wells 1991:31-32; cf. Yang 2008:38-54).

In the fall of 1887, Horace G. Underwood went round places such as Gaeseong, Sorai, Pyeongyang and Uiju, distributing medicines and the Bible and preaching the gospel. In the spring of 1889, he went on a honeymoon to Gaeseong, Sorai, Pyeongyang and Uiju and took care of 600 patients during that period. He arrived at Uiju on 27 April 1889, where a hundred people who wanted to be baptized. At that time, the Korean government banned baptism, so he went to Manchuria across the Yalu River, where he baptized 33 people and held the Eucharist. This event is called “the baptism of the Jordan river in Korea” (Wells 1991:28; cf. Yang 2008:38-54).

Lee (2007a:20) pointed out that the American church greatly affected the Korean church, as regards Biblicism, neglect of creed, confession, and ritual, and Revivalism. In other words, though American missionaries underscored ethical strictness based on the Bible, they did not relatively emphasize creed, confession, and ritual. Suffice it to note that these characteristics were reflected in Korean sermons. The influence of the Great Awakening Movement, which happened in the United Kingdom, made early American missionaries underline Revivalism.

2.1.1.1.2. Activities of Missionaries of Australia Presbytery

In October of 1889, the Presbyterian Church of Victoria, Australia, a small denomination of 35,000 believers, which had an enormous enthusiasm for missionary work, dispatched J. Henry Davis to Korea. In the meantime, missionaries of the northern American Presbyterian mission were already preaching the gospel in Korea. Therefore, Davis decided to work in the southern area based at Busan because he wanted to avoid discord, friction and trouble between missionaries (Jeon 1995:58; Min 1993:154).

On 15 April 1890, Davis died as a result of acute pneumonia and smallpox during his long voyage without achieving his dream. Even though he did not enjoy the fruits of his mission, Davis' sacrifice caused the Presbyterian Church of Australia to be more concerned with missionary work in Korea than before. After his death, the Presbyterian church of Australia sent 76 missionaries to Korea from 1889 until 1940 including J. Mackay, B. Menzies, J. Perry, M. Fawcett, G. Engel, N. Mackenzie, F. Macrae, C. McLaren, I. Witkins, to name but a few. These missionaries established mission stations in the area of Jinju, Masan, Geochang, and Tongyoung and devoted themselves to gospel preaching, education, medical treatment and so on (cf. Chung 2005:159-193).¹⁰

It is worth mentioning that G. Engel was elected as the second chairperson of Korean Presbyterian Church evangelism general assembly and was re-elected as chairperson of Gyeongnam presbytery three times. He also served as a professor at the Presbyterian seminary in Pyongyang for 30 years (cf. Chung 2005:159-193).

2.1.1.1.3. Activities of Missionaries of American Southern Presbytery

The American Southern Presbytery began to send missionaries to Korea from 1892. When Underwood – called the father of missionary work in Korea – returned to America for his sabbatical year, he gave a lecture on missiology at a conference in Nashville held by the Inter-Seminary Alliance. At that time, his lecture inspired William

¹⁰ cf. <http://kcm.co.kr/korchur/gj40.html>

D. Reinolds to serve as a Korean missionary. Even though he volunteered to do missionary work in Korea, he was rejected. Nevertheless, he was not disappointed and prayed for the Korean mission with his fellows at their dormitory every day. Finally, they were able to go to Korea with the help of John T. Underwood who donated \$ 25,000 towards the Korean mission (Kim 1992e:68-69).

In February of 1882, Reinolds and his wife, Mattie S. Tate, L. Linnie Davis and others were designated as missionaries for Korea. They learned the Korean language in Seoul for a while and then began to work in some areas of Jeonrado. Meanwhile, Reinolds knew the importance of theological education, which caused him to teach biblical language and systematic theology at the Presbyterian seminary in Pyeongyang from 1917. He was also an editor of *Sinhakjinam*, distributed by the Presbyterian seminary, and published many conservative articles with the purpose of leading churches conservatively, which led the Korean Church to oppose the Shinto shrine rite despite the control of the Japanese (Kim 1992e; Min 1993).

2.1.1.1.4. Activities of Missionaries of Canadian Presbytery

The Presbyterian Church in Canada began to send missionaries to Korea from 1898. However, before 1898, William John Makenzie personally came to work for the evangelization of Korea and sacrificed his life for the Korean people. Makenzie read many books about Korea while at school and had a vision that he would go to Korea as a missionary. Therefore, he asked the Presbyterian Church in Canada to send him to Korea but he was rejected because the church argued that it does not prepare people for missionary work in Korea. Nevertheless, he was not disappointed and came into Incheon via Busan as an independent missionary. Although he did not stay for a long time, he delivered Christ with all his heart and soul. Unfortunately, he died on 23 July 1895. His death stirred up the minds and souls of his country's believers. There was a passage in his will that contributed \$ 2,000 to the Korean mission (Min 1993:156).

The congregation of Sorai church that he served sent a petition for another missionary to the Canadian Presbyterian General Assembly with a resolution that they should

follow Makenzie's faith and teaching. In response to this petition, the Synod of the Maritime Province of Canadian Presbyterian general assembly sent Robert Grierson and his wife, W. R. Foote and his wife, and Duncan M. Mcrae to Korea on 8 September 1898 (Kim 1992e; Min 1993).

Subsequently, Canadian missionaries established Eunjin middle school and Myeongsin girls' school in the area of Gando in Manchuria. In addition, this area became the cradle of the Independence Movement. Above all, Jechang hospital established in Gando became a place of the Independence Movement as well as a medical institution for mission. Stanly F. Martin, who served as a director of a hospital, supported the Korean Independence Movement and contributed to the Samil Independence Movement (Kim 1992e; Min 1993).

2.1.1.1.5. Combination and Cooperation between Missionaries

The arrival of missionaries of various denominations could have brought out discord and confrontation between them if they had not understood one another. On the contrary, if they had had harmony with each other, they could have formed one body of Christ. With this purpose, the United Council of Missions in Korea was born in 1890 (Moffett 1962:45-48). After the establishment of this organisation, cooperation and coordination between missionaries increased. Common hymns and a church newspaper, for example, were jointly issued (cf. Kim 1995:41; Min 2007:308-317).

On the anniversary of the founding of the United Council of Missions, J. W. Heron of the American northern presbytery was elected as chairperson and J. Henry Davis of Australian presbytery as secretary, with Underwood, D. L. Gifford, H. Newton Allen and others participating. However, Davis' death caused this assembly to be terminated because he was the only representative of the Australian presbytery. In other words, this meeting lost its reason for existing because only the American northern presbytery remained (cf. Min 2007:308-317).

When missionaries of the American southern presbytery arrived in 1892, they felt the need for a united council again. As a result, they met at the house of C. C. Vinton and established the Council of Missions Holding the Presbyterian Form of Government. They also decided to realize Korean churches' oneness by following the tradition of the reformed church and Presbyterian politics. Of course, this council had many limitations and did not have the clout to bring about important changes (cf. Min 2007:308-317).

At the first meeting of January 1893, they agreed to distribute the territory of the Korean mission as follows: Chungcheongdo and Jeonrado for the American southern presbytery, all the areas in which they already began to do missionary work for the American northern presbytery, Busan for the American northern presbytery and Australian presbytery, southern Gyeongsangdo for the Australian presbytery, and northern Gyeongsangdo for the American northern presbytery (Lee 2007a:22). This distribution policy had a positive influence on Korean church growth. However, it brought about negative effects such as the split of the Korean Church and so on (Lee 2007a:22).

2.1.1.2. Organization of Korean Presbyterian Churches

2.1.1.2.1. The First Korean Presbyterian Church - Sorai Presbyterian Church

Sang-Yoon Suh, who dedicated himself to the translation of the Bible and evangelical work with John Ross in Manchuria, came to his uncle's house in Sorai Hwanghaedo with his brother Gyeong-Jo Suh in order to avoid persecution. He took more than 6,000 Bibles which Ross sent by ship with the help of Mollendorf, a customs adviser, to engage in evangelical work in 1884 (cf. Min 2007:176-180). He also established the first church in Sorai in 1885 before the missionaries arrived. Sorai church remained self-sufficient for a few years and converted 50 households among 58 households. Underwood baptized 7 believers of Sorai church in 1887, because they read the Bible and promoted their own faith for themselves (cf. Lee 2007a:20, 51; Min 1993).

2.1.1.2.2. The Imposition of Hands on the First Elder and the Organization of the First Council of Elders

On 12 September 1887, Saemunahn church was established in Seoul for the first time. This church first commenced at the house of Underwood on 27 September 1885. On the first Sunday, fourteen believers gathered and on the second Sunday, fifteen believers congregated. On the third Sunday, Hong-Jun Baek and Sang-Yoon Suh were elected as elders. However, it is reported that Gyeong-Jo Suh was elected as the first Korean elder in Sorae church in 1900 and Soon-Myeong Song as an elder on 2 October 1904 (cf. Min 1993).

2.1.1.2.3. The Organization of the First Presbytery of Korean Presbyterian Churches - Doknohoe

On 17 September 1907, 33 missionaries, 36 Korean elders and 9 Canadian and Australian missionaries gathered at the Jangdaehyun church in Pyeongyang and organized the Korean evangelical presbytery – Doknohoe. Doknohoe emphasized missionary work from the beginning. As a result, Doknohoe sent Gi-Poong Lee as a missionary to Jeju-do in 1907 and Gwan-Heul Choi, as part of a group of 8 graduates, to Siberia in 1909 (Lee 2007a:19-22, 51-52).

2.1.1.2.4. The Organization of the First General Assembly of Korean Presbyterian Churches¹¹

Doknohoe developed as a general assembly including seven presbyteries in 1912. On 1 September 1912, 52 pastors, 44 missionaries and 125 elders gathered in Pyeongyang and elected Underwood as chairperson, Seon-Ju Gil as vice chairperson, Seok-Jin Han as secretary, Pil-Su Kim as vice secretary, Wee-Ryang Bang (W. N. Blair) as accountant and Seok-Chang Kim as vice accountant. They also decided to send a missionary to Sandongseong in China in memory of the foundation of general assembly (Lee 2007a:59).

¹¹ See pages 54-59 of *The Christians of Korea* (Moffett 1962).

2.1.1.3. The Split of Korean Presbyterian Church

The Korean Presbyterian Church had a good reputation by loving God's Word, praying eagerly, and knowing what hardships are. Unfortunately, a church split brought about a negative evaluation (Lee 2007a:57). Actually, reconstructing and reforming the Korean Church was the first priority. However, the Korean Church failed to reject the Shinto Shrine Rite and to clean up pro-Japanese remnants. On the contrary, pro-Japanese figures held real power. As a result, the Korean church failed to fight for a rightful cause. From 1945 to the beginning of 1950, the problem of the Shinto Shrine Rite and theology caused the Korean church to experience antagonism and chaos. Finally, this brought about the split of Korean Presbyterian Church (cf. Lee 2007a:29; Min 2007:560-569).

Since 1912, the Korean Presbyterian general assembly had been maintained as one church. However, after 1952, the Korean Presbyterian Church was divided into four denominations through the three splits. At that time, four leaders Sang-Dong Han (1901-1976), Jae-Jun Kim (1901-1987), Hyung-Nong Park (1897-1978), and Kyung-Chik Han (1902-2000) were at the centre of split (cf. Kim 2008b:355-364; Lee 2007a:30).

2.1.1.3.1. The Split of Gosin by the Shinto Shrine Rite

After the restoration of independence (15 August 1945), the Shinto Shrine Rite became an important issue in the Korean Church. On 18 September 1945, a presbytery assembly for reconstruction of the Korean Presbyterian Church was held and some propositions for self-repentance were adopted. However, some pastors insisted that they had already solved the problem of the Shinto Shrine Rite and it was thoughtless to condemn those involved in the Shinto Shrine Rite in spite of their repentance (cf. Min 2007:506-522; cf. Yang 2008:209-277, 358-497).

Believers who were in prison because of the Shinto shrine rite before the restoration of independence asked for real repentance from churches that took part in the Shinto shrine rite. As a result, Jaegeon denomination and Bokgu denomination were established in

North Korea and Goryeo Seminary was founded in South Korea (Lee 2007a:29). These defamed each other as communists and Gosin denomination was condemned officially in the general assembly of 1951. Subsequently, Gosin denomination that resisted to the bitter end the Shinto shrine rite professed itself to be the orthodoxy of Korean churches (Lee 2007a:20-21). At that time, Gosin denomination presented a rejection of liberal theology, the establishment of reformed theology, the Shinto shrine rite opposition and succession of resistance spirit, and pure life through church reform as its doctrine (Lee 2007a:29).

2.1.1.3.2. The Split of Gijang and Yejang by the Difference of Theological Thought

The influence of conservative foreign missionaries caused Korean Presbyterian churches to take the conservative position since the beginning of Korean Christianity. Hyung-Nong Park, a Korean representative theologian in 1920, learned a conservative theology from J. Gresham Machen of Westminster Theological Seminary in America. After that, he became a pioneer of Korean conservative theology (Park 1979:208-220; Park 1960b:12-24).

On the other hand, some Korean pastors, trained by foreign missionaries who advocated a liberal theology, championed a liberal theology. Besides, Jae-Jun Kim introduced new theological ideas in Korea after returning from study abroad. As a result, he caused theological conflict between conservative theologians. At that time, Jae-Jun Kim, Song Chang-Geun, Kyung-Chik Han and Chae Pil-Geun wrote a commentary published by Ryu Hyeong-Gi of the Methodist church on the basis of the new theological thought. However, Korean Presbyterian General Assembly pointed out their mistakes and prohibited the believers from reading it. Consequently, Jae-Jun Kim and his colleagues opened Chosŏn theological seminary in Seungdong church on 19 April 1940 (cf. Lee 2007a:30, 216; Yang 2008:498-535).

After regaining independence, Chosŏn theological seminary was approved by the southern general assembly in 1949 with a guarantee of liberty of faith. After that, Jae-Jun Kim attempted a critical study and interpretation of the Bible freely criticizing

conservatism. This was a challenge to the theology of Presbyterian churches in both the southern and northern parts of America. Fifty-one students reproached Jae-Jun Kim for his liberal theological stance towards the general assembly in 1947. After Hyung-Nong Park investigated their accusation, he concluded that Jae-Jun Kim had insulted Korean churches. At that time, Jae-Jun Kim realized that this was not simply a theological problem, which caused him to leave the general assembly (cf. Lee 2007a:212-213; Yang 2008:498-535).

On the other hand, a theological committee for the solution of the problem established Presbyterian seminary with Hyung-Nong Park because its reform bill had not been passed. After that, Jae-Jun Kim and his associates changed Chosŏn theological seminary into Hanguk theological seminary and formed another denomination called “the Presbyterian Church in the Republic of Korea” in 1953 (cf. Yang 2008:498-535).

2.1.1.3.3. The Split of Tonghap and Hapdong by the Ecumenical Movement

After the Korean War, the Korean Presbyterian Church suffered the third split in 1959 in spite of knowing the necessity of oneness. At that time, the National Association of Evangelicals (NAE) emphasized conservative theology and pure faith, which caused NAE to leave WCC and the general assembly to be divided into two denominations because it considered WCC as an impure organization. Those who opposed WCC organized the Hapdong denomination at Seungdong church in 1959. Moreover, those who agreed with WCC organized the Tonghap denomination at Yeondong church in 1960. In a sense, this split was a struggle for leadership (Lee 2007a:30, 221-222; cf. Min 2008:139-151; cf. Yang 2008:565-621).

2.1.1.3.4. The Split of the Mainstream and Anti-mainstream by the Political Conflict of Gosin and Hapdong

Thereafter, Hapdong continued to be divided by means of a wrong ecclesiastical authority and localism. Gosin within Hapdong left the denomination again because of the false ecclesiastical authority as well as the problem of Goryo seminary’s approval (cf. Yang 2007b:139-172). Thenceforth, Gosin experienced another split between Sang-

Dong Han's group and Sang-Seok Song's group because of an accusation against Sang-Seok Song. Those who rejected this accusation left Gosin and established another new denomination called 'Bangoso Goryeocheuk' with Weon-Tae Seok as the leader (cf. Lee 2007a:30-31; Yang 2008:622-693).

After the return of Gorye denomination to Gosin from Hapdong, those from the Hwanghae province, the Pyeongan province and the Honam district seized ecclesiastical authority with Gyu-Oh Jeong as the leader. For 12 years, this group controlled Hapdong. As a result, those from the Youngnam district neglected by these groups held ecclesiastical authority in union with Young-Su Lee as a leader and controlled Hapdong for 17 years. However, these two groups also experienced another split in 1979. Gyu-Oh Jeong's group left Hapdong and established another denomination called 'Hapdongbosu' (cf. Kim 2006c:111-141; cf. Yeon 2005:233-255).

Two years later, Hapdongbosu was divided into 'Gaehyeok denomination' of the Honam district and 'Hapdongbosu denomination' of North Korea. Since then, these continued to be divided into more than 50 denominations by means of ecclesiastical authority and localism.

2.1.2. The Identity of the Preacher Related to the Era

2.1.2.1. The End of the Chosŏn Dynasty (1880-1910)¹²

Korea has a 5,000-year long history during which it had many kingdoms such as Goguryo, Baekche, Silla, Goryo, Chosŏn, to name but a few. Korea also has served as a crossroads of civilization because of its strategic location and has been the target of all its neighbouring countries (Chung 1999:22-23).

We need to mention the beginning of the Chosŏn Dynasty because it ushered in a new age in 1392 by driving out the corrupt Buddhists and establishing Confucianism. This dynasty lasted 516 years, had 27 successive kingdoms and finally came to an end with

¹² See pages 38-59 of *Wildfire: Church Growth in Korea* (Shearer 1966).

the Japanese annexation of Korea in 1910 (Chung 1999:23). At that time, Korea was not willing to open up its borders to foreign countries because of the fear of being victimized by neighbouring countries. However, it did open up its borders by means of treaties with Japan in 1876 and the United States in 1882 (Chung 1999:23; Lee 2007a:49-50). After that, many Western countries also requested Korea to open its borders but it was reluctant to do so (Shearer 1966:31-32).

The weakness of Chosŏn made foreign missionaries and churches become the only hope of Chosŏn. At that time, the number of national Korean churches totalled less than thirty churches and the number of congregations totalled less than a thousand. Nevertheless, churches were the only hope of Chosŏn (Lee 2007a:146-147). National hardships and crises let Korean churches stand in the middle of Korean history. Korean churches did not look away from national sufferings and pains, which led unbelievers to trust in the Korean church and enabled it to grow greatly (Lee 2007a:151-152).

2.1.2.1.1. Great Spiritual Awakening Movement in 1907

At the beginning of the 1900s, Korean churches were able to prepare for organization, system, theology, liturgy and so on. Under Japanese occupation, efforts to solve national problems led Korean churches to be formed into a national church (Kim 1995:41; Lee 2007a:23).

Since 1903, the Korean church began to experience a revival. The Great Spiritual Awakening Movement in 1907 spread all over the country for about six months and developed into the 'Million Movement' in 1909 (Min 2007:325; cf. Park 2005:172-173), which motivated early morning prayer, midday prayer, cooperation prayer and so on. Moreover, Bible classes were held everywhere. In those days, believers had passion as much as they prepared for provisions and clothes in order to participate in a Bible class. The Korean church revival in 1907 started from this situation (Clark 1971:159-166; Lee 2007a:23, 60; cf. Min 2007:287-307; cf. Park 2007b; cf. Yang 2008:98-159).

According to Ezekiel 37:5, 6, 14; Job 33:4; 1 Kings 17:22; Luke 15:24, 32, revival means spiritual change and awakening by the Holy Spirit. Though church revival can be considered as numerical growth or external extension, the Korean church revival in 1907 meant not only numerical growth but also spiritual change and awakening. (Lee 2007a:61-62; Wells 1991:30-32).

R. A. Hardie, who publicly confessed his own sins in a prayer meeting for missionaries, can be considered a case in point. He repented pride, a feeling of superiority, prejudice, and discrimination towards Korean people. It is said that this was the origin of Korean church revival (Kim 1992e:110-111; Lee 2007a:65-66; Moffett 1962:52-54).

From 2 January to 15 January 1907, a Bible class was held and about 1,000 people gathered in Pyeongyang Jangdaehyun church, where Graham Lee, William L. Swallen, Charles F. Bernheisel, William Hunt and William N. Blair guided Bible classes. It is reported that there were indifference, uneasiness, and anxiety in the beginning. However, on the 14th and 15th January, the last day of Bible class, people experienced the power and grace of the Holy Spirit. On the evening of 14 January, Seon-Ju Gil began to confess his sins in the presence of God and the congregation. Seon-Ju Gil's repentance prompted the Korean church to awaken from spiritual insensibility, which led believers to pray all night and to confess their hidden sins (Lee 2007a:73-77; cf. Park 2006b:277-321; Wells 1991:34).

What is the historical meaning of the Korean church revival in 1907? Lee (2007a:80-84) alludes to the historical significance as follows: First, it brought the Korean church a numerical growth and an internal faith maturity. Second, it helped missionaries and the Korean people to understand each other and to form a community spirit. Third, it made the Korean church have a tendency of Evangelism, Pietism, and Spiritualism. Fourth, it developed into the movement for gospel preaching and missionary work. Fifth, it had an influence on not only numerical growth and spiritual awakening but also on social reform. Sixth, it enabled the Korean church to be united. Besides, the Korean church revival in 1907 provided the church with spiritual power to overcome Japanese oppression and persecution. Suffice it to note that without this revival, the Korean

church could not have overcome sufferings and hardships under Japanese control (Lee 2007a:85; cf. Park 2007a:50-79; cf. Yang 2007a:113-160). Lee (2007a:85) points out that, at that time, the Korean church revival was not fulfilled by artificial efforts but by the Word of God and the Holy Spirit. Korean preachers delivered the message of the cross of Jesus Christ, blamed for believers' lovelessness.

Meanwhile, Kim (2007d:11-48) evaluates the character of the great spiritual awakening in 1907 as follows: (1) Formation of essence of Korean church; (2) Repentance movement; (3) Word-centered movement; (4) Movement of spirit; (5) Movement bearing fruit of spirit by the ethical renewal; (6) Not de-politicized phenomenon but patriotic movement by means of the spiritual renewal; (7) True ecumenical movement, reconciliation and peace movement. He also insists that bible class, prayer meeting, and repentance will lead the Korean church to another revival.

Choi (2007:9-53) states that the conservative camp is very different from the progressive camp in evaluating 'the Pyeongyang Revival in 1907.' According to the conservative camp, 'the Pyeongyang Revival in 1907' is considered 'the original form of church in Korea' or 'a model of Revivalism.' On the contrary, the progressive camp asserts that it should be criticized because it quieted the anti-Japanese struggle of the church members under Japanese colonialization and turned the faith of Korean churches into a historical one today. According to Choi (2007:9-53), the difference between the two viewpoints originates from the antithetic theological understanding about the separation of church and state, sin and repentance, spirituality and revival which missionaries had adopted.

2.1.2.2. The 35-year Domination by Japan (1910-1945)¹³

The Korean church began to suffer from an inequality treaty called 'Eulsa Treaty (1905)' and 'Korea-Japan Annexation' of 1910 (Lee 2007a:24). The attempts of Japan to assimilate Korea and its people through the policy of "Japanization" brought many hardships and suffering to the Korean people and signalled the beginning of "Dark Age"

¹³ See pages 59-79 of *Wildfire: Church Growth in Korea* (Shearer 1966).

(Kim 1995:43; Moffett 1962:66-76). At that time, Japan limited freedom of assembly, association, speech and the opportunity of education. In addition, Japan forced Koreans not to speak Korean and use their inherent surnames. In other words, it was impossible for Koreans to attend government schools and get jobs without Japanese style names, which finally made around 80% of the Koreans change their family names by September 1940. Korea could not throw off the shackles of Japanese domination from 1910 to 1945 in spite of its strong defiance. During 35 years, Korea was plundered by Japan beyond description (Kim 1995:43; Lee 2007a:25). According to Shearer (1966:31-32), increased rice produced by Korean people went to Japan and Korean industry was for Japan. Japan robbed Korea of all kinds of foods and metal, even the brass spoons of the Korean table for World War II.

During that time, a great number of Korean people were drafted into the army and employed as coal miners. Hundreds of thousands of Korean women from 12 to 50 years old were taken to the battlefield by force as a group of comfort women for Japanese soldiers during the World War II. Korean Christianity was also oppressed but was not frustrated in spite of this pressure. Rather, Korean Christians were taking the lead in shouldering national sufferings. They participated, for example, in the independence movement and guided a “buy-Korean” campaign, a temperance and an antismoking campaign (Lee 2007a:25). Likewise, in the difficult days, Christianity was recognized as a good companion of Korean people (Grayson 1985:112; Lee 2007a:55).

2.1.2.2.1. The 1919 Samil Independence Movement

At the time of the 1919 Samil Independence Movement, the Korean church made great sacrifices. Even though Christians constituted less than 1% of the total population, they played an important role in all spheres (Lee 2007a:26; Min 1982:311, 313). The Korean church and nationalism were inseparably linked to each other. Not surprisingly, most of the nationalists were Christians, which suggests that, at that time, Christianity and Nationalism had an inseparable relation (Kim 1995:42; Lee 2007a:55-56). It should be noted that, during this period, Korean Christians did not fear to die. As a result, more Christians were imprisoned than other religious adherents (Lee 1991:349; Lee

2007a:160). At the time of the declaration of independence, sixteen members among thirty three national representatives were Christians, which reflects the Korean church's leading position at that point in time (cf. Kim 1995:42; Lee 2007a:161; Min 2007:360-393).

Actually, the dedication and sacrifice of Korean churches brought Korean people hope and blessing when they suffered from oppression and pressure. However, today's Korean churches have lost the respect and trust of non-Christians as well as Christians (Lee 2007a:162). Early Korean Christians believed national problems to be their own problems and did not give up their faith in Jesus Christ. On the other hand, those who trusted in their own ability or fought for their own reputation mostly became apostates (Lee 2007a:157; Wells 1991:71-77).

2.1.2.2.2. A temperance and Antismoking Campaign

Religious reasons caused the early Korean church to emphasize temperance and prohibition of smoking, which led to national enlightenment and social reform (Lee 2007a:164). Needless to say, it is regrettable that early foreign missionaries and the Korean church considered drinking and smoking as a sin and taught that drinking kept believers from entering into the Heaven. Nevertheless, this movement brought about change and transformation in Korea (Lee 2007a:164-165).

Even though foreign missionaries had negative views concerning drinking and smoking, they did not ban them from the beginning. Those who thought the Korean church to have a puritan character insisted that the Korean church emphasized temperance and prohibition of smoking from the beginning. However, the matter is much more complicated than it seems (Lee 2007a:165). Early foreign missionaries were likely to assume a wait-and-see attitude concerning drinking and smoking for some time. Gradually, they began to realize the evil of drinking and smoking and underlined temperance and prohibition of smoking by reason of religious benefit and goodness (Lee 2007a:166).

As a result, Koreans took it for granted that they should stop drinking and smoking in order to believe in Jesus Christ. In addition, the Korean church administered baptism on condition that they should worship every Sunday, stop the worshipping of ancestors, quit gambling, and prohibit a concubine (Lee 2007a:170-171). It was from the 1890s that the Korean church concretely began a temperance and antismoking campaign. Tremendous national debt made national leaders promote temperate living, which was deeply related to a national movement (Lee 2007a:171-172).

Lee (2007a:178) explains that we must try to succeed to beautiful tradition for the sake of benefit and goodness of the Korean church even though some people insist that they can drink and smoke because the Bible does not prohibit drinking and smoking.

2.1.2.2.3. Korean Ancestor Worship Ceremony

Korean ancestor worship ceremonies caused many people to be discouraged, to be frustrated, and to hesitate whether to become Christians or not (Adams 1995:95-113; Choi 1984:41-52; cf. Lee 1985). In 1980, Yong-Gi Jo's exposition of 1 Corinthians created a stir by insisting that an ancestor worship ceremony is the rules of etiquette for ancestors and Korean traditional morals and customs (Lee 2007a:179). This prompted the question: is an ancestor worship ceremony intrinsic to the Korean tradition? It led to serious conflict within Roman Catholic and Protestant circles (Kim 1995:36; Lee 2007a:180-181).

An ancestor worship ceremony has a past-oriented character, by which worldly reward and blessings are expected to be given (Lee 2007a:181). On the other hand, the Korean church rejected an ancestor worship ceremony by considering it not as a traditional ritual but as a religious ritual because an ancestor worship ceremony does not correspond to the principles of the Bible in the light of its meaning and spirit (Lee 2007a:188-189).

2.1.2.2.4. The Shinto Shrine Rite¹⁴

The Japanese shrine is a place where a religious ceremony called ‘Shinto’ is practiced. ‘Shinto’ refers to the Japanese indigenous primitive religion that is polytheistic and in terms of which nature is worshipped (Lee 2007a:191). The new Japanese regime, established by Meiji Restoration, adopted ‘Shinto’ as a basic doctrine, which was considered a state religion (Lee 2007a:191).

In 1925, Japan established many shrines everywhere and enforced the Shinto Shrine Rite, which was the most challenging and controversial problem of many Japanese measures (cf. Kim 1991; Lee 1966b; Lee 2007a:25). In 1935, the Shinto Shrine Rite was instituted for the first time in Pyeongyang, through which Japan intended to split and incapacitate Korean Christianity (Lee 2007a:25; Rhodes & Campbell 1964:140). Though the Korean church strongly resisted at first, a number of church leaders regrettably abandoned their true faith. Nevertheless, Gi-Cheol Ju, Heung-Bong Go, Gi-Seon Lee, Sang-Dong Han, Nam-Seon Ju, Deok-Ji Choi and others opposed the Shinto Shrine Rite to the end (Lee 2007a:27). Most of the other denominations, except the Korean Presbyterian Church, participated in the Shinto Shrine Rite. However, in 1938, the Korean Presbyterian Church also decided to participate in the Shinto Shrine Rite in the 27th General Assembly. At that time, the Korean Presbyterian Church argued that the Shinto Shrine Rite was not a religious ritual but a national ceremony (Kim 1995:44; Lee 2007a:27).

Even though the Korean Presbyterian general assembly approved the Shinto Shrine Rite in 1938, a movement against the Shinto Shrine Rite took place all over the country. It is reported that 2,000-3,000 Christian leaders were imprisoned, 50 among them were martyred, and 150 church buildings were destroyed (Kim 1995:45). Even foreign missionaries such as Bu-Seon Han (Bruce Hunt), Il-Don Ham (F. Hamilton), Ra-Yeon Ma (Ch. McLaren), Mae-Si Tae (M. Tate), Dae-Si Heo (D. Hocking) and others

¹⁴ See pages 221-231 of *A History of the Church in Korea* (Clark 1971).

opposed the Shinto Shrine Rite, which led to the expulsion of foreign missionaries from Korea (Lee 2007a:27-28, 55; Shearer 1966:77-79).

2.1.2.3. After Regaining Independence (1945-1960)

Although the capitulation of Japan at the end of World War II in 1945 restored Korea's independence, the country suffered the pain of division by the Soviet Union and the United States. The Korean church was in a state of disorder and confusion. The Soviet Union frustrated a church reform movement in North Korea. Nevertheless, the people of Korea were not frustrated and Christians, in particular, showed the indomitable spirit prevalent since 1900 (Chung 1999:24; Kim 1995:45; Lee 2007a:29, 33).

Because of the tragic division of the Korean peninsula, the churches in North Korea and South Korea had different experiences. The communist government established 'the Gidokgyo Gyodo Yeonmaeng' (the Christian League) in 1948 in order to co-opt all church leaders. As a result, many church members who did not join the Christian league were arrested and executed, and many Christians escaped to South Korea. Most churches in South Korea, meanwhile, experienced confrontations between the Japanese collaborators and nationalists, which brought about the split of the Korean church (Kim 1995:45-46).

In the 1950s, the Korean church was greatly affected by the political situation, which above all originated from a misunderstanding regarding the relation between the church and the state. At that time, unconditional support and praise toward Lee Seung-Man regime made the Korean church lose its prophetic function, which kept the Korean church from having a right relationship with the government (Lee 2007a:31-32).

Because of the Korean War four million people died, a number of churches were destroyed, and many church leaders were taken away forcibly, which made the Korean church become anticommunist (Min 1984:544). Besides, the Korean War resulted in mutual conflict, antagonism, split, and confusion between Korean churches. Not only did this situation forced believers to seek new hope somewhere else, but it also helped

spread heresy throughout the country (Lee 2007a:33). Despite these hardships, church leaders continued to pray, tried to practice a chaplain system and operated many orphanages for war orphans with the support of foreign relief agencies (Lee 2007a:34-35).

2.1.2.4. The Age of Industrialization (1960-1970)

In the 1960s, the 4.19 revolution compelled the Korean church to become more involved in the social and political affairs of the country. Before the 4.19 revolution, the Korean church blindly supported the regime Lee Seung-Man regime because the President was a Christian (Chung 1999:84; Lee 2007a:36).

When the 5.16 military coup took place in 1961, the National Council of Churches in Korea made a statement in which it supported the military coup. In addition, Kyung-Chik Han and Hwal-Ran Kim visited the United States to garner support for the Korean military government. However, after that, the Korean church began to become less interested in social and political issues (Chung 1999:84-85; Lee 2007a:36).

From 1960-1970, the colours of progressiveness and conservativeness began to become clear. Though the Korean conservative church emphasized personal salvation, it neglected social and political issues. On the contrary, the Korean progressive church was greatly interested in social and political matters (Lee 2007a:36, 38).

In 1960, the ideology of the military regime was economic growth. Likewise, the issue of the Korean church was church growth. The Korean church was unconsciously buried under a growth ideology. Growth was considered the best value and goodness. It is reported that after the 1960s, the growth rate of the Korean church increased with 200% every subsequent decades and in the latter half of 1970, six churches were established every day. For this reason, theological consistency and purity was not considered to be important (Kim 1995:47-48; Lee 2007a:39-40).

It should be mentioned that the problem is not growth itself, but a growth ideology that ignores other values. Because of such an ideology, the Korean church actually ignored ethical values such as just punishment, righteousness, holiness, purity, love of neighbours and so forth. Human desire was justified in the name of Christianity and the Korean church lost its sacrificial spirit (Lee 2007a:38).

2.1.2.5. After a Military Regime (1980-)

In 1972, the military regime of Jeong-Hee Park amended the constitution for a long-term period in office and a guarantee of absolute power of the Korean President. However, his desire for a long-term reign led to the assassination of Jae-Gyu Kim on 26 October 1979 (Chung 1999:86; Kang 1997:99-116; Lee 2007a:39).

Because of this political reform – which gave a new impetus to the church's social responsibility – the Korean church began to think anew about the relation between the state and the church. In other words, the Korean church repented for having concentrated on numerical church growth and neglecting important social and political issues. Subsequently, the Korean church became more concerned about meditation on God's word, discipleship training, Christian culture, voluntary service, and missionary work. As a matter of fact, though the Korean church sent less than 15 missionaries until the mid-1970s, according to 2007 statistics, it sent 16,600 missionaries to 173 nations, which means that the number of missionaries sent by the church is secondly only to the United States (Lee 2007a:39-41).

In the latter half of the 1980s, the Korean church began to experience a slowdown in growth. After regaining independence, Korean people flocked to the cities in search of a better future. Suffice it to note that this trend brought about religious secularization. Before enjoying economic abundance, the Korean church enjoyed true peace even in hardships and poverty. However, economic abundance distorted the essence of faith. The availability of cars, for example, enabled Korean people to enjoy leisure, which finally caused the lowering of the percentage of worship attendance (cf. Kang 1997; Lee 2007a:41-42).

The ordination of women has been a significant matter of concern in the Korean church since the 1980s. Korean Presbyterian Churches such as Tonghap, Hapdong, Gosin and others have opposed the ordination of women for a long time. However, the Korean Presbyterian Church's situation became different after the 1980s. Tonghap denomination approved the ordination of women at the 79th general assembly in 1994. This decision of Tonghap is affecting Hapdong and Gosin denomination (cf. Kim 2002:26-31; Lee 2007a:43-44).

The Korean church has lost national, social, and ethical trust since 1980. When the church begins to prosper, it forms an unprincipled coalition with worldly powers, makes a compromise with unrighteousness, and ignores religious values. Given this state of affairs, it is paramount that the Korean church restores the trust it has lost (cf. Kang 1997; Lee 2007a:45-46).

2.2. Factors Affected to the Identity of the Preacher

Until now, we have researched items related to the Korean Presbyterian Church's history. In this section, we will consider the factors that have affected the identity of the Korean preacher in the Korean context. The following aspects will be investigated: foreign missionaries, the growth ideology, the political situation, the Korean bitterness, and indigenous religions.

2.2.1. The Foreign Missionaries

Clark (1971:187) observes that, during the Japanese colonial period, foreign missionaries were political agents of Western powers and Korean Christians, associated with them, were also considered agents of these powers.

Yanghwajin is a cemetery for foreigners located in Seoul, where many missionaries were buried. Many foreign missionaries came to Chosŏn, Korea, according to God's calling, and dedicated themselves. They did not leave Korea because of a love for the

country (Lee 2007a:136). Inscriptions on some of the tombstones in Yanghwajin reflect the foreign missionaries' love for Korea. The tombstone of Homer B. Helbert says, "I would rather be buried in Korea than in Westminster Abbey." He was a Korean friend who suffered from many troubles and hardships whilst living in Korea. The tombstone of Ruby Kendrick reads, "If I had a thousand lives to give, Korea should have them all" (Lee 2007a:137-138).

According to Shearer (1966:211), American churches sent massive relief supplies to South Korea, which made many Korean people join the church and become Christians in thankfulness for the material help. In addition, they operated hundreds of feeding stations, orphanages, amputee rehabilitation centres and so on (Clark 1971:266-295).

According to Kim (2007a:259-281), 'sola fide' toward God and 'sola opera' toward neighbours must be considered important at the same time. We learned the importance of Christian social responsibility from foreign missionaries, which was a motive for the Korean church growth. However, today the Korean church has lost the significance of 'sola opera.' Overcoming the Korean church crisis depends on the practice of 'sola fide' toward God and 'sola opera' toward neighbours.

We generally have a good image of the United States and American missionaries. It is thought that the United States was more lenient and considerate towards Korea than it was towards other Asian countries. However, according to the study of Yang (2006:78-113), the United States did not show any mercy and charity to Korea compared with other Eastern countries.

2.2.2. The Growth Ideology and Political Situation

The Korean Protestant Church and its leaders have been involved in Korean society, politics, and history since the 4.19 revolution in 1960, which can be divided into three types. The first type is a progressive group that dedicated itself to a pro-democracy and human rights movement because it thought that Christians should take cognizance of societal, political, and historical issues. The second category is a neutral group that

organized the ‘Korean Evangelical Fellowship’ and the ‘Korean Evangelical Theology Society’ and simultaneously pursued gospel preaching and social participation based on an evangelical theology from the 1980s. The third type is a conservative group that rejected social and political participation, but wanted to associated itself with powerful men (Kim 2008a:127-128).

After the 1970s, the social participation of the progressive camp in Korea’s Protestant Church manifested itself in the shape of ‘Minjung Theology’, which criticized the authoritarian system and progressive democratization of the Korean society. However, the progressive camp has been criticized by the conservative camp, because the former was considered violent, revolutionary, and communistic. Most Korean Protestant Church leaders, meanwhile, focused only on individual church growth rather than on social participation and, as a result, missed the essence of Christianity by misunderstanding the relation between gospel preaching and social participation. Most conservative church leaders insisted on a separation of religion from politics, preached as if Christianity had no relation with society, politics, and history, and submitted tamely to worldly powers (Kim 2008a:127-154; Lee 2003a:76-97). As a result, the Korean Church and Korean society became polarized. It is argued that the solution to this bi-polarization should not come from sharing and serving, but from reforming within the church (Shin 2007b:1-19).

In this situation, after evangelists (the neutral group mentioned above) organized the ‘Korean Evangelical Fellowship’ and the ‘Korean Evangelical Theology Society’ in 1981, they started to be involved in Korean society, politics, and history in a manner different from the progressive camp. They criticized the extreme emphasis on ‘social redemption’ of the progressive camp and ‘personal redemption’ of the conservative camp and pursued both at the same time, which motivated them to organize associations for a citizen’s campaign such as ‘Giyoonsil’, ‘Gyeongsilryeon’, ‘Gongseonhyeop’ and others in 1987 and to help Korean society and politics to proceed toward democratization (Kim 2008a:127-154).

Though the church, as a spiritual organization, does not participate in politics directly, she must provide Christians with the necessary guidelines for proper political and ethical conduct, and criticism of politics when it deviates from biblical principles. Christians, as members of the people, must participate in the political realities positively armed with a healthy political ethic based on the Bible. They must strive for the conquest of the injustice, corruption and regional sentiment, the establishment of a life ethic, the creation of an environmental movement, and the transformation of ineffective social institutes in cooperation with NGOs (Lee 2003a:76-97).

2.2.3. The Korean Bitter Feeling

According to Lee (1995:105-119), ‘Han’ means the state of emotional pathos or oppression formed by sorrow, a mental and physical scar, an unpleasant feeling of human relationships with not expressing and solving it for a long time. The understanding of ‘the Korean bitter feeling’ (Han) helps us to focus on the identity of Koreans, which, in turn, allow us to comprehend the Korean general feeling rooted in Korean life (Kim & Bae 2000:114). It is argued that ‘Han’ is an unpleasant feeling, which can be transformed into a positive energy and be utilized into the driving force of society according to attitude of mind (Kim & Bae 2000:145). Moreover, ‘Han’ unconsciously has a psychological scar related to improper events of the past from the evil of social structure, which also makes an individual experience the feeling of self-control impossibility. Consequently, ‘Han’ makes an individual escape from the real world and keeps an individual from expressing himself/herself with honesty (Kim & Bae 2000:145-146).

When does ‘Han’ occur? ‘Han’ occurs when someone thinks that he/she is unfairly discriminated against and that he/she relatively is much more deficient in his/her need than other people (Kim & Bae 2000:146). What are the attribute, the leading factor, and the result of ‘Han’? They are as follows: (1) the attribute of ‘Han’ includes oppression, suffering, inevitability, irreversibility, perseverance, self-abasement, escape, and hopelessness; (2) the leading factor of ‘Han’ comprises discrimination, deficiency, and

irreversible mistake and (3) the result of 'Han' includes abandonment, mental depression, indifference, and sensitive human relationships (Kim & Bae 2000:151).

Lee (2003b:2-3) points out that the prevalence of hypochondria among Koreans is due to 'Han' being rooted deeply in the emotions of Koreans, the Korean patriarchal system and an authoritarian atmosphere. Actually, Korean people considered it a virtue for women and children to endure their pains without expressing their opinions or sufferings because of the Korean patriarchal, and authoritarian society.

2.2.4. Indigenous Religions

Why is an explication of the indigenous religions of Korea important for an understanding of the identity of Korean Presbyterian preachers? Prior to the nineteenth century, our nation did not have any opportunity to listen to the gospel. Our nation also adhered to three faiths for a long time: Shamanism, Buddhism, and Confucianism (Shearer 1966:26-31). Undoubtedly, they have been influencing our nation until now. Even after Koreans converted to Christianity, they did not escape from the influence of indigenous religions. We cannot deny the fact that indigenous religions had an effect on preachers as well as congregations in Korea. Therefore, we need to understand indigenous religions if we wish to comprehend the identity of Korean Presbyterian preachers. Despite the influence of these indigenous religions, Christianity helped Koreans to reform old customs and to create a healthy society, which includes the abolition of class distinctions, the extension of women's rights, a temperance and antismoking campaign, the destruction of superstition, the reform of marriage ceremony and funeral service and so forth (Lee 2007a:22).

2.2.4.1. Shamanism

Shamanism is the beliefs and practices associated with a shaman. Koreans believe that their problems and diseases can be solved or healed by spirits governed by shamans (Shearer 1966:30-31). This includes demonology, magic, and astrology, to name but a few. In particular, shamans pray for personal success, peace, and welfare and so forth regardless of morality or ethics (Chung 1999:25). According to Shearer (1966:30-31),

Korean Christianity has grown up on the basis of Shamanism and some Korean people believed that “a higher being” could solve their problems. In a sense, “a higher being” can be similar to “an unknown God” as Paul described in Acts 17:23.

Koreans have a concept of a hierarchy of gods in Korean Shamanism, which led them to believe that one supreme ruler named ‘Hananim’ exists above all of the spirits. ‘Hananim’ has controlled Korean mentality and spirituality since ancient times (Palmer 1967:5-8). Consequently, the early missionaries adopted ‘Hananim’ as the Supreme God of Christianity, which helped Koreans to accept the imported faiths with ease. Koreans understood ‘Hananim’ as the Almighty presiding over the affairs of heaven and earth, and controlling the fate of human beings, which made Koreans pray to ‘Hananim’ to overcome adversities.

Finally, Korean Christians came to believe that acceptance of the Gospel would improve their social and financial positions and bring other advantages (Kim 2000a:112-119).

2.2.4.2. Buddhism

Buddhism was introduced to Korea in 372 by the Chinese. It also ruled over Korean spirits and souls for a long time and had an effect on all spheres such as religion, society, culture and politics. It taught that all human beings could accomplish Buddhahood and be saved through Buddha’s mercy. Korean Buddhists came to have an understanding about immortal life by means of this teaching (Chung 1999:27; Grayson 2002:184-194). In a sense, Buddhism became the state religion in Korea during the Koryo era. At that time, corrupt Buddhist priests, who were in control of the Koryo regime, lost the purity, essence, and purpose of Buddhism. As a result, Buddhism was stamped out by those who cherished Confucianism and was relegated to the confines of secluded monasteries in the mountains (Chung 1999:27; Grayson 2002:184-194).

2.2.4.3. Confucianism

Confucianism is a system of philosophical and ethical teachings founded by Confucius in China in the 6th century B.C. The Chosŏn Dynasty introduced this system to Korea in 1392. Confucianism is educational rather than religious. Moreover, it emphasizes the relationship between king and ministers, between father and son, between husband and wife, between elder and younger, and between friends. In particular, Confucianism accentuates male superiority within these relationships, which explains why the Korean Church is a male-dominated and class-oriented institution (Grayson 2002:177-183; Lee 2007a:58).

Confucianism affected the Korean people's way of thinking and social behaviour, which played an important role in the growth of Christianity in Korea from the beginning of the early Catholic and Protestant missionary activities (Huntley 1987:407-408). Thus, it is argued that Korean Christianity is basically a "Confucian-Christianity" and any proper understanding of Korean Christianity implies a comprehension of Confucianism (Yun 1980:102). It is said that Korean Christians, like other East Asian Christians, cannot but assert themselves as Christians of Confucian background and values and cannot avoid the religio-cultural legacy of Confucianism.

In a sense, Confucianism does not mention the relationship between God and human beings. However, God's Providence seems to be acknowledged according to its teachings. Kim (1994:335-364) argues that one of teachings of Confucianism is similar to the Christian message concerning the idea of Jesus Christ as the Way, the Truth and the Life and a strong resemblance exists between Confucianism and Christianity. In fact, Shamanism, Buddhism, and Confucianism are prevalent throughout Korea. As a result, these three religions are mixed, mingled, and blended in all parts. For example, Korean people worship their ancestors by bowing their heads in the presence of ancestral demons, seeking blessings from them (Paik 1970:22-23).

2.3. The Problems of Korean Presbyterian Preachers

Korean Presbyterian preachers face the following problems: the idolization of the preacher, the absence of God's Word, false church growth and secularization. The Korean church has to return to the religious grammar of the original intention of early Christianity in order to overcome these problems (Jo 2007:84-97). Returning to the religious grammar implies the restoration of God's Word, God's glory, and God's kingdom.

2.3.1. The Idolization of the Preacher

The crisis of the preacher is the crisis of the Korean Church, which originated from the idolization, dishonesty, and wrong mentality of the preacher. It is very dangerous for the preacher to be idolized (Han 2005:42-52). Paul and Apollos declared that they were nothing when some believers of the Corinthian Church had intended to idolize them. Paul confessed, "I planted the seed, Apollos watered it, but God made it grow" (1 Corinthians 3:5-7). When he also preached the Gospel, he determined not to preach with words of human wisdom lest the cross of Christ be emptied of its power (1 Corinthians 1:17).

False prophets always proclaim, "You will have peace. No harm will come to you" (Jeremiah 23:16-17). An idolized preacher will make believers spiritually blind and lead them from the zenith of hope to the depths of despair. The preacher is not a Lord or a King to be served. Rather, the preacher is a servant of God to serve the World and people (Jang 2008:152-155). The service, dedication, and sacrifice of God's people in the Bible made the Church and the World respect and praise them. As regards the present state of the Korean Church, both the preacher and the congregation have lost their identity, which brought about the dispute and split of the Korean church.

Since God proclaims His Word through the preacher, he/she should not be regarded in the same light as God. However, the congregation's desire to want to meet and experience God can cause the preacher to be idolized. The congregation wants to

experience the invisible God through the visible preacher. Finally, this demand leads the preacher to thirst for false charisma and imperial authority. The preacher and the congregation must always remember that the sermon is not an instrument for the fulfilment of their desires, but the proclamation of God's Word (Lee 2005:217-249). What is the role of the preacher? It is to grasp God's will through the endless conversations with Him and to help the congregation to listen to His voice (Kim 2007c:43-46).

The idolization of the preacher turned him/her into the imperial preacher and caused him/her to neglect the duty ordained by God. An idolized preacher loves money in order to fulfil his/her own desires and those of the congregation, clings to a false doctorate or resume in order to show off himself (cf. Lee 2001:80-94). According to Jeong (2007), "Korean preachers have lost evangelical and pastoral theology, think the church as a company, and preach the Gospel in a false doctor degree gown. The Korean Church came to be considered not as God's church but as senior pastors' church." Lee (2008a) said, "The sermon has an inseparable relation with life of the preacher. When the preacher dedicates himself and denies himself for the sake of God's Word, his sermon becomes a perfect gem regardless of his oratorical power."¹⁵

The idolization of the preacher brought about the heredity of the mega church, which means the heredity of religious power and the crisis of the Korean Church (Kim 2000b:210-218). Lee (2000a:225-240) points out problems of the Korean Church as follows: the heredity of the mega church, succession and heroism, Fascism within the church, blessingism, and hegemonism. Son (2008:57-81) asserts that a solution to these problems might be found in a dissolution of the religious power not by means of 'the logic of power', but by means of 'the logic of service'. The logic of service is to pursue 'voluntary poverty' and to follow the spirit of Jesus' sacrifice.

¹⁵ Available: http://www.newspower.co.kr/sub_read.html?uid=12465§ion=sc4

2.3.2. The Absence of God's Word

Because of the absence of God's Word, the Korean Church experienced many troubles. The emphasis on tithes and Keeping Sunday Holy led Korean worshippers to believe that they were superior human beings. In other words, the Korean Church has lost the feeling of balance and the role of light and salt toward the world. Moreover, Korean preachers completely failed to respond to postmodernism and to prevent the secularization of the Korean Church. They have lost the ability of spiritual reading of God's Word even though they were good at using God's Word for personal gain (Jeong 2000:53-59; Kim 2006a:272-294; Ryoo 2006:285-304). Of course, it can be argued that the Korean Church has defended the faith on the basis of God's Word. However, Lee (2004:284-294) states that the absolutization of God's Word has brought about the slavization of Korean believers and heredity of the Korean Church.

It is said that the hope of the Korean Church and the Korean Society depends on the restoration of God's Word and the Korean preachers' sermons for the worldly blessings encouraged Korean believers to reach a compromise with the world regardless of truth or justice. In a sense, Korean preachers have taught Korean believers that a compromise with the world can be forgiven by their tithes and their prayers and offerings are the passage of blessing (Han 2007a:201-207; Park 1960a:50-51; Symposium 1967:66-73). The role of 'Maeseoihn (colporteur)', who considered God's Word as more precious than their own lives, must not be forgotten. Their sacrifice and dedication helped the early Korean Church to grow by leaps and bounds (Lee 1990b:56-74).

Lee (2008a) points out that Korean believers are not interested in the public benefit and social ethics and justice though they pursue their personal profits. Furthermore, preachers in mega churches seem to think their churches will be unable grow if believers become interested in social ethics and justice. He also asserts that Korean preachers should not preach sermons that believers want to hear, but sermons that they need to hear though a number of preachers preach the Gospel without the Cross. According to Lee (2009), the absence of God's Word brought about the split of the Korean Church and the association of the Korean Church depends on whether it

completely believe in God's Word.¹⁶ Moreover, members of the Korean Church must focus on the message of the Bible and the nature of true faith and not on the words of mega churches' preachers (Lee 2009). Jo (2008) insists that the prevalence of Alpha Course, a sort of the evangelical assembly, is due to the absence of God's Word and its combination with humanism and mysticism in a rough form.¹⁷

2.3.3. False Growth and Secularization

The Korean Church experienced a revival from 1903 to 1907 (Shim 2007:171-195). What caused the Korean Church to experience such a continuous revival at that time? Lee (2007a:86-92) states that the revival of the Korean Church is related to the study of God's Word, prayer and the confession of sin. The revival of the Korean Church, in particular, is rooted in the study of God's Word (Park 2007b:17). The Bible also shows a similar example (cf. 2 Kings 23:1-3, 24, 25; Luke 24:13-32). The revival is not brought about by human being's will or effort but by God's sovereign grace and the work of the Holy Spirit. Therefore, nobody can predict or fabricate a revival (Lee 2007a:97-99).

Since the 1960s, the ideology of growth has become a leading ideology of the Korean Church, which led it to ignore other important values. The church growth was the best ideology at that time (Gang 1965:43-50; Lee 2007a:124-125; Park 1968:3-37). Because of the ideology of growth, Korean preachers emphasized material abundance and worldly blessings. Christianity was understood as a means for earthly peace or the fulfilment of desires. Topics of sermons were 'the secret of blessing', 'the life enjoying blessing' and so forth, with texts such as Deuteronomy 28:1-6, Philippians 4:13, John 3:1-2 and others being used frequently (Joo 2004:40-79; Lee 2007a:125). The growth rate of the Korean Church began to decline quantitatively since the latter half of the 1980s. It is said that material abundance and the proliferation of the automobile caused the Sunday School to be reduced in scale and brought about the aging of the Christian population (Lee 2007a:127-129). Obviously, the Korean Church attained an amazing

¹⁶ Available: <http://www.christiantoday.co.kr/view.htm?id=201147>

¹⁷ Available: http://igoodnews.tv/WZ_NP/section/view.asp?tbcode=TB02&cseq=5&seq=1770&ver=v2

revival and growth through God's grace, believers' martyrdom and so on. It should be mentioned, however, that because of secularism and materialism the Korean Church lost its trust and respect, and did not experience any revival and growth (Jeong 1995:61-86; Lee 1998:53-69).

The church is not a company, but the body of Jesus Christ or God's temple. Therefore, the church must not be operated as if it is a company pursuing profits because worldly revival and growth is not essence of the church (Jeong 1995:61-86; Lee 1998:53-69; Lee 2007a:54-66). It is not proper for the church to grow and revive through a horizontal movement, which induces competition and struggle between churches and makes the big church get bigger and the small church get smaller. The early church in Jerusalem grew and revived as a church-like church through prayer, God's Word, fellowship, service and gospel preaching (Sin 2009).¹⁸ The influence of church leaders, who can affect the church by means of their identity and their sermons, cannot be ignored. Therefore, they have to preach God's Word for the church to be able to become church-like churches. True revival and growth is achieved not by means of an artificial method and effort, but by means of God's will, plan and guidance (Park 2006a:11-33).

2.4. Summary and Conclusion

It will be helpful for us to discuss four representative Korean Presbyterian preachers' identities according to Thomas Long's guidelines, which does not focus on generalization but tendencies of the identity of the Korean Presbyterian Preachers.

2.4.1. The Identity of the Preacher in the Early Korean Presbyterian Church

As stated above, foreign missionaries' identity affected the Korean Presbyterian preachers' identity, which can be regarded as a herald image by means of the following facts. Horace G. Underwood entered Chosŏn with the Bible tucked in his bosom though Chosŏn viewed Christianity negatively. His passion for evangelical work also kept him

¹⁸ Available: <http://www.perthkoreanjangrochurch.net/zbxe/15649>

and his wife from leaving on a honeymoon. However, they decided to leave a honeymoon for missionary work. Before Davis died of acute pneumonia and smallpox, he taught the Korean Presbyterian preachers a conservative theology, which led them to oppose the Shinto Shrine Rite. The opposition to the Shinto Shrine Rite led to the expulsion of foreign missionaries from Korea. At that time, foreign missionaries such as Bu-Seon Han (Bruce Hunt), Il-Don Ham (F. Hamilton), Ra-Yeon Ma (Ch. McLaren), Mae-Si Tae (M. Tate), Dae-Si Heo (D. Hocking) and others opposed the Shinto Shrine Rite. William John Makenzie also dedicated his life to the Korean Church. These missionaries, who loved Korea more than their own countries, were buried in Korea. On the tombstones of some of these missionaries, the following words are inscribed: "I would rather be buried in Korea than in Westminster Abbey." "If I had a thousand lives to give, Korea should have them all." In the light of Thomas Long's guidelines (1989:24-47), it can be argued that these missionaries have a herald image.

In the days of the early Korean Church, Christianity was accepted by Koreans. At that time, Korean Christians did not fear to lose their lives under the influence of foreign missionaries' teaching. Actually, Korean Christians' dedication and sacrifice helped the people of Korea to overcome their suffering, persecution, and hardships. The power of God's Word and the Holy Spirit brought about the Korean church revival in 1907. At that time, Korean preachers and foreign missionaries delivered only Jesus' Cross and blamed believers for their lovelessness and their sins. Based on these facts, it can be argued that the herald image also applies to early Korean Christians.

2.4.2. Hyung-Nong Park, Jae-Jun Kim, Sang-Dong Han, and Kyung-Chik Han

After 1952, the Korean Presbyterian Church was divided into four denominations. Hyung-Nong Park (1897-1978), Jae-Jun Kim (1901-1987), Sang-Dong Han (1901-1976) and Kyung-Chik Han (1902-2000) were at the centre of this split.

Theological differences caused Hyung-Nong Park and Jae-Jun Kim to be separated. Hyung-Nong Park took a conservative position, in terms of which the preacher is seen

as a theologian and servant of God's Word and faithfully deliver this Word. According to Thomas Long's guidelines, the preacher acts as a herald. On the contrary, Jae-Jun Kim took a progressive position, which means that the preacher must consider the congregation's position and be concerned about social and political problems. In a sense, this can be a pastor and storyteller image according to the guidelines of Thomas Long. Actually, these two scholars greatly affected their juniors, who walked different ways. Hyung-Nong Park's views prevented his juniors from showing any interest in social and political problems for a long time. However, Jae-Jun Kim's viewpoints encouraged his juniors to pay attention to social and political problems.

Hyung-Nong Park and Sang-Dong Han can be considered the same kind of preachers in the light of their respective viewpoints of God's Word and theological positions. Nevertheless, their different interests caused them to be on opposite sides of the theological spectrum. Even though their same viewpoint of the Word of God and theology made their reunion possible, they repeatedly experienced the pain of division.

Subsequently, Hyung-Nong Park's Hapdong denomination experienced various splits because of political problems and localism. What is the reason for these splits despite their insistence that they have a right viewpoint of the Bible and theology?

The problem of WCC joining brought about the conflict of Hyung-Nong Park and Kyung-Chik Han, which provided them with the justification for the split. Now, two denominations, Tonghap and Hapdong, are like a carriage and pair of the Korean Presbyterian Church. Though these two denominations have attempted to reunite, they have not borne fruit until now. Hapdong denomination has kept a conservative theology on the basis of Calvinism and the Westminster Confession of Faith. However, Tonghap has decided on a position between conservatism and progressiveness. In a sense, the witness image applies to Tonghap according to Thomas Long's guidelines. In chapter three, these four leaders' identity will be re-analyzed and re-evaluated based on Thomas Long's guidelines.

2.4.3. Korean Context and the Identity of the Preacher

As mentioned above, the early Korean Presbyterian preachers' identity can be viewed in terms of a herald image under the influence of foreign missionaries. However, social, political, economical and cultural factors induced the change of the Korean Presbyterian preachers' identity. The 4.19 revolution compelled Korean Presbyterian preachers to become interested in social and political issues. Before the 4.19 revolution, Korean Presbyterian preachers were not interested in social and political problems and failed to point out the misconduct of members of the Korean society and government. Some of them delivered an official statement supporting Jeong-Hee Park's military coup of 5.16. Nowhere could the dedication and sacrifice of the early Korean Presbyterian preachers be found. Korean Presbyterian preachers, meanwhile, have taken three different positions, viz. conservative, progressive, and centralist.

Confucianism emphasizes hierarchy and male superiority, which did lead Korean Christians to prefer a herald image of the early Korean Presbyterian preachers. On the contrary, Shamanism implies blessingism, which could make Korean congregations prefer to a pastor image or a storyteller image. Actually, the present Korean Presbyterian preachers tend to concentrate on congregation-centred sermons. The Korean bitter feeling is deeply rooted in the emotional disposition of Koreans, the Korean patriarchal society, authoritarian atmosphere and so forth, which did lead Korean people to prefer a pastor image or a storyteller image because they wanted to heal and mitigate their bitter feeling.

The idolization of the preacher originated from the misunderstanding that a herald image guarantees the authority of the preacher. The preacher's arbitrary biblical interpretation and application could lead to the absence of God's Word, which could mean the absence of the preacher's identity. Moreover, the false growth of the Korean Church and secularization could result from the absence of the preacher's identity, which could mean that the preacher focuses more on congregation than on God.

3. The Homiletical Evaluation According to Thomas Long's Guidelines

Long's guidelines provide normative backgrounds as a tool for the analysis and evaluation of the subject for this study. Long considers the relationship between God and preacher, preacher and congregation, preacher and the Word of God as significant, though he does not directly mention them in his guidelines. Therefore, we will rearrange the four images mentioned, and this will also be useful as normative backgrounds.

We investigated the influence of four representative Korean Presbyterian preachers on the Korean Presbyterian Church in Chapter 2. This was done by analyzing the history of this Church in this context. Thomas Long's normative backgrounds will be useful in analyzing and evaluating the identity of the preacher, which will be more helpful in understanding the identity of the respective Korean Presbyterian preachers.

3.1. Thomas Long's Guidelines

Long (1989:12-13) emphasizes that the preacher is not a special being but a man called from a congregation for the sake of the church. Preachers come from God's people, are baptized members of Christ's body, and must be confirmed and attested by the Church (Lloyd-Jones 1971:108; Long 1989:12-13). God calls the whole church to proclaim the gospel, and every disciple of Jesus Christ is a part of this calling. According to Barth (1991:69), "Being called by the congregation does not mean being called by God." Ministers are not 'made' in seminaries, but in and through the church. Seminaries only train ministers. They (ministers) have been entrusted with a ministry which does not belong to them but which belongs to Christ and is given to the whole church.

Long (1989:13-15) states that there is a distance between the preacher and the congregation, and the preacher comes from God's people and is not outside the people or above them. According to Moltmann (1977:303), the sermons of preachers come from God in whose name they speak and act. Congregations want to hear Christ's voice, celebrate his fellowship, and have the assurance of his commission.

Preaching is a wild and deep river, a serious and urgent business, which makes preachers confess that they bear a terrible burden when people listen to their sermons from the depths of their souls (Long 1989:20; Willimon 1985:107). Long (1989:20) cited Karl Barth as follows: “Who dares, who can, preach, knowing what preaching is?” Nevertheless, preaching must be a ministry of exceptional joy and be exclaimed with gratitude and happiness (Long 1989:20-21). Careful, responsible, and faithful preaching, carried out with joy, nourishes the church (Long 1989:21). Though preaching is not a matter of acquired technique, it needs study, practice, and hard work. Who can become the preacher? Though the church requires certain necessary qualities for preaching, it does not require those of the polished orator or the gifted speaker. In other words, the preacher can and must learn much about preaching.

It is difficult to define preaching. The best way to define it is to take part in the worship of the Christian community (Long 1989:22). Preaching is not something written on paper but an action or a spoken event, which is performed in Christ’s name and allows the congregation to experience the presence of Christ. To understand the event of preaching is to understand the link between the following aspects: congregation, preacher, sermon, and presence of Christ. Preachers can have various images such as ‘shepherds’, ‘prophets’, ‘enablers’, ‘evangelists’ or ‘wounded healers’, which can prompt them to speak and act in the ways demanded by those images¹⁹ (Long 1989:24).

¹⁹ Jabusch (1980:15-27) clarified the identity of the preacher as follows: the preacher as herald, the preacher as servant, the preacher as steward, the preacher as father, and the preacher as God’s co-worker. English (1996:126-128) stated images of the preacher as follows: Paul sees himself as a gardener and a builder (I Cor. 3:5-15). Paul also likens his preaching work to that of the artist (Gal. 3:1). The preacher is also seen to be like a doctor. God’s Word is meant to be healing balm. The preacher is also a herald. In I Corinthians 1:23, the apostle says that we preach Christ crucified. Literally, “We herald Christ crucified.” The herald was not telling about himself. We are servants (II Cor. 4:5). Preaching is not a lordly task. It is not meant to be guise for telling people what to do, or for dominating their lives by clever psychological and communication tricks. Meanwhile, Blackwood (1979:15-33) showed the preacher’s examples as follows: “New Testament Masters, Early Church Fathers, Liturgical Church Leaders, Non-Liturgical Leaders, Biblical Preachers Today.” Claypool (1980) suggested the preacher as reconciler, the preacher as gift-giver, the preacher as witness, and the preacher as nurturer in his book [The Preaching Event].

Long (1989:24) suggested the herald, the pastor, and the storyteller as three master metaphors among various metaphors and analyzed and evaluated their respective strengths and weaknesses. In this chapter, the advantages and disadvantages of the three master metaphors, and an additional metaphor, suggested by Long (1989), will be discussed.

3.1.1. The Preacher as Herald

An important synonym we use when translating the Greek verb for preaching is “to proclaim” or “to herald.” According to Mark 1:4; 5:20; 7:36²⁰, those who were healed by Jesus “proclaimed” what the Lord had done for them (Jabusch 1980:15). The herald image is a biblical image, derived from one of the Greek terms to express preaching (kerusso)²¹, which was noticed by the neo-orthodox theological movement or followers of Karl Barth (Long 1989:24).²² According to Barth (1936:57), proclamation is human language in and through which God Himself speaks, like a king through the mouth of his herald. On the contrary, Viktor Schurr opposed Karl Barth because he believed that Barth’s view of preaching was too authoritative and did not invite the hearer to participate in the sermon (Craddock 1971:55). The herald image means that God is actually doing the proclaiming though the preacher delivers God’s Word²³ (Burke

²⁰ A new and wonderful happening is announced. God’s kingdom is proclaimed; the poor have the good news preached to them. John appeared in the wilderness and proclaimed a baptism of repentance for the forgiveness of sins (Mark 1:4). Subsequently, Jesus himself came into Galilee and proclaimed the gospel of God (Mark 1:14), and the gospel of the kingdom (Matt. 4:23). He told his followers to declare that the kingdom of heaven is at hand (Matt. 10:7), and to go into the world proclaiming the gospel to the creation (Mark 16:15). Paul saw himself as a herald who proclaimed the gospel of God (I Thess. 2:9; I Tim. 1:11).

²¹ See p. 432 of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Gingrich 1957:432).

²² Fasol (1989:22) said, “Karl Barth and Emil Brunner reacted against traditional orthodoxy. For the Neo-Orthodox, the Bible is a record of revelation, not the revelation itself.”

²³ The preacher proclaims not his own word, but the Word of God; it is the Word of God that gives birth to faith in Jesus Christ (I Peter 1:23). He does not speak as a private individual; he is a spokesman – mouthpiece – for God and God’s Church. The preacher’s teaching does not originate with himself; he has received it from those who walked with Jesus and were especially appointed by Him to be His witnesses (Burke 1977:10).

1977:10). In terms of the herald image, preaching is not to provide moral advice, opinions, principles for living but to proclaim the very word of the living God²⁴ (Fant 1975:15, 22; Long 1989:25).

Barth (1946:127) states that God's Word can be delivered without alteration when artificial things are excluded. Ritschl (1960:132-133) asserts that the result of preaching is not the business of the preacher. We must also notice that the Bible is the church's book, preaching is the church's ministry, and the preacher is the church's servant²⁵ (Jabusch 1980:17-18), which means that preaching is from God through the herald to the hearers (Long 1989:28). According to Rom. 1:1, Paul understood himself to have been sent: "a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God." Paul was to proclaim the gospel as a herald (Bartow 1997:19). According to Barth (1991:48), "Our preaching today differs from that of the prophets and apostles who saw and touched Christ."

3.1.1.1. What Is the Herald Preacher Like?²⁶

The herald preacher could be described in terms of the following important characteristics:

The herald preacher is not a rhetorician but a theologian.

The herald preacher is not an artist but a servant of the Word.²⁷

²⁴ The Christian preacher is not the successor of the Greek orator, but of the Hebrew prophet. Proclamation is the Alpha and Omega of the church's praxis (Fant 1975:15, 22).

²⁵ Paul says he has become a "servant of the church" since he must preach the word of God (Col. 1:25). Timothy is told that if he preaches as Paul tells him, he will be a good "servant of Christ" (I Tim. 4:6). Paul says that he is himself a "servant of the gospel" (Eph. 3:7; Col 1:23) and that he and his helpers are "servants of the new covenant" (II Cor. 3:6).

²⁶ See pages 24-30 of *The Witness of Preaching* (Long 1989).

²⁷ Haselden (1963:73-74) says, "The preacher is never an artist; that is, he never brings any new thing into being through his preaching."

The herald preacher is the vehicle for the word of God.

The herald preacher must be obedient.

The herald preacher possesses not the word of God but a command.

The herald preacher deemphasizes the personality of the preacher.

The herald preacher exists not to be somebody but to do something on another's behalf and under another's authority.

The herald preacher does not consider the preacher's dynamic personality, personal opinions, religious experiences, or colourful anecdotes as important.

The herald preacher proclaims the promised victory of God or the future triumph of God.

The herald preacher does not invent this message, nor should the preacher attempt to add anything to it.

The herald preacher is not sent to evaluate the message, to try to make it more palatable, or to debate its relative merits but only to announce it faithfully.

The herald preacher needs not to make the message more attractive, relevant, or reasonable to the hearer.

The herald preacher trusts the ability of the message itself.

The herald preacher emphasizes the importance of the message.

The herald preacher refuses to substitute charm and style for the substance of the gospel.

The herald preacher opposes rhetorical ornaments and flourishes in sermons because of the loss of the power of the gospel itself.

3.1.1.2. What Relation Does the Herald Preacher Have With the Congregation?²⁸

The herald preacher does not attempt to defend Christian doctrine or to persuade people that what he/she is preaching is true.

Moreover, the herald preacher has a paradoxical relationship to the congregation, that is, the preacher is being called to preach both by God and by the church.

3.1.1.3. What are the Characteristics of Herald Preaching?²⁹

Herald preaching is not to provide moral advice, opinions and principles for living but to proclaim the very word of the living God.

Herald preaching must be faithful rather than effective, beautiful and excellent.

Herald preaching must be delivered candidly and plainly.

Herald preaching must be delivered faithfully and without alteration.

Herald preaching is not a set of words but an event, the very presence of God in Christ.

Herald preaching is not communication strategies.

Herald preaching does not depend on the preacher's strength or wisdom.

Herald preaching is news about what God in Christ has done, is doing, and will do on our behalf.

²⁸ See pages 24-30 of *The Witness of Preaching* (Long 1989).

²⁹ See pages 24-30 of *The Witness of Preaching* (Long 1989).

Herald preaching makes the Bible become the key to unlock the true nature of life, not vice versa.

Herald preaching believes that the text absorbs the world rather than the world absorbs the text (cf. Lindbeck 1984:118).

3.1.1.4. What Is the Weakness of Herald Image?

The herald image opposes rhetorical form and communication, which actually are biblical. The Bible highlights techniques of speech, communication, illustration, and rhetoric. Wilder (1964:26) states that the rhetorical dimensions of the gospel were not mere accessory designed to make the message more pleasing and attractive. Actually, biblical authors used rhetorical form and communication, not as ornaments or merely to create interest but because those things helped to extend the impact of the gospel itself (Long 1989:29).

The herald image tends to weaken serious theological thinking about every practical aspect of creating sermons. In a sense, the herald preacher cannot be responsible for his preaching because preaching is done by God. Besides, the herald image can neglect to take adequate account of the context of preaching. However, the context cannot be ignored because preaching happens on a specific circumstances and cultural setting (Long 1989:30).

In addition, the herald image can consider the personal character of the preacher and the quality of the relationship between the preacher and the hearers as insignificant, which actually are significant and affect the receptivity of the hearers (Long 1989:30). If the preacher as herald is only to repeat the words of the master and exclude all personal elements, then creative preaching is not necessary. All that would be required is a group of lecturers with loud and persistent voices who could repeat the very words of the Bible (Jabusch 1980:16). Ironically, even Barth, the pioneer of the herald image, did not ignore the importance of the congregation's context (Barth 1963:74; Long 1989:30).

3.1.2. The Pastoral Preacher

The pastor image starts from touch and involvement of people's personal concerns (Nichols 1987:16). According to Farmer (1942:66), "Preaching is essentially a pastoral activity. It is part a pastoral relationship, one activity of a settled and continuous ministry." This image can be priestly, therapeutic and educational (Horne 1983:211; Hudson 1985:131-138; Long 1989:31). In other words, the pastoral preacher pursues something good for the sake of hearers through his/her preaching because the needs of the hearers are considered as very important. The needs of the hearers also request the pastoral preacher to develop a communicational strategy. In a sense, the pastoral preacher can be the preacher as gift-giver³⁰ (Claypool 1980:56, 80-81). Horne (1983:215-217) suggests the following five guidelines for pastoral preaching: "First, love Christ and accept him as your model. Second, preach biblical themes, infused with pastoral concern, that are nurturing. Third, be human. Fourth, the preacher has to know hearers. Fifth, the preacher must love hearers."

Whereas the herald preacher regards the message as the most important feature, the pastoral preacher considers an event, something that happens inside the hearer as the most crucial. What is the goal of the pastoral preacher? It is to heal those who are spiritually ill. The pastoral preaching can also emphasize 'here and now'. However, preaching must have a past tense and a future tense because the Christian community is not at a resting place but on a journey (Long 1989:34). Recinos (1989:66, 69) justifies the necessity of pastoral preaching for the poor and the oppressed as follows:

In the Old Testament, Yahweh (God) is the supreme defender of the poor and the oppressed. There are three primary legal codes in Israel that dictate in favour of the poor: the Book of the Covenant (Exodus 20:22-23:33), the

³⁰ Claypool (1980:56, 80-81) offers the following description of the preacher as gift-giver: "Need-love is like a vacuum. Gift-love is born of fullness rather than emptiness, and desires to share of itself rather than to take for itself. The central affirmation of the Bible is that God's love is gift-love and not need-love. Creation represents the overflowing of fullness, not the hunger of emptiness. God's agenda is always to enhance value, not to extract it."

Deuteronomic Code (Deuteronomy 12-26), and the Holiness Code (Leviticus 17-26). The desert life of the early Israelites was partly responsible for the development of an egalitarian ethic. Isaiah, Jeremiah, Amos, Hosea, and Micah were more revolutionary than puritan in spirit; indeed, they proclaimed a radical political message that criticized the abuses of established power.

3.1.2.1. What Is the Pastoral Preacher Like?³¹

The pastoral preacher can be a healer, a counsellor, and a caretaker, who must be competent, authoritative, compassionate, and trustworthy.

The pastoral preacher prizes the style, personality, character, and previous experiences of the different preacher.

Furthermore, the pastoral preacher is an active and responsible agent for change.

3.1.2.2. What Relation Does the Pastoral Preacher Have with the Congregation?³²

The boredom of the congregation becomes a homiletically deadly sin of the pastoral preacher.

The congregation is the very place where God's grace may be realized.

The response of the congregation is that this is good news for us.

3.1.2.3. What are the Characteristics of Pastoral Preaching?³³

Pastoral preaching specializes in communicational concerns and strategies for changing the hearers.

³¹ See pages 30-36 of *The Witness of Preaching* (Long 1989).

³² See pages 30-36 of *The Witness of Preaching* (Long 1989).

³³ See pages 30-36 of *The Witness of Preaching* (Long 1989).

Pastoral preaching starts with the human dilemma which the hearer experiences and turns to the Bible as a resource.

The context of pastoral preaching can influence the shape and content of the sermon by means of the inner needs of the hearers.

Pastoral preaching transforms the human conflicts and dilemmas in the Bible into the concrete realities of human situations. The point of pastoral preaching is healing and changing lives.

3.1.2.4. What is the Weakness of Pastoral Preaching?

The pastoral preacher can ignore the public, corporate, and systemic dimensions of the gospel by considering hearers as a collection of distinct individuals who have personal problems and needs rather than as a group, a community or a church with a mission. The pastoral preacher can regard a church as a hospital for sinners, but a church is a community of faith where people reveal their strengths as well as their weaknesses. Pastoral preaching can reduce the fullness of the gospel because of its tendency to overemphasize the notion of relevance. The pastoral preacher could conclude that the gospel is a finished and ready resource to be utilized to solve human dilemmas of the present. However, the promised victory of God is not yet present or realized. The pastoral preacher could run the risk of reducing theology to anthropology by presenting the gospel merely as a resource for human growth. The pastoral preacher can have a problem in using the Bible, which is whether preachers have to help people find their stories in the Bible or make the story of the Bible their story (Long 1989:33-36).

3.1.3. The Storyteller Preacher

The storyteller image is different from the herald image and the pastoral image in that it combines the strengths of these two images. Steimle *et al.* (1980:12-13, 15) state that the storyteller image can move us toward a holistic theory of preaching. Of course, the herald preacher and the pastoral preacher would not agree with the view of the storyteller preacher. Nevertheless, the storyteller preacher will say that storyteller

preaching is biblical and sensitive to the human situation³⁴ (Eslinger 1987:19-23; Long 1989:36). Horne (1983:96) emphasizes the merit of storyteller preaching as follows:

If Jesus told stories, and if early preaching, powerful as it was, made use of narrative, we should give serious attention to our being storytellers and our preaching using the narrative. If we will, many a sermon, which otherwise might be abstract, dull, and uninteresting, can be very vital and effective.

The storyteller preacher believes a narrative not to be subjective but to be theological and communicational and that a narrative is the gospel itself (Long 1989:36). According to David Kelsey, the Bible itself can be considered as a story, “a vast, loosely-structured, non-fiction novel” (Quoted in Lindbeck 1984:120-121). However, the Bible includes non-narrative parts such as epistles, proverbs, poems, doctrinal argumentation and so forth (Long 1989:37). Mark 4:34 motivates the storyteller preacher to pursue the narrative preaching from Jesus Christ. Jesus used narratives in order to deliver the Word of God effectively and respected the emotion of the congregation (Freeman 1987:117-118; Jabusch 1990:106). David Buttrick (1987:12) also acknowledges the power of narration. Freeman (1987:122-123) states the necessity of narrative preaching as follows: “Life is not logical. It twists and turns from one event to another. This affirms another call for narrative preaching. The narrative sermon will be like life.”

In fact, the understanding of “story preaching” is very plentiful among homileticians. They understand that the gospel is not a set of abstract concepts or principles but a total way being in the world (Long 1989:37). Therefore, the storyteller preacher prefers to present concrete examples. Actually, storytelling is not a logical pattern but a narrative

³⁴ This new approach to the Bible listens for God’s Word in the accounts of the biblical people; the story of God’s self-disclosure is presented in specific stories about concrete human experience. Since Scripture is the witness to the stories which express the story, the importance of storytelling in the interpretation of the Bible is decisive. Such events as the Exodus, the Exile, and the Incarnation are at the heart of the story of salvation. Biblical preaching involves the story of Scripture and stories of our lives. Authentic humanity is possible when storytelling interprets the Bible and our own experience. Storytelling is the essential tool for interpreting the tradition, but it is also the means of humanizing the preacher (Eslinger 1987:19-23).

pattern. In other words, it means plots rather than points and flows along according to the logic of narrative rather than the more linear logic of a philosophical argument.

Storytelling leads the hearer to make a decision about the story's meaning and application with the "open-endedness" of stories (Freeman 1987:149-150; Long 1989:38). This means that the hearer becomes an active participant rather than a passive observer. Storytelling preaching is open ended or not quite finished. Therefore, the congregation must be prepared to get involved in the project of deciding the sermon's meaning (Long 1989:38). However, Adams (1982a:133) says, "It is God's task to apply the Scriptures, then, not yours."

The storyteller metaphor is similar to the herald metaphor in that these two metaphors emphasize the message of preaching. However, the storyteller metaphor is different from the herald metaphor in that the storyteller does not separate the content of the gospel from the rhetorical form other than the herald (Long 1989:38-39). Furthermore, the storyteller does not ignore communication and the listening process as the pastor does. On the other hand, the concern of the storyteller is different from that of the pastor in that the storyteller focuses on the process of hearing. In short, the storytelling image can create a middle ground and a meeting place between the concerns of the herald and the pastor or an intersection between the God's story and the hearer's story. The storyteller image underlines the person of the preacher as one skilled in the narrative arts. In addition, the storyteller believes that the preacher's personal story is an essential resource for preaching. The storyteller image also stresses the experiential dimensions of the Christian faith (Long 1989:39).

3.1.3.1. What Is the Storyteller Preacher Like?³⁵

The storyteller preacher is the storyteller and an intermediary between God and the hearer. Moreover, the storyteller preacher must be skilled in the narrative arts.

³⁵ See pages 36-41 of *The Witness of Preaching* (Long 1989).

3.1.3.2. What Relation Does the Storyteller Preacher Have with the Congregation?³⁶

The congregation can decide the story's meaning and application through the "open-endedness" of stories.

The congregation is not a passive participant but an active participant.

3.1.3.3. What are the Characteristics of Storyteller Preaching?³⁷

Storyteller preaching believes that a narrative is the gospel itself.

Storyteller preaching is biblical and sensitive to human circumstances.

Storyteller preaching prefers to present concrete examples.

Storyteller preaching follows the logic of narrative.

Storyteller preaching motivates the hearer to decide the story's meaning and application with the "open-endedness" of stories.

Storyteller preaching is open ended or not quite finished.

Storyteller preaching is concerned about the process of hearing.

Storyteller preaching emphasizes rhetorical form as well as the message of preaching.

Storyteller preaching can be an intersection between the God's story and the hearer's story.

³⁶ See pages 36-41 of *The Witness of Preaching* (Long 1989).

³⁷ See pages 36-41 of *The Witness of Preaching* (Long 1989).

Storyteller preaching considers the preacher's personal story as an essential resource.

Storyteller preaching stresses the experiential dimensions of the faith.

3.1.3.4. What is the Weakness of Storyteller Image?

The storyteller image tends to neglect the non-narrative dimensions of scripture and to narrow the various communicational methods to a single method. In other words, the biblical writers do not always tell stories and a narrative form is not necessarily the best means for preaching. The storyteller's religious experience can bring about a theological danger. A religious experience leads people to depend not on Yahweh but on Baal. The storyteller preaching can also produce a confusion of stories and erode the gospel story by weaving our stories into God's story (Long 1989:40-41).

3.1.4. The Witness Preacher

The preacher as a witness has deep roots in the Bible. Acts 20:24 says, "I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to witness to the gospel of the grace of God." Isaiah 43:8-13 also refers to concept of witness (Long 1989:42). According to Ricoeur (1980:131), the witness is not a volunteer 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, the purpose of the testimony is proclamation to all peoples, and the testimony is not merely one of words but rather demands a total engagement of speech and action.

Even though the witness image is important, it has not attracted the attention of homileticians because of its law court origin and its odour of manipulation. The witness must willingly tell what he/she has seen or the whole truth and nothing but the truth. The character of the witness can be crucial or not, it is crucial in case the witness lies because false testimony can be fatal to the exercise of justice and to the entire order of discourse (Long 1989:43; Ricoeur 1980:128-129). In a sense, the life of the witness can depend on the testimony because the witness may suffer, or even be killed according to

a result of the testimony. Therefore, it is surely no accident that the New Testament regards “witness” as “martyr” (Long 1989:43-44).

As regards the witness image, Long (1989:44-47) remarks as follows:

1. The witness image emphasizes the authority of the preacher. The witness preacher is authoritative because of what the preacher has seen and heard regardless of rank and or power of the witness. Moreover, the witness preacher can see God’s presence and hear God’s voice through the scripture, from which the witness preacher’s authority grows. The authority of the witness preacher does not mean that the preacher is wiser than others are. It is the authority of ordination,³⁸ the authority of being identified by the faithful community, and the authority from being “sworn in” as a witness.

2. The witness image embodies a way of approaching the Word of God. The task of the witness preacher is the encounter between God and ourselves. The witness preaching leads the congregation to encounter a Presence, to hear God’s voice through the scripture. It is not the preacher but the church that goes to the scripture. The witness preacher exists on behalf of the faithful community and the world. The witness preacher brings the needs of both the church and the world to the text, sees and hears the voice of God through the scripture, and tells the truth toward church and world³⁹ (Daane 1980:6-7).

3. The witness image carries with it guidelines about the rhetorical form of preaching. Witness preaching carries the merit of the storytelling image, which means that witness

³⁸ Barth (1991:71) said, “God is not tied to church ordination. He can also call people to proclaim his Word outside the limits of legal ordination.”

³⁹ Paul did not preach himself or his own religious experiences, but Christ; and in preaching Christ he knew that he himself was part of the content of his message (II Cor. 4:5). The church does not preach itself; the church preaches Christ. However, there is no possible proclamation of Christ without proclaiming the existence of the church, for in preaching Christ the church cannot avoid proclaiming that it is the Body of Christ. The church is so identified with Christ that a proclamation of Christ is unavoidably a proclamation of the existence of the church (Daane 1980:6-7).

preaching assumes a variety of rhetorical styles, not as ornaments but as governed by the truth to which they correspond.

4. The witness is not a neutral observer because the witness preacher participates in the mission of specific community of faith, goes to the scripture on behalf of that community, and hears a particular word for them. God's Word is larger than the witness's own experience or the preacher's personal faith, but experience and personal faith are also crucial. The witness preacher testifies to difficult and unpopular truths at great risk. In other words, the witness preacher shows acts as well as words at the sacrifice of himself/herself (Ricoeur 1980:131).

5. The witness image also stresses the ecclesiastical and liturgical setting of preaching. Witness preaching is against all the powers that spoil creation and enslave human life and regards the relationship between witness and the life of the Christian community as important. Only Christ is the true and faithful witness who can make human testimony authentic (cf. John 15:27; 18:37).

3.1.4.1. What Is the Witness Preacher Like?⁴⁰

The witness preacher is the one who is sent to testify and the one whose whole life is bound up in the testimony.

The witness preacher emphasizes the authority of the preacher, which comes from seeing and hearing.

Furthermore, the witness preacher is prepared and trained by the church because of its need.

The witness preacher is a member of the church community, set apart by them and sent to the scripture to search, to study, and to listen obediently on their behalf.

⁴⁰ See pages 42-47 of *The Witness of Preaching* (Long 1989).

3.1.4.2. What Relation Does the Witness Preacher Have with the Congregation?⁴¹

The congregation can call and send the preacher for the sake of its need.

3.1.4.3. What are the Characteristics of Witness Preaching?⁴²

Witness preaching is about God's claim upon life.

Witness preaching must be proclaimed to all peoples for their belief and understanding.

Witness preaching needs a total engagement of speech and action.

Witness preaching regards the Bible as the faithful witness to the interactions of God with the whole creation.

Witness preaching can assume a variety of rhetorical forms according to the shape of the witness's sermon.

Witness preaching is against all the powers that spoil creation and enslave human life.

3.2. Four Korean Presbyterian preachers' identity evaluation on the basis of Thomas Long's guidelines

Even though it might be a difficult task to categorize the identity of the one hundred thousand Korean preachers into these four images of the preacher, it can be meaningful to analyze and evaluate preachers' identity according to Thomas Long's guidelines in that they can make sure who they are, where they are, and what they are doing.

The American missionaries greatly affected the Korean Church through their Biblicism and ignorance of doctrine and theological tradition in interpreting the Bible by means of

⁴¹ See pages 42-47 of *The Witness of Preaching* (Long 1989).

⁴² See pages 42-47 of *The Witness of Preaching* (Long 1989).

the influence of Biblicism, and Revivalism (Lee 2007a:54). In a sense, the Biblicism of the American missionaries made them own the herald image.

The Korean Church tried to deliver the Gospel to the lower classes rather than the upper classes, whose testimony is the translation of the Bible. The Korean Protestant translated the Bible into easy Korean for the sake of the lower classes from the beginning. As a result, evangelical work for the lower classes helped Christianity to develop into a popular movement. Preachers also tried to deliver topic-centred, easy, and clear sermons including many illustrations considering the situation of congregations, which means that preachers did not ignore sufferings and hardships of congregations (Lee 2007a:56-57).

People from the Korean lower classes thought that Christianity would elevate them to a higher social position in the class society of that time. As a result, Christianity was accepted more enthusiastically in Northern parts such as Pyeongan Province, which included many lower classes than in Southern parts such as Gyeongsang Province where people from the upper classes lived (Lee 2007a:57). In this situation, the Korean Presbyterian preachers and congregations considered the preachers as servants of God who belonged to a higher class than the congregations. Most preachers regarded themselves as heralds who followed only God's command. In other words, they believed themselves to possess God's command as servants of God.

Shin (2007a:217-246) states that preaching analysis is to praise, ask, interpret, understand, and create the preaching, where there are seven criteria such as the interpretation of Bible, the proclamation of kerygma, the shaping of theology in the perspective of systematic theology, adjacency to context, the performance as liberating rites, the wholistic personality of preacher, logical thinking and theonomic reciprocity by the Holy Spirit. His seven criteria show us the preachers' various images such as the herald image from the proclamation of kerygma and the shaping of theology in the perspective of systematic theology, and the pastor image from the performance as liberating rites and the holistic personality of preacher.

Although we may have understood that only the herald image applies to Korean preachers, some of the aforementioned facts indicate that these preachers can also be described in terms of other images. The investigation of four representative Korean preachers will be able to confirm these facts.

Some people (e.g. scholars, lay people) argue that it is not easy to define the identity of the four representative Korean Presbyterian preachers because of the different methods of analysis and evaluation, and ways in which the relevant information is utilized. This in fact is the situation among the scholars belonging to the Hyung-Nong Park camp and Jae-Jun Kim camp respectively and their evaluation of each other. For the purpose of this study Long's normative backgrounds has been used as the best recognized analysis tools in order to arrive at a proper understanding of the underlying causes of what has led to the present differences in the Korean Presbyterian Church.

3.2.1. Hyung-Nong Park as a Herald

Hyung-Nong Park (1897-1978) is a representative theologian of the Korean Church and the first theologian of the Korean Presbyterian Church. He was also at the centre of the history and theology of the Korean Church for forty years from 1930 to 1970 (Lee 2007a:203). Above all, he tried to cling to and succeed to a conservative orthodox theology of foreign missionaries because he believed that it was right (Park 1979:208-220).

Nobody can deny that Hyung-Nong Park influenced the Korean Church tremendously in that he tried to advocate a conservative orthodox theology. He studied dialectics and was influenced by G. Machen (1881-1937), a conservative theologian at Princeton Theological Seminary. After completing his studies, he acted as a teacher of the Korean Church for forty years (Lee 2007a:205-207).

The theology of the Korean Presbyterian Church was conservative and evangelical until the second half of the 1920s, which was due to the influence of foreign missionaries (Kim 1956:185). At that time, missionaries of the Presbyterian Church followed 'the

Westminster Confession of Faith' and 'the Thought of Reformed Theology' (Lee 2007a:207). Hyung-Nong Park, Park Yoon-Seon, Floyd E Hamilton, and Bruce F Hunt, in the meantime, defended the authority of the Bible and the orthodox faith against liberalism (Park 1992:196). Particularly, Hyung-Nong Park opposed the theory of evolution and vindicated the plenary-verbal inspiration, inerrancy, and scientific accuracy of the Bible (Park 1992:197).

On the contrary, other theological views began to appear from the second half of the 1920s, which include mysticism, the non-church movement, and progressive theology. In the early 1930s, the Korean Presbyterian Church criticized progressive theology because progressive theologians denied plenary-verbal inspiration, inerrancy, and scientific accuracy of the Bible, Mosaic authorship and so forth (Lee 2007a:208).

The Presbyterian General Assembly organized a commission for solving these problems and appointed R. L. Robert as chairperson and Hyung-Nong Park as secretary. Hyung-Nong Park led the activities of the commission as a secretary, which meant that he became a representative figure who spoke for a conservative position (Lee 2007a:208-209).

In addition, Abingdon Bible Commentary of the Methodist Church became an issue in 1935 because the Korean Presbyterian pastors participated in translating this Commentary. Hyung-Nong Park asserted that Abingdon Bible Commentary interpreted the Bible by means of the principle of Higher Criticism and dealt with Redemptive History by means of a prejudice of the Theory of the Evolution (Lee 2007a:209).

Generally, Hyung-Nong Park is called a fundamentalist. However, Lee (2007a:214) states that Hyung-Nong Park's fundamentalism might not have had an anti-cultural and negative meaning from the beginning. Jang (1998:124) also surmises that Hyung-Nong Park did not show any fundamentalist tendencies.

Jae-Jun Kim positively participated in social and political issues. On the contrary, Hyung-Nong Park was indifferent to social and political issues. Lee (2007a:214) is of

the opinion that Hyung-Nong Park might have shown this attitude because of an psychological antipathy towards Jae-Jun Kim.

3.2.1.1. Hyung-Nong Park's Religious Background

Pyeongyang's Confucianism tradition was relatively weaker than in other parts, which allowed Pyeongyang to accept Christianity enthusiastically. There were even more middle classes than the Yangban (Korean aristocrats) in Pyeongyang. The complaints of the middle classes against the Yangban led them to become Christians easily (Jang 2007:21).

Even though Hyung-Nong Park criticized Confucianism, he acknowledged that it stirred people to pursue a moral life. He evaluated that Confucianism was a superior religion highlighting a belief in the only God at first but corrupted by the principle of Yin and Yang (the interacting principles of the negative and positive) and the theory of evil spirits (Jang 2007:21-22).

Confucian ideas had a big influence on Hyung-Nong Park's life and thought, which compelled him to deliver an orthodox theology intact without the transformation of theology. In other words, he did not think that the truth could change according to a situation and it was necessary to create a Korean theology for the Korean church (Jang 2007:22).

The influence of Confucianism caused Hyung-Nong Park to classify orthodoxy and heterodoxy, which also led him to deny pluralism and diversity, to approach faith and theology by means of a dichotomy, and to oppose liberalism, the female ordination, WCC ecumenical movement, evolution and the higher criticism (Jang 2007:23). Confucianism emphasizes loyalty and integrity, which allowed Hyung-Nong Park to remain patriotic when Chosŏn was being invaded by Western countries and to oppose the Shinto Shrine Rite (Jang 2007:24).

The people of Korean identified Christianity with Western culture from the end of Chosŏn to 1920. However, secular humanism forced circumstances to change greatly and began to captivate young people from 1920 onwards. At that time, communists accused foreign missionaries of being agents of imperialism and Christianity was non-scientific superstition, which made Hyung-Nong Park study dialectics (Jang 2007:61-62).

3.2.1.2. Hyung-Nong Park's Fundamentalism Understanding

Fundamentalism was derived from the movement against Modernists' criticism of the Bible and denial of Christian doctrine (Park 1960b:12-24). As a result, fundamentalism emphasized verbal inspiration and inerrancy of the Bible (Park 1975b:210). Hyung-Nong Park insisted that fundamentalism was not theology derived from an American background in the 20th century but theology derived from the Bible itself and reformed theologians of the 16th century (Park 1960b:12-24).

According to Jang (2007:112-113), Hyung-Nong Park was a fundamentalist in a broad sense but did not follow anti-intellectualism. He tried to defend Christianity intellectually and did not follow separatism like a fundamentalist. He believed that the truth of Christianity finally would be revealed by science, reason, and history. However, the rise of liberalism stirred Hyung-Nong Park to become more defensive, separatistic, and fundamentalist in his views.

Hyung-Nong Park asserted that the Korean Presbyterian Church had a Puritan Reformed Theology, which implied a link between Puritan Theology and Reformed Theology (Lee 2007a:224). However, Lee (2007a:224) pointed out that Hyung-Nong Park accepted American Reformed Theology and Dutch Reformed Theology, but relatively neglected European Reformed Theology.

Hyung-Nong Park was unconcerned with society, politics, and culture though Louis Berkhof greatly influenced him. Louis Berkhof underscored the Christian cultural mission or revolution, which means the universal God's sovereignty. Moreover, Louis

Berkhof was deeply concerned about social, political, and cultural issues and tried to suggest new alternatives for behaving towards this world (Lee 2007a:225-226). However, Hyung-Nong Park was barely concerned about theological self-reflection on society and culture. Therefore, he can be considered an American-Reformed fundamentalist rather than a reformed theologian (Lee 2007a:226).

3.2.1.3. Authority and Inspiration of the Bible

Hyung-Nong Park helped Calvinism, inherited from foreign missionaries, to bear fruit in the Korean Presbyterian Church in spite of a defiance of liberal theology (Sin 1979:221). This proves that Hyung-Nong Park was a fortress of conservatism and a hero of Korean Presbyterian Theology (Sin 1979:221). He also dedicated himself to teaching and defending verbal inspiration and inerrancy of the Bible (Sin 1979:214). In other words, his theology was an uncompromising-conservative theology based on Verbal Inspiration and Inerrancy of the Bible (Park 1979:212).

Hyung-Nong Park was affected by Floyd E. Hamilton, Samuel A. Moffett, and Herbert Blair, among whom Hyung-Nong Park was greatly influenced by Floyd E. Hamilton (Kim 1956:188). At that time, Floyd E. Hamilton dedicated himself to defending the authority of the Bible as a pioneer, thoroughly confirmed the superiority of Reformism and Calvinism, and believed that Calvinism was the best theological system in the history of theology (Lee 1966a:136).

Floyd E. Hamilton believed that it was the most urgent task of theologians to defend the authority and inerrancy of the Bible against modernism and liberalism. It is natural that Floyd E. Hamilton's teaching led Hyung-Nong Park to hold a conservative theological view (Park 1992:202-204).

Progressive theologians denounced Hyung-Nong Park as an exclusive and uncompromising fundamentalist (Lee 1979:47-70). He understood fundamentalism as adhering to the essential Christian doctrine including verbal inspiration and as a theological movement defending the absolute authority of the Bible against modernists

and liberalists (Park 1960b:12-24). Hyung-Nong Park did not resent the fact that both his theology and his church were labelled fundamentalistic because he believed that fundamentalism was an orthodox faith based on the Bible (Sin 1979:238-239). Park (1992:207-208) asserted that Hyung-Nong Park's fundamentalism implied a theological conservatism and his theology was Calvinistic, Reformist, and Evangelistic rather than Fundamentalist.

Hyung-Nong Park believed that the most important theological principle is to glorify God, to exalt His absolute sovereignty, and to confirm the authority of the Bible written by God (Park 1979:208-220). He stated without hesitation that the inspired God's Word was the only origin and standard of Christian faith as well as authoritative and inerrant principle (Park 1983:81-82).

Hyung-Nong Park followed verbal-plenary organic inspiration of the Bible, which was his lifelong faith and pride of the Korean Presbyterian Church (Park 1979:214; Sin 1979:229). Kim (2007b:132-170) also emphasized the importance of verbal inspiration of the Bible, regarded the 1907 Pyeongyang Revival as the work of the Holy Spirit and the Word of God, and stated that perspective on the Bible could decide the purpose and direction of life. On the other hand, Kim (1960:13) considered Verbal Inspiration of the Bible a by-product of legitimism after the Reformation.

Hyung-Nong Park followed the theological view of Princeton Theological Seminary where he studied, but vehemently opposed modern biblical criticism. He also continued to advocate the verbal inspiration and inerrancy of the Bible, literary interpretation, which was why foreign missionaries taught that the Bible was holy and had to be taken literally (Jang 2007:81).

3.2.1.4. Liberalism, Neo-orthodox, Higher Criticism and Evolutionism

Park (1933:55) stated that liberalists did not believe that the Bible was from God. He observed that Schleiermacher and Albrecht Ritschl had different perspectives on the Revelation, the Bible, and the Divine Being (Park 1975a:171-176). Hyung-Nong Park

opposed liberalists within the Methodist Church and progressive theologians within the Korean Presbyterian Church because he believed that subjectivism, empiricism, and mysticism destroyed the traditional faith of the Korean Presbyterian Church on the basis of the Bible (Chae 1933:24-25). Hyung-Nong Park opposed Koreanization, Nationization, and Socialization of Christianity because he believed that Christianity transcended Racialism and Localism (Jeong 1987:317).

Park (1975a:207) rejected Karl Barth's neo-orthodox views because he thought that Karl Barth denied the objectivity of the revelation through a subjectification of the revelation of the Bible. Park (1937:32-35) also asserted that the theology of Karl Barth could not be acknowledged as legitimism as long as Karl Barth did not believe that the Bible was inspired and inerrant. Park (1932:35) opposed higher criticism and evolutionism because he believed that they would destroy the authority and essential doctrine of the Bible.

3.2.1.5. Evaluation

According to Thomas Long, the herald preacher is a theologian, a servant of the Word, and vehicle for the word of God, possesses the command of God, and deemphasizes the personality of the preacher. Herald preaching is the very proclamation of the living God and the very presence of God in Christ and must be delivered biblically, directly, plainly, and faithfully.

As a representative theologian of the Korean Church, Hyung-Nong Park was at the centre of the history and theology of this church, and tried to cling to a conservative orthodox theology of foreign missionaries following 'the Westminster Confession of Faith' and 'the Thought of Reformed Theology'. Hyung-Nong Park also justified plenary-verbal inspiration, inerrancy, and scientific accuracy of the Bible, which implies that he had a herald image.

The emphasis of Confucianism on obedience, loyalty, and integrity led Hyung-Nong Park to adhere to an orthodox and conservative theology without the transformation of

theology. Hyung-Nong Park can be considered a herald because he was obedient and possessed a command. As a herald, he opposed the Shinto Shrine Rite and did not fear the threat of foreign powers.

He insisted that his fundamentalist views were derived not from an American background in the 20th century but from the Bible itself, which means that he had a herald image. Hyung-Nong Park was greatly affected by Floyd E. Hamilton who taught that Calvinism was the finest theological system, which caused Hyung-Nong Park to have a herald image.

Hyung-Nong Park regarded the best theological thought as glorifying God, as exalting His absolute sovereignty, and as confirming the authority of the Bible, which proves that he was the herald preacher. Hyung-Nong Park opposed Koreanization, Nationization, and Socialization of Christianity, which also proves that he was the herald preacher in that the herald preacher does not invent the Word of God.

3.2.2. Jae-Jun Kim as a Pastor or a Storyteller

Jae-Jun Kim was exposed to the so-called progressive theology for three years (1925-1928) by Song Chang-Geun at a Japanese theological seminary. Subsequently, Jae-Jun Kim entered Princeton Theological Seminary, where he listened to G. Machen's lectures and read his writings. He rejected a liberal theology though he came in contact with a progressive theology and criticized a fundamentalist theology though he came into contact with a conservative theology at Princeton Theological Seminary. In other words, he turned down both radical conservatism and radical liberalism (Lee 2007a:211; Park 1992:178-180).

Gung-Hyeok Nam recommended Jae-Jun Kim as a professor at Pyeongyang Theological Seminary after he returned from abroad, but Hyung-Nong Park opposed Jae-Jun Kim's appointment. As a result, Jae-Jun Kim was not employed as a professor but had indirect contact with the seminary through a theological journal called

Sinhakjinam, with which Hyung-Nong Park was displeased (Lee 2007a:211-212; Park 1992:178).

Jae-Jun Kim's article, printed in *Sinhakjinam*, caused tension between him and Hyung-Nong Park. At that time, Jae-Jun Kim published eight articles from 1933 to 1935 in [*Sinhakjinam*], which were to introduce research activities of the then European-American academic circles that accepted historical criticism. Nowadays, this does not become an issue but in the 1930s it surely was a problem (Lee 2007a:212). Because of Hyung-Nong Park's opposition, Jae-Jun Kim was unable to publish his articles in [*Sinhakjinam*] (Park 1992:182). As a result, Jae-Jun Kim launched an independent journal called [*Sipjagun*] and began to announce his own theology through the Chosŏn Theological Seminary established in 1940 (Lee 2007a:213).

Thereafter, the hostility between Park Hyung-Nong and Jae-Jun Kim intensified, with Hyung-Nong Park advocating a conservative theology and Jae-Jun Kim promoting a progressive theology. Lee (2007a:213) stated that Jae-Jun Kim was not a destructive figure as Hyung-Nong Park made him out to be. Jae-Jun Kim only intended to introduce new research activities of the academic world at first. As a matter of fact, he criticized liberal theology for trying to gain the world by bowing down to the devil (Cheon 2003:18-19). Jae-Jun Kim's emotional defiance of Hyung-Nong Park motivated the former to say that orthodox theology is more artificial and disguised humanism than new theology (Kim 1956:199). On the contrary, Kim (1956:190) asserted that Jae-Jun Kim's liberalism let him to oppose verbal inspiration and historical and scientific inerrancy.

Jae-Jun Kim criticized the conservative theology of foreign missionaries who not only believed that the absolute inerrancy of the Bible could protect Christianity, but also considered biblical historical criticism as satanic. Conservatives, in particular, believed that the criticism of the Bible would bring about the destruction of Christianity (Kim 1960:13).

It should be mentioned that Jae-Jun Kim was a neo-orthodoxist who followed Karl Barth rather than a radical liberalist (Kim 1960:16). After the restoration of independence, Jae-Jun Kim himself called his own theology neo-orthodox. He often asserted that neo-orthodox theology was real Christianity that holds only merits of liberalism and orthodox. However, Jang (2007:147) stated that Jae-Jun Kim was not a complete neo-orthodoxist and only referred to neo-orthodox. Jae-Jun Kim identified his own theology with neo-orthodox theology by fitting his theology into Karl Barth's theology in spite of his insufficient comprehension concerning neo-orthodox. In a sense, Jae-Jun Kim had a traditional conservative faith though he seemingly professed neo-orthodox (Jang 2007:147).

3.2.2.1. Jae-Jun Kim as a Pastor

Yoo (1997:240-278) regarded Jae-Jun Kim as a national pastor. Jae-Jun Kim awakened the Korean Church from a dependence on missionaries and a hidebound church tradition (Lim 2008:233). According to Jae-Jun Kim (1992d:134-167), "the church have to flow. Flowing water does not go bad. The church goes rotten the moment the church says that the church is complete, does not need reformation any more, and the orthodox theology is all. I began to knock the Korean Church that hided in the shell of fixation, indolence, and seclusion." Jae-Jun Kim called himself a pastor as a teacher (Kim 1992d:135). He was not a social activist or a politician but a lifelong pastor though he opened a new chapter of social and political participation of the Korean Church after the restoration of independence (Lim 2008:235).

Jae-Jun Kim asserted that religious hypocrisy without humanity could make the Korean pastor the most pitiful non-human being (Lim 2008:239). In 1947, Jae-Jun Kim (1992a:207-209) argued that the preacher was a worker of the church, a public official of God's Kingdom, a priest in performing the Eucharist, a king in proclaiming the Word of God, and a pastor in working by love. However, after that, Jae-Jun Kim surmised that a pastor was equal to a lay believer, could not demand respect and obedience from a lay believer, was wholeheartedly the one who serves the church, was not ethically the most rational and exemplary person, and was the tool of Christ (Kim 1992c:1-11; Park

2004:41-63). In other words, Jae-Jun Kim stated that a pastor had to endure hardships, disaster, and troubles, practice mission, worship, and service, and provide spiritual knowledge, equipment, and training for the sake of the church (Lim 2008:241).

Jae-Jun Kim (1992b:219-220) emphasized that a pastor had to have a blueprint for the whole society as a social reformer. He thought that the whole of daily life was the object of pastoral work. In addition, he asserted that a pastor had to be poor but honest and personally lived in poverty and on the spirit of non-possession. He also declared that he would not have any possessions except the lowest living expenses for his family and offer all the remaining things for the neighbourhood (Lim 2008:234-244).

3.2.2.2. The Comparison of the biblical Perspectives of Hyung-Nong Park and Jae-Jun Kim

The authority and inerrancy of the Bible helped the Korean Church to be maintained soundly. However, the Korean Church began to be challenged by liberalism since 1920, which was problems such as the Mosaic authorship of the Pentateuch, the rights of women, Abingdon Bible Commentary, and Jae-Jun Kim and his fellows and so forth. At that time, these problems were caused by Jae-Jun Kim, Song Chang-Geun, and Chae Pil-Geun (Kim 1956:173-185).

Hyung-Nong Park and other conservative theologians insisted on ‘plenary-verbal inspiration and inerrancy of the Bible’, but Jae-Jun Kim emphasized ‘thought inspiration’ because he believed that the whole thought of the Bible was inspired while letters and terminologies were selected by human authors (Jang 2007:147-148). Jang (2007:147-148) observed that Jae-Jun Kim’s main concern was not the inspiration of the Bible but the method of biblical interpretation because he did not publish articles against the inspiration of the Bible or traditional conservative doctrines in the 1930s.

Jae-Jun Kim opposed ‘doctrinal interpretation’ trying to search only for doctrines from the Bible and asserted that we had to read the Bible as the living word of God proclaimed to us at the very moment. In other words, Jae-Jun Kim believed that we

intimately had to apply the Bible in our lives as we realized biblical authors' situation and emphasized that the biblical authors were human beings too (Jang 2007:148).

At that time, conservative theologians did not classify the inspiration of the Bible and the method of biblical interpretation and believed that only a literal interpretation was the true interpretation. They believed that all biblical interpretation except literal interpretation was against biblical inspiration (Jang 2007:149). The radical emphasis of literal biblical interpretation from the Old Princeton Theological Seminary and foreign missionaries led Korean conservative theologians to interpret the Bible without consideration of biblical authors' existential situation or the historical development of divine revelation and the flow of redemptive history (Jang 2007:149).

A difference in the method of biblical interpretation brought about a confrontation between verbal inspiration and thought inspiration. Hyung-Nong Park and Jae-Jun Kim did not think the third alternative called 'organic inspiration'. At that time, the Korean Church invented an equation that inerrancy of the Bible was identical with 'mechanical inspiration' and that existential interpretation of the Bible was identical with 'thought inspiration' acknowledging the scientific and historical errancy of the Bible. In the 1930s, foreign missionaries, conservatives, and liberalists in the Korean Church did not have an ability to differentiate between biblical inspiration and biblical interpretation (Jang 2007:149-151).

3.2.2.3. Evaluation

The pastoral preacher can be a healer, a counsellor, and a caretaker, prizes the style, personality, character, and previous experiences of the preacher, and is an active and responsible agent for change. The pastoral preacher also considers the boredom of the congregation as a homiletically deadly sin, the congregation as the very place where God's grace may be realized, the inner needs of the congregation as precious, and the purpose of pastoral preaching as changing the lives of parishioners.

Jae-Jun Kim disliked both radical conservatism and radical liberalism. During the early stages of the Korean Church, he wanted to introduce new research activities of the theological academic world. Though he is known as a liberalist, he actually criticized liberal theology. In other words, he did not oppose the authority and the inspiration of the Bible from the beginning. Because of his early theological views and perspectives, he could be considered a herald.

Jae-Jun Kim called himself a neo-orthodoxist who followed Karl Barth rather than a radical liberalist. He believed that a neo-orthodox theology held all merits of liberalism and orthodoxy. According to Thomas Long, Karl Barth is a herald preacher. Therefore, Jae-Jun Kim can be a herald preacher.

However, Jae-Jun Kim's life and sermon show that he was a pastoral preacher. Yoo Dong-Sik called Jae-Jun Kim a national pastor. Jae-Jun Kim also called himself a pastor as teacher. He was not a social activist or a politician in spite of his social and political participation. Jae-Jun Kim could have been a herald preacher during his early day but a pastoral preacher later in his life. According to Thomas Long, the storytelling image is a middle ground and a meeting place between God and the hearer. In other words, the storytelling image is a meeting ground between a herald image and a pastoral image. In the light of this fact, Jae-Jun Kim could be said to have possessed a storytelling image in that he acted as a herald and a pastor simultaneously.

Jae-Jun Kim treasured the personality of the preacher, regarded the congregation's hardships and sufferings as his own problem, and lived in poverty. His way of life indicates that he was a pastoral preacher. Jae-Jun Kim did not accept 'doctrinal interpretation' but tried to search for doctrines only and believed that he needed to read the Bible as the living God's Word and apply it to our lives. Suffice it to note that this also points to his pastoral image.

3.2.3. Sang-Dong Han as a Herald

Park (1954:2) mentioned the following in his writing entitled *The hardships of the prison life of Rev. Sang-Dong Han* :

It is beneficial to record hardships and sufferings of disciple of Christ for the sake of other believers, which Rev. Sang-Dong Han prohibited. However, my petition made him allow me to introduce his hardships of prison life.

Sang-Dong Han thought that recording his experience and achievement could conceal God's glory and did not want to reveal himself, which means that he possessed a herald image. Sang-Dong Han (Park 1954) also stated in *the hardships of prison life of Rev. Sang-Dong Han* as follows:

My business is to lead the Korean Church to repent its sin and to shout out like a prophet for the sake of reconstruction of the Korean Church. Another business is to establish the theological seminary and train pastors who can become sacrifices for the Korean Church.

3.2.3.1. The Movement against the Shinto Shrine Rite and Appearance of Liberalism

On 10 September 1938, the 27th Korean Presbyterian General Assembly's decision that the Shinto Shrine Rite should be considered a national ceremony caused the Korean Church to participate in the Shinto Shrine Rite. The Korean Presbyterian General Assembly expelled pastors who opposed the Shinto Shrine Rite at that time, which forced Sang-Dong Han to leave 'the Moonchang church'. Thereafter, Sang-Dong Han stood at the head of the movement against the Shinto Shrine Rite and did not fear Japanese persecution, as the following remark illustrates (Park 1954:10-11; Sim 1996:9):

Dear, Lord! I dedicate myself to you. I will be satisfied even though the opposition against the Shinto Shrine Rite makes me disabled. Almighty God, do as you like!

Sang-Dong Han developed the main principles⁴³ for the movement against the Shinto Shrine Rite with congenial people, encouraged pastors, evangelists and the lay believers, led the movement against the Shinto Shrine Rite, and experienced many prayer answers and the living God during that period (Park 1954:12-19; Sim 1996:9-10). Subsequently, Sang-Dong Han was arrested, imprisoned, and tortured on 3 July 1940. He entrusted his life to the Lord whenever he was persecuted or in trouble. After one year, he was sent to Pyeongyang prison on 25 August 1941, which was the day all imprisoned servants of the Lord, who opposed the Shinto Shrine Rite, were sent to Pyeongyang prison together (Park 1954:20-21; Sim 1996:10).

The Pyeongyang Presbyterian Theological Seminary was closed down by means of a decision at the 27th General Assembly in 1938 that the Korean Presbyterian Church could participate in the Shinto Shrine Rite. It was declared that the Pyeongyang Presbyterian Theological Seminary could not be re-opened as long as the problem of the Shinto Shrine Rite remained unsolved. However, Jae-Jun Kim and his fellows established the Chosŏn Theological Seminary, who accepted liberal theology and did not consider the Shinto Shrine Rite a serious problem (Sim 1996:10).

Jae-Jun Kim, Song Chang-Geun, Yoon Ihn-Gu and others established the Chosŏn Theological Seminary at the Seungdong church in Seoul in 1940 as the Pyeongyang Presbyterian Theological Seminary was closed in 1939, which might be because the founders of the Chosŏn Theological Seminary adopted Japanese policies (Lee 2007a:216). In other words, their adaptation made the Chosŏn Theological Seminary to follow and implement Japanese policies. Jae-Jun Kim also asserted that the educational idea and tradition of the Pyeongyang Presbyterian Theological Seminary had to be reformed, which meant a secession from the conservative theological tradition of the Korean Presbyterian Church (Lee 2007a:216).

⁴³ (1) Do not attend the church that participates in the Shinto Shrine Rite; (2) Do not receive the Eucharist to the pastor who participates in the Shinto Shrine Rite; (3) Do not tithe or make church offerings at the church that participates in the Shinto Shrine Rite; (4) Worship at home as believers who do not attend the church gather together ... and so forth.

The Korean Presbyterian Church was affiliated to Chosŏn denomination within Japanese Christianity on 20 July 1945. On the contrary, the faithful servants of the Lord, who were imprisoned, were surviving a life-or-death crisis as Korean Christianity was being secularized. At that time, Rev. Gi-Cheol Ju and Rev. Bong-Seok Choi were martyred, while Rev. Sang-Dong Han was dying of malnutrition with tuberculosis relapse. However, he was not frustrated and relied on the Lord completely (Park 1954:20-21; Sim 1996:10-11).

Sang-Dong Han did not lose hope, heard God's voice from the Heaven, and had a dream of establishing of a prayer house and a theological seminary whilst in prison. He wanted to build a prayer house — for the sake of repentance of pastors who forsook their faith under Japanese control and their spiritual rearmament — and to establish a theological seminary in order to hand down the reformed theology (Park 1954:22-23, 33; Sim 1996:11).

On 17 August 1945, Sang-Dong Han was released from prison after 5 years. After being released from prison, he recollected his prison life as follows (Park 1954:33):

It was not by means of my own power that I could overcome my difficult prison life. I certainly experienced that the living Lord supervised my whole life and was powerful.

The early Korean Church had a seed of liberalism from the beginning. Some foreign missionaries adhered to a liberal theology and taught it to many Korean pastors. As a result, some Korean pastors became “infected” with liberalism. W. C. Kerr, in particular, cultivated modernism and liberalism, which made Kim Jang-Ho accept evolutionism and higher criticism (Jeong 1987:120; Min 1982:359).

In the latter half of the 1930s, liberal theology began to extend its boundary while conservative theology was on a downward spiral (Kim 1956:192). The force of the Shinto Shrine Rite brought about a decline of conservative theology in the Korean

Church (Lee 2007a:215). Lee (2007a:215) explained this theological change from conservatism to liberalism in terms of the following three aspects:

Firstly, abolishment of the Pyeongyang Theological Seminary that kept and taught conservative theology (1938). Secondly, imprisonment and exile of conservative church leaders. Thirdly, exile of conservative foreign missionaries (1941).

3.2.3.2. Establishment of Koryo Theological Seminary

Sang-Dong Han thought it impossible to entrust the Korean Church to the Chosŏn Theological Seminary that promoted liberal theology. He made a firm commitment to establish the reformed theological seminary following conservative theology (Sim 1996:11). After the restoration of independence, Sang-Dong Han served the Sanjeonghyeon church in Pyeongyang as a senior pastor because he wanted to re-start a theological seminary in Pyeongyang (Sim 1996:12).

Sang-Dong Han wanted to re-establish the theological seminary with Hyung-Nong Park, but it was impossible because Hyung-Nong Park had already been governing the theological seminary in Bongcheon in Manchuria. At that time, Hyung-Nong Park's position and role kept him from leaving the Bongcheon Theological Seminary (Sim 1996:12-13).

The Chosŏn Communist Party, meanwhile, requested Sang-Dong Han to take the leading part in the anniversary of the Samil [the March 1] Independence Movement in February 1946. However, Sang-Dong Han resolutely rejected its proposal because he not only hated the Chosŏn Communist Party but also did not want to join politics, which caused him to suffer from Korean communists. After receiving the sad news that his mother had passed away, he and his wife went to South Korea. After one week, the 38th parallel dividing Korea kept him and his wife from returning to the Sanjeonghyeon church in North Korea in spite of his promise of returning (Sim 1996:13).

Subsequently, he stayed in Busan and observed the circumstances of Koreans, which were miserable, pitiful, and sorrowful. Those who led the Shinto Shrine Rite tried to seize church authority without repentance. No theological seminary remained except the Chosŏn Theological Seminary, which promoted liberal theology (Sim 1996:13). In April 1946, Sang-Dong Han met Park Yoon-Seon and talked about the theological seminary, which brought Park Yoon-Seon much delight and led Nam-Seon Ju, Sang-Dong Han, and Park Yoon-Seon to organize a supporting association (Sim 1996:14).

Meanwhile, the 32th Korean Presbyterian General Assembly was held in Seoul, which was the General Assembly of only South Korea. The 32th General Assembly cancelled the Shinto Shrine Rite instituted by the 27th General Assembly, acknowledged its mistake, and decided that the General Assembly itself should govern the Chosŏn Theological Seminary (June 1946). This meant that the General Assembly would follow liberal theology (Sim 1996:14). Finally, this decision of the Korean Presbyterian General Assembly enabled Sang-Dong Han to set up the Koryo Theological Seminary in September 1946 (Sim 1996:15). The main motive for establishing the Koryo Theological Seminary was the confirmation that the future of the Korean Church could not be entrusted to compromising liberalists. In other words, the Koryo Theological Seminary considered the protection of the reformed theology against liberalism as the most important task (Lee 2007a:216-217).

At that time, Hyung-Nong Park and Park Yoon-Seon was the only conservative theologians within the Korean Presbyterian Church, which caused Sang-Dong Han to invite Hyung-Nong Park to the Koryo Theological Seminary. (Sim 1996:15-16). Actually, Nam-Seon Ju and Sang-Dong Han established the Koryo Theological Seminary for the Korean Church but did not equip it with an academic foundation and background. Because of this, they had to appoint Hyung-Nong Park as president of the Koryo Theological Seminary (Lee 2007a:217).

Hyung-Nong Park was inaugurated as the first president of the Koryo Theological Seminary in October 1947 but resigned after six months. His resignation and separation brought about an important change in the Korean Church and the Koryo Theological

Seminary. Even though Hyung-Nong Park and Sang-Dong Han did not have any theological and religious differences, their separation caused a split between evangelical and conservative circles within the Korean Presbyterian (Lee 2007a:221). Finally, Hyung-Nong Park's resignation crushed Sang-Dong Han's dream and ideal of making the Koryo Theological Seminary a prominent theological seminary in Korea (Sim 1996:16).

It should be mentioned that Hyung-Nong Park and Sang-Dong Han had different opinions with regard to certain aspects. According to Lee (2007a:219), Hyung-Nong Park and Sang-Dong Han both wanted to reconstruct the Korean Church through conservative theological education but they disagreed on how to achieve this aim. Hyung-Nong Park was more compromising than Sang-Dong Han.

3.2.3.3. The Influence of the Koryo Theological Seminary on the Korean Church

The Koryo Theological Seminary produced many talented pastors and kept liberalism and progressivism from spreading and infiltrating the Korean Church. Sang-Dong Han had a religious experience and an inborn human love even though he did not have a profound theological knowledge, which moved students and led them to become faithful servants of God (Sim 1996:21). Sang-Dong Han also dedicated himself to prayer, which helped students to follow the Lord more faithfully. His lectures were the revival service and the living education through which students gained spiritual power (Sim 1996:21-22). Sang-Dong Han's faith was only in God and His Word. He was not disturbed, discouraged, or frustrated by criticism and slander. Sang-Dong Han depended only on God and His Word (Sim 1996:22).

3.2.3.2. Evaluation

It should be mentioned that herald preaching is not meant to provide moral advice, opinions, and principles for living, to be effective, beautiful, and excellent, to depend on the preacher's strength, wisdom, and communication strategies. On the contrary, it proclaims the very word of the living God, is faithful, allows for an experience of the very presence of God in Christ, and utilizes the Bible to unlock our problems.

Sang-Dong Han thought his own experience and life written by someone to be able to prohibit God's glory, which implies that he acted as a herald. He was against the Shinto Shrine Rite in spite of Japanese persecution. His obedience to God's command not to bow down in front of idols also bears witness to his herald image.

The description of Hyung-Nong Park as a herald preacher also applies to Sang-Dong Han because they did not have any theological and religious differences. Sang-Dong Han was also faithful in the presence of God, loved the Word of God, and thoroughly obeyed the command of God, which shows that he was a herald preacher.

3.2.4. Kyung-Chik Han as a Witness

Many people called Kyung-Chik Han "one of the greatest religious leaders", "a pastor called a saint", or "an image of true pastor" (Han 2000; Lee 1999:212-232). However, some people denounced Kyung-Chik Han as "a collaborator of Government" on the ground that he was not against the military dictatorship (Choi 1974:151). Furthermore, Kyung-Chik Han's participation in the Shinto Shrine Rite became his lifelong disgrace or shame (Kim 2000c:43-45). He received the Templeton Prize at the age of ninety years 1992, when he confessed that he had been a sinner who had participated in the Shinto Shrine Rite again (Kim 2000c:139).

At that time, the pastoral situation requested a healing of wounded souls, an overthrowing of communism, a conquest of absolute poverty, a conquest of political and social confusion, a conquest of moral and religious corruption, and a conquest of the church split (Lim 2008:150-157). However, the Korean Presbyterian Church experienced the third split between Seungdong denomination and Yeondong denomination in 1959. Hyung-Nong Park and Kyung-Chik Han was at the centre of the split of Seungdong and Yeondong denomination (Lee 2007a:221-222).

3.2.4.1. Kyung-Chik Han's Pastoral Philosophy

Kyung-Chik Han's pastoral philosophy can be summarized as evangelism, Puritanism, ecumenicalism, public service and so on (Lim 2008:158). Kyung-Chik Han emphasized a Bible-centered, Christ-centered, and Crucifix-centered faith and opposed liberalism and liberal theology (Kim 1982:30, 34; So 2008:41-79). Han (1980, 1987) stated as follows in his sermon, 'the way of right faith' in 1977:

Evangelical faith means to be forgiven and be justified by means of believing only Gospel, which is to reach righteousness by faith. This faith is Bible-centered faith. The core of the Bible is Christ and the truth of crucifix.

The core of Kyung-Chik Han's preaching is Jesus Christ. In other words, he underlined life as a witness. Kyung-Chik Han's preaching helps us to ascertain the above fact. Han (1980, 1987) preached as follows in his sermons, 'God's Love and Cross (Rome 5:1-11)' and 'The Gravitation of Crucifix (John 12:24-33)':

Do not look at the cross of Christ unintentionally. Christ gave us his life for our sins.⁴⁴ It is through the gravitation of crucifix that the Kingdom of God grows up and keeps going. There is the gravitation even in Jesus' personality, life, and edification.⁴⁵

Kyung-Chik Han's study at Princeton Theological Seminary made him follow Puritan and Calvinistic theology (Wells 1992:31). Actually, Han (1980, 1987) stressed holiness, purity, temperance, stewardship, and Calvinistic faith in his sermon, 'Be prudent and awakened' in 1953. His life was an example of faith and action, and giving to others. He lived a poor but honest life in order to give all that he had to the poor. After Kyung-Chik Han passed away, he left only a wheelchair, a staff, a fur hat for winter, and some clothes (1986:84; Oh 1956:110-111).

⁴⁴ See pages 374-375 of [Kyung-Chik Han Moksa Seolgyojeonjip 3]

⁴⁵ See pages 138-139 of [Kyung-Chik Han Moksa Seolgyojeonjip 7]

Kyung-Chik Han's experience of the split of Princeton Theological Seminary made him to emphasize ecumenicalism (Longfield 1992:201-286). He stressed, in particular, the spirit of love and tolerance and emphasised the importance of love and humility in the presence of God as well as the correct theological thought. Of course, he did not think that various denominations had the same theology (Lim 2008:165). In other words, Kyung-Chik Han only accentuated 'Unity in Diversity' (Han 1985:41).

He maintained that we could have a common concern and could cooperate with each other for the sake of state and nation despite our theological differences (Lim 2008:166). Moreover, he claimed that ecumenicalism was biblical and an integral part of the tradition of the early church despite criticism that it was a pro-Communist notion and a new theological movement (Han 1960:312):

We all believe the only and same Christ but cannot have same understanding and expression. Actually, we are different in some degree. Therefore, we have various denominations and some different Creeds, politics, and worship ceremonies. We can see diversity like this in the church. However, we have to be able to find 'Unity in Diversity'. The Holy Spirit taught that the church of the Lord was one body in Jesus. Therefore, we sometimes have to cooperate with each other beyond denominations. In other words, we must collaborate on service for nation and church, preaching the Gospel with one another. This is the spirit of ecumenicalism (Han 1980, 1987).⁴⁶

Kyung-Chik Han put emphasis on the importance of public service and social participation such as the healing of patients and care of orphans and widows (Han 1933:48-49). However, his idea that there was no freedom of faith without a nation kept him from showing any resistance to political power or making a declaration of social justice (Lim 2008:170). In other words, Kyung-Chik Han clarified the principle of the separation of religion and politics, believed that the mission of the church was not political activity but evangelical work, and objected to degradation of the church as a political group or instrument (Kim 1982:87-88).

⁴⁶ See pages 419-420 of [Kyung-Chik Han Moksa Seolgyojeonjip 12]

3.2.4.2. Kyung-Chik Han's Sermon and Theology

Jae-Jun Kim appraised Kyung-Chik Han as the most excellent preacher after the restoration of independence (Kim 1983:253). Kyung-Chik Han asserted that the preacher had to be the servant of Christ, dedicate himself/herself to Christ, forsake the world, and follow the humility, gentleness, and peace of Christ. He also believed that the preaching had to be biblical, existential, and authentic with a clear aim (Lim 2003:266-287; Lim 2008:192-202).

Kyung-Chik Han confessed that he only existed in this world because of sermons and God's Word (Gwak 2000:58-65). He emphasized Christ-centred preaching because he believed that the core of the Bible was Christ, Christ himself was the Word of God, the preaching of the apostles also was Christ-centred, and the congregation wanted to see Jesus through preaching. He also believed that the preacher had to be able to discern the uneasiness, horror, agony, and suffering of the congregation. Furthermore, he asserted that authentic preaching originated not from the preacher himself/herself but from Christ himself (Lim 2008:216-221) and stressed that the sermon of the preacher had to be in agreement with his/her life (Lim 2008:227).

Jeong (1999:209) pointed out that Kyung-Chik Han's preaching emphasized life and ethics rather than theology. In other words, Han (1980, 1987) accentuated biblical and practical life of faith rather than profound theological knowledge.

The heart of our faith must be Christ. It is the life of Christian to live and die with Christ.⁴⁷

Han (1980, 1987) said in his sermon, "we have to know Christ by means of not the head but the heart", which implies that his preaching and theology continually belongs to Jesus Christ and his life is meaningful only when he is in Jesus Christ.

⁴⁷ See pages 68-73 of [Kyung-Chik Han Moksa Seolgyojeonjip 3]

The above discussion showed that Kyung-Chik Han was not conservative because he had been with Song Chang-Geun and Jae-Jun Kim who followed liberal theology. However, Kyung-Chik Han professed his own theology conservative (Kim 1982:34).

3.2.4.3. Evaluation

The witness preacher rooted in the Bible is the one who is sent to testify and is bound up in the testimony. Furthermore he/she emphasizes the authority of the preacher from seeing and hearing the Word of God, and can be persecuted and killed because of his/her testimony. Witness preaching is about God's request upon life, requires a total dedication and sacrifice of speech and action, and opposes all the powers that spoil creation and enslave human life.

According to Thomas Long, the witness image complements the strengths and weaknesses of three images. In other words, he focuses on harmony and integration in the identity of the preacher by suggesting the witness image. Actually, Kyung-Chik Han's life and theological thought shows that he pursued 'Unity in Diversity', which implies that he acts as a witness.

The witness image shows the value of the herald image, the pastoral image, and the storytelling image. Kyung-Chik Han's life and sermons include the merits of these three images. As a result, he was called "one of the greatest religious leaders", "a pastor called a saint", or "an image of true pastor" in spite of his faults in the presence of God.

Kyung-Chik Han followed evangelism, Puritanism, and ecumenicalism, and underlined a Bible-centred, Christ-centred, and Crucifix-centred faith. He also underscored holiness, purity, temperance, stewardship, and Calvinistic faith in his sermon. In other words, he recognized the merits of the herald image. Kyung-Chik Han also stressed the healing of patients and care of orphans and widows in his life and sermon, which means that he had the merits of the pastoral image. His spirit of love and tolerance could include various theological and interpretive trends despite his conservative theology, which reminds us of the witness image.

3.3. Four Korean Presbyterian Preachers' Sermon Evaluation

A collection of sermons was published in commemoration of the 120th anniversary of the Korean Mission in 2006. The Christian Council of Korea published *A collection of 120 preachers' sermons of the Korean Church* including sermons of representative pastors and theologians who have been respected by dedicating themselves to the growth and development of the Korean Church from the early Korean Mission until now, which contains representative preachers' sermons in the 120-year Korean Church History from the early foreign missionaries such as Underwood, Appenzeller until now.

In analyzing and evaluating the identity of the preacher, it is helpful to know when, where, to whom, and how the sermon was preached. However, the abovementioned collection of sermons does not provide such exact information. Nevertheless, this enables us not only to look back on the current theology and the history of preaching but also to understand preachers' theological ideas, pastoral philosophy, and main identity. The collection also contains four preachers' sermons in appendix 1-4. These (the four sermons) are also helpful in identifying how the main image of the preacher was reflected in one sermon of each of the four preachers.

3.3.1. Hyung-Nong Park's Sermon

As stated above, Hyung-Nong Park emphasized authority and inspiration of the Bible as a herald preacher, which we can also confirm through an analysis of his sermons. In his sermons, he underlined the importance of reading the Bible as follows: First, read the Bible continually. Second, read the Bible regularly. Third, read the Bible with prayer. Fourth, read the Bible faithfully. Fifth, read the Bible with meditation and sixth, read the Bible with the spirit of practice.

Hyung-Nong Park emphasized the importance of reading the Bible in his sermon on Acts 8:26-39. This particular sermon concluded that the Ethiopian eunuch was saved because of a constant reading of the Bible:

An Ethiopia eunuch came to worship from far away, and then he was returning to his country. He entered into Judaism as a foreigner, made a pilgrimage to the holy city, was eager to worship God, and found the truth of salvation as he loved to read the Bible. Reading the Bible with pleasure led that Ethiopia eunuch to be saved for the first time before the early church started to preach the Gospel toward the Gentile. There is a legend that not only he himself was saved but also he introduced the Gospel to his own nation as a first evangelist. Let's become those who save our brothers and sisters as well as ourselves by loving to read the Bible like the Ethiopia eunuch.

He also expressed the importance of reading the Bible in another part of his sermon as follows:

If we diligently read the Bible, we will come to realize the truth of salvation and receive the grace of faith by means of illumination of biblical passages or guide of divine Providence.

Hyung-Nong Park did not ignore the situation of congregation in his preaching. He quoted other people's writings, fables and phrases by considering the circumstances of the congregation at that time. In other words, Hyung-Nong Park complemented the weakness of the herald preaching:

The old proverb that reading hundred times spontaneously reveals the difficult meaning means that we can understand the difficult meaning if we read more than hundred times, which also can apply to biblical interpretation. Someone said, "Reading the Bible is like eating fish. Isn't it good to remain bone if fish bone is not suitable to teeth because there is much flesh in other parts."

Hyung-Nong Park utilized the logical method in order to persuade the congregation, which shows that he did not ignore the circumstances of the congregation in spite of his herald image:

We must regularly read the Bible. We can read the Bible from beginning to end every three year if we read one chapter by one chapter every day. We also can read the Bible from beginning to end every year if we read three chapters by three chapters every day. There are 929 chapters in the Old Testament, but it becomes 839 chapters if it is calculated into 60 chapters because Psalms 150 chapters are mixed with long and short chapters. Total chapters of the Bible become 1,099 chapters if 160 chapters of the New Testament are added. Only four chapters remain after one year if we read these 1,099 chapters three chapters by three chapters every day for a year. It will be good to start from three parts of Genesis, Psalm, and Matthew in reading the Bible three chapters by three chapters every day.

Hyung-Nong Park emphasized the importance of the Holy Spirit and prayer, which shows that he depended on God's ability. This implies that he acted as a herald:

We have to read the Bible by prayer as we ask for the guide of the Holy Spirit. We can realize the meaning of the Bible by praying and awaken the spirit of prayer by reading the Bible. Praying and reading the Bible is similar to twisting strands into a cord, which makes human being and God twisted into a cord of faith. "For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God (I Corinthians 2:11)." The Holy Spirit, the author of the Bible, is necessary in interpreting the meaning of the Bible.

Hyung-Nong Park did not reveal personal experience in his preaching, which can mean that he was a herald preacher. As stated above, he majored in systematic theology. As a result, his sermons reflect systematic theological tendencies and his theological ideas:

Biblical higher criticism brought about plenty of confusion in the theological world, which is due to reading the Bible without faith. Biblical critics analyze the Bible as they disbelieve the Word of God, deny supernatural phenomenon, and trust in naturalism, which means that their biblical perspective is similar to that of the scholar of Chinese classics without faith.

Hyung-Nong Park did not express his own opinion in his sermon's conclusion, which can imply that he was a herald preacher:

Let's love to read the Bible like Psalmist by considering the Word of God as "more precious than gold, than much pure gold; sweeter than honey, than honey from the comb (Psalm 19:10)."

3.3.2. Jae-Jun Kim's Sermon

Jae-Jun Kim preaches the text in such a way that it actually tells a story, which reflects the storytelling image. Through an analysis of the Biblical text, which refers to the past, his preaching illuminates the present. In other words, his preaching compensates the weakness of the pastoral image by considering the past tense, the present tense, and the future tense as important.

Pastoral preaching can emphasize the 'here and now' or a present tense. However, preaching in general must have a past tense and a future tense as well as a present tense (Long 1989:34).

Today's Christians also pursue mystical experience in their religious life. They want to experience not the secular world but the mystical heavenly world. Thus, some people go into the mountain in order to get this mystical experience and other people pray without sleeping. This can happen not only in the Korean Church but also anywhere or anytime.

As stated above, Jae-Jun Kim held a conservative biblical perspective under the influence of the early missionaries, which can imply a herald image:

We necessarily have to know that nature mysticism is different from Christian mysticism. Christian mysticism is always Bible-centred and Christ-centred. We must disbelieve the mystical experience whenever it does not coincide with the truth of the Bible and Jesus' life and lesson. On a mountain of transfiguration, Moses and Elizar representatives of Old Testament, namely, representatives of the law and the prophets smoothly talk with Jesus, which means that the unity of the Old Testament and the New Testament and God's

promise concerning Jesus was reasonably fulfilled. This is biblical and Christ-centred.

Jae-Jun Kim pointed out problems within the Korean church of that time with pastoral sensitivity, which can mean that his preaching is priestly, therapeutic and educational (Long 1989:31):

Today, it is said that there are many people who go to Samgak mountain or Yongmoon mountain, sit up all night, offer a fast prayer, try to see visions. We can see visions if we pray without eating and sleeping, which can be a kind of hallucinosis. A non-understandable shout can suddenly burst out after chest feels tight and words are stopped, which becomes dialects or other tongues. We can feel enthusiasm and ecstasy, which is divineness or fire of the Holy Spirit. This cannot but be amazing visions compared with normal times.

Because Jae-Jun Kim's preaching was not overly emotional but logical and Bible-centered, it could be considered herald preaching. Compare the following excerpt from one of his sermons:

However, how can we distinguish whether this is truly the Holy Spirit's coming or not and whether this is Christian mysticism or nature mysticism? I John 4:1 says, "Do not believe every spirit, but test the spirits to see whether they are from God." How can we evaluate our mystical experience? We cannot help depending on the Word of Jesus "by the fruit you will recognize the tree." Ethical attitude of one who experiences the amazing mystery becomes a touchstone.

We must be aware of distinguishing whether it is peace of the Holy Spirit or psychological catharsis even though we got peace in our heart.

In short, the mystical experience that does not bring about Christian ethical reform in humanity is not different from Shamanism.

Above all, Jae-Jun Kim wanted to be with the populace. He was a true pastor as the following statement indicates:

However, Jesus could not be idolized as much as he liked to be bowed down by pious people with being installed like an ancestral tablet or a Buddhist image in such a tent or such a shrine. He had to go down a mountain in order to be with those who were starving to death and offer himself as a sacrifice of love for them. He urged his disciples to go down a mountain together.

However, there were those who impatiently waited for Jesus, who were all sorts of people, namely, a crowd of human beings called the populace. There is no mystery in this secular world like ‘on the mountain’. This world is a place such as a market where there does not occur such a feeling to put up shelters. Jesus left the mysterious and glorious place without regret, saying “let’s go to those who were fighting a disease and suffering poverty, to a father who is struggling with embracing a dying son, to nine disciples ashamed and frustrated by the lack of ability to heal, and to crowds disappointed by such nine disciples, namely to those who thirsting for Jesus.”

Jae-Jun Kim had an awareness of the social and political issues and proclaimed God’s Word like a prophet with pastoral sensitivity, which implies that he held a herald-pastoral image:

Those who experience mystery in the Korean church intend to keep the mystical experience itself. I think that they consider the mystical experience itself as a purpose and a value. Of course, I do not think that such an experience itself is worthless. However, the problem is that the mystical experience brings about a demand and a command. Anyone will feel inclined to enjoy the mystery staying on a mountain like Peter. The word “on the mountain” can mean a church. Believers build a beautiful church by contributing money beyond their power as if Peter intended to build three shelters. They wait on Jesus there. People come to worship there. Peter acts as a priest there. That is how this distinguishes himself from this world by proclaiming that a church is a consecrated ground by putting a fence around a church. What we call ‘Churchism’ is universal in both Catholicism and reformed church.

Jae-Jun Kim did not ignore the situation of the congregation as the following pronouncement illustrates:

This world for us to have to live is more complex, more powerful, and more serious than the day of Jesus. At present, there are many problems besides the weak, the poor, the sick, the uneasy and impatient, the persecuted, and the imprisoned in this world for us to live. We are challenged by structural evil of the strong and the rich, namely, fearful force under satanic authority. We have to accept this challenge without escape. We must not be besieged in a special fortress called 'a church' with frustration.

However, Jesus says, "Let's go to the secular world." He has already left for the world and is marching. Jesus says, "If you keep quiet, the stones will cry out." The history passes into disbelievers' hands if believers do a stupid thing. God has already been doing so. The church cannot help following the rear end like stragglers by wandering about and being pushed from the mainstream of the history either as if the salt is thrown out and trampled by men if it loses its saltiness.

3.3.3. Sang-Dong Han's Sermon

Sang-Dong Han's sermon is Christ-centered and God-centered, which can mean that he is a herald preacher:

Jesus' humility was to obey God to death. Jesus came as a human being and showed the greatest example to have to obey God as a human being. God is the Creator, and a man is a created thing. A created thing must humbly live obeying God to death. If the Creator is not alive, there is no concern whether a man is proud or not. A human being naturally can be arrogant. A human being naturally deserves to be proud because he has ability to control and govern all things. A man can be proud because he has overflowing desire that he can do anything.

That's right. It is natural for human beings to fail to lift up their heads with their heads down when they sincerely come to know God. It is because human beings cannot sustain life without God. All things such as air, water, clothing,

food, and drinking come from God. If what the poor beg the rich to give is humility, can human beings be proud in the presence of God?

First of all, it is humility that human beings need. Human beings truly must humble themselves in the presence of God. It is humility that we absolutely obey God, which means peace, order of the truth, and coming of Heaven. Heaven means that we humble ourselves and obey God before Him. We will have to try to make this world Heaven.

Human beings can pretend to humble themselves so that they may gain popularity from other people. They can also humble themselves for the sake of their profits. The accumulation of education can make them humble themselves too. However, Jesus did not humble himself in order to gain popularity, culture, and something else. Jesus humbled himself in order to serve other people sacrificially. If each social and national institution serves people for the sake of society and nation, our country will become blessed. Nation and society that serve other people will bring about peace, development, and order.

Sang-Dong Han's sermon is also Bible-centered, which could imply that he is a herald preacher. His sermon's illustrations come from the biblical text as the following examples points out:

Jesus' humility leads us to learn that God exalts the humble. Moses humbled himself. God said to Moses, "Nobody is more humble than Moses on the earth." His humility made God exalt Moses.

David's sin made him experience many whips of God. As King David approached Bahurim, Shimei, a man from the same clan as Saul's family, cursed and pelted David with stones. Then David's servants suggested to David that they cut off that dead dog's head. However, David said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the Lord said to him, 'Curse David,' who can ask, 'Why do you do this?'"

3.3.4. Kyung-Chik Han's Sermon

As stated above, Kyung-Chik Han dedicated his life to the unification of the Korean Church. He lived as a witness of the Gospel as the following passage illustrates:

The Korean Church not only must tolerate each other by being humble, kind, and patient but also must be peaceful to each other by making every effort to keep the unity of the Holy Spirit. The Korean Church must have the beautiful fellowship between believers. In doing so, the Korean Church must return to the way that it should be by sweeping away all irrationality such as dispute, split, and so forth within our church.

Kyung-Chik Han underlined the importance of evangelization in his sermons, which proves that he was a witness preacher:

Therefore, we have to develop the global evangelization movement. The global evangelization movement begins from the national evangelization movement. First of all, it begins from Jerusalem and Judah. Therefore, let's think about the national evangelization and national unification. As a matter of fact, these two things, the national evangelization and national unification are our country's long-cherished desire. 'How can we quickly achieve the national evangelization and national unification, our country's long-cherished desire?' There are some things to realize deeply and practice in order to achieve these aims.

The Korean Church must frame a church policy, a clear policy to achieve its aim as it profoundly recognizes that the national evangelization is the first mission. First of all, the Korean Church will have to dedicate most finance to the missionary work and the evangelical movement by saving the expenses within the church as a right steward of God.

Kyung-Chik Han presented illustrations from the Bible, which shows that he could be a herald preacher. Compare the following passage from one of his sermons:

The Korean Church must also frame a clear evangelical policy. It is simple. It depends on obeying the Lord's lesson. The Lord taught us the importance of the missionary work through three parables. First, through the parable of a fisherman, "Make you fishers of men." Second, through the parable of sowing, "Sow seeds." Third, through the parable of the harvest, "Gather in crops."

Kyung-Chik Han clearly suggested the duty of the congregation in the following sermon:

The institutions and factories must be evangelized, too. In a word, the equipment of the missionary work can be the mass media. We need radio, television, newspaper, magazine, books, and so forth. Every church must teach how to preach the Gospel to believers. I know that many churches have already started to teach it. However, I hope churches to start training how to preach the Gospel immediately if not so.

Christians must harvest anyone, namely, new people. Therefore, we need to evangelize the neighborhood of our church once or twice a year at least. Even those who intend to believe in Jesus can easily fall down without those who preach the Gospel.

Moreover, Kyung-Chik Han stressed the importance of the life and personality of the preacher and the congregation:

We not only must use language in order to preach the Gospel but also show the light of the Gospel in our life. Let's learn how to preach the Gospel and preach the Gospel as we individually have gifts and talents. Let's make musicians preach the Gospel with music, artists with an art, literary men with literature, entertainers with entertainments according to their personal talents. Let's preach the Gospel at the very place where I am, at my workplace. Let's make public servants guide my neighbors to the Lord at government offices, teachers at schools, merchants at shops, workers at workshops, soldiers at troops.

Kyung-Chik Han emphasized the importance of a Bible-centered life as the following excerpt from one of sermons illustrates:

Let us not turn to the right or to the left and refrain from sentimental fanaticism, wrong mysticism, non-biblical conservatism leading the church to be divided, all kinds of pseudo-religion, radical social evangelism, and so forth. Let us believe, guide, and preach as the Bible says.

Furthermore, Kyung-Chik Han faced up to the reality of people. In other words, he took seriously the reality of the congregation:

Furthermore, national evangelization will bring about peaceful unification that we earnestly wish for. We thoroughly know cold-hearted reality that we are facing at the moment. North Korea is still watching for an opportunity to invade South Korea with a fanatic dream of communizing the entire Korean Peninsula. How can we achieve peaceful unification under this situation? Of course, this is too impossible for human beings to achieve. However, almighty God makes all things possible. It is our almighty God who made Saul who tried to get rid of the early church the great apostle for worldly evangelization. The hope of unification depends on our almighty God.

Let's wait for God's time. There is God's time in all matters. National re-unification necessarily will be accomplished when God's time comes. Therefore, we believe that the day will necessarily come when the Cross is put up high and the national flag of Korea waves all over the country from Baekdu to Halla Mountain. Some day, the day will necessarily come when this assembly is held in Pyongyang, Sinuiju, Weonsan, Hamheung. Therefore, we don not have to be discouraged. Let's pray hard, work hard, preach the Gospel hard.

In conclusion, his sermon shows us that he could be a witness preacher.

3.3.5. Evaluation

It should be mentioned that an evaluation of the identity of the preacher through a few sermons is not an easy task. Nevertheless, some well-chosen sermons can be helpful in analyzing and evaluating the identity of the preacher. Some sermons that the Christian Council of Korea chose can meet this expectation.

We can confirm that the analysis and evaluation of 3.3 are in accord with those of 3.2. In other words, we can indeed describe Hyung-Nong Park and Sang-Dong Han as herald preachers, Jae-Jun Kim as a pastoral or storytelling preacher, and Kyung-Chik Han as a witness preacher.

The sermons of these four preachers show us that their sermons are God-centered, Christ-centered, and Bible-centered, which could be as a result of the influence of the early missionaries.

3.4. Summary and Conclusion

The herald preacher is a servant of the Word who possesses the command of God, and the vehicle for the word of God. Herald preaching implies the very presence of the living God. In a sense, the herald preacher can be conservative rather than progressive in that he is not willing to accept the alteration of the Word of God.

On the contrary, the pastoral preacher is a healer, a counsellor, and a caretaker. In a sense, the pastoral image can compensate the weakness of the herald image in that the pastoral image prizes the style, personality, character, and previous experiences of the preacher. However, the pastoral image also has a weakness in that the pastoral preacher can pervert the Word of God by doing eisegesis not exegesis.

Meanwhile, the storytelling image is said to be the meeting ground between the herald image and the pastoral image. The storytelling image also has a weakness in that the storyteller preacher can neglect the non-narrative dimensions of Scripture.

The witness image can be said to emphasize harmony and oneness, that is, “Unity in Diversity” because the witness preacher complements the weaknesses of the above three images and accepts above their merits.

Hyung-Nong Park, Sang-Dong Han, and Kyung-Chik Han followed Plenary-Verbal-Organic Inspiration, Inerrancy, and Scientific Accuracy of the Bible, which proves that

they had a very conservative theology and faith rooted in the teachings of the early American missionaries. In other words, it can be argued that Hyung-Nong Park, Sang-Dong Han, and Kyung-Chik Han acted as heralds. However, it can be concluded that Kyung-Chik Han had a witness image in the light of his life and his theological thought as stated above.

Jae-Jun Kim's theological thought and pastoral philosophy could be different from those of Hyung-Nong Park, Sang-Dong Han, and Kyung-Chik Han. Jae-Jun Kim abhorred hypocrisy and wanted to be a humane pastor who personally lived in poverty in the presence of God and People. In other words, he was a pastoral preacher.

Until now, various resources concerning Hyung-Nong Park, Jae-Jun Kim, Sang-Dong Han, and Kyung-Chik Han helped us to analyze and evaluate their identity as preachers. An analysis and evaluation of the contemporary preachers' question sheets in Chapter 4 will afford us a deeper understanding of the identity of contemporary preachers.

4. The Identity of Contemporary Korean Presbyterian Preachers

In this chapter, we will proceed with an empirical investigation to analyze and evaluate the identity of the contemporary Korean Presbyterian preachers. We will consider the opinions of various scholars concerning empirical research. We can raise the following questions: What is the purpose of empirical social research? Why is the empirical methodology useful for practical theology? How can it be used and implemented? What is the proper cycle or sequence of empirical research? Can we ensure objectivity in doing practical theological research? Can we maintain neutrality in doing practical theological research? How can we use empirical methods efficiently? We need to rethink the above-mentioned questions to gain a wider understanding of empirical research.

Faix (2007:113) states that the purpose of empirical social research is the analysis and explanation of socially measurable phenomena using scientific methods. Some scholars assert that practical theology has no methodology at all and methodology is unnecessary because theology relates to truth and not to method. Others insist that methodology should be considered as a necessary condition even though it does not have to be considered as the alpha and omega of practical theology because without a sound and clear methodology, practical theology cannot fulfill its task (Van Der Ven 1994:29). Thus, we can have different opinions with regard to the same case. We need the expertise of fellow scholars to overcome this dilemma or paradox (Lamont, Mallard & Joshua 2006:5).

What is the proper cycle or sequence of empirical research? Van Der Ven (1994:38-42) suggests the following empirical cycle: the development of the theological problem and goal, theological induction, theological deduction, empirical-theological testing, and theological evaluation. Faix (2007:117-118) proposes the sequence of empirical research as follows: research plan, field of practice, conceptualisation, data collection, data analysis, and research report.

Can we ensure objectivity in doing practical theological research? Van Der Ven (2002:5-7) justifies objectivity by saying that practical theology is normative because it is an empirical science, and practical theology as a practical science aims at promoting human prosperity. On the contrary, Popper (quoted in Van Der Ven 2002:8) argues that empirical research can be theory-laden, “Even the methods that we use to observe reality, the very ‘facts’ that we observe, are all theory-laden. There are no theory-free ‘facts’, only theory-laden data.” Can we maintain neutrality in doing practical theological research? Van Der Ven (2002:10-11) states that neutrality is a supposed neutrality which in itself conceals a whole network of norms and values even if someone claims that all empirical research is value-neutral by disregarding it is value-laden.

What is the difference between quantitative and qualitative research? Whereas in quantitative research the observer completes researcher designed scales, in qualitative research the observer completes narrative field notes (Tashakkori & Teddlie 2003:70). According to Tashakkori & Teddlie (2003:70), these two factors can be transformed from one to the other.

The data become quantitative or qualitative at the point of collection or during analysis, but observation itself is a data collection technique that can result in either qualitative or quantitative data or data that can be transformed from one to the other.

How can we use empirical methods efficiently? We can use qualitative and quantitative methods for empirical research, which need to be complemented with each other because of the limitations of both methods (Van Der Ven 2002:14-16). They are not each other’s opposites, but they complement each other (Van Der Ven 1994:42). As a result, we have to use both qualitative and quantitative methods to implement empirical research efficiently (Tashakkori & Teddlie 2003:61-62). Of course, some argue that it is impossible to have both types of questions in a single study because they are based on opposing paradigms (Tashakkori & Teddlie 2003:66). Nevertheless, Tashakkori & Teddlie (2003:63) assert the importance of mixed methods as follows:

The major assertion of this paper is that research methods should be taught in an integrated, complementary manner (qualitative + quantitative), not in an artificially separated manner (qualitative, then quantitative, or vice versa).

The purpose of empirical research in this chapter is to grasp the trend of the identity of the contemporary Korean Presbyterian preachers and not to do a detailed analysis and evaluation, for which a quantitative method will be more helpful. Actually, it is not meaningful to distinguish superiority or inferiority between quantitative and qualitative method. The point is what we have to use them in proper situation. Question sheets developed on the basis of Thomas Long's guidelines⁴⁸ will be used for this empirical research, which cannot ensure objectivity but could help us to distinguish and explain the identity of the preacher properly. The following remark of Van Der Ven (2002:24) needs to be mentioned:

Must every report explicate the theory-laden character of empirical research? Must every report deal with the norm-laden character of empirical research, especially as regards its aim and the application of its findings? Must every report demonstrate the complementarity of qualitative and quantitative methods? Must every report deal with all aspects of the evaluation of the research results, especially their relation to truth? And must every report explain the orientation to praxis? No. What is required of an empirical researcher is the ability to explicate all these aspects and to reconstruct and account for them if called upon to do so in response to questions, comments, discussions and objections on the part the scientific forum.

In the field of social research, systematic sampling surveys are used. However, this research does not follow systematic sampling because the objective of Chapter 4 is simply to identify the tendency related to the identity of contemporary Korean Presbyterian preachers. In other words, this survey is not conducted to provide an exact

⁴⁸ See 3.1.1.1, 3.1.1.2, 3.1.1.3, 3.1.2.1, 3.1.2.2, 3.1.2.3, 3.1.3.1, 3.1.3.2, 3.1.3.3, 3.1.4.1, 3.1.4.2, 3.1.4.3.

answer but for a tendency. Therefore, a survey had to be done to facilitate this specific objective.

The 10 questions related to each of the four images, which were carefully selected on the basis of Thomas Long's guidelines, will be beneficial in comparing, analyzing, and evaluating the four images by using graphs and tables. Each set of questions is also based on the importance of the relationship between God and the preacher, the preacher and the congregation, and the preacher and the Word of God (the preaching).

This survey took four months (from February to May of 2009) to gather the relevant information based on 10 questions posed to 145 seminary preachers. Although they belong to four seminaries related to four Korean representative preachers, they were not selected in an exact proportion according to four preachers' denominations.⁴⁹ That is why the focus of Chapter 4 is on the tendency of the identity of the contemporary Korean Presbyterian preachers and not on the specific identity of each denomination.⁵⁰

4.1. Question Sheet for Evaluation

This is the question sheet for evaluation of the identity of the preacher. The respondents are asked to answer forty questions sincerely. There are numbers from 1 to 9 in every question. The respondents can choose a figure above 5 if you agree with each question. On the contrary, you can choose a figure below 4 if you disagree with each question.

⁴⁹ It will be also meaningful to conduct a survey after we select respondents in an exact proportion according to four preachers' denominations in the future.

⁵⁰ Ji's survey of April of 2007 is helpful in understanding the tendency of contemporary Korean preachers. His conclusion is as follows: "Preachers of the Korean Church gradually consider the preaching as even more important than other ministries as time goes on. This survey highlights that preachers' passion and devotion reaches its peak in the fifties and diminishes in the sixties. In addition, this survey also shows that preachers of mega churches have more passion and devotion than preachers of small to middle size churches."

http://www.duranno.com/moksin/detail.asp?CTS_YER=2007&CTS_MON=4&CTS_ID=61554&CTS_CTG_COD=9

이것은 설교자의 정체성을 평가하기 위한 설문지입니다. 성실한 답변을 부탁드립니다. 문항마다 1 부터 9 까지의 숫자가 주어져 있습니다. 각 질문에 동의하시면, 5 이상의 숫자를 선택하실 수 있습니다. 반면에, 각 질문에 동의하지 않을 경우, 5 이하의 숫자를 선택하시면 됩니다.

Answer Sheet

	1	2	3	4	5	6	7	8	9	10	Sum
Herald											
Pastor											
Storyteller											
Witness											

4.1.1. The Herald Image

1. 설교자는 하나님의 주권을 철저하게 인정해야 하며, 하나님의 행동을 통제할 수 없다.

1. The preacher must acknowledge God's sovereignty thoroughly and cannot control God's action.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

2. 설교자는 설교 예술가가 아니라 하나님의 명령을 따라야 하는 말씀의 종이다.

2. The preacher is not a preaching artist but a servant of the Word who has to follow God's command.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

3. 설교자는 설교자 자신의 인격, 경험, 의견, 일화 등을 강조해서는 안 된다.

3. The preacher must not emphasize his/her own personality, experience, opinion,.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4. 말씀의 선포는 청중의 반응보다 훨씬 더 중요하다.

4. The proclamation of God's Word is even more important than the response of the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

5. 설교는 살아계신 하나님의 바로 그 말씀을 제공하는 것이며, 하나님의 선언이다.

5. Preaching is the vehicle of the very word of the living God and His proclamation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

6. 설교는 아름답고 우수하기 보다는 신실해야 한다.

6. Preaching must be faithful rather than beautiful and excellent.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

7. 신실한 말씀 선포는 하나님의 현존을 경험케 한다.

7. Faithful proclamation of God's Word makes us experience His presence.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

8. 설교는 메시지를 창작하거나 기독교 교리를 변호하는 것이 아니다.

8. Preaching is not the creation of a message or the defence of Christian doctrines.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

9. 설교는 사람들을 설득하는 것이라기 보다는 하나님의 말씀을 있는 그대로 전하는 것이다.

9. Preaching is to deliver only God's Word intact without any alteration rather than to persuade people.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

10. 설교는 연설, 의사소통, 예화, 수사학의 기술 또는 도덕, 대중적인 지혜, 충고, 긍정적인 사고를 위한 격려 등을 의미하지 않는다.

10. Preaching does not mean the techniques of speech, communication, illustration, and rhetoric or moralism, popular wisdom, advice, encouragement to think positively and so forth.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4.1.2. The Pastor Image

1. 설교자는 전령이라기 보다는 치료자, 상담원, 관리인이다.

1. The preacher is a healer, a counsellor, or a caretaker rather than a herald.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

2. 설교자는 설교자의 스타일, 인격, 성격, 이전의 경험 등을 자신의 설교에 반영할 수 있다.

2. The preacher can reflect his/her own style, personality, character and previous experience in his/her sermon.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

3. 설교자는 청중의 변화를 위한 능동적이고 책임 있는 대리인이어야 한다.

3. The preacher must be an active and responsible agent for changing the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4. 청중이 지루하다는 것은 설교자의 설교학적으로 치명적인 죄악이다.

4. The boredom of the congregation becomes a homiletically deadly sin of the preacher.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

5. 청중은 하나님의 은혜가 실현될 수 있는 바로 그 곳이다. 즉, 하나님의 은혜는 청중을 통해 실현된다.

5. The congregation is the very place where God's grace may be realized.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

6. 설교자는 청중을 변화시키기 위해서 커뮤니케이션 전략을 세울 필요가 있다.

6. The preacher needs to introduce communicational strategies in order to change the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

7. 설교자는 성경을 인간의 딜레마를 해결하기 위한 도구로 사용할 수 있어야 한다.

7. The preacher should use the Bible as a tool to solve human dilemmas.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

8. 설교자는 교회의 사명보다는 오히려 청중의 개인적인 문제나 필요를 해결해 주어야 한다.

8. The preacher has to solve individual problems and needs rather than the mission of the church.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

9. 설교자는 이미 성경에 기록되어 있는 인간의 갈등과 딜레마를 동시대 청중의 구체적인 현실에 적용해야 한다.

9. The preacher has to link human conflicts and dilemmas described in the Bible to concrete realities of the contemporary congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

10. 설교의 초점은 치료와 삶의 변화이어야 한다.

10. The point of preaching must be healing and changing lives.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4.1.3. The Storyteller Image

1. 설교자는 성경의 메시지뿐만 아니라, 청중의 상황에 민감해야 한다.

1. The preacher must be sensitive to the situation of the congregation as well as the biblical message.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

2. 설교자는 네러티브 기술에 능숙해야 한다. 즉, 이야기에 능숙해야 한다.

2. The preacher must be skilled in the narrative arts.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

3. 설교자는 청중이 개인의 삶을 성경 이야기에 비취볼 수 있도록 도움을 주어야 한다.

3. The preacher must help the congregation to reflect on its own life in terms of the narrative of the Bible.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4. 설교자는 철학적인 논쟁보다는 네러티브의 장점, 즉 네러티브의 논리와 청중 참여 유도에 의해서 청중의 능동적인 참여를 도와야 한다.

4. The preacher must promote the participation of the congregation by means of the merit of narrative, that is to say “open-endedness” of stories and the logic of the narrative rather than philosophical arguments.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

5. 설교자는 네러티브 설교의 장점을 알아야 하며, 그것을 통해 청중이 하나님의 현존을 경험하고 믿음과 일상적인 경험 사이의 상호관계를 이해할 수 있도록 도와야 한다.

5. The preacher must know the merit of storytelling preaching, through which the preacher must help the congregation to experience God’s presence and to understand the intersection between faith and routine experience.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

6. 복음 자체가 네러티브이기 때문에, 네러티브가 성경의 어떤 다른 장르 보다 더 우월하다.

6. The narrative is superior to any other genres of the Bible because the gospel itself is a narrative.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

7. 성경의 모든 본문은 장르와 상관없이 네러티브로 발전될 수 있다.

7. All texts of the Bible can be developed as a narrative regardless of genres.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

8. 설교자는 성경의 메시지뿐만 아니라 수사학적인 양식을 동시에 강조해야 한다.

8. The preacher must emphasize the rhetorical form as well as the message of the Bible.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

9. 설교자는 효과적인 설교를 위해 청취의 과정을 이해할 필요가 있다.

9. The preacher needs to understand the process of hearing for an effective sermon.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

10. 설교자 자신의 삶의 이야기는 필요 불가결한 요소이다.

10. The preacher's own life story is an indispensable resource.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4.1.4. The Witness Image

1. 설교자는 지원자가 아니라 회중으로부터 증언을 위해 보냄 받은 사람이다.

1. The preacher is not a volunteer but someone who is sent to testify from the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

2. 설교자는 그리스도를 증언하기 위해 자신의 모든 삶을 드려야 한다.

2. The preacher must present his/her whole life in order to witness Christ.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

3. 설교자는 자신의 증언 때문에 고통을 겪거나 순교할 수 있다.

3. The preacher can be persecuted or martyred because of his/her own witness.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4. 설교자의 권위는 하나님의 말씀을 보고 듣는 것으로부터 싹튼다.

4. The preacher's authority grows out of seeing and hearing God's Word.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

5. 설교자는 중립의 관찰자가 아니라 증인으로서 하나님과 회중 사이에 만남을 구체화해야 한다.

5. The preacher must not be a neutral observer but embody the encounter between God and the congregation as a witness.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

6. 설교자는 회중이 처한 상황을 무시해서는 안 된다.

6. The preacher must not ignore the context of the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

7. 신실한 증인은 설교자 자신이 아니라 성경 자체이다.

7. The faithful witness is not the preacher but the Bible itself.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

8. 설교자는 그의 설교에서 청중의 상황에 따라 다양한 수사학적인 스타일들을 사용할 수 있다.

8. The preacher can use a variety of rhetorical styles in his/her sermon according to the situation of the congregation.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

9. 설교는 설교자 개인에 의해서 행하여지는 행동일 뿐만 아니라 온 교회의 신실한 행동이다.

9. Preaching is not only the deed performed by the preacher, but also the faithful action of the whole church.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

10. 설교는 말과 행동의 전적인 관여를 필요로 한다.

10. Preaching needs a total engagement of speech and action.

1.....2.....3.....4.....5.....6.....7.....8.....9.....

4.2. The Analysis and Evaluation of the Question Sheet

4.2.1. The Analysis and Evaluation of Respondents' Identity

The results of 145 questionnaires, completed by theological students and pastors of some Korean Presbyterian Seminaries, are presented in Appendix 5. These 145 questionnaires will be analyzed and evaluated as follows: (1) The analysis and evaluation of the average value of four metaphors; (2) The analysis and evaluation of the significance of each of the four metaphors and (3) the analysis and evaluation of four metaphors based on each question.

4.2.1.1. The Analysis and Evaluation of the Average Value of Four Metaphors

Table 1.

	Herald	Pastor	Storyteller	Witness
Respondent 1	8.7	6.4	6.8	8.1
Respondent 2	8.0	8.0	7.4	9.0
Respondent 3	8.9	7.6	7.2	7.2
Respondent 4	7.8	6.5	7.7	8.1
Respondent 5	9.0	7.6	5.7	7.3
Respondent 6	6.2	4.8	4.8	4.5
Respondent 7	6.2	4.8	4.8	4.5
Respondent 8	7.2	5.4	5.5	7.3
Respondent 9	6.0	6.7	7.0	8.1
Respondent 10	7.1	7.2	6.8	8.1
Respondent 11	8.8	7.4	8.1	8.3
Respondent 12	9.0	7.0	5.0	8.2
Respondent 13	9.0	7.1	5.0	7.9
Respondent 14	8.7	8.0	6.1	8.1

Respondent 15	9.0	8.0	5.4	8.8
Respondent 16	8.4	7.5	6.7	8.1
Respondent 17	7.4	7.5	7.1	8.4
Respondent 18	7.2	6.7	6.8	8.1
Respondent 19	6.9	6.7	7.1	7.6
Respondent 20	6.5	6.8	6.5	7.2
Respondent 21	9.0	7.6	6.0	7.4
Respondent 22	9.0	7.1	7.8	7.4
Respondent 23	7.0	4.8	4.9	5.1
Respondent 24	8.8	6.9	6.1	6.7
Respondent 25	8.6	5.8	4.9	5.9
Respondent 26	7.6	5.0	5.3	5.6
Respondent 27	8.3	6.2	5.9	7.3
Respondent 28	8.4	6.2	6.1	4.5
Respondent 29	8.0	5.9	5.3	5.7
Respondent 30	8.2	4.8	5.0	4.5
Respondent 31	8.7	5.2	5.4	5.9
Respondent 32	8.5	6.1	5.4	5.0
Respondent 33	8.3	4.5	4.8	5.1
Respondent 34	8.4	5.6	5.3	5.3
Respondent 35	7.9	4.6	5.2	4.7
Respondent 36	8.3	4.9	5.0	4.4
Respondent 37	9.0	5.2	4.9	5.0
Respondent 38	8.9	7.6	5.7	7.3
Respondent 39	8.6	7.8	5.4	5.7
Respondent 40	8.5	6.9	5.6	6.3
Respondent 41	8.6	8.3	5.8	7.3
Respondent 42	8.4	6.7	5.7	7.1
Respondent 43	8.4	7.2	5.5	7.4
Respondent 44	8.3	7.6	6.3	7.3

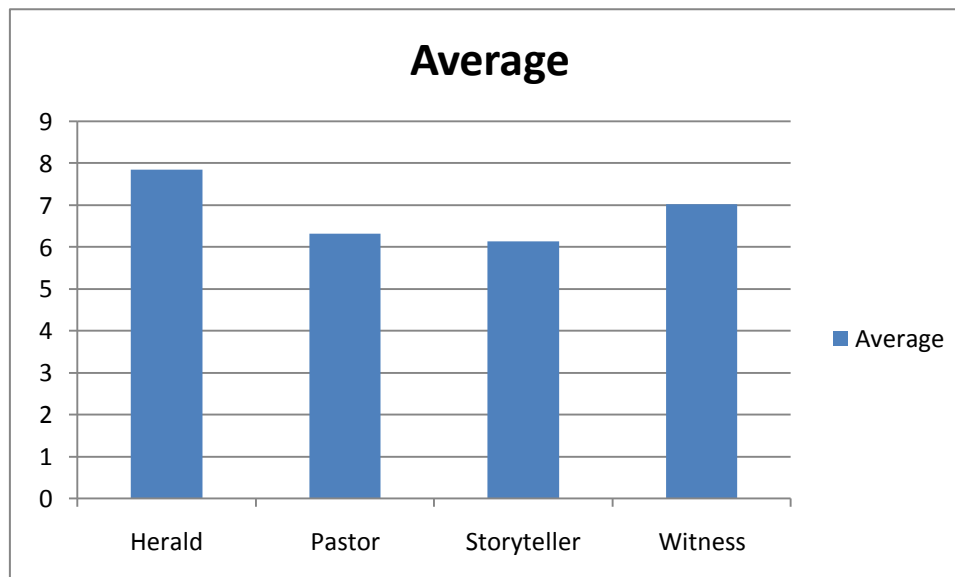
Respondent 45	8.2	8.0	7.0	7.2
Respondent 46	8.6	8.0	7.4	7.6
Respondent 47	8.4	7.6	7.3	7.1
Respondent 48	8.7	7.9	7.4	6.8
Respondent 49	8.3	8.0	7.5	7.7
Respondent 50	8.2	7.6	6.5	7.0
Respondent 51	8.8	7.2	7.0	6.6
Respondent 52	8.4	7.1	6.7	6.5
Respondent 53	8.2	7.5	7.4	7.5
Respondent 54	8.4	7.9	6.5	6.5
Respondent 55	8.1	7.4	7.4	7.3
Respondent 56	8.3	7.4	7.6	6.3
Respondent 57	8.3	7.9	7.1	6.5
Respondent 58	7.8	7.2	5.9	6.9
Respondent 59	8.1	7.6	6.3	6.6
Respondent 60	7.8	7.2	6.4	5.9
Respondent 61	8.8	7.7	7.2	7.4
Respondent 62	8.3	7.8	7.5	6.9
Respondent 63	7.7	7.4	6.0	6.3
Respondent 64	7.8	7.0	6.1	6.7
Respondent 65	7.4	6.8	7.2	6.7
Respondent 66	8.1	6.1	6.8	6.2
Respondent 67	8.3	7.1	7.0	6.7
Respondent 68	8.1	6.1	6.2	7.0
Respondent 69	7.8	6.6	5.8	5.6
Respondent 70	7.2	6.1	6.7	6.4
Respondent 71	8.7	7.6	6.9	6.9
Respondent 72	8.7	7.9	6.9	7.7
Respondent 73	8.5	8.1	7.5	7.6
Respondent 74	7.9	7.3	7.3	6.6

Respondent 75	8.1	7.4	6.9	7.1
Respondent 76	8.0	6.7	7.3	7.2
Respondent 77	8.1	7.6	6.9	7.4
Respondent 78	8.1	7.6	6.7	7.0
Respondent 79	8.6	7.7	6.7	7.2
Respondent 80	8.8	6.8	6.6	6.7
Respondent 81	8.5	7.4	7.6	6.4
Respondent 82	8.2	7.6	7.1	5.6
Respondent 83	8.3	7.7	7.1	6.2
Respondent 84	8.5	7.2	6.7	7.4
Respondent 85	8.1	5.8	7.0	7.0
Respondent 86	7.4	4.8	4.8	6.4
Respondent 87	5.8	4.7	4.1	5.5
Respondent 88	8.0	5.2	5.8	7.4
Respondent 89	7.9	7.7	6.9	8.6
Respondent 90	8.4	4.9	4.7	7.3
Respondent 91	7.0	5.2	5.6	6.1
Respondent 92	6.9	6.5	7.4	7.1
Respondent 93	8.6	3.6	3.2	7.9
Respondent 94	7.6	5.9	4.2	7.0
Respondent 95	7.2	4.5	5.2	7.3
Respondent 96	8.4	7.6	7.3	7.7
Respondent 97	8.4	5.1	5.4	7.2
Respondent 98	8.1	5.6	6.2	8.0
Respondent 99	7.3	4.8	5.4	7.2
Respondent 100	7.0	5.5	4.1	7.4
Respondent 101	7.4	6.7	7.0	8.2
Respondent 102	6.2	4.3	5.1	6.7
Respondent 103	7.5	5.5	5.6	7.7
Respondent 104	8.0	6.0	6.4	8.4

Respondent 105	6.7	5.1	6.1	8.0
Respondent 106	7.7	5.2	5.2	7.1
Respondent 107	7.3	4.6	6.6	7.7
Respondent 108	7.2	5.2	5.0	6.2
Respondent 109	7.8	5.5	6.5	7.9
Respondent 110	7.3	3.7	4.7	5.3
Respondent 111	7.0	6.8	4.6	6.9
Respondent 112	8.6	6.5	6.4	7.9
Respondent 113	7.5	6.1	5.4	8.2
Respondent 114	2.2	3.8	2.6	1.4
Respondent 115	8.2	3.9	6.1	8.6
Respondent 116	7.2	4.1	5.6	5.5
Respondent 117	6.5	6.9	7.2	8.1
Respondent 118	7.6	5.9	6.0	8.3
Respondent 119	7.2	7.3	6.6	7.9
Respondent 120	8.6	5.6	6.4	8.6
Respondent 121	7.2	6.5	6.4	6.7
Respondent 122	6.7	4.3	5.4	6.8
Respondent 123	6.9	5.4	4.5	6.1
Respondent 124	6.8	4.5	5.6	7.8
Respondent 125	7.9	6.7	6.4	6.8
Respondent 126	8.8	4.4	6.5	7.7
Respondent 127	5.9	5.2	4.9	7.0
Respondent 128	9.0	3.0	5.2	7.8
Respondent 129	6.0	6.3	6.7	5.9
Respondent 130	7.9	5.0	6.9	8.2
Respondent 131	7.2	4.9	7.0	7.6
Respondent 132	8.1	5.0	5.5	7.9
Respondent 133	6.9	5.1	5.7	7.7
Respondent 134	6.5	6.2	6.4	7.2

Respondent 135	7.9	6.8	6.5	8.4
Respondent 136	7.5	4.6	5.5	7.0
Respondent 137	7.3	6.9	7.2	7.5
Respondent 138	5.9	4.5	5.8	6.5
Respondent 139	7.8	6.6	7.0	9.0
Respondent 140	7.5	6.4	7.2	8.3
Respondent 141	8.8	5.2	4.7	8.0
Respondent 142	7.7	6.6	4.8	8.3
Respondent 143	7.0	7.2	5.7	7.4
Respondent 144	8.4	6.0	7.7	8.7
Respondent 145	8.6	6.2	6.0	8.2
Sum	1138.8	916.6	890.5	1017.9
Average	7.85	6.32	6.14	7.02

Graph 1.



4.2.1.1.1. Evaluation

The results of Table 1 and Graph 1 show that Korean Presbyterian preachers are herald preachers. The order of priority of the four metaphors is: Herald, Witness, Pastor, and Storyteller.

Chapters 2 and 3 pointed out that the identity of the Korean Presbyterian preachers can be described in terms of the herald image because of the influence of early foreign missionaries and four preachers. The results of Table 1 and Graph 1 show that contemporary Korean Presbyterian preachers are still under the influence of early foreign missionaries and four preachers.

In addition, Table 1 and Graph 1 show the following numerical values for the respective metaphors Herald (7.85), Pastor (6.32), Storyteller (6.14), Witness (7.02), which could imply that contemporary Korean Presbyterian preachers have a positive notion concerning the four metaphors. In other words, this could mean that they recognize the importance of three metaphors though they have a herald image.

4.2.1.2. The Analysis and Evaluation of the Rank of the Four Metaphors

Table 2

	Herald	Pastor	Storyteller	Witness
Respondent 1	1	4	3	2
Respondent 2	2	2	4	1
Respondent 3	1	2	3	3
Respondent 4	2	4	3	1
Respondent 5	1	2	4	3
Respondent 6	1	2	2	4
Respondent 7	1	2	2	4
Respondent 8	2	4	3	1
Respondent 9	4	3	2	1
Respondent 10	3	2	4	1
Respondent 11	1	4	3	2
Respondent 12	1	3	4	2
Respondent 13	1	3	4	2
Respondent 14	1	3	4	2

Respondent 15	1	3	4	2
Respondent 16	1	3	4	2
Respondent 17	3	2	4	1
Respondent 18	2	4	3	1
Respondent 19	3	4	2	1
Respondent 20	3	2	3	1
Respondent 21	1	2	4	3
Respondent 22	1	4	2	3
Respondent 23	1	4	3	2
Respondent 24	1	2	4	3
Respondent 25	1	3	4	2
Respondent 26	1	4	3	2
Respondent 27	1	3	4	2
Respondent 28	1	2	3	4
Respondent 29	1	2	4	3
Respondent 30	1	3	2	4
Respondent 31	1	4	3	2
Respondent 32	1	2	3	4
Respondent 33	1	4	3	2
Respondent 34	1	2	3	3
Respondent 35	1	4	2	3
Respondent 36	1	3	2	4
Respondent 37	1	2	4	3
Respondent 38	1	2	4	3
Respondent 39	1	2	4	3
Respondent 40	1	2	4	3
Respondent 41	1	2	4	3
Respondent 42	1	3	4	2
Respondent 43	1	3	4	2
Respondent 44	1	2	4	3

Respondent 45	1	2	4	3
Respondent 46	1	2	4	3
Respondent 47	1	2	3	4
Respondent 48	1	2	3	4
Respondent 49	1	2	4	3
Respondent 50	1	2	4	3
Respondent 51	1	2	3	4
Respondent 52	1	2	3	4
Respondent 53	1	2	3	2
Respondent 54	1	2	3	3
Respondent 55	1	2	2	4
Respondent 56	1	3	2	4
Respondent 57	1	2	3	4
Respondent 58	1	2	4	3
Respondent 59	1	2	4	3
Respondent 60	1	2	3	4
Respondent 61	1	2	4	3
Respondent 62	1	2	3	4
Respondent 63	1	2	4	3
Respondent 64	1	2	4	3
Respondent 65	1	3	2	4
Respondent 66	1	4	2	3
Respondent 67	1	2	3	4
Respondent 68	1	4	3	2
Respondent 69	1	2	3	4
Respondent 70	1	4	2	3
Respondent 71	1	2	3	3
Respondent 72	1	2	4	3
Respondent 73	1	2	4	3
Respondent 74	1	2	2	4

Respondent 75	1	2	4	3
Respondent 76	1	4	2	3
Respondent 77	1	2	4	3
Respondent 78	1	2	4	3
Respondent 79	1	2	4	3
Respondent 80	1	2	4	3
Respondent 81	1	3	2	4
Respondent 82	1	2	3	4
Respondent 83	1	2	3	4
Respondent 84	1	3	4	2
Respondent 85	1	4	2	2
Respondent 86	1	3	3	2
Respondent 87	1	3	4	2
Respondent 88	1	4	3	2
Respondent 89	2	3	4	1
Respondent 90	1	3	4	2
Respondent 91	1	4	3	2
Respondent 92	3	4	1	2
Respondent 93	1	3	4	2
Respondent 94	1	3	4	2
Respondent 95	2	4	3	1
Respondent 96	1	3	4	2
Respondent 97	1	4	3	2
Respondent 98	1	4	3	2
Respondent 99	1	4	3	2
Respondent 100	2	3	4	1
Respondent 101	2	4	3	1
Respondent 102	2	4	3	1
Respondent 103	2	4	3	1
Respondent 104	2	4	3	1

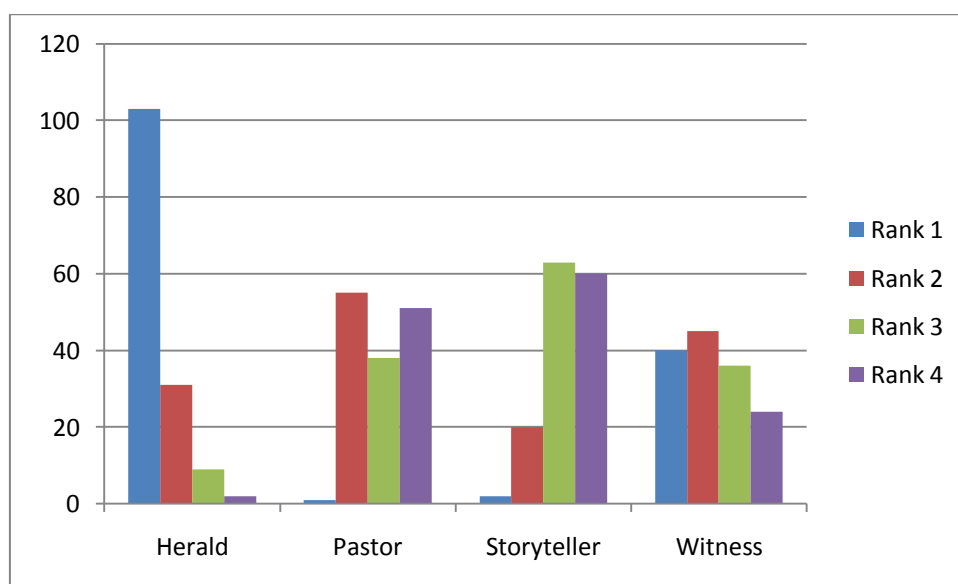
Respondent 105	2	4	3	1
Respondent 106	1	3	3	2
Respondent 107	2	4	3	1
Respondent 108	1	3	4	2
Respondent 109	2	4	3	1
Respondent 110	1	4	3	2
Respondent 111	1	3	4	2
Respondent 112	1	3	4	2
Respondent 113	2	3	4	1
Respondent 114	3	1	2	4
Respondent 115	2	4	3	1
Respondent 116	1	4	2	3
Respondent 117	4	3	2	1
Respondent 118	2	4	3	1
Respondent 119	3	2	4	1
Respondent 120	1	4	3	1
Respondent 121	1	3	4	2
Respondent 122	2	4	3	1
Respondent 123	1	3	4	2
Respondent 124	2	4	3	1
Respondent 125	1	3	4	2
Respondent 126	1	4	3	2
Respondent 127	2	3	4	1
Respondent 128	1	4	3	2
Respondent 129	3	2	1	4
Respondent 130	2	4	3	1
Respondent 131	2	4	3	1
Respondent 132	1	4	3	2
Respondent 133	2	4	3	1
Respondent 134	2	4	3	1

Respondent 135	2	3	4	1
Respondent 136	1	4	3	2
Respondent 137	2	4	3	1
Respondent 138	2	4	3	1
Respondent 139	2	4	3	1
Respondent 140	2	4	3	1
Respondent 141	1	3	4	2
Respondent 142	2	3	4	1
Respondent 143	3	2	4	1
Respondent 144	2	4	3	1
Respondent 145	1	3	4	2

Table 3

	Herald	Pastor	Storyteller	Witness
Rank 1	103	1	2	40
Rank 2	31	55	20	45
Rank 3	9	38	63	36
Rank 4	2	51	60	24

Graph 2



4.2.1.2.1. Evaluation

Table 2 shows the rank of each of the four metaphors based on the answers of 145 respondents. Table 3 presents the total of each rank. Graph 2 indicates the results of Table 3.

Based on the results of Graph 2, we could surmise that contemporary Korean Presbyterian preachers prefer a herald image, which could imply that they are still under the influence of the early missionaries and four preachers.

The evidence of Rank 1 and 2 illustrates that the results of Graph 1 and Graph 2 are similar. In other words, Graph 2 shows that contemporary Korean Presbyterian preachers prefer the following order with the regard to the metaphors: Herald, Witness, Pastor, and Storyteller.

Each order according to comparative analysis of each rank is as follows: Rank 1 is the order of Herald, Witness, Storyteller, and Pastor; Rank 2 Pastor, Witness, Herald, and Storyteller; Rank 3 Storyteller, Pastor, Witness, and Herald, and Rank 4 Storyteller, Pastor, Witness, and Herald. This also shows that contemporary Korean Presbyterian preachers prefer the order of Herald, Witness, Pastor, and Storyteller.

4.2.1.3. The Analysis and Evaluation of Four Metaphors Based on Each Question

Table 4

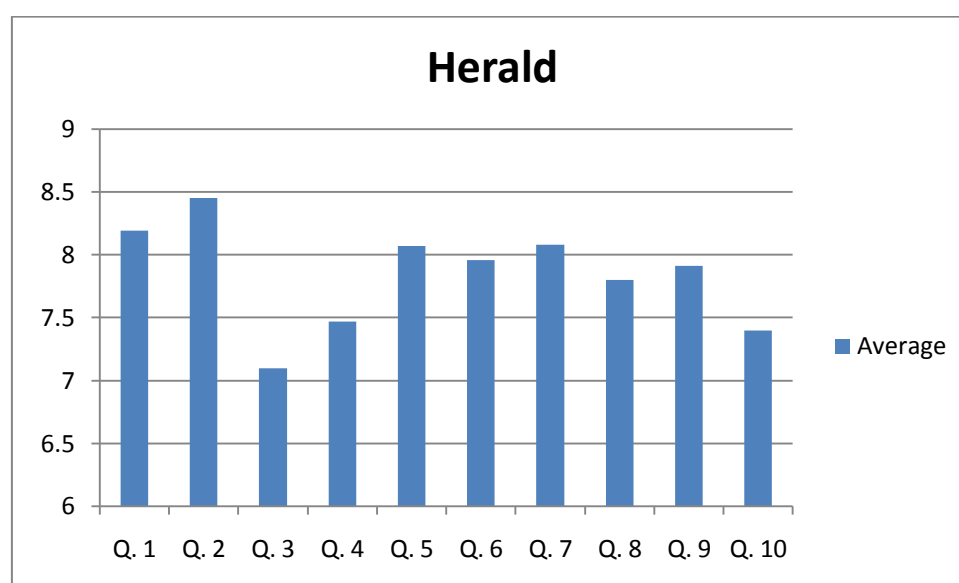
	Herald		Pastor		Storyteller		Witness	
	Sum	Average	Sum	Average	Sum	Average	Sum	Average
Q. 1	1188	8.19	825	5.69	920	6.34	924	6.37
Q. 2	1226	8.45	969	6.68	880	6.07	1065	7.34
Q. 3	1030	7.10	1012	6.98	1000	6.89	1039	7.16
Q. 4	1083	7.47	851	5.87	933	6.43	1004	6.92
Q. 5	1170	8.07	942	6.49	981	6.76	1049	7.23

Q. 6	1155	7.96	1033	7.12	844	5.82	1036	7.14
Q. 7	1172	8.08	897	6.19	751	5.18	1124	7.75
Q. 8	1131	7.80	695	4.79	819	5.65	976	6.73
Q. 9	1147	7.91	1006	6.94	971	6.69	972	6.70
Q. 10	1073	7.40	934	6.44	817	5.63	989	6.82

4.2.1.3.1. Evaluation

Table 4 is each sum and average of the four metaphors, which will show how important contemporary Korean Presbyterian preachers consider each question. In other words, this result will help us to grasp the present state of contemporary Korean Presbyterian preachers, and to offer the guidelines for the future.

Graph 3



Graph 3 indicates that contemporary Korean Presbyterian preachers consider each question positive. They responded positively to Q 1, Q 2, Q 5, Q 6, Q 7, Q 8, and Q 9, which are as follows:

1. The preacher must acknowledge God's sovereignty thoroughly and cannot control God's action.

2. The preacher is not an artist but a servant of the Word who has to follow God's command.
5. Preaching is the supply of the very word of the living God and God's proclamation.
6. Preaching must be faithful rather than beautiful and excellent.
7. Faithful proclamation of God's Word allows us to experience God's presence.
8. Preaching is not the creation of a message or a defence of Christian doctrine.
9. Preaching is to deliver only God's Word intact without any alteration rather than to persuade people.

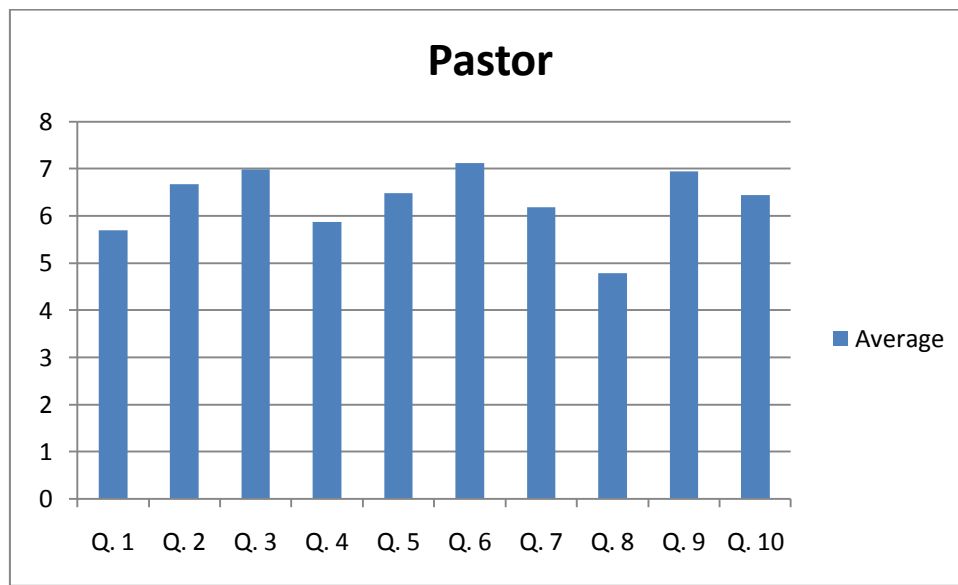
They marked above 7.00 with each question, which can mean that they were influenced by the early missionaries and four preachers. Hyung-Nong Park, Park Yoon-Seon, Floyd E Hamilton, and Bruce F Hunt defended the authority of the Bible and the orthodox faith against liberalism (Park 1992:196). Hyung-Nong Park, in particular, justified Plenary-Verbal Inspiration, Inerrancy, and Scientific Accuracy of the Bible (Park 1992:197), which was why foreign missionaries taught that the Bible was holy and had to be interpreted literally (Jang 2007:81).

Long (1989:29-30) pointed out the weakness of the herald image as follows: The herald image opposes rhetorical form and communication, tends to weaken almost all serious theological thinking about every practical aspect of creating sermons, and can consider the personal character of the preacher and the quality of the relationship between the preacher and the hearers as insignificant. Korean Presbyterian preachers, who participated in the empirical investigation, responded less positively to Q 3, Q 4, and Q 10 by marking below 7.5, which implies that they are trying to overcome these weaknesses. Q 3, Q 4, and Q 10 are as follows:

3. The preacher must not emphasize his/her own personality, experience and opinion.
4. The proclamation of God's Word is more important than the response of the congregation.

10. Preaching does not mean the technique of speech, communication, illustration, and rhetoric or moralism, popular wisdom, advice and the encouragement to think positively.

Graph 4



The pastor image starts from involvement in people's personal circumstances and can be priestly, therapeutic and educational (Horne 1983:211; Hudson 1985:131-138; Long 1989:31; Nichols 1987:16). The needs of the hearers compel the pastoral preacher to pursue something good and develop a communicational strategy. The pastoral preacher regards an event, something that happens inside the hearer, as the most crucial though the herald preacher regards the message as the most important.

Ten questions linked to the pastor image all have a strong relation to the congregation, which are as follows:

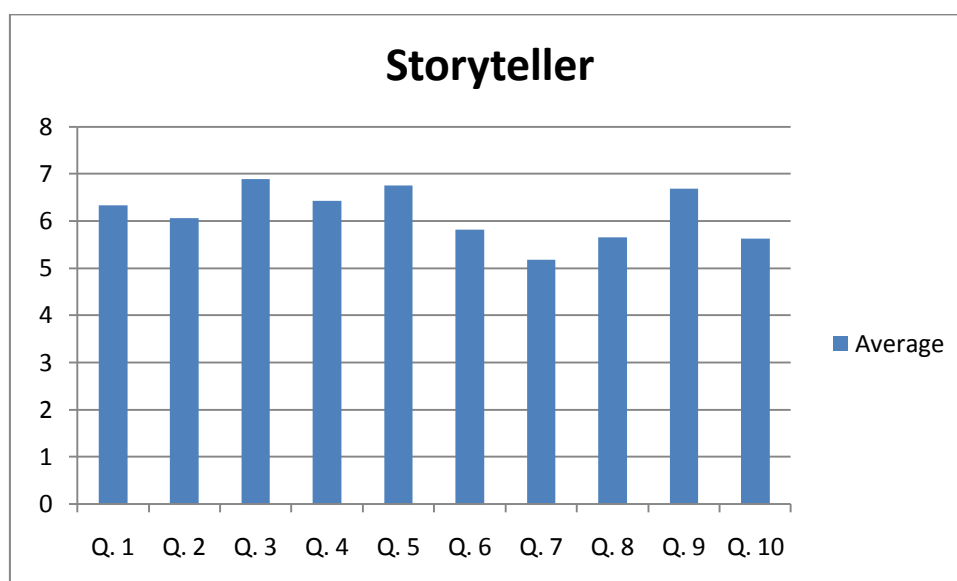
1. The preacher is a healer, a counsellor, or a caretaker rather than a herald.
2. The preacher can reflect his/her own style, personality, character, and previous experience in his/her sermon.
3. The preacher must be an active and responsible agent for changing the congregation.

4. The boredom of the congregation becomes a homiletical deadly sin of the preacher.
5. The congregation is the very place where God's grace may be realized.
6. The preacher needs to establish communicational strategies in order to change the congregation.
7. The preacher can use the Bible as a tool to solve human dilemmas.
8. The preacher has to solve individual problems and needs rather than the mission of the church.
9. The preacher has to link the human conflicts and dilemmas already written in the Bible to concrete realities of the contemporary congregation.
10. The point of preaching must be healing and changing lives.

Graph 4 shows that contemporary Korean Presbyterian preachers respond positively to the pastor image overall, which could mean that they recognize the importance of the congregation. In other words, the contemporary Korean Presbyterian preacher think that he/she can reflect his/her own style, personality, character, previous experience and so forth in his/her sermon, must be an active and responsible agent for changing the congregation and needs to establish communicational strategies in order to change the congregation.

However, the result of Q 8 shows that contemporary Korean Presbyterian preachers are negative because they have to solve individual problems and needs rather than focus on the mission of the church, which could be seen as a result of the influence of early missionaries and four preachers who emphasized the herald image. As mentioned above, the early missionaries and four preachers considered the relation between God and the preacher and between the preacher and the Bible as significant, which meant that the preacher not only had to obey God completely, but also had to believe in the inspiration of the Bible.

Graph 5



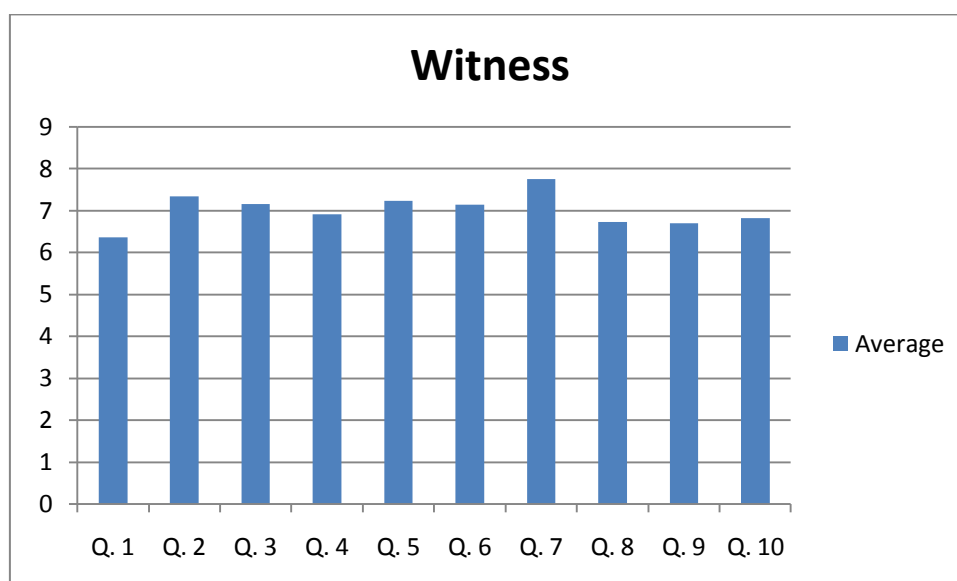
The storyteller image, which combines the strengths of the herald image and the pastoral image, is biblical and sensitive to the human situation (Eslinger 1987:19-23; Long 1989:36). The storyteller preacher asserts that a narrative is theological and communicational rather than subjective (Long 1989:36). Mark 4:34 vindicates the narrative preaching of Jesus Christ who used narratives to proclaim the Word of God effectively (Jabusch 1990:106). Storytelling preaching prefers a narrative pattern rather than a logical pattern, plots rather than points, and the “open-endedness” of stories (Long 1989:38). The storytelling image means a meeting ground between the herald image and pastoral image and also underlines the experiential dimensions of the faith (Long 1989:39). Ten questions include characteristics of the storytelling image, which could mean an image as the meeting ground between the herald image and the pastoral image. The 10 questions related to the storytelling image are as follows:

1. The preacher must be sensitive to the situation of the congregation as well as the biblical message.
2. The preacher must be skilled in the narrative arts.
3. The preacher must help the congregation to reflect on its own life in terms of the narrative of the Bible.

4. The preacher must promote the participation of the congregation by means of the merit of narrative, that is to say “open-endedness” of stories and the logic of narrative rather than philosophical arguments.
5. The preacher must know the merit of storytelling preaching, through which he/she must help the congregation to experience God’s presence and to understand the intersection between faith and routine experience.
6. Narrative is superior to any other genres of the Bible because the gospel itself is a narrative.
7. All texts of the Bible can be developed as a narrative regardless of genres.
8. The preacher must emphasize the rhetorical form as well as the message of the Bible.
9. The preacher needs to understand the process of hearing for an effective sermon.
10. The preacher’s own life story is an indispensable resource.

Graph 5 also illustrates that the Korean Presbyterian preachers respond positively to the storytelling image. However, the result of Q 7 shows that they are negative regarding the notion that all texts of the Bible can be developed as a narrative regardless of genres, which could mean that they recognize the importance of biblical genres. In addition, a strong inclination to the herald image could lead the storyteller image to become a negative image in spite of its merit, namely meeting ground between the herald image and pastor image. However, we can predict a change of the Korean Presbyterian preachers in that they positively receive the storyteller image on the whole, which could indicate that they recognize the importance of relationship between God and the preacher, between the preacher and the congregation, and between the preacher and the Bible. In other words, they seem to consider an organic relationship between God, the preacher, the Bible, and the congregation as significant.

Graph 6



According to Long (1989:42), the preacher as a witness is deeply rooted in the Bible (Acts 20:24, Isaiah 43:8-13). The witness preacher's testimony could cause him/her to suffer or be killed, which means that he/she could become a "martyr" (Long 1989:43-44). The witness image emphasizes the authority of the preacher, embodies a way of approaching the Word of God, carries with it guidance about the rhetorical form of preaching, is not neutral because the witness preacher participates in the mission of specific community of faith, goes to the scripture on behalf of that community, and hears a particular word for them, and stresses the ecclesiastical and liturgical setting of preaching (Long 1989:44-47). In other words, the witness preacher considers all the relationships between God and the preacher, between the preacher and the congregation, and between the preacher and the Bible as important.

1. The preacher is not a volunteer but the one who is sent to testify from the congregation.
2. The preacher must present his whole life in order to witness Christ.
3. The preacher can be persecuted or martyred because of his/her own witness.
4. The preacher's authority grows out of seeing and hearing God's Word.
5. The preacher must not be a neutral observer but embody the encounter between God and the congregation as a witness.

6. The preacher must not ignore the context of the congregation.
7. The faithful witness is not the preacher but the Bible itself.
8. The preacher can use a variety of rhetorical styles according to the situation of the congregation in his/her sermon.
9. Preaching is not only the deed performed by the preacher, but also the faithful action of the whole church.
10. Preaching needs a total engagement of speech and action.

Graph 6 also shows that contemporary Korean Presbyterian preachers respond positively to the witness image on the whole. However, they responded negatively, albeit only slightly, to the notion that the preacher was called by the church. In a sense, they are likely to think that they were called in a special way as God had called prophets in the days of the Old Testament. Thomas Long suggested the witness as an alternative of the other three images – the herald image, the pastor image, and the storyteller image, which means that the witness image has the merits of three images. Q 2, Q 3, and Q 7 show that Korean Presbyterian preachers prefer the herald image, while Q 5 and Q 6 indicate that they recognize the importance of the congregation. Moreover, this implies that they consider the relationship between God and the preacher, between the preacher and the congregation, and between the preacher and the Bible as important.

4.3. Summary and Conclusion

The survey questions posed to the respondents were about all four images as can be seen in this survey. The purpose of the survey is to identify the main image of the preacher from the four images. These images reflect a relationship between God and the preacher, the preacher and the congregation, the preacher and the preaching of God's Word. For example, the herald image reflects a strong relationship between God and the preacher, the pastor image between the preacher and the congregation.

One holistic image can be formed from the interdependence of the four images as they are used in harmony and balance.

The above analysis and evaluation show that contemporary Korean Presbyterian preachers prefer the herald image, which means that they regard the relationship between God and the preacher, between the preacher and the Bible as significant. In a sense, it can be concluded that they have neglected the relationship between the preacher and the congregation. However, the results of four metaphors indicate that they recognize the merits of each metaphor, which confirms that they regard the relationship between God and the preacher, between the preacher and the congregation, and between the preacher and the Bible as important.

What causes the Korean Church to stagnate? As mentioned in Chapter 1, there are many problems in the Korean Church, which could be due to the identity of the preacher. Chapter 4 shows us that contemporary Korean Presbyterian preachers continuously intend to be reformed. Their willingness to accept the merits of other images as well as the herald image expresses the necessity of reformation. Nevertheless, the question as to what makes the Korean Church unreformed still remains.

Some people assert that the acceptance of diversity caused the crisis in the Korean Church, which means the crisis of the relationship between God and the preacher, between the preacher and the Bible. In other words, it is thought that the loss of the herald image brought about the crisis of the Korean Church. On the contrary, others claim that a distorted view that only preachers can have a special relationship with God led to the crisis of the Korean Church. In other words, it is said that a distortion of the herald image caused the idolization of the preacher. Consequently, it is maintained that this crisis can be overcome if the Korean Church forsakes the herald image.

There has been a conflict since the early Korean Church, which we can confirm by recalling the relationship between Hyung-Nong Park and Jae-Jun Kim. Hyung-Nong Park and Sang-Dong Han were typical herald preachers, and Jae-Jun Kim – with a deep concern for the congregation – was a pastoral preacher. At present, their influence remains in the different denominations, which makes them deal with the same social issue in a very different way. Some people think that the split of Hapdong denomination,

which Hyung-Nong Park belonged to, is due to a radical theological inclination. Actually, Hapdong denomination had to experience the pain of a split.

Kyung-Chik Han accepted merits of Hyung-Nong Park and Jae-Jun Kim at the same time. In a sense, Kyung-Chik Han's theological thought did not lose the sense of balance. Of course, some people criticize Kyung-Chik Han's indecisiveness. However, Tonghap denomination, which Kyung-Chik Han belonged to, did not experience the split. Tonghap denomination coexists within the territory of evangelism in spite of the difference of theology and thought.

The theological background of the preacher can play a key role in the direction the church decides to take, which can mean relationship between God and the preacher, between the preacher and the congregation, and between the preacher and the preaching (the Bible). It is difficult to determine that a certain metaphor has priority over other metaphors. It could, for example, be meaningless to claim that the herald image can solve all problems. Whatever identities the preachers possess, they will have to find another solution. If so, what is another solution? We will deal with it in Chapter 5.

5. Guidelines for the Future

This is a detailed explanation of the very important relationship between God and the preacher and also the preacher and the preaching of the Word of God as well as the preacher and the congregation. All these important relationships are related to the image of the preacher as outlined in Thomas Long's guidelines.

Chapter 3 and 4 focus on the analysis and evaluation of the historical context of the need to identify the images of the preachers and the importance of providing a guidelines for the future.

We may want to look for "a single sermon form" to deliver the Word of God effectively. However, Long (1989:101, 104) says, "The gospel is too rich, complex, and varied to be proclaimed through a single sermon form. A sermon's form should grow out of the shape of the gospel being proclaimed as well as out of the listening patterns of those who will hear the sermon." Moreover, Adams (1982b:7-8) emphasizes the importance of mutual complement as follows:

For a long while we have been told that there are three kinds of preaching: expository, topical (or doctrinal), and textual. These distinctions are sheer nonsense and have served mainly to create confusion and have done more harm than good. The truth is that in every good sermon all three are present. Good preaching, while emphasizing one of the three aspects of preaching, will always include all three.

In a sense, the image of the preacher can be connected with the form of preaching as analyzed and evaluated above. In other words, the metaphor of the preacher can make the preacher prefer a specified form. The herald preacher can prefer a biblical doctrine, the pastor preacher a form transformed for the congregation regardless of the literary genre, the storytelling preacher a narrative by means of "open-endedness", and the witness preacher all kinds of genres.

As Long (1989:24-47) states, each metaphor of herald, pastor, and storyteller has merits and demerits. As a result, he suggests the witness image as an alternative to compensate for the demerits of the other three metaphors. However, Long (1989:24-47) does not emphasize the importance of the Holy Spirit and prayer as a keyword in suggesting the aforementioned alternative. Peterson (1987:2-4) emphasizes prayer and spiritual direction. According to Cilliers (2004:28), “The Spirit links the voices of the preacher, the text and of the congregation to become God’s voice.”

What are the guidelines for the future? It depends on restoring the relationship between God and the preacher, between the preacher and the congregation, and between the preacher and the Bible. What is the key to restoring these relationships? We will deal with the following issues to suggest the guidelines for the future in Chapter 5: the preacher in the presence of God, the preacher and the congregation, preaching and the role of the Holy Spirit, and the importance of the Bible in preaching. Cilliers (2004:131) accentuates the importance of the relationship between God and the congregation and the text as follows:

To preach is not to be a theological dictator, or a winged orator, or a holy ascetic who wants to live outside or above the congregation; it is rather finding concurrence with the congregation around a biblical text. Because: “The Word of God can never be separated from the people of God.”

5.1. The Preacher in the Presence of God

According to Deuteronomy 18:14-22 and Jeremiah 20:7-13, the prophet or the preacher is one whom the Lord will raise up, or call, which points to the divine office of the prophet or the preacher. Nehemiah 8:8 is considered as the inauguration of the preacher (Fasol 1989:13-14; Honeycutt 2007:35-37). Cilliers (2004:37) remarks, “Preachers are creative people who witness within the space of a creative community, in the light of a creative text, about the creative God.”

Why does God choose preachers? Achtemeier (1980:16) answers as follows: “God has chosen us preachers so to exercise our creativity in his service that our people will know through our mortal words his immortal presence working in their midst.” God demands not only the preacher’s talent and energy but also his soul (Haselden 1963:112). Cilliers (2004:20-21, 47) observes, “Preachers, together with all of the church, have been entrusted with words that the world needs and, consciously or subconsciously, yearns for. To preach is to find ourselves beside a burning bush (Exodus 3).” Most People may agree, “Preachers are born, not made (Lloyd-Jones 1971:119).” As a result, many unreflective persons are suffering under the burden of their gift, and inflicting suffering on many people because they don’t realize that a gift soon deteriorates into a knack, an instinct, or an aptitude if it isn’t developed (Halvorson 1982:9). The preacher must know something of the awesome responsibility inherent in God’s call to be his spokesman just as Moses faltered at the burning bush and Martin Luther was afraid at the altar (Fasol 1989:9).

The preacher might easily become the pope of his/her congregation, presenting his/her own idea instead of the Word of God (Barth 1991:50). That is, the preacher indulges himself/herself in self-deception (Knapp 2002:14-20).⁵¹ Preachers must not be visionaries and well-meaning idealists (Barth 1991:79-80; Resner 1999:59). The preacher is not a medicine man with black bags full of specific nostrums and a writer of prescriptions (Haselden 1963:58). Today’s preachers are in such a very difficult situation as the church is secularized, the congregation does not attend Sunday worship, believers’ homes are destroyed, and crimes are increasing. Christianity is spreading more widely than at any other time, but there prevails a superficial faith in this world. In addition, the loss of the identity of the preacher can result in sentimentality, the ministerial addiction to activity, and the wrong authority (Haselden 1963:104-106). What can make us overcome this difficult situation? Ben Johnson (1995:37) says, “This new situation demands a clear focus on the gospel, vitality in worship, a warm,

⁵¹ Knapp (2002:17) writes, “Self-deception, then, is both a consequence and a facilitator of pride. That is, pride is the cause of self-deception, and self-deception is necessary for the maintenance of pride in the face of realities that contradict one’s desired beliefs.”

welcoming fellowship, and a profound sense of the presence of God.” Kim (1990:442) suggests the following solution:

Spiritual awakening through the gospel can bring about the change of the world. The awakening of the pulpit can lead this change from the church. The restoration of the pulpit can awaken the spiritual or moral languor of the church and this world. The powerful proclamation of the gospel can guide hopeful change of this society. Accordingly, preachers will deeply have to recognize the importance and privilege of proclamation.

Alexander (1975:9-10) also points out the importance of preachers’ duty as follows:

I fear none of us apprehend as we ought to do the value of the preacher’s office. Our young men do not grid themselves for it with the spirit of those who are on the eve of a great conflict; nor do they prepare as those who are to lay their hands upon the springs of the mightiest passions, and stir up to their depths the ocean of human feelings. Where this estimate of the work prevails, men even of inferior training accomplish much; such as Summerfield, and even. The pulpit will still remain the grand means of effecting the mass of men. It is God’s own method, and he will honour it. The work done by Wesley and by Whitfield, and by Christmas Evans in Wales, could not have been accomplished by any other human agency – the press, for instance. In every age, great reformers have been great preachers; and even in the corrupt Roman Church, the most wonderful effects have been produced by preaching.

5.1.1. The Preacher and the Holy Spirit

Preachers today can set up obstacles to the hearing of the Word in many different ways: by reducing the gospel to moralism⁵²(Adams 1982a:146; Rodenmayer 1959:77, 83), by self-righteous pride, by lazy sermonic preparation, by turning the pulpit into a personal

⁵² According to Rodenmayer (1959:77, 83), one of the worst of all preaching diseases is moralism. If a preacher says to me “you must”, I can counter this easily enough by replying mentally “Why?” or “I don’t have to.” Good preaching is alive because the gospel is alive. Adams (1982:146) says, “moralism is legalistic, ignores the grace of God, and replaces the work of Christ with self-help.”

stage, by bad grammar, poor speaking, disregard of logic, to name but a few (Daane 1980:45). How can this problem be solved? Weyermann (2004:54-60) suggests “The Ten Commandments for Preachers” as follows:

1. Preach no other gospel. 2. Do not use the Lord’s name to justify your cause.
3. Remember to rest in God. 4. Require the doing of justice, (or) Do not dispense cheap grace. 5. Do not kill the spirit by moralizing. 6. Be faithful to your promise. 7. Do not steal someone else’s witness. 8. Tell the whole truth. 9. Do not covet a favorable response from the people. 10. Do not desire another preacher’s gift or success.

The Holy Spirit silences worldly words and proclaims God’s Word (Kim 2006b:205). The Holy Spirit also is the subject of God’s Word, which precedes a sermon of the preacher (Kim 2006b:206). Moreover, the Holy Spirit is the great Preacher (Adams 1990:57). The Spirit-filled preacher, then, is the one who speaks with power, because he speaks for God (Blackwood 1979:33). When true preaching takes place, the main actor is not the preacher, nor the congregation but the Holy Spirit (cf. Taylor 2003:37-40). Without the Holy Spirit and his creative and re-creative activity there can be words, there can be essays, there can be the “reading of a paper”, but there can be no preaching⁵³ (Adams 1982a:26; Coggan 1988:75; Kinlaw 1985:93). Brooks (1964:21, 35, 83) explains Christian communication as follows:

Christian communication involves a personal relationship. It is from person to person, each functioning in the full freedom of human personality. The message belongs to the relationship. The Christian message is not a technical statement. Ultimately all Christian communication is the work of the Holy Spirit.

⁵³ If a preacher is to be a true messenger of God, he must have the Holy Spirit in his life. The Old Testament lays the groundwork for such an understanding. Each major office in the life of Israel was to be filled by someone anointed by the Holy Spirit. The priest and the king always began their work by being anointed with olive oil, which was symbolic of the Spirit of God (Kinlaw 1985:93).

What is unction? Essentially, it is an impartation of the power of God coming upon the preacher mightily during his preaching that enables him or her to preach with power, authority and liberty, which leads to the conviction of the conscience and conversion of the listeners. This unction has been called ‘heaven’s knighthood’ given to those who wrestle in prayer⁵⁴ (Forbes 1989:20; Lim 2002:120). Kim (1990:443-444) asserts that the Holy Spirit have cultivated and trained the preacher as follows:

The Holy Spirit’s descent at Pentecost made Peter who did not have an explicit understanding of the cross of Christ proclaim the meaning of Christ’s cross powerfully as the preacher (Acts 2:4, 14-36). Stephen also had an experience like this (Acts 6:3, 10). He was a deacon selected for relief work of the church, but the Holy Spirit made him the preacher by leading him to preach redemptive history of Israel (Acts 7:1-60). This also is certainly applicable to Paul (Acts 9:17, 19).

On the contrary, Chappell (1951:12-25) describes the preacher’s call as follows:

We believe in the preacher’s call because we meet it again and again upon the pages of the Bible. Not only upon the pages of the Bible, but also upon the pages of church history do we find God-called men. That God does call certain men into his ministry is a fact both of the Bible and of church history. What is equally impressive is that this divine call is not only a fact of the past but an experience of the present. The fact that God does call men into his ministry, therefore is asserted by the Bible, by church history, and by present experience. God’s calls are varied because the men whom he calls are so different. God often calls through human voices. The best way still to be sure of God’s call is

⁵⁴ Uction is not to be confused with oratorical gifts. A preacher may have oratorical skill that can impress a congregation yet has no unction while another preacher may have no oratorical skill but has unction. Uction has nothing to do with eloquence, intellect or moral power. The apostles were ‘ignorant and unlearned’. Think of preachers’ life such as Moody and others in the previous century. The disciples were asked to wait before they went out to minister (Luke 24:48-49; Acts 1:4, 8). Christ himself before beginning his ministry had to have unction (Acts 10:38). Hence, how much more we who claim to be his ministers need to have the divine unction to preach (Lim 2002:121-122).

to be willing to hear and obey. God speaks to his chosen prophets in many ways. He speaks through an inner voice, through the needs of others, and above all through the lips of saintly men and women.⁵⁵

It is said that preaching without the Holy Spirit is dead. The Holy Spirit changes the preacher, calls the preacher to serve, illuminates Scripture, empowers the preacher's witness, and changes people through the medium of preaching (Baumann 1978:279-281; Lloyd-Jones 1971:120). The true preacher is not a solitary performer; when preaching takes place, the Holy Spirit and the preacher are co-workers; preacher and people also work together with God, the Holy Spirit and with one another. In fact, there is a trinity of activity – God, the preacher and, the congregation⁵⁶ (Coggan 1988:82; Kinlaw 1985:34, 45-46). The Holy Spirit also inspires the preacher to prepare a sermon, grants unction in delivery, and produces all significant results that follow the preaching event (Baumann 1978:277, 283-287). Sangster (1952:30) states about the benefit of the Holy Spirit as follows:

That is why some teachers of homiletics insist that preaching is not the making and delivery of sermons but the making and delivery of a man. Always in preaching there is a giving of the self. Those who are closest to God, the channels of whose life are clean enough to be the channels of the Holy Spirit,

⁵⁵ Sangster (1952:12-19) explains about the imperative call as follows: Amos was called – and said so. So did Isaiah. Jeremiah's account of his call is moving in the extreme. Ezekiel is hardly less emphatic. Jesus called the Twelve. Perhaps the call of the apostle Paul is the most famous and classical of any. The call of God comes to some people in an utterly unmistakable way. They are, in Paul's phrase, "apprehended of Christ Jesus"; arrested, almost, by heaven; called by their name; selected and chosen. This is the call, I suppose, par excellence. This is the call that most men wish in their heart could be theirs. The call of God still comes in that indirect way. It is still possible to overhear God speaking to someone else. Even that does not exhaust all the ways in which God calls us. Sometimes he does not speak directly to us as he did to Paul, and sometimes he does not speak indirectly as he did to Isaiah.

⁵⁶ Our calling as preachers is not to work for God but with Him. We are not called just to be His servants; we are called to be His friends. The Holy Spirit comes to exalt Christ, not to exalt you and me. The Spirit will quicken a preacher's understanding and enable him to see the difference between working for God and working with Him (Kinlaw 1985:34, 45-46).

are, by the very orderings of heaven, chosen vessels to bear his name before the people with all the power of that unction which is only from above.

How can the preacher be filled with the Holy Spirit? It depends on the devotional life of the preacher. Devotional life allows the preacher to have a strong relationship with the Holy Spirit (Goergen 2006:21; Miller 1996:30). That the preacher is full of the Holy Spirit appears through the holiness and integrity of the preacher (Leoh 2006:38; Miller 1996:66-71). Adams (1983:12) says, “That does not mean the person filled with the Spirit is perfect, but it does mean that the Spirit is at work in the totality of his life. Preachers who preach to the heart are men who preach under the influence of the Spirit.” The preacher filled with the Holy Spirit does not preach what he wants to preach (Adams 1983:23).

The Holy Spirit makes power available to us and preaching cannot be really dynamic unless it is empowered by the Holy Spirit (Adams 1983:11; Forbes 1989:56; Horne 1983:97). Horne (1983:106-112) suggests the following five ways the Holy Spirit is essential for modern preaching: First, the Holy Spirit is a forerunner for the preacher. Like John the Baptist preparing the way for the coming of Jesus, the Holy Spirit prepares the way for the spoken word. Second, the Holy Spirit is a presence with us. Third, the Holy Spirit plays a vital and important role as interpreter. Fourth, the Holy Spirit helps in realizing the three great tasks of preaching: evangelism, the maturing of believers, and the creating of community. Fifth, the Holy Spirit can empower preaching.

5.1.1.1. The Holy Spirit Changes and Calls the Preacher

Titus 3:5 proclaims, “He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.” Sanctification, or the process of change, continues throughout a man’s life, which means a state of being in the Spirit (Romans 8:9)⁵⁷ not a condition of prophetic ecstasy (Baumann 1978:279). In other words, the life in the Holy Spirit means the

⁵⁷ You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ (Rome 8:9).

whole content of the Christian life, the deep personal union with Christ, and the dwelling of the Holy Spirit in the believers (Childs 2009:36-37; Larsen 1992:56).

What is the privilege of the preacher? According to English (1996:140), “There is no greater privilege than to know that God called me, that God called me, that God called me.”⁵⁸ God seals the preacher through the promised Holy Spirit (cf. e.g. II Corinthians 1:22; Ephesians 1:13; 4:30), which is the foundation of the hope of the preacher. The preacher is set apart as God’s instrument, owned by God. It is said that the good preacher ought to be a good man. According to Galatians 5:19-23, the preacher is to be known not by the works of the flesh but by the fruits of the Spirit (Baumann 1978:280). According to Massey (1998:45), the preacher’s authority issues from the scriptural truths that determine our message and spiritual experience. In other words, the authority of the preacher comes from the truth of the Bible and intervention of the Holy Spirit (Leoh 2006:54). The origin of the preacher’s authority is the Holy Scriptures, and if the preacher does not preach out of them, he or she should not be preaching at all (Achteemeier 1980:18). In addition, Forde (1990:57-58) states that the authority of the proclamation comes from Jesus himself as a present-tense.

The calling of prophets originated from a revelation of God’s Word or Oracle⁵⁹, from showing God’s vision (Isaiah 1:1), and from being touched by the hand of God (Ezekiel 1:3), which means that prophets were called under the influence of God’s Spirit. Apostles also could not efficiently cope with the work of proclamation until they were baptized by the Holy Spirit (Kim 1990:445-446; Stott 1982b:17). As Baumann

⁵⁸ Moore (1970:8-16) suggests seven guidelines in connection with the calling of the preacher as follows: First, whoever thinks seriously of entering the ministry, first of all, ought to settle the question as to whether he is a Christian or not. Second, the man who seeks a place in the ministry of the Word should have a reasonable amount of native intellectual force. Third, the preacher must have high moral qualifications. Forth, physical conditions are of considerable value in determining a call to the ministry. Fifth, another important mark of fitness for the ministry is the irresistible conviction of duty. Sixth, in determining the question of a call to the ministry the voice of the church should have considerable influence. Seventh, an exalted estimate of the ministerial calling is itself a strong indication of fitness for the work.

⁵⁹ Cf. e.g. Amos 1:1; Micah 1:1; Nahum 1:1; Habakkuk 1:1; Zephaniah 1:1; Haggai 1:1; Zechariah 1:1.

(1978:279) observes, “Church historians remind us that Augustine, Savonarola, Luther, Wesley, Whitefield, Finney, Moody, Brooks, and Graham are further evidence that the Holy Spirit empowers and uses men.”

5.1.1.2. The Holy Spirit Changes People through the Preacher

According to Acts 9:1-20, Paul’s encounter with Christ changed his life and made him follow the Holy Spirit. Paul confessed as follows in I Corinthians 2:4: “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power.” This means that Paul’s preaching was empowered, not in personal eloquence, but “in demonstration of the Spirit and power” (Adams 1982a:9). In addition, the existence of the Ephesian church, the Galatian church, the Corinthian church, and clusters of believers all over Asia Minor shows us that Paul’s spiritual ministry stirred people of those days to change their lives (Baumann 1978:281).

The Holy Spirit helps the preacher to stand with fear in the presence of God and with boldness in the presence of the congregation. The Holy Spirit is the third hearer, talks to the preacher, and allows the preacher to address the congregation (Kim 2006b:206). When the preacher prepares for a sermon, the Holy Spirit gives deep emotion to the preacher and helps hearers to bear some fruits in their lives after listening to the sermon (Kim 1990:445).

5.1.2. The Preacher’s Authentic Prayer and Faith

Who is an authentic preacher? An authentic preacher is a disciple of Jesus Christ, who follows the example of Jesus (Fasol 1989:33; Forbes 1989:19-22). Authenticity is conferred through faith, which accepts both the need for and the gift of forgiveness. Authenticity is established through the discipline of living under the word of Jesus; Jesus is Lord. In addition, the experience of partnership is the final seal of authenticity.

The authentic person does indeed, as Paul enjoins in Philippians, think more about the concerns of others than of self⁶⁰ (Halvorson 1982:21, 30; Lim 2002:96).

The preacher's faith is important, because faith confronts the secular mind (Abbey 1963:87). II Timothy 4:10 states, "Demas, in love with this present world, has deserted me." Gospel proclamation must challenge the mind of a generation far removed from our Lord's injunction, "Seek first his kingdom and his righteousness, and all these things shall be yours as well (Matthew 6:33)." According to Barth (1991:53), "The preacher should simply believe the gospel and say all he has to say on the basis of this belief."

How does the authentic life happen? It is the daily practice of the presence of this Saviour-Lord, which means that authentic personhood is established through prayer. In other words, prayer is the practice of the presence of God. To pray is to be open to God. Preachers are made by the prayer cycle of worship and praise and adoration (Achte-meier 1980:42; Halvorson 1982:21, 23; cf. Peterson 1987:33-42). God is the source of the preacher's ability and prayer is the most crucial part of the preacher's ministry (Larsen 1992:53; Lloyd-Jones 1971:169; cf. Peterson 1992:62-72; Resner 1999:52). Cilliers (2004:20, 72, 186-188) states that prayer is the most basic structure of all hopeful preaching, preaching is prayer, and we must pray before we can preach. In the Apostolic Church, preaching was performed in the spirit of prayer (Acts 6:4). Both prayer and preaching led to the winning of souls (Blackwood 1979:18). Prayer was the church's initial response to its awareness of the divine presence, because the first century church lived in the awareness of the risen Christ (Johnson 1995:11, 29). Barth (1991:86, 90) observes, "We cannot preach without praying. Preaching must become prayer." Lim (2002:35, 60, 65) emphasizes the importance of the prayer as follows:

⁶⁰ To preach a better way we need to be authentic. People will then listen with respect and receive the message responsively. Authentic preaching elicits active participation of the listener. Many times the listeners are not hearing the Word because we fail to show our humanity through and in our sermons. A preacher who always preaches on the subject of success but never on failure is losing touch with reality (Lim 2002:96).

Prayer freshens the heart of the preacher. Preaching backed by prayer sows seeds in human hearts. Prayer is a spiritual work and humbling work. It abases pride, shows our dependency and bankruptcy before God. Great preachers differ in many things but they all have one thing in common. They believe and practice fervent prayers. We can get so caught up in sermon preparation that we forget to prepare the heart. The best preparation for the heart is by prayer. A prepared heart makes a prepared sermon. The best preparation is prayer preparation. The final step in the sermon construction is engaging in prayer whereby I implore God to fill me with unction from above so that I can preach with power and authority and see lives transformed. Divine unction comes through prayer.

What can we know through prayer? Through prayer, we become aware of our neighbours. Moreover, through prayer we become members of God's world community; we become world citizens, concerned with all the problems affecting our brothers and sisters everywhere (Halvorson 1982:25). How can we recover a sense of the presence of God and hope for the future? Johnson (1995:65, 76-77) remarks as follows:

One way we prepare our consciousness to receive the gift of the presence of Christ is through prayer. Prayer marks our acknowledgment of authority over us; prayer is the posture of a church that believes God to be the source of its life.

Not hope in our power to reform and restructure the church but hope in God. Our God can bring life out of death, newness out of decay, and light out of darkness. We must put our hope in God.

5.1.3. The Preacher's Preparation in Theology

According to Craddock (1985:47), "The preacher is a theologian." Childs (2009:31, 37) asserts, "Theology is a cumulative enterprise under the guidance of the Holy Spirit throughout time and space." However, theological knowledge in itself does not make a good preacher. Preaching presupposes faith, both the faith of the preacher and the faith, or at least the openness to faith, of the hearer. Theology is essential but not prior; it

presupposes the faith of the individual and the confessing community. Stott (1982b:92) states the importance of theological foundations for preaching as follows:⁶¹

I am not despising homiletics as a topic for study in seminaries, but rather affirming that homiletics belongs properly to the department of practical theology and cannot be taught without a solid theological foundation. To be sure, there are principles of preaching to be learned, and a practice to be developed, but it is easy to put too much confidence in these.

Preachers can interpret biblical mythology in the light of their personal view, which can bring about a distortion of the biblical interpretation (Muehl 1986:18). When a preacher's theological consciousness is heightened and the preacher experiences a tension between his or her personal encounters with divine and those traditional formulations, theology takes on a more significant role in the interpretation of biblical texts and the analysis of the events, situations, and issues in one's time (Cooper & McClure 2003:1-6; Muehl 1986:20).

What is the importance of acceptance of theological diversity? Jones (2000:21) states that the preacher's task is to render the present theological diversity visible, acceptable, intentional, and creative. Freeman (1987:13) emphasizes, "We do not need a new wine, a new message, but it may be time to put the old wine in new wineskins. It is time for variety in biblical preaching." The belief that theology makes God's Word dogmatized can cause people to be indifferent to theology. However, Jones (2000:27) warns about the risk of indifferentism as follows: "Indifferentism is a much greater threat in the church today than dogmatism."

How do we have to use the theological profile? According to Cooper & McClure (2003:102, 120), at the heart of every sermon brainstorming session, the preacher should constantly ask, "How can this message build up the body of God? Where is the

⁶¹ Stott (1982:92-133) emphasizes the following conviction in stating theological foundations for preaching: a conviction about God, Scripture, the Church, the Pastorate, and Preaching.

redemptive power in this message for the people of God?”⁶² The good editor is always asking, “Does this make sense? Is the argument consistent? Is this really needed? What will help to clarify this point?”

The profound study of the Bible and the grace of the Holy Spirit are not enough to give the preacher a sense of discrimination of biblical interpretation. The preacher must be devoted to the legacy of Christianity. In other words, the preacher must read many books. God gives the preacher a sense of discrimination through history, learning, science, and so forth (Achte-meier 1980:34; Park 2000:228; Stott 1982b:182). Suffice it to note that the preacher has to possess authenticity. However, authenticity is not the alpha and omega of the preacher’s existence. Halvorson (1982:13) states what the preacher must prepare for in addition to authenticity as follows:

Authenticity alone does not create a preacher. Our congregations abound in authentic persons, but this quality alone does not make preachers of them. A preacher must learn, at whatever price, skills in communication. A preacher must learn, at whatever price, how to read and interpret the Bible and how to think theologically. A preacher must learn, at whatever price, how to read the human situation so the sermons are relevant. But these skills are strangely impotent if they not employed by an authentic person.

5.1.4. The Whole Person of the Preacher

When the preacher delivers the Word of God, he/she does not sell patent medicine; he writes prescriptions. The person of the preacher is a vital element in effective preaching (Cilliers 2004:30; Craddock 1971:82, 86; Craddock 1985:22; Stott 1982b:265). In a

⁶² Preachers have to focus on the following: First, correlate the biblical text and life. Second, see the difficult theological issues in a text. Third, identify theological ambiguity and conflict. It is better to raise and clearly define a theological problem, permitting the ambiguities within the biblical text to pave the way for a congregation’s own spiritual discernment about the matter. Forth, identify issues of theological authority. Fifth, help when the text seems without Good News. It is sometimes best to take an open-ended approach to theological ambiguities or conflicts. You do not always have to provide resolutions or good news answers (Cooper & McClure 2003:75-102).

sense, ethos is more important than logos and even pathos (Childs 2009:34; Cilliers 2004:188).⁶³ According to Ford (2007:32), authority does not emanate from position, role, or title but from the ethos of the preacher – as a good, believable person. No doubt, “The credibility of the message is so closely tied to the authenticity of the preacher who preaches, and the congregation who hears” (Ford 2007:30). On the contrary, some people oppose ethos by means of Paul’s proof. I Corinthians 1-4 and I Corinthians 3:5 say that one of Paul’s tasks is the condemnation of hero worship and preachers are servants fulfilling tasks assigned to them by the Lord (Haselden 1963:116; Resner 1999:118, 121). Barth (1963:16) held that preaching had “nothing to do with the preacher’s convictions, or his earnestness, or his zeal.”

The greatest problem in preaching is not the preparation of the sermon but the preparation of the preacher (Adams 1982a:87; Gunnink 1989:25-30; Lloyd-Jones 1971:165-166).⁶⁴ According to Leoh (2006:39), “Preparation for preaching is ontological, that is, it involves the whole being of the preacher.” The preacher must be freed from his/her need for people’s approval and applause (Honeycutt 2007:36; Ortberg 2007:42). The preacher’s first priority is spending time with Christ. His or her work should grow out of time spent with Him, not the other way around. When the preacher is detached from everything else and attached to the Lord, his/her calling becomes clear (Kinlaw 1985:17-30; Ortberg 2007:38-42). In other words, the whole person of the preacher can grow out of communion with Christ.

What is the preacher’s call? It is not to be creative but a faithful listener so that others can hear the Word of God (Lim 2002:28). Cilliers (2004:185) says, “Those who do not have integrity in their relationships, may indeed be able to speak like angels, but will hardly attain entrance of people’s hearts. If you do not love people, then you have no right to preach to them.” According to Resner (1999:33, 55, 58), hearers are more

⁶³ Cf. II Timothy 3:17 – 4:1-2.

⁶⁴ Ott (2002:46-47) indicates the seven habits of the burning heart in connection with the preparation of the preacher as follows: (1) the habit of devotion; (2) the habit of well-being; (3) the habit of building family and friendships; (4) the habit of fellowship; (5) the habit of stewardship; (6) the habit of ministry and mission and (7) the habit of work.

strongly persuaded by the speech that is a good person's life than by the speech that a person speaks. Campbell (2001:48-51) argues that the preacher has to learn to blush, which can lead the preacher to see and feel the world in new ways.

The parishioners want to hear good sermons from a good preacher. So they expect an answer to the question, "What is our preacher like?" before they permit the sermons to have any impact (Halvorson 1982:11; Larsen 1992:47). In other words, hearers demand the preacher's good ethos as well as good sermons. The holiness of the preacher affects the quality of the preaching in an extremely intimate way (Coggan 1988:106). Paul says, "My conscience is clear, but that does not make me innocent. It is the Lord who judges me (I Cor. 4:4)." We could take refuge in the freedom of the pulpit or our calling to be a servant. Halvorson (1982:12), however, maintains that such statements begin to sound like clichés. He explains preacher as a person as follows:

Since no two preachers have had the same style of early nurture, or "growing-up" experiences, and since none of us has felt the call to preach in the same way, and since none of us has really had the same theological questions or faith struggles, it is not possible to provide a formula for the personal and spiritual development of every preacher. There is no sure model that will work for each person (Halvorson 1982:13).

The preacher must address the mind, heart, and will when he delivers God's Word. If one of them is overemphasized or neglected, preaching can become distorted. It can be cold to deliver only the mind; it can be little more than emotional forth to deliver only the heart; it can be burdensome to deliver only the will (Horne 1983:15). The early Christian preachers, themselves so often formed by the great Greek and Latin rhetorical traditions, were even more inclined to emphasize the preacher's life and wisdom as more important than mere eloquence (Jabusch 1980:13-14; McKenzie 2001:19-20). In other words, they stressed the importance of the preacher's ethos⁶⁵ (English 1996:130).

⁶⁵ English (1996:130) underscores the importance of the preacher's ethos as follows: Preachers need to be spiritual people. By that, I do not mean people who separate themselves from the life of the world,

Confessing his humanity is the only way the preacher can prevent complete despair in his ministry. The preacher is able to eliminate the burden of divinity only when he can say, "I am a man; I am human; I can make mistakes; I can fail." Paul and Barnabas never could have witnessed to the true and living God if they had masqueraded as gods. However, they were simultaneously set free to point beyond themselves to God when they admitted their humanity. Acts 14:15 says, "We are not here to be worshiped, but that you should turn from these meaningless things to serve the true and living God." Curiously enough, we are most enabled to participate in the divine task when we most accept our humanity (Fant 1975:52, 55; Resner 1999:73).

There are four reasons why the mind should be addressed in our preaching. First, the mind makes theological reflection possible. Second, the mind helps make the gospel intelligible and communicable. Third, the mind helps prevent religion from being vulnerable to superstition and fanaticism. Fourth, the intellect can help save us from the dangers of a blind, literalistic, and irresponsible interpretation of the Bible (Horne 1983:16-19). Suffice it to note that the mind untouched by the heart can be cold. A purely intellectual sermon does not move hearers. Such a sermon can be like a winter's night (Horne 1983:20).

How can the preacher stir the heart in preaching? First, he/she should preach the gospel authentically. Second, he/she should share his/her heart with hearers. The truth borne on the strength of feeling will be most deeply heard and longest remembered. Third, he/she must be concrete in preaching. We are not ubiquitous or everywhere but somewhere. We live our lives in concrete situations. Sermons addressing our concrete situations are most moving. Fourth, he/she must be vivid and picturesque in preaching (Horne 1983:21-24).

develop a rather pious stance in relation to the world, and have a different manner and vocabulary from everyone else.

Preaching appeals to the mind and the heart, but it makes its ultimate appeal to the will. Jesus placed tremendous emphasis on the doing of the truth. Matthew 7:21 says, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.” “Lord, Lord” makes a good confession of faith, a good creed. However, that is not enough. Only the doing of the Father’s will suffices (Horne 1983:24-25).

A good preacher must be a good person and must be in close union with God (Jabusch 1990:113-114). Good preaching comes from good people. If the Christian church would hope to be blessed with good preaching on Sundays, it must be deeply concerned with the character of its preachers, and the quality of their lives on the other days of the week (Campbell 2005:14-15; Jabusch 1980:12). The preacher is not a stick seized by the hand of God. God uses the personality, human understanding, and intellectual preparation of the preacher (Park 2000:231). Nederhood (1986:41) states that maturity, or seasoning is an extremely important element in determining the authenticity of calls. The preacher needs simple and honest attitude rather than colourful eloquence (Long 1973:19; Park 2000:231). Kim (1990:443) describes the character of the preacher as follows:⁶⁶

The preacher and the preaching cannot be far away from each other. If the character of the preacher is sincere, the preaching also will be sincere. If the character of the preacher is eager, the preaching also will be eager. If the character of the preacher is filled with love, the preaching also will be full of love.

Christ showed the very example of piety such as love, self-sacrifice, prayer and fasting, a humble and joyful service of others, and faith to persevere (Gunnink 1989:25-30; Hulse 1986:80-87). Jesus’ life itself was a sermon. Jesus sometimes used silent language in preaching (Jabusch 1990:102). We preach not ourselves but Jesus Christ as

⁶⁶ Adams (2008:28) says, “Our understanding of “character” should never become completely synonymous with name recognition, celebrity status, earthly titles, the accumulation of material treasures, or even boldness.”

Lord. Thus, we are ambassadors, not diplomats (Hull 1985:41-48). Hulse (1986:62) emphasizes the piety of the preacher as follows:

The work of the prophet envelops the preacher's person, and therefore, the practice of preaching can never be divorced from the person of the preacher. Without piety he will never be, and cannot be a preacher.

The preacher was called in order to live in silence. The preacher was not called for his or her own popularity (Park 2000:230). A godly preacher listens to his or her own sermon before preaching (Hulse 1986:90). The preacher must have perseverance because faith does not grow suddenly. The growth of faith is not fulfilled only with a principle and a purpose. Plenty of trials and errors make people grow into God's people. Therefore, the preacher must be patient. The preacher must appreciate the fact that preaching is long and tedious battle (Lloyd-Jones 1971:110; Park 2000:231). Craddock (1978:54, 56) explains the dilemma of the preacher as follows:

It is most difficult for the communicator to accept as a model the Incarnation, emptying oneself, making oneself of no reputation for the sake of others. The ego, not voice or gestures, remains the teller's greatest obstacle in the path of effective communication of the story of faith.

5.2. The Preacher and the Congregation

Where is the position of the preacher between the preacher, the congregation, and text? The preacher stands at the central position where the exegeted text and the exegeted congregation meet (Achte-meier 1980:60). The congregation is God's missionary people, which means that the congregation must deliver the Word of God to the world (Engen 1991:77-78, 117). It is not a privilege of only preachers to deliver the Gospel (González 2008:33-37). Furthermore, Engen (1991:77-78, 117) explains the purpose of the congregation as follows:

The Church's purpose can be derived authentically only from the will of Jesus Christ, its Head; from the Spirit who gives it life; from the Father who has

adopted it, and from the trinitarian mission of God. The Church is there because Jesus Christ lives in the midst of the members of the community. It was not the Church for which Christ gave His life, but the world. It was not the kingdom to which Christ was sent as a living sacrificial Lamb, but the world.

On the contrary, preachers of the Korean Church are greatly concerned about congregational size. Regrettably, they link success with the size of their congregations. However, church vitality has nothing to do with congregational size. As Christ himself reminded us, “Where two or three are gathered in my name, there am I in the midst of them.” Every church is a whole church because Jesus Christ is present. Therefore, any church, however big or small, may be a transformational church by God’s grace (Ott 2002:23).

5.2.1. The Relationship between the Preacher and the Congregation

The work of a preacher is a vocation, not a job that can be set aside at the end of a workday. To lose one’s own sense of divine friendship is to lose the very core of one’s ministry. One of the greatest threats to genuine Christian community is the “visionary dreaming” by which I establish my own standards for the community, rather than allowing the spirit of Christ to create the community according to God’s own specifications (Nessan 1999:57, 61, 66).

The preacher’s role is to re-establish a relation of trust between the human creature (the congregation) and the ultimate Creator (Claypool 1980:36). In other words, the preacher as reconciler should help the congregation to reconcile with God and to stand faithfully in the presence of God. Hill (2001:273) states the relationship between the preacher and the congregation as follows:

Chrysostom was never one to treat the congregation like inert, passive objects; not only were they expected to attend regularly - and they were - but their response was welcomed.

On the other hand, the preacher is a theologian, one whose calling is to interpret the significance and nature of God for the life of the world. The preacher talks about life in the light of God and about God in the light of life (Allen 1988:15; Long 2008:355). That is to say, the preacher is a bridge between God and the congregation (Adams 1982a:21-22, 31; Campbell 2005:13-14; Lowry 2004:63; Stott 1982b:135-178). According to Graves (2009:26), the preacher needs “deep dialogue”, which means the preacher names the longings of all God’s children, longings for personal and global justice. We need a conversation of substance, an authentic encounter with the complexities of the texts we preach and the scripts, another kind of text, by which people live their lives (Graves 2009:30). Ott (2002:25-35) suggests the preacher’s mission for the congregation as follows:

Shift from your present hopes for your congregation’s future to the high expectation that God has a vital future for your church. Shift from merely running programs to implementing a vision for ministry. Shift from a maintenance mentality to a sustaining and advancing vision.⁶⁷

What is the interrelation between the authority of the preacher and the congregation? The preacher’s authority – the authenticity of the preacher – is the key to preaching effectiveness, yet it remains an elusive quality. What makes a person into a preacher? Authority can be the key word. The congregation always listens to someone who speaks with authority. Yet, what kind of authority should the preacher have? This does not mean authoritarianism, the enemy of true authority. Authoritarianism may make hearers say “yes” with their lips, but say “no” with their hearts. The authority of the preacher is given as a gift when the preacher brings his or her humanness to God. The preacher’s authority comes when the preacher quits trying to be human and accept God’s verdict

⁶⁷ Ott (2002:30-35) also states about seven vital signs or foundations of a vital ministry for the congregation as follows: First, it is Spirit-driven. Second, it is biblically based. Third, it is discipleship-directed. The first major purpose of ministry is to make disciples, followers of Jesus Christ. Fourth, it is need-responsive. To nurture the well-being of people. Fifth, it is “gathered-scattered” attentive. Sixth, it is principle-patterned. Seventh, it is reflectively practiced. Vital ministry means trusting God’s Spirit to change people’s lives as we practice principles of ministry.

on his or her humanness. It is true: the preacher is a human being, set apart as a type, not above as a model (Halvorson 1982:17-19). The authority of the preacher can be explained as follows:

Our preaching authority stems from the inner awareness that humanness is a gift conferred by grace. Our authority arises from the awareness of the “giftness” of all that we are. This grace is usually conferred by God through others – a spouse, a parent, a child, a friend. Such givers are but reminders that humanness is ultimately given by God through Christ. The effective preacher knows what it is to be forgiven again and again, to be accepted and loved. In this sense, authority is the result of being born again. To be born again is simply to be returned to humanness – to be given the grace to live without fear of one’s sinfulness, because God has forgiven us. To be born again is to be freed from the hypnotic power of one’s weaknesses or strengths, for God has accepted us as we are (Halvorson 1982:19).

God’s children all were called so that they may declare the praises of God who called them out of darkness into His wonderful light (I Peter 2:9). Therefore, it must not be insisted that the preacher is better than the congregation. In other words, the preacher himself must be - and must be seen to be - both a hearer and a servant of the Word of God (Macleod 1987:26, 32).⁶⁸ He is a man under authority, and he has an authority not his own (Coggan 1988:26; Gunnink 1989:27-29). Trustworthy stewardship and servanthship of the gospel begins with the proclamation of the risen and regnant Lord, who is Victor over sin, suffering, and the grave (Campbell 2005:10; McKay 1963:9).⁶⁹ Nevertheless, today’s preachers can be called successors of God’s servants such as prophets and apostles in that they proclaim God’s Word toward this world (Kim 1990:444).

⁶⁸ II Corinthians 4:5 says, “For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake.”

⁶⁹ True stewardship is always touched with glee, mirth, gaiety, joyousness, and exhilaration. It has to do with the spirit in which we give ourselves in response to the love of God. All true Christian stewardship begins in grateful and obedient response to the love of God revealed in Jesus Christ (McKay 1963:10-11, 28).

It is reasonable to argue that the identity of the preacher can affect that of the congregation. The congregation comes to follow the thought and behaviour pattern of the preacher. Besides, the identity of the preacher can decide the identity of the church (Miller 1996:58-61). According to Nesson (1999:7), "Identity without mission leads to self-absorption. Mission without identity leads to amnesia and exhaustion." What identity must the preacher and the congregation own in the presence of God? Nesson (1999:70-71) remarks about ownership as follows:

God is the owner and we are stewards, answerable to the owner for our management of what does not belong to us. My self-worth does not come from the amount I am able to accumulate - that is, the one with the most toys does not "win" - but derives from my faith in the gracious love of the God who created me and all that exists. The entire enterprise shifts from an egocentric to a theocentric perspective. Stewardship means far more, that is, the surrender of all that I have to God and God alone.

5.2.2. The disbelief of the congregation toward the preacher

The congregation doubts the traditional concept that preaching is God's Word, and thinks that there is discontinuity between the Word of God and the proclaimed preaching (Kim 1990:440). Pulpiters have emphasized that their own speech is God's Word, have spread wrong biblical interpretation, have devised unsound mysticism, have used the preaching in order to collect offering, and have promoted blessingism. This caused the congregation to doubt the traditional view that the preaching is God's Word (Kim 1990:440; Lloyd-Jones 1971:14). What is the difference between the heaven-born preacher and the man-made sermonizer? The heaven-born preacher uses his or her imagination for the glory of God; the sermonizer often uses his or her prosaic powers in life less ways (Blackwood 1976:44).

The mission of preaching is to get the congregation to realize how different standing at God's side is from standing at the world's side (Park 2000:231). In other words, preachers are never to put themselves at the service of any ideology or human faction.

Rather, they must devote themselves to the spiritual growth of the Body of Christ as heralds of the gospel and shepherds of the Church (Burke 1977:12). Galatians 1:11-12 says, “I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.”

It is said that the sermon must be moral. The preacher’s indifference about ethics can result in the disbelief of the congregation. Many of the major problems in our time have to do with morals (cf. Allen 2005:343-348). Especially, ethical preaching from the Bible calls for courage and tact. Nobody can interpret the Bible for today without courage and tact (Blackwood 1975:39, 41). Halvorson (1982:37) emphasizes the importance of ethics as follows:

The sermon is morally urgent, but not merely a moral discourse. The sermon is addressed to people, not animals. To be human is to have a moral sensitivity. To be moral is to be able to make decisions on the basis of right and wrong. Thus, sermons always address us at the point of our humanness, our ability to choose right over wrong. A sermon, to use Paul’s phrase again, presses home the sinfulness of the sin. A sermon does not belabour the fact of wrongdoing.

The preacher must not lose the sense of balance between God’s will and our responsibility.⁷⁰ Otherwise, the congregation will disbelieve the preacher and his or her sermon. We say that the Fatalism hides easily under Christian clothing. We cannot resist the will of God. However, we do not identify His will. We simply imply that whatever happens is His will. This is fatalism. God’s will turns subtly a degenerate fatalism which piously turns everybody over to God’s will, and thereby exempts us from any responsibility (Halvorson 1982:174).

⁷⁰ Cilliers (2004:43) emphasizes the importance of God’s grace and our responsibility at the same time as follows: “The worship service is not in our hands; it is in God’s hands. And yet – this is awesome – it also is in our hands! Liturgy does not fall from heaven. The worship service is also our responsibility.”

How can the preacher get over the disbelief of the congregation? Mulligan (2005:331-342) suggests the following six steps: (1) Value the sermon event; (2) Preach contextually; (3) Give appropriate credit; (4) Do not preach someone else's whole sermon; (5) Let people share the process of writing the sermon and (6) Participate in a lectionary study group. According to Kinlaw (1985:73), "A preacher should seek to understand humanity as much as he possibly can. He ought to be an interpreter of his time, able to explain where mankind is at this point." In other words, the understanding of the congregation's context or the Incarnation can help the preacher to overcome the disbelief of the congregation (Lose 2001:31-35). Stott (1982b:85) observes, "There is no chance of a recovery of preaching without a prior recovery of conviction." Craddock (1985:222) also offers the following description of the importance of conviction of the preacher, which will help the preacher to overcome the congregation's disbelief:

Who can conceive of any greater motivation for preaching our very best than this: there is at least one person in the sanctuary listening, one person who, because of this sermon, may have a clearer vision, a brighter hope, a deeper faith, a fuller love. That person is the preacher.

5.3. Preaching and the Role of the Holy Spirit

God worked through preaching in opening an enormous historical chapter called the Religious Reformation, and used preaching in bringing a religious revival to countries such as England, Ireland, Northern America, to name but a few, or in awakening those who indulged in corruption and depravity. The power of the gospel appeared at the very place where God's Word was proclaimed faithfully and powerfully (Campbell 2002:38; González 2007:21; Kim 1990:438).

Stott (1982a:43) states that Western nations faced the crisis of preaching in the latter half of twentieth century. In fact, this crisis of preaching is not confined to only Western countries. It can be said that most countries enjoying material civilization are confronted by this crisis without leading the history of the world by means of the power of the gospel (Kim 1990:438). The current crisis of the pulpit is a crisis of everything that is

meant by “church.” When the pulpit is on the decline, the church is on the decline. When the preaching is in crisis, the church is in crisis (Craddock 1971:5-6; Daane 1980:7; cf. McKenzie 2001:19-30).⁷¹ Daane (1980:5-6) indicates the current status of preaching as follows:

Preaching has fallen on evil days because the sermon is regarded as just another form of human speech, rather than a special genre. The preacher is just another Christian without any special authority; the pulpit is just another platform or lectern – sometimes it is a private stage.

Reid (1982:28) insists that preaching already was outdated and this outdated preaching brought about the downfall of Christianity. That is to say, the congregation tended to go to church not to listen to the sermon but to enjoy worship. The recent scepticism against all sermons led the church to concentrate on only ritual and to regard music as more important than the proclamation of God’s Word⁷² (Kim 1990:439; Lim 2002:2). Troeger (2003:28, 31) criticizes this phenomenon as follows:

Nowadays the growing use of PowerPoint and video images in the “contemporary worship” of many Protestant churches may be a form of returning to late medieval visual culture. Drawing on the thought of Plato, Clement of Alexandria concluded that images belong to the lower world of material existence, characterized by shadow and illusion. Clement believed that any representation of the invisible God was a lie. Visual images can be

⁷¹ Craddock (1971:5-6) states “the pulpit in the Shadows” as follows: The power of the sermon to initiate and sustain movements for social change has often been overlooked because sermons were “words, words, words.” That there is in our time a language crisis, a general experience of the loss of the power of words, is all too evident. Needless to say, this means a crisis in preaching.

⁷² Contemporary preaching lacks authority, power and boldness. Why? Could it be that the Bible is treated simply as a religious book rather than the Word of God? With no Word to back up, the preacher is deprived and devoid of authority. Preaching also appears to ‘tickle ears’ rather than to ‘touch hearts’. Instead of helping the listeners to encounter God, our preaching merely help them to know about God (Lim 2002:2).

dangerous: To put matters this strongly is to enter more deeply into the nature of the culture wars that are always raging in church and society.

Park (1980:11-17) clarifies the cause of the crisis of preaching as follows: Firstly, the preacher did not regard preaching as more important than other pastoral factors. In other words, the crisis is because of a non-biblical desire for success of the pastors. Secondly, the development of mass media weakened the importance of speaking. In other words, the cultural situation brought about the crisis of preaching. Thirdly, the absence of biblical contents in preaching led to the crisis of preaching. Fourthly, the non-theological preaching, arbitrary interpretation, and thoughtless application resulted in the crisis of preaching.

5.3.1. What is a Sermon?

What is the normative form of Christian preaching? Long (1989:48) answers that it is biblical preaching⁷³ (cf. also Barth (1991:62). The reformers never doubted that their sermons were biblical. Nearly all the major reformers were faithful biblical preachers (Kyle 2002:137). Freeman (1987:26, 28, 37, 41) maintains that biblical preaching must deal effectively both with the Bible and life or fuse together the prior biblical revelation and the hearer's present situation. True biblical preaching changes people, which is a heart-to-heart matter (Adams 1982a:13; Adams 1983:6, 14). When does biblical preaching happen? According to Long (1989:48), "Biblical preaching happens when a preacher prayerfully goes to listen to the Bible on behalf of the people and then speaks on Christ's behalf what he or she hears there." On the other hand, Steimle remarks, "A sermon that begins in the Bible and ends in the Bible is not necessarily a biblical sermon (Long 1989:48)."

Preaching of the Gospel is always a salvific act of and with the crux in Christ, the Crucified and Resurrected, not an empty word, but a filled Word, a word-filled-with-the

⁷³ Long (1989:49) explains biblical preaching in connection with Jesus' preaching as follows: When Jesus preached in the synagogue at Nazareth (Luke 4), he spoke from a text, and for the most part Christian preachers ever since have done the same.

Word, a creative event in which the Holy Spirit plays a decisive role, and must help us particularly to see the invisible God (Cilliers 2004:23, 49, 67, 206; cf. Lose 2001:32-34). What the preacher must offer the modern world is not ancient history but the present-tense unconditional proclamation (Childs 2009:33; Forde 1990:8). In other words, preaching is not to ignore life's many voices or silence them, but to sound each of those voices fairly (Graves 2009:30). Long (1989:111) also underlines the importance of the participation of the congregation in preaching as follows:

If the sermon is to be an act of Christian proclamation, the hearers must not be passive. They should participate with the preacher in the creation of the event of proclamation.

Martin Luther (1483-1546) regards the sermon as the most important part of public worship, with the exception of the Lord's Supper (Blackwood 1979:20). According to Jones (2000:164), "The heart of the service is the sermon, preaching not to communicate new information, but as an event of faithful repetition." God is at the centre of the sermon. Moreover, the subject of Christian preaching is God and God's relationship with the world (Allen 1988:15; Stott 1982b:24). As Ford (2007:33) observes, "Preaching, true gospel preaching, is not our talking about God. It is God speaking through us." Alanus (1981:20) points out that there are three kinds of preaching: by the spoken word, by means of the written, and by deed.⁷⁴ Allmen (1962:7-17) defines preaching as follows:

Preaching is speech by God rather than speech about God. Preaching also has for its aim to reveal God, to present Him to men; but when we preach, our role is not that of the impresario presenting a star to the crowd. Revelation is not something within our personal power, it is the concern of God. God is at work in our preaching (Philippians 2:13; I Thessalonians 2:13), so that to reject

⁷⁴ There are three kinds of preaching: that which is by the spoken word, of which it is said: 'Go, preach the Gospel to every creature.' Another is by means of the written word, as when the Apostle says that he has 'preached' to the Corinthians because he has written them a letter. The third is by deed, as it is said: 'Every work of Christ is our instruction' (Alanus 1981:20).

preaching is to reject God Himself (I Thessalonians 4:8). Through preaching God brings together and builds up His people. Through the Word of God we are born again (I Peter 1:23; John 1:13); it gives life to those in whom it dwells; it is the Word of life (John 6:68; I John 1:1). Our human words are the vehicle which God has chosen to make His own Word resound. When a man hears the preaching of the Word, his salvation is at stake, for he is then face to face with the living God, who shows him His love and His will.

Most homileticians of the previous generation considered the herald image the most prevalent metaphor and believed that preaching was something God did and divine activity rather than human effort (Long 1989:24, 29). To preach is to tread the way of witness taken by the text with the congregation. We should try to repeat what the prophets and apostles heard (Barth 1991:104). According to Craddock (1985:44), “Preaching is like prayer not only in the sense that God is the audience, but also in the sense that the message is the church’s.” Halvorson (1982:32-33) explains preaching as follows: First, it is what we preachers receive when we open our minds to the ministry of Christ through the Scriptures. Second, it is what we preachers receive when we expose our weakness or our rebellion to God. Third, it is what we preachers have learned to trust in, as being the very bottom line about God’s dealings with us. Fourth, it is a message shared and heard in a spirit of joy.⁷⁵

Furthermore, preaching is not lecturing. Preaching is divine truth voiced by a chosen personality to meet human needs (Blackwood 1976:3). It is not inanimate material, but living phenomena that imply mutual relations (Cilliers 2004:29). Erdahl (1976:48, 60-

⁷⁵ Lim (2002:7-12) states as follows: First, God has called us to Preach. Preaching is a calling (Jeremiah 1:4-5). A self-appointed preacher is a fake. Even the Lord Jesus Christ himself was not self appointed but anointed and sent by God the father to be His preacher (Luke 4:18). Second, God has spoken through His Word. This is a very powerful motivation for preaching with passion, conviction, enthusiasm and excitement. Preaching is not the business of speculating about God’s nature, will, or ways, but bearing witness to what God has spoken concerning Himself. Preaching does not consist of speculation but of exposition. Third, God speak through us. Not only has God spoken but He speaks through us (II Cor. 4:7). Fourth, preaching is a medium for communicating the Gospel. The vehicle for communicating the Gospel is through preaching.

61) puts it very well when he comments, “the purpose of a lecture is to explain a subject. The purpose of a sermon is to transform a life and to shed the light of the Bible on life.”⁷⁶ In other words, the purpose of the preaching is to move the will of the hearer towards God and to follow the Spirit’s purpose (Adams 1982b:10; Blackwood 1976:22). As Allen (2005:347) observes, “The purpose of preaching is not to feed my own ego or showcase my artistry but to help the congregation discern the divine presence and leading.” If our preaching does not transform people’s lives, then it is not true preaching at all. A transformation of lives is dependent on the Holy Spirit. Transforming people’s lives is the work of the Holy Spirit. Preaching has to do with transformation not transmission.

Preaching is to help parishioners experience the biblical truth, encounter and obey God, and live a transformed life (Adams 1982a:18-20). According to John 3:3; II Corinthians 5:7; II Peter 1:3-4, that encounter and change can only take place by the power of the Holy Spirit (Forbes 1989:54-65; Gunnink 1989:34, 38; Lim 2002:20-21).⁷⁷ According to Gunnink (1989:12), “Preaching is a central facet of the life of a congregation. When properly and enthusiastically handled, preaching can affect and heal a church.” Barth (1991:51, 54, 127) asserts that Immanuel, God with us and the Christ who is still to come, must be the centre of every sermon and the aim of the sermon should not be that people receive a few thoughts but that they open the Bible and note the way of witness that it takes. Ford (1969:95) also states that the end sought in all preaching is “the offer of Christ.” Burke (1977:5) writes, “Preaching is described as a public act because of its

⁷⁶ According to Allen (1988:26), “The purpose of the sermon is to give the certain sound of the gospel in a most uncertain world.” Fasol (1989:57-58) describes Major Objective of the Sermon (MOS) as follows: MOS is a statement of what the preacher hopes to accomplish with this one message, from this one text, for this one congregation, at this one particular time.

⁷⁷ Gunnink (1989:34) emphasizes the importance of the role of the Holy Spirit as follows: The Greeks of Corinth liked rational, philosophical, logical preaching. But Paul knew such preaching would not solve problems at Corinth; nor will it solve ours. We may give logical arguments, persuasive words, and rational reasons to convince our congregations not to fight about the relocation, but it will do little good. What our people need is the Holy Spirit’s message. Spirit-powered preaching is preaching the Word the Holy Spirit gave us. The content of our message must be the Spirit-inspired Word of God.

nature as a divine communication of God to man; it is always addressed to everyone.”⁷⁸

Childers (1998:26) defines the nature of preaching as follows:⁷⁹

Preaching, by its very nature, is a lively event. It does all kinds of active things. It weaves among people, creating community. It puts people in a conversation with a text, a back-and-forth conversation that is more dance than conversation. It opens people up and changes their insides around. It creates.

Horne (1975:15-21) draws attention to the four crises in the pulpit: faith, the institutional church, authority, and communication. A crisis of faith is the most fundamental of the four crises. The church reflects too much the spirit of its culture and too little the spirit of its Lord, which means the crisis of the church. Man’s claim for his freedom and relativism brought about the crisis of authority (Stott 1982b:55). There is a communication gap between the pulpit and pew, which means the crisis of communication. According to Horne (1975:65), these crises can be overcome through prayer and by the Holy Spirit. A preacher can add more potency to his/her preaching by

⁷⁸ “Public” in the definition, is not opposed to personal, but to private and self-limiting (Burke 1977:6).

⁷⁹ Augustine refines and expands the rhetorical notion that the purpose of preaching is persuasion. The purpose of preaching is a bit broader and deeper than the kind of rational persuasion that is classical rhetoric’s goal. It has to do with moving the listener to be responsive to the unique authority of Scripture – or perhaps, moving the listener to be responsive by way of the unique authority of Scripture (Childers 1998:28). For Calvin the process is juicier than that. The purpose of preaching is revelation, but it is the kind of revelation that comes in communing. God “approaches,” Christ is present, the Holy Spirit is illuminating as the Word of God is revealed (Childers 1998:30). Martin Luther developed the notion of preaching as “encounter,” a notion reappropriated and popularized by twentieth-century neo-orthodoxy (Childers 1998:30). The purpose of preaching was “absorption.” The preacher and the listener should be “absorbed” into Christ. Luther believed that in the act of preaching, a transaction occurred (something like what Calvin called “the wonderful exchange”) whereby Christ is made present in the listener (Childers 1998:30). For Jonathan Edwards (1703-1758), conversion (persuasion) was the goal of preaching. The primary purpose of preaching was to persuade the heart, in the belief that the head would follow (Childers 1998:31). The purpose of lively preaching might be illumination or encounter or epiphany. It might be absorption or communion or annunciation or transformation. What do lively sermons do? They open, draw, and hold people, creating a moment for God to move in (Childers 1998:34-35).

infusing it with prayer (Horne 1975:65). Lim (2002:14-15) emphasizes the importance of the Holy Spirit in preaching as follows:⁸⁰

Preaching is the human communication of the Written Word through the Spoken Word to transform lives by the power of the Holy Spirit... Preaching is the human proclamation of the Living Word based on the Written Word through the Spoken Word to effect changes in the listeners by the power of the Holy Spirit... Preaching is not a propagation of human ideals, public opinions, current fashions, etc. We are called to 'preach the Word' (II Timothy 4:2) and not philosophy, psychology or sociology.

What distinguishes preaching from other forms of public address? Baumann (1978:281-283) points out three aspects: First, preaching is a "communication of biblical truth", must be Christ-centered, and cannot judge the Bible. Second, preaching must have an incarnational expectation⁸¹ (Fant 1975:29; Lose 2001:32; Macleod 1987:25). In other words, the preacher should not only speak the truth but should also live it. Third, the difference between preaching and public address is the role of the Holy Spirit. Massey (1998:13-17, 20-21) states that the preaching is a burdensome mission and true preaching is a declaration of salvific truth, which needs the help of the Holy Spirit. That is to say, there is no preaching without the work of the Holy Spirit, which means the preaching works with the Holy Spirit (Goergen 2006:23; Miller 1996:28; Stott

⁸⁰ On the contrary, Willimon (2001:31-34) insists in his article [Overcoming Pentecost in Our Preaching: Proclamation Without Spirit] as follows: (1) Use historical criticism in studying the Scripture for preaching; (2) Write out your sermons, every word; (3) Use a great deal of sermon time explaining, defining, and explicating; (4) Try to limit your preaching to upwardly mobile, predominately white, economically prosperous congregations; (5) If you must get "spiritual" (for that sort of thing is all the rage these days, particularly among the young) just keep it as "the spirit" rather than "the Holy Spirit"; (6) Serve grape juice rather than wine at the Lord's Supper. He asserts that preachers must not abuse the Holy Spirit.

⁸¹ Even God himself had to become incarnate to communicate with man at the most profound level. The incarnation was the supreme revelation of God because it was God's ultimate means of communication. The incarnation is the truest theological model for preaching because it was God's ultimate act of communication. Jesus, who was the Christ, most perfectly said God to us because the eternal Word took on human flesh in a contemporary situation (Fant 1975:29).

1982b:329). Packer (1986:15) defines preaching as God's revealed way of making Himself and His saving covenant known to us. Leoh (2006:58) emphasizes the importance of the work of the Holy Spirit in preaching as follows:

One of the most important criteria of the work of the Holy Spirit in preaching is the exaltation of Christ. Ultimately, a genuine Spirit-anointed and God-blessed ministry is neither anthropocentric nor pneumacentric. It is Christocentric!

Acts 4:31, 33 says, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all." This bears witness to the importance of the Holy Spirit in preaching. Baumann (1978:282) also states the role of the Holy Spirit as follows:

The Holy Spirit is a unique ally of the biblical preacher. The apostolic message was summed up in Peter's simple words, "The things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven" (I Peter 1:12). This means literally that the true preacher does not simply use the Spirit, he is used by the Spirit. He is mastered by divine power.

5.3.2. Preparation, Delivery, and Result of Sermon

Some scholars emphasize the importance of the Holy Spirit in preparation, delivery, and result of sermon as follows. Ford (1969:30) observes, "Preaching belongs to the dispensation of the Spirit. The era of the Spirit is the era of preaching. The manifestation of the Spirit of God is the foundation of preaching. It is in Pentecost that the origins of preaching must be sought." Goergen (2006:18) also maintains, "Every act of genuine preaching is a manifestation of the Spirit." Preaching belongs to the Church or the congregation, without the congregation's co-operation it will fail (Ford 1969:77-78). Cilliers (2004:53, 63) says, "Preaching is always about proclamation of the reality of the present saving God, of the works of the Father, Son and Holy Spirit. Preaching is

a bridge and a road, a door and a window, a canal and a tube through which the Spirit comes to us (Luther).”

5.3.2.1. Preparation of Sermon

Jones (2000:170) emphasizes the importance of the preparation of the sermon as follows: “The preacher who does not understand the homiletical task as one of grafting liturgy and sermon together is like a playwright writing dialogue without plot.” According to Erdahl (1976:70), “Preaching a sermon is similar to preparing a dinner.” The ministry of the Holy Spirit demands the preacher’s own labour and responsibility, which means a cooperation of the Spirit in the preacher’s own endeavour (Forbes 1989:81). In other words, the Holy Spirit will not do what we must do. The preparation of the sermon requires the preacher’s faithfulness and the Holy Spirit’s faithfulness at the same time. That is to say, there is not conflict but cooperation between the preparation of the sermon and the ministry of the Holy Spirit. Faithful preparation of the sermon will minimize the distortion between the Holy Spirit’s purpose and our understanding of that purpose (Baumann 1978:283-284; cf. Willimon 2001:31-34).

Craddock (1971:99) states that one of the clearest evidences of the preparation of the sermon is the unity of message. Lowry (2001:29) argues that the first task is to listen to the text.⁸² As regards the importance of the exegetical habit in connection with the preparation of the preaching, Long (1989:59) remarks as follows: “We perform the task of biblical study toward preaching, though, it must become a habit, a routine carved so deeply into our schedule and our way of doing ministry that it becomes second nature.” Blackwood (1976:157, 160, 168) describes the joys preparing to preach as follows:

While a pastor cannot spend all of his waking hours in the sanctuary and in the study, he should be a man of God wherever he goes. A much better way to enrich one’s personality is to read. “Here, O Lord, is my sermon. It is a piece of my heart and of my life. Take it, I beseech thee, and use it as an earthen

⁸² Lowry (2001:29) says, “It is particularly helpful to read the text in the original language if possible, not yet for purposes of exegetical scrutiny, but for the purpose of hearing.”

vessel. Cleanse it by Thy Holy Spirit; then fill it and flood it with the light of the knowledge of the glory of God in the face of Jesus Christ.”

On the other hand, Miller (1996:37) explains that the Spirit never comes as the result of sermon preparation, he comes as a result of the soul's desire. However, it is wrong to expect the work of the Holy Spirit without the preparation of the sermon.⁸³ Both Jesus and the apostles lived preparatory life and did not cease to pray. The preparation of the sermon begins with prayer, which will bring about the work of the Holy Spirit (Forbes 1989:71-80).

5.3.2.2. Delivery of Sermon

According to Fasol (1989:115), “Sermon delivery is to maximize the message and minimize the messenger. Power in the pulpit has been considered as the power of the Holy Spirit.” I Thessalonians 1:5 proclaims, “Our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.” In other words, the power of the gospel comes not from human eloquence and artful rhetoric but from the Holy Spirit (Adams 1982b:25; Gunnink 1989:92). The Holy Spirit works through the human words and makes them His own words (Baumann 1978:284). Long (1973:33; 1989:79) explains the move from text to sermon as follows: “The move from text to sermon is a move from beholding to attesting, from seeing to saying, from listening to telling, from perceiving to testifying, from being a witness to bearing witness.”

What must the preacher deliver? The Holy Spirit helps the preacher to deliver true reality. The preacher must deliver true reality just as Peter and Stephen did (Acts 2:36, 38; 7:52). Specially, we have to deliver the resurrection of Jesus Christ because the death and resurrection of Jesus means the very self-vindication of God (Ford 1969:42; Forde 1990:76; Hilker 2003:293; Long 2006:21-28). This idea is attested in I

⁸³ Stott (1982:211-259) suggests the step of the preparation of the sermon as follows: (1) Choose your text; (2) Meditate on it; (3) Isolate the dominant thought; (4) Arrange your material; (5) Add the introduction and conclusion; (6) Write down and Pray over your Message.

Corinthians, “And if Christ has not been raised, our preaching is useless and so is your faith.”

What is the purpose of sermon delivery? It is to make the congregation experience the presence of God⁸⁴ (Ford 1969:60; Graves 2003:8-11; Jabusch 1980:88), which is possible when the preacher works under the direction of the Spirit. The Holy Spirit is not limited to the preacher’s manuscript or preparation. Of course, the Holy Spirit esteems what the preacher has faithfully prepared. The preacher must follow the direction of the Holy Spirit so that the aim of God may be fulfilled (Adams 1982a:155; Baumann 1978:285).

How can the preacher show the congregation the presence of God? Miller (1996:51) answers that the Spirit is the evidence of God’s presence in both the preacher and the congregation. Emphasizing the category of consciousness or faith-consciousness, Buttrick (1988:81-84) explains the presence of Christ as follows:

When preachers speak, they image the reality of Jesus Christ for congregations. Therefore, preaching not only tells us about Jesus Christ but brings the presence of Christ to Christian communities. Presence is a category of consciousness. Though people surround us, though they walk, talk and gesture in the physical world, they are not present to us until we are conscious of them. Jesus Christ is a figure from the historical past. Though he cannot be with us physically, he can be present to faith-consciousness. Preaching brings Jesus Christ to the consciousness of Christian communities. Christ is present as anticipation in the common hope of Christian faith. In our preaching, Christ comes to us not only as a figure from the past but as the future perfect of God-with-us. Preaching holds the living Christ before us as a contemporary, symbolic-reflective reality. Preaching can be said to articulate a “real presence” of Jesus Christ the Lord. Christ is present to the faith-consciousness of

⁸⁴ Christ preaches Christ. He himself opens our eyes so that we may see His glory and share in His mystery. He comes in person. Christ coming is Christian preaching (Jabusch 1980:88).

Christian community in the celebration of Holy Communion. The presence of Christ is mediated by Word and by Sacrament.

The word unction is difficult to define, which means a thing apart from good sermon outlines, helpful spiritual insights⁸⁵ (Burke 1977:14, 16), wise understanding, or eloquent speech. The absence of unction can mean the shame of preachers and the poverty of the prayer. As Baumann (1978:286) observes, “Unction seems to be a gift that the Spirit gives. Without Him there is none.” Without unction, it does not matter ultimately how polished our sermons may be, or how persuasive our oratorical abilities are. Without divine unction, we merely transmit information rather than transform lives. This so-called unction has something to do with us but everything to do with the third person of the Trinity (Forbes 1989:42-45; Lim 2002:6).

5.3.2.3. Results of Sermon

The most vital portion of the sermon is the conclusion (Blackwood 1976:125). The preacher and the congregation expect results from the preaching. In other words, they anticipate new change of their lives by the Holy Spirit. New change comes not from the preacher but from the Holy Spirit. Preaching by the Holy Spirit results in full conviction (Thessalonians 1:5) and regeneration (cf. e.g. John 3:5-8; I Corinthians 12:13; Titus 3:5). According to Baumann (1978:287), preaching directed by the Holy Spirit avoids two extremes:

Coerciveness, which implies a lack of trust in the Spirit’s wisdom or ability, and bald proclamation, which betrays a misunderstanding of the legitimate means enlisted by the Spirit in the accomplishment of His purposes.

⁸⁵ On the contrary, Burke (1977:14, 16) insists the importance of insight as follows: Nobody can possibly be bored by a sermon that is the result of insight, because insight is never dull. It is the light going on in the head and illuminating the heart. It is the newly-perceived idea that is relevant because it is significant. It is a “WOW!” experience because it is filled with the wonder of God. Insight insures relevancy and interest because it happens only when the truth or insight is integral to the preacher’s own personal existence in faith.

The principles of the gospel must not be left in abstraction. In other words, preaching needs to be applied to our lives concretely (Adams 1990:39, 41; Allmen 1962:35-41).⁸⁶ However, the preacher cannot apply texts to every specific dilemma of every member of the congregation (Fant 1975:105-106). We have to remember that the result of the sermon does not depend on a human being's effort. Divine power of the Word needs no human help to raise the dead or turn sinners into saints. It no more requires the assistance of sinful people – even sinful Christian people – to recreate the world than it needed human cooperation to create the world. Preachers always bear in mind what I Corinthians 3:6-7 said; they may plant and water but only God can give the increase. The achievements of preaching always remain in the hand of God (Daane 1980:44-45).

We have to remember that preaching has a cumulative effect. This means that not every sermon will change everybody's life immediately, but it can be one of the building blocks that, over a long period of time, and in accord with God's mercy, will lead to change and salvation through faith (Burke 1977:21). As regards the role of the final word, Long (1989:155) remarks as follows: "Good sermons do not really end, of course, with the preacher's concluding words. They continue to work in the minds of the hearers and in the life of the community of faith."

5.4. The Importance of the Bible in Preaching

In Hebrew 4:12, we read the following: "The Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." We need to pay attention to

⁸⁶ Allmen (1962:35-41) explains that the sermon has to be concrete in connection with liturgy and sacrament as follows: The liturgy bears witness to the Church's participation in the history of salvation; the sermon bears witness to her temporal existence in the world. The worship of the Church is not complete unless the sacrament accompanies the sermon; for the sermon has as much need of the sacrament as the sacrament has of the sermon. The Word is the truth of the sacrament, and the sacrament is the reality of the Word. Preaching guarantees that the sacrament is not a magical act, but an intervention, an action of a free God.

the statement of Craddock (1971:31-45) for the broader understanding of the Word of God:

Conversation is not an individual production. The event of the Word of God needs the ear, for faith comes by hearing (Rome 10:17). Words are deeds. A word possesses creative power. The word of God is an event, a happening in history. The spoken word is of such vital importance in the ministry of Jesus and the apostles and is so crucial for understanding the New Testament itself. Reality is linguistically constructed, for language is “the house of being.” The Hebrew feeling for word is legitimate and sound: word means primarily the spoken word, not a lifeless record but an action, something happening. Spoken words were appropriate to the nature of Jesus’ life, his announcement that the time of the Kingdom is now. Paul understood that the Word was not just a certain content of meaning but an act, from person to person, which did something, which effected change.

Long (1989:26) also observes, “God’s word was not a set of words; it was an event, the very presence of God in Christ addressing the hearers.” Barth (1991:76-78, 93) states that the Gospel is not in our thoughts or hearts but in Scripture and the text itself must always be the master. God’s Word incarnates in human words to transform people, is a treasure that the Lord gave to the church, and imparts life through the Holy Spirit (Cilliers 2004:95, 98). The text is not a appendix or addendum but a vital part of the sermon (Freeman 1987:172). On the contrary, Brueggemann (2005:493) remarks about the Bible as follows:

The Bible, especially through the lens of its most vigorous interpreters, can be dangerous, subversive, and scandalous. Its scandalous quality is, of course, theological. The God mediated to us in Scripture does not fit our preferred notions but is always more odd and surprising than we can expect or anticipate. That theological scandal, however, will not be contained in formal theological categories. It spins off into other dimensions of scandal. Just now in the church, the oddness and danger of the biblical God is evidenced around socioeconomic,

political questions concerning the cry of the poor, the urge of justice, and the power and possibility of real social transformation.

5.4.1. Why is Biblical Preaching Based on the Authority of the Bible Important?

Biblical preaching is the living voice of God that has been recorded in the Scriptures, a voice heard in the dialogue between God and the congregation, Spirit-empowered proclamation and application of what the Bible teaches (Cilliers 2004:30; Larsen 1992:30; Morgan 1974:21). The Bible is living and active, our supreme book about preaching, our authority, and the only infallible guide to faith, doctrine, and practice (Blackwood 1979:9; Larsen 1992:23, 33). Most preachers emphasize biblical preaching based on the authority of the Bible.⁸⁷ Craddock (1985:119) states that biblical preaching does not confuse or deceive the congregation while it is listening for and speaking the Word of God. Of course, the authority of the Bible does not mean bibliolatry. Troeger (2003:116, 118) indicates the harm of bibliolatry as follows:

One of the great harms of bibliolatry (making the Bible an idol) is that it kills efforts at interreligious understanding. To envision the Bible as a tree that taps deep springs, that flows with the sap of life, and that offers pollen and seed is to suggest the living, interactive character of the scriptures. The focus is not exclusively on the text itself, but rather on the life set loose by the text.

⁸⁷ Cooper & McClure (2003:22-23) suggests four types in connection with the authority of the Bible. First, the Way of Verbal Inspiration: The Bible has authority because it is God-speech. Second, the Way of God's Uniquely Revealed Word: We are not to judge the truth of God's revelation by our past experience of reality, by the current assumptions and values of our culture, or by the rules and processes of rational thought. Third, the Way of Universal Principles: Fourth, the Way of God's Fresh Address: The church is engaged in an ongoing critical dialogue between Scripture and interpretation. No text of Scripture is ever replaced by its interpretation.

The preacher needs to know why and how he/she has to preach from the Bible for biblical preaching.⁸⁸ The Bible is the catalyst of a divine-human encounter. It makes it possible for a human being to come into transforming contact with God. In other words, the Bible is and remains the appointed means of God's conversation with men⁸⁹ (Cox 1976:17-18; Daane 1980:49). Best (1988:31) explains the absolute of Scripture as follows:

The absolute is the Word and not the words, or, to put it differently, the absolute is Jesus Christ and not the stories about him or the interpretations of him which we find in the New Testament.

The preacher who uses the Bible in his preaching and utilizes it well has abundant rewards. He can enjoy the assurance that his people are well fed, that they have maximum opportunity to grow in the knowledge of our Lord and Saviour Jesus Christ, and that he as a preacher is fulfilling the apostolic command: "Preach the Word" (Cox 1976:28-29). Bartow (1997:20, 67) underlines the public reading of the Scriptures as follows:

The proclamation of the gospel cannot commence with the preaching of sermons. Instead it must commence with the public reading of the Scriptures upon which those sermons are based. The voices of the canon are heard in the liturgy when the Scriptures are read.

⁸⁸ According to Best (1988:7), the purpose from text to sermon is to see how we get from Scripture to God's message today, how the Word which was once embodied in the words of Scripture may be embodied in the words of the preacher, how the Jesus who spoke to the readers of Paul and John through their words may speak to us now.

⁸⁹ If the preaching of the Word of God is the Word of God, as Reformation theology contended, then the sermon is a proclamation of the Word of God only if the Word is preached. In other words, a sermon is inextricably tied up with the Word. Without the Word, there is no sermon. If what the minister proclaims are human insights, however perceptive – mere human words even though they are pearls of wisdom – what is happening is not what the Bible regards as preaching. In the strict sense of the term, authentic preaching is expository preaching (Daane 1980:49).

According to Lueking (1985:55), the authority of the Word keeps the preacher at the centre and enables him to keep house-keeping details in perspective and in other, more capable hands. Packer (1986:11-12) says, “The authority of preaching flows from the transparency of the preacher’s relation to the Bible and to the three Persons who are the one God whose Word the Bible is.” What is the purpose of the biblical text? The biblical text is the reminder of who we are, where we are going, and what we ought to be doing (Cox 1976:31). We can no more liberate ourselves from the Bible than a child can liberate himself from his father (Barth 1963:28). Lim (2002:17) explains the importance of the authority of God’s Word as follows:

We are authorized to speak the Word but our authority is derived from the Word. The authority of the sermon depends on faithfulness to the text. The authority of a preacher is not his personality but the Word of God.

What will enable us to preach with authority in a postmodern world?⁹⁰ The preacher can find his or her ultimate authority in the Word of God. The preacher cannot be authoritative unless he/she proclaims the Word of God. It is the Word of God that makes the sermon unique (Horne 1983:115). Jeremiah heard God say, “This is the covenant I will make with the house of Israel after that time. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people (Jeremiah 31:33).” Likewise, anyone who would be effective in the pulpit must have an authority which is inward and personal in nature (Horne 1983:121-122).

Can we find God’s Word in words of the preacher? Can the Word of God be hearable and communicable? Horne (1983:143) mentions that preaching is possible only as the Word of God could be translated into human speech and the Word of God could come to us with a human accent. Jesus Christ was truly human as he was truly divine. When the Word of God finds expression in our words, there is a real sense in which incarnation takes place. The Word of God again becomes flesh. The incarnation is the truest theological model for preaching because it was God’s ultimate act of

⁹⁰ In the world of a postmodernist, ‘I have my truth, you have your truth but none of us have the absolute truth’ (Lim 2002:70).

communication⁹¹ (Daane 1980:26; Horne 1983:150-153; Resner 1999:71). Craddock (1971:46) also asserts that preaching is incarnational: as The Word came in the flesh, so the Word comes in the form of human speech. O'Halloran (1991:125) states that the Word of God must be life-related. He emphasizes the importance of the Word of God as follows:

The Spirit of Christ is not only found in Scripture but also in the Christian community of every era. To use the Scriptures effectively, a community should meet around the word of God, yet relate the realities of their own lives to the text. The word of God is not the word of God when it remains in a book or on the lips. It only becomes truly the word of God when the blood of humanity rushes through its veins (O'Halloran 1991:116).

God is present in preaching; indeed, God himself speaks His Word in the church's proclamation and gives utterance to his voice in the voice of the preacher⁹² (English 1996:113). In Luke 10:16 Jesus says, "He who hears you hears me." Paul also expresses this conception of the nature of preaching as follows: "When you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the Word of God (I Thessalonians 2:13)." That God himself speaks through the preacher is not a recently discovered biblical truth, but rather a truth recently lost (Daane 1980:8-15).

5.4.1.1. What Can the Loss of Authority of the Bible Bring About?

In the days of the early church fathers, Chrysostom (347-407) himself was saturated with the Scriptures, and was determined that his audience shall base their lives upon the principles of the Holy Word. Augustine (354-430) said, "The Word of God belongs to those who obey it." However, after the days of Chrysostom and Augustine, Christian

⁹¹ Christ is God's Word both as the instrument of revelation and as the actualization of revelation. He is both word and event, the embodiment of an actualization of God's speech. Immanuel – God with us – exists because he is the Word God speaks (Daane 1980:26).

⁹² Since worship is a presenting of the whole of life to God, our preaching should help people to discern and celebrate the presence of God in the whole of life (English 1996:113).

preaching began to decline. Biblical preaching became increasingly allegorical, that is, unreal and fantastic (Blackwood 1979:18-20). It would be reasonable to argue that this occurred because of the loss of the authority of the Bible.

What can happen when the preacher does not believe the authority of the Bible? Kim (1990:449) points out that the disbelief in the truth of the Bible or liberal theology had made the church fossilized:

The most fearful phenomenon of this day is the fossilization of the church. The church lost vital power and spiritual influence. The decrease of the believers, the formalized faith, the lifeless legalism, and the formal worship symbolize the church of this day.

We remember the German church of the 19th century. Rationalism forced theology to offer its seat to philosophy, which caused the Bible to be treated as a general book. Rationalism also denied or re-interpreted God's supernatural miracles and wonders. Rationalists disbelieved biblical predictions, denied the deity and resurrection of Christ (cf. Hilbert 2003:293-307), and defined the Bible as tales of post-religious men (Kim 1990:449).

Opposition against traditional opinions such as the inspiration of the Bible, the unity of the Bible, and authorship made J. Wellhausen a well-known figure. Analysis by higher criticism caused the authority of the Bible to be doubted, which led many scholars to follow the documentary hypothesis (Kim 1990:450).

5.4.2. Why is the Interpretation and Exegesis of the Bible Important?

One of the biggest problems is how the preacher interprets the Bible in preaching. Preaching depends on the interpretation of the Bible (Morgan 1974:23; Park 2000:230). The core of the preaching is "Was the preacher eager to stand to God's side?" rather than "Did the preacher thoroughly interpret the text?" (Park 2000:230). Interpretation of the Bible begins with Jesus himself and is the cornerstone not only of the entire sermon

preparation process, but also of the preacher's life (Fasol 1989:41, 45). Craddock (1971:42) says, "The Word of God is not interpreted; it interprets. The goal of biblical study is to allow God to address man through the medium of the text."⁹³ In other words, Craddock stresses the importance of God's Word itself. Of course, he does not ignore the necessity of interpretation and emphasizes the importance of the role of the Holy Spirit in interpreting the Bible with John 16:13 (Craddock 1985:128).⁹⁴ John 16:13 proclaims, "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

Sound exegesis and hermeneutics will complement the gap between the text and the sermon (Freeman 1987:44). According to Peterson (1987:74), "Scriptural exegesis and contemplative exegesis is essential to the church's comprehension of the Scriptures." Ford (1969:30-31) remarks, "The Spirit is pre-eminently the interpreter. He is the divine Hermeneut. The Spirit makes the hearers of preaching perceive, as did the Risen Christ on the Emmaus Road, the necessity of the cross." Long (1989:79) argues that "exegeting the text" should be followed by "exegeting the congregation."⁹⁵ Achtemeier (1980:54-56) also emphasizes the situation of the congregation in exegeting the text as follows:

The preacher must know not only the message of the text through and through, but also the situation into which the text is spoken. We not only exegete the biblical passage; we also must exegete daily the condition of our congregation. The message of a single text may be entirely different from year to year, as the

⁹³ Morgan (1974:36-37) states that the preacher cannot preach at all if he handles his text but he can preach when his text handles him, when it grips and masters and possesses him.

⁹⁴ Craddock (1985:128) refers to the necessity of interpretation as follows: The Word comes through interpreting the Word. As long as interpretation continues, the canon remains theologically open because new hearings of the Word are possible. A closed canon does not mean a silent God if interpretation of Scripture remains a vital enterprise of the church.

⁹⁵ Long (1989:79) says, "Exegesis is a work of the church enacted through the preacher as its chosen representative." Barth (1991:128) remarks, "The true exegete will face the text like an astonished child in a wonderful garden, not like an advocate of God who has seen all his files."

situation of the people changes, and this is why we never can claim we know what the Bible says. The meaning of a biblical passage is not contained solely within the Bible. It is found at the point where the biblical passage and the situation of the congregation meet.

Moore (1970:194) states that most of us follow our respective interpretations of the Bible rather than the Bible itself, unalterable will of God. Actually, it is not easy to reach the correct meaning of the Scriptures. Achtemeier (1980:50-51) points out the mistakes of the preachers as follows: "The worst failing in exegesis is to shun all such scholarly study and to buy and use someone else's sermon outlines. They preach the views of the commentaries and not the message of the text." If so, how can we reach the correct meaning of the Scriptures? Moore (1970:242) offers the following seven guidelines:

First, honesty of aim. Seek only the truth, no matter where it may lead. Second, cultivate the spiritual faculty. Third, make a profound study of the Bible. Fourth, become acquainted with the manners, habits, customs, etc. Fifth, see to it that the right attitude towards the Bible is assumed. Sixth, in our application of the inductive method we must be careful to select our passages. Seventh, we must make a clear distinction between matters of fact and matters of philosophy.

Our culture, many of our situations, much of our world-view are different from all of those of the New Testament. We should remember first that the world-view of the church is not a single world-view; there are within it a number of variations which arise out of different traditions – Anglican, Baptist, Calvinist, Catholic, Lutheran, Methodist; there are also the variations which arise within particular denominations, which we sometimes classify as liberal, conservative, radical and which cross denominational barriers (Best 1988:33, 51; Williamson 2006:15-20). In other words, to interpret the gospel is to communicate in Babel. To interpret the gospel is to speak to people scattered (Abbey 1963:13). In addition, biblical interpretation needs to understand the moods of the age. To achieve a meeting of minds the interpreter of the gospel needs not

only his own analysis of the central issues and his constantly current awareness of the needs of individuals, but some perceptive understanding of the underlying moods which run through the life of his generation (Abbey 1963:21-22). Best (1988:53) points out the importance of the Holy Spirit in interpreting the Scriptures as follows:

The Spirit is not dead; he still guides and leads us to new understandings of Jesus in our terms within our culture. We cannot believe that the Spirit's work in leading men into truth ceased with the writing of the New Testament or with the primitive church. It is in the confidence that he still leads that we must go about our task of interpreting.

All interpretation of Scripture is controlled by the theology of the person who interprets. It may not be true that a particular interpreter has a consistent theological position; his theology may change; but his theology and world-view always control his interpretation (Best 1988:78). Regarding the Bible and biblical interpretation in connection with the community of faith, Craddock (1978:66-67) states as follows:

The Bible addresses the community of faith and is not a collection of theological and ethical arguments to persuade atheists or adherents of other religions. The Bible interprets itself productively, not reproductively. Without the continuing community of faith, the isolated and private interpretations of preachers and teachers would likely erase the trail of the tradition, and we would lose our way.

Imagination (vision) and Insight can be a territory of biblical interpretation. What is imagination? It is the God-given power which enables the preacher to see what is hidden from other eyes, and then share his experience with his friends in the pew (Blackwood 1979:197). Why do many good people fear the use of the imagination in preaching? Perhaps, it can be because preachers confuse imagination with fancy. Fancy tries to get the man in the pew to see what is not real (Blackwood 1979:202). The vision will enable him to preach with a power not his own, and with a joy which the world can neither give nor take away (Blackwood 1979:208). Achtemeier (1980:28) also points out the importance of inner imaginations as follows:

Words must have the power to get at our inner imaginations, and often the preacher must use new words to present the biblical message. Otherwise, it remains a lifeless literature for many familiar with it. We cannot preach, therefore, by simply repeating what “the Bible says.”

Blackwood (1979:209-213) emphasizes that the preacher should have pastoral, biblical, and homiletical insight in order to diagnose the disease of the soul. How can the preacher develop this power? Blackwood (1979:215) answers, “It is to love his people, feed his soul daily on the Book, and work hard on every sermon.”

5.5. Summary and Conclusion

5.5.1. The Preacher

What makes preachers idolized, secularized, and track blessingism? It can be related to the absence of the identity of the preacher, which can bring about sentimentality, the ministerial addiction to activity, and the wrong authority. Barth states that the preacher can easily become like the pope of his/her congregation by promoting his/her own idea instead of God’s Word. As we know, today’s preachers are in such a very difficult situation characterised by the secularization of the church, indifference of the congregation to Sunday worship, and the destruction of believers’ homes. Actually, preachers might encounter these problems because of moralism, self-righteous pride, lazy sermon preparation and so forth. How can we overcome these problems? The Holy Spirit and prayer can be possible solutions to these problems.

The Holy Spirit is the great Preacher, who cultivates and trains preachers to deliver the redemptive history of Israel just as He cultivated and trained Peter, Stephen, and Paul. Actually, the preparation of the sermon is the preparation of the preacher. Some people say that preachers must dedicate their souls as well as their talents and energies to the kingdom of God and must not be visionaries, idealists, or pharmacists. Devotional life, the holiness, and integrity can lead the preacher to be filled with the Holy Spirit, and

become someone who does not preach what he wants to deliver. We remember that spiritual awakening of the preacher by the gospel can result in the change of the church and the world. As Alexander points out, in every age great reformations and the most wonderful effects have been fulfilled by great preachers, who were men of the Holy Spirit.

The Holy Spirit and the preacher are co-workers, which implies a trinity of activity – God, preacher, and congregation. According to Raynal (2001:7), “Calvin’s spirituality would have us seek unity and community in the midst of our contemporary spiritual marketplace.” As Cilliers states, preaching is to find concord and harmony with the congregation around a biblical text, which means that the Word of God must not be separated from the people of God. The Holy Spirit calls the preacher and changes the congregation through the preacher, which signifies cooperation between the Holy Spirit, the preacher, and the congregation. In other words, God seals the preacher through the promised Holy Spirit for collaboration, which implies that the preacher is set apart as God’s instrument. The work of the Holy Spirit demands the preacher’s own labour and responsibility.

The Holy Spirit guarantees the authority of the preacher, which comes from the truth of the Bible, intercession of the Holy Spirit, and Jesus himself as a present tense. The congregation listens to the Spirit-filled preacher who speaks with authority – not in an authoritarian manner –, is given as a gift when the preacher brings his or her humanness to God, and is the result of being born again or being returned to humanness.

The preacher is made by the prayer, which is the most essential part of the preacher’s ministry. According to Barth, “We cannot preach without praying. Preaching must become prayer.” Prayer invigorates, strengthens, and energizes the psyche of the preacher. The preparation of prayer also is the best cornerstone of the preacher. The preacher becomes aware of the congregation, becomes a member of an eternal family, and becomes the heavenly citizen through prayer.

Some people argue that the preacher must be equipped by theology or the legacy of Christianity because it plays an important role in interpreting biblical texts and analyzing contemporary events, situations, and issues, and prevents preachers from distorting the Word of God with their own theological viewpoints. The above discussion indicated that we must respect theological diversity. Jones says, “Indifferentism is a much greater threat in the church today than dogmatism.”

The whole person of the preacher is a pivotal factor in efficient preaching (Goergen 2006:20). The preacher’s prime concern is spending time with Christ, which means that the whole person of the preacher grows out of communion with Christ. Cilliers says, “If you do not love people, then you have no right to preach to them.” Hearers are persuaded by a good life of the preacher more than by the eloquence of the preacher. That is to say, hearers request the preacher’s good ethos rather than brilliant sermons. Preachers can avoid despair, failure, and frustration when they confess their own humanity just as Paul and Barnabas confessed their own humanity before God (Acts 14:15). Suffice it to note that this can lead us to participate in the divine task. Jesus’ life itself was a sermon, which implies the importance of the life of the preacher. The preacher should not only speak the truth but also live it.

5.5.2. The Preacher and the Congregation

The preacher is a meeting ground where the text and the congregation meet, a reconciler who re-establishes the relationship between the congregation and the ultimate Creator, and builds a bridge between God and the congregation, which does not mean that the hearers must be passive. Rather the hearers should participate with the preacher in preaching. In other words, Christian proclamation asks the congregation to be active. Without the congregation’s co-operation, preaching will be unsuccessful.

Since the congregation is God’s missionary people called to proclaim the Gospel (I Peter 2:9), the role of the congregation is similar to that of the preacher in this regard. That is to say, the preacher is not superior to the congregation. The identity of the

congregation can be affected by the identity, thought and behaviour pattern of the preacher.

The congregation does not trust in pulpiteers who emphasize that their own speech is God's Word, spread the wrong biblical interpretation, and devise unsound mysticism. Therefore, the preacher must stand at God's side, be ethical, be an interpreter of his or her time, understand the congregation's context, and have the sense of balance between God and the congregation to overcome this disbelief of the congregation.

5.5.3. The Preacher and Preaching (The Word of God)

It is insisted that preaching must be biblical preaching, which can mean to change people by dealing with the Bible and life or combining the prior biblical revelation and the hearer's present situation. In other words, preaching is to transform a life, to shed the light of the Bible on life, to move the will of the hearer towards God, and to follow the Spirit's aim. Preaching is also to reveal and present the invisible God to people through the Holy Spirit and prayer, something God did, i.e. a divine activity rather than a human effort, and from opening the preacher's mind to the Jesus' ministry through the Bible and exposing the preacher's weakness to God.

The core of every sermon is Immanuel God, Christ who is still to come, and the Holy Spirit, who works with us, builds up his people through our preaching. Preaching is divine truth to meet human necessity, not something lifeless but living phenomena between God, the preacher, and the congregation, and a human communication by the power of the Holy Spirit. It is said that there is no preaching without the work of the Holy Spirit. The Holy Spirit is a special friend of the true preacher, who is used by the Holy Spirit and not the other way around. Preaching is a bridge and a road, a door and a window, a canal and a tube through which the Holy Spirit comes to us.

The Word of God is the very presence of God in Christ and a vital part of preaching, the catalyst of a divine-human encounter, the appointed means of God's conversation with men, and the reminder of who we are, where we are going, and what we ought to be

doing. Preaching depends on the interpretation of the Bible, which begins with Jesus himself. The Word of God is not interpreted; it interprets. John 16:13 says, “But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.” In addition, sound exegesis and hermeneutics complement the gap between the text and the sermon. Especially, “exegeting the text” should be followed by “exegeting the congregation.” The Holy Spirit is the supreme interpreter or divine Hermeneut.

As investigated in chapters two and three, the dissimilitude of the preacher’s identity made the Korean Presbyterian preachers walk in different ways and have different opinions concerning three main domains – the preacher, the congregation, and preaching (the Word of God). The influence of the early foreign missionaries caused them to be God-centred, Word-centred, and Christ-centred, which led the early Korean Presbyterian preachers to possess the herald image. Hyung-Nong Park, Jae-Jun Kim, Sang-Dong Han, and Kyung-Chik Han were also under the influence of the early foreign missionaries, and emphasized a God-centred, Word-centred, and Christ-centred faith. However, after that they went to the different ways: Hyung-Nong Park and Sang-Dong Han acted as heralds, Jae-Jun Kim as a pastor or storyteller, and Kyung-Chik Han as a witness. Chapter 4 showed the fact that the contemporary Korean Presbyterian preachers were influenced by the early foreign missionaries and four leading preachers. Especially, the point to have to notice is the fact that the contemporary Korean Presbyterian preachers are interested even in different metaphors even though they prefer the herald image, which means that they are trying to take merits from each metaphor. However, the Korean church still has many problems in spite of this effort. We have made efforts to find out the solution and have suggested the Holy Spirit and prayer with the acceptance of diversity (Mulligan 2005:336) and the harmony between four metaphors as the alternative for the future. The concern of the Holy Spirit consists in the harmony between the preacher, the congregation, and the preaching (the Word of God).

6. Conclusion

Let us return to the hypothesis explained in Chapter 1. We presupposed that a theological-homiletical analysis and evaluation of the understanding of the identity of the preacher within the Korean context could have the potential to sensitize preaching within this context against certain excesses on the one hand, but also to enrich it on the other hand. The results of this investigation have proven the validity of the proposed hypothesis.

Chapter 1 focused on the problems of the Korean Presbyterian Church as part of Korea's history, which include the blessing of success rather than the blessing of suffering, false success and distortion of the preacher's identity, the idolization of the preacher, secularization during the period of economic growth, and the inheritance of authority, fame, and status. The subsequent chapters indicated that these problems are related to the identity of the preacher.

Chapter 2 analyzed the Korean context. In the early Korean Presbyterian Church, foreign missionaries such as Horace G. Underwood, Davis, Bu-Seon Han (Bruce Hunt), Il-Don Ham (F. Hamilton), Ra-Yeon Ma (Ch. McLaren), Mae-Si Tae (M. Tate), Dae-Si Heo (D. Hocking), and others influenced the Korean Presbyterian preachers' identity, who sacrificed themselves for the Korean Church in spite of persecution and oppression, loved Korea more than their own countries, were buried in Korea, and led the Korean Presbyterian preachers to act as heralds. However, theological, social, political, economical, and cultural factors caused the Korean Presbyterian preachers to choose one of following three positions: conservative, progressive, and a midway.

Hyung-Nong Park (1897-1978), Jae-Jun Kim (1901-1987), Sang-Dong Han (1901-1976), and Kyung-Chik Han (1902-2000) were at the centre of the split of the Korean Presbyterian Church, which was divided into a number of denominations after 1952 by means of the difference of theological, political, and social opinion, localism, and the problem of WCC joining, and so on. Meanwhile, the influence of Confucianism led Korean Christians to prefer a herald image, while the influence of Shamanism and the

Korean bitter feeling made the Korean congregation prefer a pastor image or a storyteller image. In addition, the idolization of the preacher, the false growth, and secularization led to the absence of God's Word and the preacher's identity.

Chapter 3 offered a homiletical evaluation according to Thomas Long's guidelines. The herald preacher is a servant of and a vehicle for God's Word, who aims to lead the congregation to experience the very presence of the living God. The herald preacher can be evaluated to be conservative rather than progressive. The pastoral preacher is a healer, a counsellor, and a caretaker, whose image can compensate the weakness of the herald image but distort God's Word by doing eisegesis. The storytelling image is the meeting ground between the herald image and the pastoral image and can disregard the non-narrative dimensions of the Bible. The witness image, which emphasizes harmony and oneness in diversity, incorporates the merits of the above three images by complementing their weaknesses.

Hyung-Nong Park, Sang-Dong Han, and Kyung-Chik Han advocated Plenary-Verbal-Organic Inspiration, Inerrancy, and Scientific Accuracy of the Bible, which shows that they were conservative and acted as heralds. However, it was evaluated that Kyung-Chik Han could be described in terms a witness image in view his life and his theological thought. It can be argued that Jae-Jun Kim had a pastoral and storyteller image in the light of his theological thought and pastoral philosophy.

Chapter 4 discussed the identity of contemporary Korean Presbyterian preachers. An analysis and evaluation carried out in this chapter proved that contemporary Korean Presbyterian preachers to prefer a herald image, which implies that they have emphasized the importance of the correlation between God, the preacher, and the Bible. It could also mean that they have disregarded the importance of the congregation. However, this chapter indicated that contemporary Korean Presbyterian preachers have not only considered the correlation between God, the preacher, the Bible, and the congregation as significant, but also showed a willingness to be reformed by trying to maintain the merits of the four metaphors.

Chapter 4 also illustrated that herald preachers insist that an acceptance of diversity brought about the secularization crisis of the Korean Presbyterian Church by eagerly accepting the demands of the congregation. On the contrary, pastoral and storytelling preachers assert that a distortion of the herald image – the notion that only preachers can have a special relationship with God – resulted in the idolization of the preacher.

While Hyung-Nong Park and Sang-Dong Han can be described as heralds, Jae-Jun Kim can be portrayed as a pastor. Their influence remains in different denominations and has made their juniors deal with the theological, political, and social issues in a very different way. Kyung-Chik Han also acted as an intermediary between Hyung-Nong Park and Jae-Jun Kim, emphasized the Unity of Diversity, and tried to maintain a sense of balance. As a result, Kyung-Chik Han's denomination has co-existed without the split in spite of the difference in theology and thought.

Actually, each relationship between God, the preacher, God's Word, and the congregation within the four metaphors – the herald image, the pastor image, the storyteller image, and the witness image – can lead the church to decide which direction to take, what to do, and how to do it. A certain metaphor cannot have priority over other metaphors.

Chapter 5 suggested guidelines for the future. What entices preachers to be idolized, to be secularized, and pursue blessingism? The answer can be found in a distortion of the identity of the preacher, which can be overcome by the Holy Spirit and prayer. The Holy Spirit is the greatest Preacher, who cultivated and trained Peter, Stephen, and Paul in order to deliver the Gospel to the world. The preacher's devotional life, holiness, and integrity can bring about the fullness of the Holy Spirit. The Holy Spirit co-works with the preacher, calls the preacher, changes the congregation through the preacher, and requests the preacher's own effort and responsibility. God seals the preacher through the Holy Spirit and sets him or her apart as His instrument. The Holy Spirit also vindicates the preacher's authority, which is granted as a gift when the preacher brings his or her humanness to God. The preacher cannot deliver God's Word without prayer, the most essential part of the preacher's ministry, by which the preacher is made, invigorated,

strengthened, and energized.

Moreover, the preacher needs theology or the legacy of Christianity in order to avoid a distortion of God's Word by means of his or her own understanding of the Bible. In addition, theological diversity must be respected because indifferentism is a much greater threat than dogmatism. Furthermore, the preacher's whole person is a pivotal factor for effective preaching, and grows out of communion with Christ or spending time with Christ. The congregation is persuaded by the preacher's good life much more than by his or her eloquence. Furthermore, parishioners request the preacher's good ethos rather than brilliant good sermons.

The congregation must be active and participate with the preacher in preaching. The congregation's co-operation is a key to successful preaching. The congregation's role is important as much as that of the preacher. In other words, the congregation is not inferior to the preacher though the congregation's identity can be influenced by the preacher's identity. The congregation also does not trust in pulpiteers any more.

Preaching is to reveal the invisible God through the Holy Spirit and prayer, to transform a life, to shed the light of God's Word on life, to move the hearer's will towards God, and to obey the Holy Spirit's aim. Preaching is also Divine Truth, a living correlation between God, the preacher, and the congregation, a human communication by the Holy Spirit, and a bridge, a road, a door and a window, a canal and a tube through which the Holy Spirit comes to us. Without the Holy Spirit – a special friend of the true preacher – there is no preaching.

God's Word is the very presence of God in Christ, a vital part of preaching, the catalyst of a divine-human encounter, the appointed means of God's conversation with men, and the reminder of who we are, where we are going, and what we ought to be doing. God's Word is interpreted not by men but by the Holy Spirit, the supreme interpreter or the divine Hermeneut.

As mentioned above, a herald image can bring about the idolization of the preacher, a

pastor image the preacher's and the congregation's secularization. However, idolization and secularization do not belong only to a herald image and a pastor image. Actually, each image can cause various problems as well as idolization and secularization. What is the reason for these problems? Some say that it is due to the absence of Christ's Cross and Resurrection. Others say that it is due to the absence of a conservative theology. However, theological dogma can cause another split as the investigation into the history of the Korean Presbyterian Church has indicated

Paul says, "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (I Corinthians 9:19-23). Paul did not lose balance and harmony by accepting "the unity of diversity" in order to save many people. Likewise, Thomas Long also tried to retain balance and harmony by suggesting that the witness image include the merits of the other three images. The result of Chapter 4 also shows that contemporary Korean Presbyterian preachers are trying to accept the merits of each metaphor. Nevertheless, what is the reason for the many problems of the Korean Presbyterian Church? Actually, four representative Korean Presbyterian preachers' faithful and devotional lives caused them to be respected though they were at the centre of split of the Korean Presbyterian Church. As we investigated in Chapter 2, the Korean church revival in 1907 came from the power of God's Word, prayer, and the Holy Spirit. The treatment of the Korean Presbyterian Church depends on the acceptance of "the unity of diversity", preachers' sincere, faithful, and devotional lives, and the restoration of the power of God's Word, prayer, and the Holy Spirit.

Appendix 1

Reading the Bible with pleasure

Rev. Hyung-Nong Park

Acts 8:26-39

(26)Now an angel of the Lord said to Philip, "Go south to the road--the desert road--that goes down from Jerusalem to Gaza." (27)So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship, (28)and on his way home was sitting in his chariot reading the book of Isaiah the prophet. (29)The Spirit told Philip, "Go to that chariot and stay near it." (30)Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked. (31)"How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him. (32)The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. (33)In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth." (34)The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" (35)Then Philip began with that very passage of Scripture and told him the good news about Jesus. (36)As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" (37)Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God." (38)And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. (39)When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

An Ethiopia eunuch came to worship from far away, and then he was returning to his country. He entered into Judaism as a foreigner, made a pilgrimage to the holy city, was eager to worship God, and found the truth of salvation as he loved to read the Bible. Reading the Bible with pleasure led that Ethiopia eunuch to be saved for the first time before the early church started to preach the Gospel toward the Gentile. There is a legend that not only he himself was saved but also he introduced the Gospel to his own nation as a first evangelist. Let's become those who save our brothers and sisters as well as ourselves by loving to read the Bible like the Ethiopia eunuch.

Read the Bible all the time

We must read the Bible all the time, anytime, anywhere, and whether we realize the meaning of the Bible or not. The Ethiopia eunuch reading Isaiah 53 with interest met Philip on a journey. Anyway, he loved to read the Bible anywhere, anytime, and whether he realizes the meaning of the text or not.

He loudly read the Bible overcoming the temptation that he wanted to turn his sight toward the beautiful scenery in spite of having a difficulty in understanding the meaning of the text as follows:

He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth (Acts 8:32-33).

He might have slapped his lap with admiration reading this Word, sometimes shouting out "I don't know who he is, but it is touching and holy."

His love of reading the Bible made the Holy Spirit moved, dispatch Philip to help the Ethiopia eunuch understand the meaning of the text, and the eunuch baptized with his faith, which was a big reward to the eunuch. If we diligently read the Bible, we will come to realize the truth of salvation and receive the grace of faith by means of

illumination of biblical passages or guide of divine Providence. The old proverb that reading hundred times spontaneously reveals the difficult meaning means that we can understand the difficult meaning if we read more than hundred times, which also can apply to biblical interpretation.

Someone said, “Reading the Bible is like eating fish. Isn’t it good to remain bone if fish bone is not suitable to teeth because there is much flesh in other parts?” Somebody also said that it is better that there are difficult passages to understand in the Bible as follows:

Let’s ask God un-known things another day in the Heaven because human being’s little wisdom can keep us from realizing the deep will of God.

Read the Bible regularly

We must regularly read the Bible. We can read the Bible from the beginning to the end every three year if we read one chapter by one chapter every day. We can also read the Bible from the beginning to the end every year if we read three chapters by three chapters every day. There are 929 chapters in the Old Testament, but it becomes 839 chapters if it is calculated into 60 chapters because Psalms 150 chapters are mixed with long and short chapters. Total chapters of the Bible become 1,099 chapters if 160 chapters of the New Testament are added. Only four chapters remain after one year if we read these 1,099 chapters three chapters by three chapters every day for a year. It will be good to start from three parts of Genesis, Psalm, and Matthew in reading the Bible three chapters by three chapters every day.

It is suitable to read the Bible in the early morning. Someone said,

It is like that ancient Israel people took in manna to receive God’s grace by reading the Bible. If manna was not taken in, it disappeared. Likewise, it is the most necessary to receive God’s grace from the Bible in the early morning. Manna becomes rotten and useless if it is kept until next day. Therefore, we have to receive God’s grace that we need day after day by reading the Bible every day.

Read the Bible with prayer

We have to read the Bible by prayer as we ask for the guide of the Holy Spirit. We can realize the meaning of the Bible by praying and awaken the spirit of prayer by reading the Bible. Praying and reading the Bible is similar to twisting strands into a cord, which makes human being and God twisted into a cord of faith. “For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God (I Corinthians 2:11).” The Holy Spirit, the author of the Bible, is necessary in interpreting the meaning of the Bible.

C. H. Spurgeon said with stopping his breathing toward each passage of the Bible as follows:

Why cannot I do so though passage like this brought many people blessings? I am in Bethesda. I am walking around colonnades. No, I am anticipating the blessing lying alone without help in a corner. Who can let me know that an angel of the Lord would come down and stir up the waters?

Let's submerge in the living water of grace jumping into sea waves of the truth as we are entertained with all kind of delicacies from the biblical truth instead of lying alone in colonnades.

Read the Bible faithfully

We must faithfully read the Bible. Those who board a ship believe the ship, those who deposit money at a bank believe the bank, and those who eat and drink believe food. Likewise, believers are saved by trusting in the Word of God and the promise of salvation of Christ. Reading the Bible without faith enables us to consider the Bible as having errancy, trite and absurd remarks, and being useless. However, reading the Bible faithfully can lead us to the sea of the truth filled with most precious rules.

When I was young, an old famous scholar of Chinese classics without faith scornfully said as follows:

It is unfair for Jesus to tell not to be worried about eating and drinking in comparison with the ravens, which is because the ravens steal crops.

However, is not this word itself a source of comfort according to believers' opinion? Biblical higher criticism brought about plenty of confusion in the theological world, which is due to reading the Bible without faith. Biblical critics analyze the Bible as they disbelieve the Word of God, deny supernatural phenomenon, and trust in naturalism, which means that their biblical perspective is similar to that of the scholar of Chinese classics without faith.

Read the Bible with meditation

We must meditate the Bible from our heart. We must recollect and re-taste biblical lesson taken from the Bible in the morning as if cows chew the cud again. We must also take lesson for the sake of weekdays from the Word of God that we learn on Sundays. It is good for us to learn the Bible a lot. However, we necessarily must have deep meditation in order to look for lesson from the Bible.

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night (Psalm 1:1-2).

Once upon a time, Cromwell of England prayed and read the Bible first whenever he went to war. While doing so, he kept a passage in his mind, which led him to win a war. We must also keep and carry out the Word of God suitable to our situation during our whole life, every day, and in the very day. That is why to keep the Word of God in our heart keeps us from sinning and glorifies God by doing righteousness.

Read the Bible with the spirit of practice

We have to read the Bible with the spirit of practice. James warned, “Do not merely listen to the word, and so deceive yourselves. Do what it says (James 1:22).” Jesus also said, “Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven (Matthew 7:21).”

We must read the Bible by the spirit of obedience and learn the Bible by the determination of practice. One who follows the lesson of the Bible can realize the deep meaning. Therefore, Jesus said, “If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own (John 7:17).” When we read the Bible with the spirit of practice, we can be encouraged and be provided with the spiritual power by learning what we willingly have to do in our situation and being moved from the sacred chapters and passages of the Bible.

The Bible can provide those who have adversities, trials, and troubles and those who are in various and other situation such as poverty, wealth, the high and the low with wisdom and capacity to apply to such a situation. Therefore, Richard Baxter stated as follows:

A man of quick temper! Whisper to Job sitting quietly. One who be versed in one kind of thing! Read narratives of Moses and Peter. Weak people! Look at Elijah. One who does not have songs in his/her heart! Listen to David. Politicians! Read the book of Daniel. One who is in sorrow and darkness! Read the book of Isaiah. One who has cold heart! Approach apostles of love. One who has shallow faith! Give attention to Paul. One who has idle and ease heart! Do not forget the letter of James. One who does not have hope in the future! Know the land of promise by means of Revelation to John.

As we proclaimed ourselves biblical researchers, let's love to read the Bible. Read the Bible diligently every day for the sake of biblical study and piety. Let's love to read the Bible like Psalmist by considering the Word of God as “more precious than gold, than much pure gold; sweeter than honey, than honey from the comb (Psalm 19:10).”

Appendix 2

The Mystery and the Secular World

Rev. Jae-Jun Kim

Luke 9:28-44

(28)About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. (29)As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. (30)Two men, Moses and Elijah, (31)appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. (32)Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. (33)As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three shelters--one for you, one for Moses and one for Elijah." (He did not know what he was saying.) (34)While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. (35)A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." (36)When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen. (37)The next day, when they came down from the mountain, a large crowd met him. (38)A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child. (39)A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. (40)I begged your disciples to drive it out, but they could not." (41)"O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here." (42)Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father. (43)And they were all amazed at the greatness of God. While everyone was marveling at all that Jesus did, he said to his disciples, (44)"Listen carefully to

what I am about to tell you: The Son of Man is going to be betrayed into the hands of men."

Khan said that the religion in the 2000s would be divided into three parts; intact and formal believers following established religion as it is, believers witnessing the Gospel in the secular world, and believers absorbed in supernatural mystery far from the world. I hope that these three parts will not be divided and will be united in one faith.

First of all, let's talk about mystery as the text (Luke 9:28-44) is. Jesus left nine disciples under a mountain and went up onto a mountain taking only Peter, James, and John. It might have been a calm and isolated area. Jesus prayed there. Disciples also might have prayed a little way off. As Jesus was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Enraptured Peter was nervous to be fearful and trembled. By the way, Peter saw Moses a representative of the law and Elijah a representative of prophet talking with Jesus there. It was a story about sufferings. Peter said in a moment of bewilderment, "Master, it is good for us to be here. Let us put up three shelters – one for you, one for Moses and one for Eljar." However, a voice came from the cloud, "This is my Son, whom I have chosen; listen to him." And then they found that Jesus was alone.

This may symbolically mean that the day of the law and the prophets passes by and Jesus alone becomes the revealer as the only son of God by making all these things fulfilled in Jesus, whose evidence is that the voice of "listen to him" came from the Heaven when Jesus was alone after Moses and Eljar had disappeared.

As for the mystery, there will be no greater and more complete mystery than this mystery. Moses and Eljar the highest authority in the Old Testament, namely, Moses of 1,300 years ago and Eljar of about 800 years ago appears and talks in front of me at the moment. I see and listen to them better and more clearly than I see myself. Jesus changed his appearance into more brilliant body than sunshine. The voice of God directly came from the cloud. Disciples experienced this great mystery. It is natural that Peter trembled with the utmost awe.

Today's Christians also pursue mystical experience in their religious life. They want to experience not the secular world but the mystical heavenly world. Thus, some people go into the mountain in order to get this mystical experience and other people pray without sleeping. This can happen not only in the Korean Church but also anywhere or anytime.

Mystical experience can be beneficial in that it can give a confidence of faith to him or her. However, it can bring about danger.

We necessarily have to know that nature mysticism is different from Christian mysticism. Christian mysticism is always Bible-centred and Christ-centred. We must disbelieve the mystical experience whenever it does not coincide with the truth of the Bible and Jesus' life and lesson. On a mountain of transfiguration, Moses and Elijah representatives of Old Testament, namely, representatives of the law and the prophets smoothly talk with Jesus, which means that the unity of the Old Testament and the New Testament and God's promise concerning Jesus was reasonably fulfilled. This is biblical and Christ-centred.

Today, it is said that there are many people who go to Samgak mountain or Yongmoon mountain, sit up all night, offer a fast prayer, try to see visions. We can see visions if we pray without eating and sleeping, which can be a kind of hallucinosis. A non-understandable shout can suddenly burst out after chest feels tight and words are stopped, which becomes dialects or other tongues. We can feel enthusiasm and ecstasy, which is divineness or fire of the Holy Spirit. This cannot but be amazing visions compared with normal times.

However, how can we distinguish whether this is truly the Holy Spirit's coming or not and whether this is Christian mysticism or nature mysticism? I John 4:1 says, "Do not believe every spirit, but test the spirits to see whether they are from God." How can we evaluate our mystical experience? We cannot help depending on the Word of Jesus "by the fruit you will recognize the tree." Ethical attitude of one who experiences the amazing mystery becomes a touchstone.

Does one who experiences mystery act like 'those who hunger and thirst for righteousness'? Because of flame-like love, humbleness, and enthusiasm toward goodness based on renewal of personality, does one who experiences mystery act as leader in doing good and preach the gospel as one who brings peace at the place where there is dispute, comfort at the place where there is sorrow, hope at the place where there is disappointment? This is a touchstone for distinguishing truth or falsehood of mystical experience. We must be aware of distinguishing whether it is peace of the Holy Spirit or psychological catharsis even though we got peace in our heart.

In short, the mystical experience that does not bring about Christian ethical reform in humanity is not different from Shamanism. For instance, suppose that someone brags that he has fasted forty days and has prayed at dawn for scores of years. However, if he haughtily judges his pastor and congregation, divides the church into halves with dispute, and desires to control the church, it is as if he beats other people like a bad boy with bragging and going around because he has gained strength by eating six kg meat at a meal.

Those who experience divineness, see visions, speak other tongues, and see a paradise during praying! How can they be with human beings who do not escape from this secular world? They get more and more haughty and proud by considering being with human beings in this world as throwing pearls to pigs. Anybody is apt to fall into this temptation.

Therefore, Peter who experienced amazing mystery on a mountain did not want to leave there because of its fascination. According to words of present-day, we can say as follows: "Let us put up three ancestral shrines and attend on each person in each shrine one by one as if we enshrine our ancestral tablet. We want to live for a long time acting as a shrine keeper or an officiating priest."

However, Jesus could not be idolized as much as he liked to be bowed down by pious people with being installed like an ancestral tablet or a Buddhist image in such a tent or

such a shrine. He had to go down a mountain in order to be with those who were starving to death and offer himself as a sacrifice of love for them. He urged his disciples to go down a mountain together.

Under the mountain, nine disciples were impatiently waiting. And, a throng of people gathered around Jesus. There was a father waiting for Jesus with embracing an only son dying into convulsions by a fit of epilepsy among them. Disciples did not cure the child. As a result, they got ashamed, perplexed, and irritated. Jesus in a crowd became very angry to hear that nine disciples had not cured the child. Jesus cured the child saying as follows: "O unbelieving and perverse generation, how long shall I stay with you and put up with you? Bring your son here."

Those who experience mystery in the Korean church intend to keep the mystical experience itself. I think that they consider the mystical experience itself as a purpose and a value. Of course, I do not think that such an experience itself is worthless. However, the problem is that the mystical experience brings about a demand and a command. Anyone will feel inclined to enjoy the mystery staying on a mountain like Peter. The word "on the mountain" can mean a church. Believers build a beautiful church by contributing money beyond their power as if Peter intended to build three shelters. They wait on Jesus there. People come to worship there. Peter acts as a priest there. That is how this distinguishes himself from this world by proclaiming that a church is a consecrated ground by putting a fence around a church. What we call 'Churchism' is universal in both Catholicism and reformed church.

However, the question is where Jesus is. Jesus is working at the first line of the history as he is still alive at the very moment. Jesus is not confined in his own shelter. Nevertheless, we publicize as we monopolize him in a church, "Anyone who wants to see Jesus can come to a church." Jesus is too great and free to be monopolized in Protestant Church formed by the middle class or in Roman Catholic Church formed the aristocratic class. He is not the aristocracy. Anybody among Herod, the high Priests, seventy members in Sanhedrin, General has never thought that Jesus was on their side. Jesus is not an heir to property, either. He said, "Foxes have holes and birds of the air

have nests, but the Son of Man has no place to lay his head (Luke 9:58)." He was not a celebrity, either. He had a nickname called a friend of tax collectors and sinners.

However, there were those who impatiently waited for Jesus, who were all sorts of people, namely, a crowd of human beings called the populace. There is no mystery in this secular world like 'on the mountain'. This world is a place such as a market where there does not occurs such a feeling to put up shelters. Jesus left the mysterious and glorious place without regret, saying "let's go to those who were fighting a disease and suffering poverty, to a father who is struggling with embracing a dying son, to nine disciples ashamed and frustrated by the lack of ability to heal, and to crowds disappointed by such nine disciples, namely to those who thirsting for Jesus."

What do we have to be like and what do we have to do today? Will we insist that we have to experience the great mystery, namely, the past and the present at the same time as if three disciples experienced? Will we insist that only those who have ever seen visions of the third heaven have received the Holy Spirit? Is only such an experience an evidence of coming of the Holy Spirit. Paul said that no one can say "Jesus is Lord" except by the Holy Spirit (I Corinthians 12:3).

If the mysterious experience on the mountain is to imply the unity of the Old Testament and the New Testament and the discovery of Jesus who fulfilled the Bible, what we believe in Jesus as our saviour and pledge our loyalty means that we have already participated in influence and witness of the Holy Spirit. In a sense, there will be no necessity for us to test the Holy Spirit by pursuing peculiar wonders, miracles, and ecstasy if we are under the influence of the Holy Spirit. It is as if the devil tempts us to jump down from the highest point of the temple.

Now, the problem imposed on us is to go down to the secular world from the mountain, which means to proceed from the church to the society. Jesus orders us to go to the secular world as if he told three disciples to go down to the mountain. Jesus is willing to go with us if we have the courage and the resolution to go with him together. On the

contrary, our duty is just to follow Jesus as Jesus goes first before us. However, we fail to do it. We are in such a situation as we cannot have even the minimum opportunity to say "yes" when we have to say "yes" and "no" when we have to say "no."

This world for us to have to live is more complex, more powerful, and more serious than the day of Jesus. At present, there are many problems besides the weak, the poor, the sick, the uneasy and impatient, the persecuted, and the imprisoned in this world for us to live. We are challenged by structural evil of the strong and the rich, namely, fearful force under satanic authority. We have to accept this challenge without escape. We must not be besieged in a special fortress called 'a church' with frustration.

However, Jesus says, "Let's go to the secular world." He has already left for the world and is marching. Jesus says, "If you keep quiet, the stones will cry out." The history passes into disbelievers' hands if believers do a stupid thing. God has already been doing so. The church cannot help following the rear end like stragglers by wandering about and being pushed from the mainstream of the history either as if the salt is thrown out and trampled by men if it loses its saltiness.

Jesus re-elucidated his own resolution going down the mountain, "The Son of Man necessarily has to suffer." Disciples following him cannot help reaching a definite decision either. This is too difficult to follow. However, it was the lesson, lifetime, life and death, and resurrection of Jesus that there is neither Christ nor Christians without this process, which cannot but be heroic answer. The matter of life and death of the whole world, the church throughout the world, Christians, and all human beings depend on whether we follow him or not. We cannot but pray for the help of God.

Appendix 3

Jesus' Humility

Rev. Sang-Dong Han

Philippians 2:1-11

(1)If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, (2)then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. (3)Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. (4)Each of you should look not only to your own interests, but also to the interests of others. (5)Your attitude should be the same as that of Christ Jesus: (6)Who, being in very nature God, did not consider equality with God something to be grasped, (7)but made himself nothing, taking the very nature of a servant, being made in human likeness. (8)And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross! (9)Therefore God exalted him to the highest place and gave him the name that is above every name, (10)that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, (11)and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The attitude of humility can mean that the poor beg the rich to help. The attitude of humility can also be shown when a man of low position asks a man of high position to take care of them. Relationship between an ignorant man and a learned man can also show the attitude of humility. However, Jesus' humility let us know that those things above mentioned are not true humility.

Jesus taught people what true humility is through his earthly life of 33 years. Only humility for Jesus to show and teach is true.

If what the poor beg the rich to help is humility, does not it mean that the rich must be arrogant all the time? If what a man of low position bows down low to a man of high position is humility, does a man of high position always have to be arrogant? Must an authority be proud to those who are low in position? If what the ignorant lower their head to the learned is humility, it can mean that the learned may be proud. May the learned be proud? This is very contradictory.

Suppose humility in the world. Above all, humility is beautiful virtue of well-educated classes. However, there are quite a few people trying to show their forced humility by social politics in this world. There are many people who show humility only by their action not their mind. This is not true humility.

Jesus' humility mentioned in the text shows what true humility is. Jesus, being in very nature God, did not consider equality with God something to be grasped. He humbled himself and became obedient to death. Jesus showed the greatest humility as a human being. Let's think what Jesus' humility is in this time.

Humility obeying God

Jesus' humility was to obey God to death. Jesus came as a human being and showed the greatest example to have to obey God as a human being. God is the Creator, and a man is a created thing. A created thing must humbly live obeying God to death. If the Creator is not alive, there is no concern whether a man is proud or not. A human being naturally can be arrogant. A human being naturally deserves to be proud because he has ability to control and govern all things. A man can be proud because he has overflowing desire that he can do anything.

People have authority or power. People want to have authority to govern other people. Desire to possess this authority causes this world to lose order more and more. Greed to intend to gain authority leads this world to become unlawful more and more. For example, suppose the truce line of our country. According to the cease-fire agreement between North Korea and South Korea, we must not go over the truce line. However,

North Korea continues to go over the truce line and invade South Korea embarking on an armed spy boat.

Evil human beings think that they can do anything regardless of law and order whenever they want to. Jesus showed the true meaning of humility toward this unreasonable world. He taught them how they can humbly live in the presence of invisible and living God. Jesus showed humility by attitude that human beings have to take in the presence of God.

That's right. It is natural for human beings to fail to lift up their heads with their heads down when they sincerely come to know God. It is because human beings cannot sustain life without God. All things such as air, water, clothing, food, and drinking come from God. If what the poor beg the rich to give is humility, can human beings be proud in the presence of God?

Why must human beings humble themselves when they intend to gain something? This means that humility is attitude that human beings have to take in the presence of God. We have to learn attitude that human beings need to take in the presence of God through relationship between the poor and the rich, between the low and the high, between the ignorant and the learned. First of all, it is humility that human beings need. Human beings truly must humble themselves in the presence of God. It is humility that we absolutely obey God, which means peace, order of the truth, and coming of the Heaven. The heaven means that we humble ourselves and obey God before Him. We will have to try to make this world the Heaven.

Jesus' humility means to serve other people. Those who are high in position mean to serve those who are low in position. Jesus washed his beloved disciples' feet in the evening before he was caught by enemies. At that time, Jesus obviously said to his disciples.

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet (John 13:14)

Jesus showed attitude of one who serves not one who is served.

Human beings can pretend to humble themselves so that they may gain popularity from other people. They can also humble themselves for the sake of their profits. The accumulation of education can make them humble themselves too. However, Jesus did not humble himself in order to gain popularity, culture, and something else. Jesus humbled himself in order to serve other people sacrificially. If each social and national institution serves people for the sake of society and nation, our country will become blessed. Nation and society that serve other people will bring about peace, development, and order.

Humility showing the Heaven

Jesus' humility shows us the Heaven. It is the Heaven that we sacrifice ourselves for other people, serve other people, and consider others better than ourselves. Jesus showed us the Heaven through his humility. It is the Heaven where the humble are exalted. Verse 9 says, "Therefore God exalted him to the highest place and gave him the name that is above every name."

Jesus' humility leads us to learn that God exalts the humble. Moses humbled himself. God said to Moses, "Nobody is more humble than Moses on the earth." His humility made God exalt Moses.

David's sin made him experience many whips of God. As King David approached Bahurim, Shimei, a man from the same clan as Saul's family, cursed and pelted David with stones. Then David's servants suggested to David that they cut off that dead dog's head. However, David said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the Lord said to him, 'Curse David,' who can ask, 'Why do you do this?'"

David wanted to be pitied in the presence of God. David's humility led him to receive the blessing of God. Even an ass loves to hear himself brag. People challenge as if only they prepare for all things. They try to look like a hero. This truly is foolish. We must be right before God and have the virtue of true humility. In doing so, God exalts us.

Conclusion

Jesus' humility showed us the true meaning of humility. It is humility that human beings obey only God's Word. Jesus taught us that we had to serve other people. Humble life means to sacrifice ourselves for other people. Of course, we must serve by faith for the sake of God's glory though we do in favour of people. Jesus' humility showed the Heaven. There are peace and order only in the world of humility. There is abundant grace. God exalts us only if we humble ourselves before problems at issue. Therefore, let's live humble life. That is how we can solve our problems.

Appendix 4

National Evangelization and Global Evangelization

Rev. Kyung-Chik Han

Galatians 3:28

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Today's text is Galatians 3:28. We are all one in Christ Jesus regardless of Jew or Greek, a family line or a race. We are all one in Christ Jesus regardless of servant or freeman, social or economical position. We are all one in Christ Jesus regardless of male or female, namely, irrespective of sex. All human beings around the world are one in Christ Jesus.

Therefore, we have to develop the global evangelization movement. The global evangelization movement begins from the national evangelization movement. First of all, it begins from Jerusalem and Judah. Therefore, let's think about the national evangelization and national unification. As a matter of fact, these two things, the national evangelization and national unification are our country's long-cherished desire. 'How can we quickly achieve the national evangelization and national unification, our country's long-cherished desire?' There are some things to realize deeply and practice in order to achieve these aims.

Renovation of the Korean Church

Above all, the Korean Church must be renewed like the early Jerusalem church. In other words, the Korean Church must newly receive grace filled with the Holy Spirit. This can be fulfilled by true repentance and earnest prayer as we already heard.

The Korean Church must help and serve each other, give and take all things we have as we are filled with love, the first fruit of the Holy Spirit. The Korean Church must help those who have the most necessity before everything else. This means education, medical service, all social services as well as charitable work. This is not all.

The Korean Church not only must tolerate each other by being humble, kind, and patient but also must be peaceful to each other by making every effort to keep the unity of the Holy Spirit. The Korean Church must have the beautiful fellowship between believers. In doing so, the Korean Church must return to the way that it should be by sweeping away all irrationality such as dispute, split, and so forth within our church.

The Korean Church Preaching the Gospel

The Korean Church must frame a church policy, a clear policy to achieve its aim as it profoundly recognizes that the national evangelization is the first mission. First of all, the Korean Church will have to dedicate most finance to the missionary work and the evangelical movement by saving the expenses within the church as a right steward of God.

The Korean Church must also frame a clear evangelical policy. It is simple. It depends on obeying the Lord's lesson. The Lord taught us the importance of the missionary work through three parables. First, through the parable of a fisherman, "Make you fishers of men." Second, through the parable of sowing, "Sow seeds." Third, through the parable of the harvest, "Gather in crops."

First, we have to know how to be able to catch many fishes. There are three principles to be able to catch many fishes. First, we have to catch fishes at the place having abundant fishes. Second, we must have a good equipment. Third, we need trained fishers. It is said that chaplains' brilliant activities made 45-50 percent soldiers decide to believe in Jesus Christ. The institutions and factories must be evangelized, too. In a word, the equipment of the missionary work can be the mass media. We need radio, television, newspaper, magazine, books, and so forth. Every church must teach how to

preach the Gospel to believers. I know that many churches have already started to teach it. However, I hope churches to start training how to preach the Gospel immediately if not so.

Second, we must necessarily learn the principle of preaching the Gospel from the parable of sowing of Matthew 13. Only seeds sowed in a good soil bears many fruits though the same farmer sowed the same seeds. In other words, we should sow seeds in the heart like a good soil earlier than along the path, on rocky places, and among thorns. Which heart is a good soil if we compare the heart of people in fifties and sixties with that of young people? Needless to say, it is the heart of young people. In other words, we have to preach the Gospel to the youth and students by mobilizing every possible means.

The Lord taught us how to preach the Gospel by comparing to the harvest. Evangelical work is to harvest.

Christians must harvest anyone, namely, new people. Therefore, we need to evangelize the neighborhood of our church once or twice a year at least. Even those who intend to believe in Jesus can easily fall down without those who preach the Gospel.

Until now, we have had an church-centred idea. However, we are going to think about personal responsibility at the moment. Every Korean Christian must truly become a new person and must be filled with the fruit of the Holy Spirit if the national evangelization is accomplished. In doing so, we should play a role of light and salt for cooperation and peace in our society by making us holy and pure, honest, diligent, gentle, and humble.

We not only must use language in order to preach the Gospel but also show the light of the Gospel in our life. Let's learn how to preach the Gospel and preach the Gospel as we individually have gifts and talents. Let's make musicians preach the Gospel with music, artists with an art, literary men with literature, entertainers with entertainments according to their personal talents. Let's preach the Gospel at the very place where I am, at my workplace. Let's make public servants guide my neighbors to the Lord at

government offices, teachers at schools, merchants at shops, workers at workshops, soldiers at troops.

National Evangelization, the Effect and the Blessing

Don't let's forget the Word that God gave to Joshua who was going to occupy Canaan. God especially said to Joshua, "Be strong and very courageous. Do not turn from it to the right or to the left." National evangelization belongs to God. God asks us.

“Preach the Gospel with strength and courageousness.”

Let us not turn to the right or to the left and refrain from sentimental fanaticism, wrong mysticism, non-biblical conservatism leading the church to be divided, all kinds of pseudo-religion, radical social evangelism, and so forth. Let us believe, guide, and preach as the Bible says.

National evangelization is the greatest patriotic movement. Let us strengthen a mental foundation of our democratic country through national evangelization. The dignity of man, freedom, and egalitarianism came from the Bible. Democratic country necessarily will be settled down when our nation comes to believe in Jesus Christ. In addition, national evangelization will strengthen moral foundation of our country. Only sound and moral human beings can enjoy intact freedom. Evangelization renews all people. National evangelization certainly makes our society purified and stabilized, and all people united.

Furthermore, national evangelization will bring about peaceful unification that we earnestly wish for. We thoroughly know cold-hearted reality that we are facing at the moment. North Korea is still watching for an opportunity to invade South Korea with a fanatic dream of communizing the entire Korean Peninsula. How can we achieve peaceful unification under this situation? Of course, this is too impossible for human beings to achieve. However, almighty God makes all things possible. It is our almighty

God who made Saul who tried to get rid of the early church the great apostle for worldly evangelization. The hope of unification depends on our almighty God.

The security of a truce line can keep us from praying that God's throne makes us survive. The cry of Israelite made God save them from Egypt. We have to believe that God will answer the cry of believers of South and North Korea.

Let's wait for God's time. There is God's time in all matters. National re-unification necessarily will be accomplished when God's time comes. Therefore, we believe that the day will necessarily come when the Cross is put up high and the national flag of Korea waves all over the country from Baekdu to Halla Mountain. Some day, the day will necessarily come when this assembly is held in Pyeongyang, Sinuiju, Weonsan, Hamheung. Therefore, we don't have to be discouraged. Let's pray hard, work hard, preach the Gospel hard.

The accomplishment of national evangelization and national re-unification will motivate us to start a parade for global evangelization as well as Asian evangelization as fifty millions compatriots devote all their might. Likewise, national evangelization will bring about national re-unification, global unification, and global evangelization.

I hope that we can make some definite promises that anyone is able to keep in order to fulfill this great dream. First, let's pray for national evangelization, national re-unification, and global evangelization every day. Second, let's read the Bible by more than one page every day. Third, offer more than a tenth of all income to God. Fourth, lead more than at least one person to the Lord every year. Fifth, let's keep our country by striving for peace of the church with gentleness and humility.

Appendix 5

Respondent 1

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	6	9	9	9	9	9	9	9	87	8.7
Pastor	6	6	8	7	7	9	9	1	9	2	64	6.4
Storyteller	9	5	9	6	7	9	7	2	8	6	68	6.8
Witness	4	9	9	7	9	9	9	8	8	9	81	8.1

Respondent 2

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	5	9	9	9	9	5	7	80	8.0
Pastor	5	9	9	9	9	9	9	5	7	9	80	8.0
Storyteller	9	9	9	9	9	5	5	5	9	5	74	7.4
Witness	9	9	9	9	9	9	9	9	9	9	90	9.0

Respondent 3

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	9	9	9	9	9	9	89	8.9
Pastor	9	8	7	8	8	8	7	7	7	7	76	7.6
Storyteller	8	8	8	8	7	7	7	6	6	7	72	7.2
Witness	7	7	8	8	7	7	8	7	6	7	72	7.2

Respondent 4

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	4	7	9	9	9	9	9	4	78	7.8
Pastor	4	9	9	6	9	7	7	1	9	4	65	6.5
Storyteller	9	9	9	9	8	7	7	3	9	7	77	7.7
Witness	9	9	9	3	9	9	9	6	9	9	81	8.1

Respondent 5

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	9	8	9	4	9	9	8	3	8	9	76	7.6
Storyteller	3	3	9	8	9	6	4	3	8	4	57	5.7

Witness	7	9	9	8	8	7	9	4	3	9	73	7.3
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Respondent 6

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	6	3	5	5	8	6	6	9	8	62	6.2
Pastor	5	5	6	7	6	4	5	1	4	5	48	4.8
Storyteller	6	4	4	3	4	6	5	5	5	6	48	4.8
Witness	6	4	5	3	5	2	8	6	5	1	45	4.5

Respondent 7

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	6	3	5	5	8	6	6	9	8	62	6.2
Pastor	5	5	6	7	6	4	5	1	4	5	48	4.8
Storyteller	6	4	4	3	4	6	5	5	5	6	48	4.8
Witness	6	4	5	3	5	2	8	6	5	1	45	4.5

Respondent 8

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	5	7	7	5	9	7	9	5	72	7.2
Pastor	3	7	9	3	3	8	2	5	7	7	54	5.4
Storyteller	7	7	7	7	7	3	3	4	7	3	55	5.5
Witness	9	9	7	5	8	8	8	8	7	4	73	7.3

Respondent 9

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	3	3	8	5	8	5	6	5	60	6.0
Pastor	6	7	7	6	7	8	8	4	8	6	67	6.7
Storyteller	8	8	8	7	8	6	5	6	7	7	70	7.0
Witness	7	8	8	9	8	9	7	8	8	9	81	8.1

Respondent 10

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	6	5	9	9	9	6	6	6	71	7.1
Pastor	6	5	6	5	9	9	9	6	8	9	72	7.2
Storyteller	9	6	7	7	7	7	7	6	7	5	68	6.8

Witness	5	9	9	9	9	9	9	6	7	9	81	8.1
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Respondent 11

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	8	9	9	9	9	9	9	88	8.8
Pastor	8	8	8	7	9	7	5	5	8	9	74	7.4
Storyteller	9	7	9	7	8	9	7	7	9	9	81	8.1
Witness	5	9	9	8	9	9	9	8	8	9	83	8.3

Respondent 12

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	1	5	9	9	9	9	9	1	9	9	70	7.0
Storyteller	4	5	9	6	6	5	3	2	6	4	50	5.0
Witness	9	9	9	9	9	9	9	5	5	9	82	8.2

Respondent 13

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	4	5	8	9	8	9	9	1	9	9	71	7.1
Storyteller	4	5	8	6	6	5	3	3	6	4	50	5.0
Witness	9	9	8	9	8	9	9	4	5	9	79	7.9

Respondent 14

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	9	9	8	9	87	8.7
Pastor	8	8	7	7	7	8	9	8	9	9	80	8.0
Storyteller	8	9	8	6	6	9	3	2	6	4	61	6.1
Witness	7	7	8	8	9	9	8	8	8	9	81	8.1

Respondent 15

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	8	7	8	8	7	8	7	9	9	9	80	8.0
Storyteller	4	5	9	6	6	7	5	2	6	4	54	5.4

Witness	9	9	9	9	9	9	8	9	8	9	88	8.8
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Respondent 16

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	6	9	9	9	9	9	9	9	84	8.4
Pastor	6	5	9	5	9	9	9	6	8	9	75	7.5
Storyteller	9	6	7	7	9	7	7	6	7	5	67	6.7
Witness	5	9	9	9	9	9	9	6	7	9	81	8.1

Respondent 17

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	6	5	9	9	9	6	6	6	74	7.4
Pastor	6	5	9	5	9	9	9	6	8	9	75	7.5
Storyteller	9	7	9	7	7	7	7	6	7	5	71	7.1
Witness	5	9	9	9	9	9	9	9	7	9	84	8.4

Respondent 18

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	3	3	8	5	9	9	9	9	72	7.2
Pastor	6	7	7	6	7	8	8	4	8	6	67	6.7
Storyteller	8	8	8	7	6	6	5	6	7	7	68	6.8
Witness	7	8	8	9	8	9	7	8	8	9	81	8.1

Respondent 19

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	3	3	8	9	9	9	6	5	69	6.9
Pastor	6	7	7	6	7	8	8	4	8	6	67	6.7
Storyteller	8	8	9	7	8	6	5	6	7	7	71	7.1
Witness	7	8	8	9	8	9	7	6	7	7	76	7.6

Respondent 20

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	3	3	8	8	5	6	5	65	6.5
Pastor	6	7	7	6	8	8	8	4	8	6	68	6.8
Storyteller	3	3	9	8	9	8	9	4	3	9	65	6.5

Witness	7	9	9	8	8	7	9	3	8	4	72	7.2
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Respondent 21

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	9	8	9	4	9	9	8	3	8	9	76	7.6
Storyteller	3	3	9	9	8	6	4	3	8	7	60	6.0
Witness	7	9	9	8	8	8	9	4	3	9	74	7.4

Respondent 22

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	9	8	8	7	9	6	4	3	8	9	71	7.1
Storyteller	8	8	8	8	8	7	9	4	9	9	78	7.8
Witness	7	9	9	9	8	7	9	4	3	9	74	7.4

Respondent 23

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	6	3	9	9	8	6	6	9	8	70	7.0
Pastor	5	5	6	7	6	4	5	1	4	5	48	4.8
Storyteller	6	4	5	4	4	6	5	5	5	5	49	4.9
Witness	6	4	5	5	5	2	8	6	5	5	51	5.1

Respondent 24

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	9	8	9	9	9	9	88	8.8
Pastor	7	7	6	7	6	5	6	8	8	9	69	6.9
Storyteller	7	4	4	3	5	6	7	9	9	7	61	6.1
Witness	9	8	9	3	5	2	8	9	8	6	67	6.7

Respondent 25

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	8	8	9	9	9	8	86	8.6
Pastor	5	7	7	6	6	4	7	7	4	5	58	5.8
Storyteller	3	4	4	5	3	6	5	5	5	9	49	4.9

Witness	9	6	6	4	5	8	8	7	5	1	59	5.9
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Respondent 26

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	9	6	5	5	9	9	9	9	76	7.6
Pastor	5	6	6	5	9	4	5	1	4	5	50	5.0
Storyteller	7	7	5	8	4	5	3	4	5	5	53	5.3
Witness	6	8	8	3	5	5	5	6	5	5	56	5.6

Respondent 27

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	7	8	9	7	9	9	9	83	8.3
Pastor	6	5	5	6	7	4	6	7	8	8	62	6.2
Storyteller	6	7	7	4	8	6	5	5	5	6	59	5.9
Witness	7	9	9	5	7	8	5	8	8	7	73	7.3

Respondent 28

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	9	9	8	9	9	8	9	7	9	84	8.4
Pastor	5	6	9	8	6	6	5	5	5	7	62	6.2
Storyteller	6	8	8	8	6	5	5	4	5	6	61	6.1
Witness	6	5	5	3	5	2	8	5	5	1	45	4.5

Respondent 29

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	5	5	8	9	9	9	8	9	9	9	80	8.0
Pastor	6	9	6	6	9	5	5	4	4	5	59	5.9
Storyteller	7	4	4	3	4	6	5	7	7	6	53	5.3
Witness	7	7	7	5	5	6	8	6	5	1	57	5.7

Respondent 30

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	7	7	7	9	8	8	9	9	9	82	8.2
Pastor	5	5	6	6	6	5	5	1	4	5	48	4.8
Storyteller	5	4	4	5	5	6	5	5	5	6	50	5.0

Witness	5	4	5	3	5	2	8	6	5	2	45	4.5
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Respondent 31

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	8	9	9	9	8	8	87	8.7
Pastor	5	5	7	6	5	6	4	5	4	5	52	5.2
Storyteller	6	6	5	5	7	4	6	5	5	5	54	5.4
Witness	6	6	8	7	5	8	5	7	5	2	59	5.9

Respondent 32

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	8	8	9	9	8	9	9	85	8.5
Pastor	8	8	8	7	5	4	5	5	5	6	61	6.1
Storyteller	7	6	4	3	4	9	5	5	5	6	54	5.4
Witness	6	5	4	6	4	5	8	6	5	1	50	5.0

Respondent 33

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	7	8	9	9	7	9	9	8	9	83	8.3
Pastor	5	5	4	5	6	4	5	1	5	5	45	4.5
Storyteller	6	5	5	3	4	5	5	5	5	5	48	4.8
Witness	5	4	5	3	5	5	8	6	5	5	51	5.1

Respondent 34

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	8	9	7	8	9	9	9	9	84	8.4
Pastor	5	5	6	7	7	8	4	5	4	5	56	5.6
Storyteller	5	4	5	5	5	6	5	6	6	6	53	5.3
Witness	5	5	5	3	4	6	8	8	5	2	53	5.3

Respondent 35

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	7	7	8	7	8	9	9	8	8	79	7.9
Pastor	5	5	6	5	5	4	5	1	5	5	46	4.6
Storyteller	6	4	4	3	4	6	6	7	6	6	52	5.2

Witness	6	5	5	3	5	3	8	6	5	1	47	4.7
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Respondent 36

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	9	9	8	9	9	7	8	8	9	83	8.3
Pastor	6	5	4	5	5	7	5	4	3	5	49	4.9
Storyteller	6	6	6	5	4	3	5	5	5	5	50	5.0
Witness	5	5	5	3	5	3	6	6	5	1	44	4.4

Respondent 37

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	5	6	6	6	7	6	5	2	4	5	52	5.2
Storyteller	6	4	6	3	4	6	5	5	5	5	49	4.9
Witness	6	5	6	3	5	2	8	6	7	2	50	5.0

Respondent 38

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	8	9	9	89	8.9
Pastor	9	8	9	4	9	9	8	3	8	9	76	7.6
Storyteller	3	3	9	9	8	6	4	3	8	4	57	5.7
Witness	7	9	9	8	8	7	9	4	3	9	73	7.3

Respondent 39

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	8	9	7	9	9	9	9	86	8.6
Pastor	9	9	9	5	8	8	8	5	8	9	78	7.8
Storyteller	6	6	5	5	8	6	5	3	5	5	54	5.4
Witness	5	6	6	8	6	8	9	4	4	1	57	5.7

Respondent 40

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	7	9	7	9	9	9	85	8.5
Pastor	7	8	7	9	9	8	6	5	5	5	69	6.9
Storyteller	6	5	6	4	5	6	6	7	5	6	56	5.6

Witness	6	5	4	6	8	7	7	6	5	9	63	6.3
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Respondent 41

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	8	9	9	8	9	9	9	8	86	8.6
Pastor	9	8	9	4	9	9	9	8	9	9	83	8.3
Storyteller	3	3	8	9	9	6	4	4	8	4	58	5.8
Witness	7	9	9	8	8	7	9	4	3	9	73	7.3

Respondent 42

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	8	9	8	9	8	7	9	84	8.4
Pastor	9	8	8	4	9	9	4	4	8	4	67	6.7
Storyteller	3	5	6	8	9	6	5	3	8	4	57	5.7
Witness	7	8	8	8	8	7	9	4	3	9	71	7.1

Respondent 43

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	9	9	9	8	7	9	9	8	84	8.4
Pastor	8	8	7	4	9	9	8	3	8	8	72	7.2
Storyteller	3	4	5	8	9	6	4	3	8	5	55	5.5
Witness	8	8	9	8	8	7	9	5	3	9	74	7.4

Respondent 44

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	8	9	9	9	7	8	9	9	83	8.3
Pastor	8	8	9	5	9	9	8	3	8	9	76	7.6
Storyteller	4	4	5	7	9	7	7	4	8	8	63	6.3
Witness	7	8	9	9	9	7	7	5	8	4	73	7.3

Respondent 45

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	7	9	8	7	9	8	8	82	8.2
Pastor	7	8	8	8	7	8	8	9	9	9	80	8.0
Storyteller	5	5	7	7	9	8	8	5	8	8	70	7.0

Witness	8	8	7	9	9	8	7	5	6	5	72	7.2
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Respondent 46

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	8	9	7	9	9	9	86	8.6
Pastor	7	8	7	9	9	8	8	7	9	8	80	8.0
Storyteller	6	5	6	7	9	9	8	9	8	7	74	7.4
Witness	7	7	8	9	7	9	9	8	7	5	76	7.6

Respondent 47

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	9	9	8	9	7	7	9	9	84	8.4
Pastor	8	8	7	9	8	8	7	6	8	7	76	7.6
Storyteller	7	8	6	6	8	8	9	7	6	8	73	7.3
Witness	6	5	9	5	6	8	8	7	9	8	71	7.1

Respondent 48

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	8	9	9	9	8	9	9	87	8.7
Pastor	7	8	7	9	9	8	9	7	8	7	79	7.9
Storyteller	6	7	6	8	8	7	8	8	9	7	74	7.4
Witness	7	6	5	6	6	7	8	8	9	7	68	6.8

Respondent 49

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	8	8	9	8	8	9	7	83	8.3
Pastor	7	6	8	8	9	9	9	9	8	7	80	8.0
Storyteller	6	7	8	9	9	9	6	7	7	7	75	7.5
Witness	6	6	6	8	8	9	8	9	9	8	77	7.7

Respondent 50

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	7	8	8	7	82	8.2
Pastor	7	6	7	7	8	8	7	9	9	8	76	7.6
Storyteller	6	6	5	6	9	8	7	7	5	6	65	6.5

Witness	6	8	6	9	6	8	8	7	7	5	70	7.0
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Respondent 51

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	9	9	9	9	88	8.8
Pastor	7	6	8	6	6	9	9	8	6	7	72	7.2
Storyteller	8	6	9	9	8	5	5	6	8	6	70	7.0
Witness	5	6	7	6	8	6	6	8	7	7	66	6.6

Respondent 52

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	9	8	9	9	9	8	9	7	84	8.4
Pastor	8	6	6	9	7	8	6	6	7	8	71	7.1
Storyteller	6	8	5	9	5	6	7	8	7	6	67	6.7
Witness	5	6	8	9	6	5	6	6	7	7	65	6.5

Respondent 53

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	7	9	9	8	7	7	82	8.2
Pastor	7	6	5	9	8	9	7	8	7	9	75	7.5
Storyteller	6	8	8	9	8	8	6	7	7	9	74	7.4
Witness	7	6	6	8	8	6	9	9	8	8	75	7.5

Respondent 54

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	9	9	8	9	7	7	84	8.4
Pastor	8	6	9	9	8	9	8	8	7	7	79	7.9
Storyteller	7	8	7	6	6	8	5	7	5	6	65	6.5
Witness	8	8	8	7	7	6	5	6	5	5	65	6.5

Respondent 55

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	7	8	8	8	9	9	8	9	81	8.1
Pastor	7	7	8	9	8	8	7	6	6	8	74	7.4
Storyteller	6	8	6	8	6	8	7	9	9	7	74	7.4

Witness	7	8	6	7	7	9	6	8	8	7	73	7.3
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Respondent 56

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	9	8	8	8	9	8	8	8	83	8.3
Pastor	8	8	9	7	8	7	7	8	6	6	74	7.4
Storyteller	7	8	7	9	8	8	7	7	8	7	76	7.6
Witness	6	7	5	7	7	8	4	7	7	5	63	6.3

Respondent 57

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	7	7	8	9	83	8.3
Pastor	8	9	8	8	7	9	8	7	8	7	79	7.9
Storyteller	6	6	6	8	7	7	8	8	7	8	71	7.1
Witness	5	6	8	7	7	7	6	6	8	5	65	6.5

Respondent 58

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	7	8	7	7	7	9	8	8	9	78	7.8
Pastor	7	6	9	9	8	8	5	8	6	6	72	7.2
Storyteller	4	8	7	7	6	6	4	5	7	5	59	5.9
Witness	6	6	5	6	6	9	9	6	8	8	69	6.9

Respondent 59

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	8	8	8	9	7	9	8	7	81	8.1
Pastor	6	8	8	7	7	6	8	8	9	7	76	7.6
Storyteller	5	6	5	5	6	8	7	6	8	7	63	6.3
Witness	5	6	5	7	5	8	6	8	8	8	66	6.6

Respondent 60

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	7	8	7	8	9	9	8	7	8	78	7.8
Pastor	7	6	8	8	5	6	7	8	9	8	72	7.2
Storyteller	6	5	6	8	8	7	5	7	6	6	64	6.4

Witness	5	6	5	7	5	6	9	5	6	5	59	5.9
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Respondent 61

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	9	9	9	9	88	8.8
Pastor	6	7	8	7	8	8	8	9	8	8	77	7.7
Storyteller	6	7	8	7	8	8	8	9	8	8	72	7.2
Witness	6	8	8	9	8	8	7	8	7	7	74	7.4

Respondent 62

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	9	9	8	7	7	9	8	9	83	8.3
Pastor	7	8	7	9	7	8	8	9	8	7	78	7.8
Storyteller	5	6	8	9	8	8	7	8	9	7	75	7.5
Witness	7	8	7	6	6	8	6	6	8	7	69	6.9

Respondent 63

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	8	8	7	8	7	7	7	8	77	7.7
Pastor	8	8	6	8	8	8	7	7	6	8	74	7.4
Storyteller	6	8	5	6	6	5	5	6	8	5	60	6.0
Witness	6	9	7	5	6	8	6	6	5	5	63	6.3

Respondent 64

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	7	9	8	7	8	8	7	8	9	78	7.8
Pastor	8	7	8	7	5	9	6	6	8	6	70	7.0
Storyteller	8	5	5	8	6	6	5	6	5	7	61	6.1
Witness	5	5	6	5	8	6	9	9	8	6	67	6.7

Respondent 65

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	6	8	8	7	6	9	8	8	7	74	7.4
Pastor	6	5	6	6	8	8	7	8	7	7	68	6.8
Storyteller	8	8	7	8	6	6	8	5	8	8	72	7.2

Witness	5	6	6	8	8	7	9	6	6	5	67	6.7
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Respondent 66

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	7	9	8	8	7	7	81	8.1
Pastor	8	5	6	5	5	8	5	6	5	8	61	6.1
Storyteller	5	8	8	7	7	7	5	6	8	7	68	6.8
Witness	4	6	5	5	8	7	8	7	6	6	62	6.2

Respondent 67

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	7	9	8	8	8	8	83	8.3
Pastor	7	8	7	7	8	9	5	8	6	6	71	7.1
Storyteller	6	6	5	6	8	9	8	8	8	6	70	7.0
Witness	5	6	5	8	8	6	8	7	7	6	67	6.7

Respondent 68

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	8	7	7	8	8	8	81	8.1
Pastor	8	8	6	6	7	5	5	6	5	5	61	6.1
Storyteller	8	6	6	5	4	5	6	6	8	8	62	6.2
Witness	6	9	6	6	8	8	7	7	8	5	70	7.0

Respondent 69

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	8	7	8	7	9	8	8	7	78	7.8
Pastor	5	6	5	6	6	8	6	8	8	8	66	6.6
Storyteller	6	8	5	5	5	6	4	7	6	6	58	5.8
Witness	5	6	5	5	5	6	8	5	6	5	56	5.6

Respondent 70

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	6	8	9	5	6	7	7	8	72	7.2
Pastor	5	5	6	8	5	6	5	8	7	6	61	6.1
Storyteller	8	8	9	6	7	5	7	7	5	5	67	6.7

Witness	6	5	6	5	8	8	9	6	6	5	64	6.4
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Respondent 71

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	9	8	9	9	8	87	8.7
Pastor	8	8	6	6	8	9	8	7	8	8	76	7.6
Storyteller	6	8	8	6	7	7	5	6	8	8	69	6.9
Witness	6	6	6	6	8	8	8	6	8	7	69	6.9

Respondent 72

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	9	9	8	9	9	8	87	8.7
Pastor	8	8	6	8	6	9	6	9	9	8	79	7.9
Storyteller	8	8	7	8	8	6	8	6	5	5	69	6.9
Witness	7	8	7	8	9	8	8	7	8	7	77	7.7

Respondent 73

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	9	8	9	8	8	8	9	85	8.5
Pastor	8	6	8	8	9	8	9	8	8	9	81	8.1
Storyteller	7	7	8	8	7	7	7	8	8	8	75	7.5
Witness	6	8	6	8	8	8	9	9	6	8	76	7.6

Respondent 74

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	6	9	9	8	6	7	8	79	7.9
Pastor	6	9	6	8	8	8	6	6	8	8	73	7.3
Storyteller	8	7	8	7	7	8	6	8	6	8	73	7.3
Witness	5	6	5	6	8	6	8	8	7	7	66	6.6

Respondent 75

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	8	8	8	7	8	7	9	81	8.1
Pastor	9	8	8	7	8	7	8	7	6	6	74	7.4
Storyteller	8	5	8	8	6	6	8	6	8	6	69	6.9

Witness	6	8	6	6	6	7	7	8	9	8	71	7.1
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Respondent 76

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	8	9	7	7	6	8	80	8.0
Pastor	8	6	5	5	8	6	6	8	8	7	67	6.7
Storyteller	7	8	8	7	8	6	6	8	8	7	73	7.3
Witness	6	8	6	9	9	8	6	8	7	5	72	7.2

Respondent 77

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	8	8	7	8	8	7	81	8.1
Pastor	8	9	8	8	7	6	8	7	8	7	76	7.6
Storyteller	5	8	6	9	6	6	8	6	8	7	69	6.9
Witness	7	8	7	9	9	6	6	8	6	8	74	7.4

Respondent 78

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	8	7	8	9	8	9	7	8	81	8.1
Pastor	8	7	8	9	9	6	7	7	7	8	76	7.6
Storyteller	8	6	8	6	5	7	5	6	8	8	67	6.7
Witness	8	6	6	8	7	8	7	8	6	6	70	7.0

Respondent 79

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	9	8	8	8	9	9	9	9	86	8.6
Pastor	8	7	7	8	8	8	7	9	6	9	77	7.7
Storyteller	6	6	9	6	8	6	5	6	8	7	67	6.7
Witness	6	8	9	6	6	8	7	8	6	8	72	7.2

Respondent 80

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	8	9	9	8	9	9	88	8.8
Pastor	8	7	5	8	8	7	5	5	6	9	68	6.8
Storyteller	8	6	6	6	5	8	5	8	7	7	66	6.6

Witness	6	6	9	6	5	8	6	7	7	7	67	6.7
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Respondent 81

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	8	9	8	8	8	85	8.5
Pastor	6	7	8	7	8	7	7	7	8	9	74	7.4
Storyteller	6	6	8	6	9	6	9	9	9	8	76	7.6
Witness	5	5	6	6	8	6	8	6	8	6	64	6.4

Respondent 82

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	9	9	9	8	8	7	8	7	82	8.2
Pastor	6	8	9	7	9	8	8	7	7	7	76	7.6
Storyteller	8	7	7	7	8	8	6	9	6	6	71	7.1
Witness	5	6	6	5	4	5	4	8	7	6	56	5.6

Respondent 83

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	9	9	9	8	8	8	8	8	83	8.3
Pastor	6	8	8	7	8	8	7	9	9	7	77	7.7
Storyteller	6	9	6	6	8	8	8	8	6	6	71	7.1
Witness	5	6	5	8	8	5	6	6	7	6	62	6.2

Respondent 84

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	8	9	9	8	9	8	7	85	8.5
Pastor	8	7	5	7	7	8	8	6	9	7	72	7.2
Storyteller	6	6	8	6	9	6	8	7	6	5	67	6.7
Witness	8	8	8	6	8	6	9	5	8	8	74	7.4

Respondent 85

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	8	9	8	8	7	7	8	81	8.1
Pastor	5	5	6	6	4	8	6	6	6	6	58	5.8
Storyteller	5	8	8	6	8	6	7	7	7	8	70	7.0

Witness	6	5	8	5	6	6	8	9	9	8	70	7.0
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Respondent 86

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	7	7	8	7	5	8	9	7	74	7.4
Pastor	4	5	4	4	5	7	5	4	6	5	48	4.8
Storyteller	4	5	4	5	6	4	4	6	6	4	48	4.8
Witness	7	7	5	8	5	7	8	6	4	7	64	6.4

Respondent 87

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	5	5	6	6	5	5	5	5	58	5.8
Pastor	5	5	5	4	4	5	5	5	5	4	47	4.7
Storyteller	5	4	5	4	5	3	3	3	4	5	41	4.1
Witness	5	7	6	5	5	5	6	5	5	6	55	5.5

Respondent 88

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	2	9	9	6	9	9	9	9	9	9	80	8.0
Pastor	1	9	9	1	5	7	5	1	9	5	52	5.2
Storyteller	1	5	4	8	5	7	7	8	7	6	58	5.8
Witness	7	5	8	6	7	7	8	9	9	8	74	7.4

Respondent 89

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	6	8	7	9	6	9	9	7	79	7.9
Pastor	9	9	9	9	7	8	8	5	6	7	77	7.7
Storyteller	9	9	9	5	6	5	5	5	9	7	69	6.9
Witness	9	9	9	9	9	5	9	9	9	9	86	8.6

Respondent 90

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	8	9	8	8	8	9	9	84	8.4
Pastor	4	5	6	3	6	7	2	3	6	7	49	4.9
Storyteller	3	5	7	6	7	3	2	3	7	4	47	4.7

Witness	6	9	7	7	7	7	9	6	8	7	73	7.3
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Respondent 91

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	9	6	6	7	5	8	9	5	70	7.0
Pastor	5	6	6	5	5	5	5	4	6	5	52	5.2
Storyteller	6	5	6	5	6	5	6	6	6	5	56	5.6
Witness	6	6	6	7	6	6	6	6	6	6	61	6.1

Respondent 92

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	9	4	6	7	8	8	5	9	6	69	6.9
Pastor	5	6	7	3	7	7	7	6	9	8	65	6.5
Storyteller	8	6	9	7	9	7	8	7	8	5	74	7.4
Witness	6	7	6	7	8	8	8	7	7	7	71	7.1

Respondent 93

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	9	9	7	9	9	9	8	86	8.6
Pastor	3	3	6	1	1	2	6	3	7	4	36	3.6
Storyteller	4	4	2	3	5	1	1	6	5	1	32	3.2
Witness	9	9	9	9	9	7	9	4	5	9	79	7.9

Respondent 94

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	7	7	8	8	8	9	9	3	76	7.6
Pastor	4	6	7	7	5	7	6	5	5	7	59	5.9
Storyteller	6	6	6	4	3	2	1	4	7	3	42	4.2
Witness	6	9	9	8	6	7	9	6	2	8	70	7.0

Respondent 95

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	4	9	7	8	7	8	8	5	72	7.2
Pastor	4	7	6	6	2	7	1	2	5	5	45	4.5
Storyteller	6	6	6	6	6	4	4	3	5	6	52	5.2

Witness	7	8	8	7	7	7	8	6	7	8	73	7.3
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Respondent 96

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	6	9	9	9	9	7	9	84	8.4
Pastor	8	7	6	7	9	8	8	6	8	9	76	7.6
Storyteller	6	6	8	7	9	9	7	7	8	6	73	7.3
Witness	9	9	5	9	9	9	9	5	6	7	77	7.7

Respondent 97

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	7	9	9	9	9	8	8	84	8.4
Pastor	1	8	7	6	5	6	5	3	7	3	51	5.1
Storyteller	6	4	7	7	7	4	4	5	5	5	54	5.4
Witness	4	6	7	9	8	8	9	7	5	9	72	7.2

Respondent 98

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	8	8	8	8	8	8	8	8	81	8.1
Pastor	8	8	2	2	2	8	2	8	8	8	56	5.6
Storyteller	2	8	8	8	8	2	2	8	8	8	62	6.2
Witness	8	8	8	8	8	8	8	8	8	8	80	8.0

Respondent 99

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	5	6	9	6	9	7	9	5	73	7.3
Pastor	3	5	6	3	4	9	5	3	5	5	48	4.8
Storyteller	6	7	5	5	6	5	5	5	5	5	54	5.4
Witness	7	9	6	6	9	6	9	5	8	7	72	7.2

Respondent 100

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	7	6	9	7	6	7	6	5	70	7.0
Pastor	5	7	8	2	7	4	4	5	6	7	55	5.5
Storyteller	5	3	4	4	5	4	3	3	5	5	41	4.1

Witness	7	8	6	8	8	7	9	5	8	8	74	7.4
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Respondent 101

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	6	9	6	9	9	5	5	74	7.4
Pastor	5	8	9	4	7	9	6	4	9	6	67	6.7
Storyteller	8	9	9	6	6	5	6	7	9	5	70	7.0
Witness	9	9	9	9	9	7	7	7	9	7	82	8.2

Respondent 102

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	7	3	9	5	5	9	5	5	5	62	6.2
Pastor	1	7	7	2	5	8	3	1	7	2	43	4.3
Storyteller	7	7	7	7	7	2	2	5	2	5	51	5.1
Witness	5	5	5	9	9	6	9	7	5	7	67	6.7

Respondent 103

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	5	5	8	9	8	8	7	7	75	7.5
Pastor	7	8	6	4	5	8	4	1	5	7	55	5.5
Storyteller	5	6	8	5	6	7	5	4	7	3	56	5.6
Witness	8	9	8	8	7	8	8	7	7	7	77	7.7

Respondent 104

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	5	7	9	9	9	9	5	80	8.0
Pastor	5	5	8	5	5	9	5	5	8	5	60	6.0
Storyteller	9	6	6	6	7	6	5	5	9	5	64	6.4
Witness	6	8	9	8	9	9	9	9	8	9	84	8.4

Respondent 105

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	4	7	9	8	8	5	6	5	67	6.7
Pastor	3	6	6	3	5	7	7	3	6	5	51	5.1
Storyteller	7	7	7	5	7	4	7	5	7	5	61	6.1

Witness	9	9	7	8	7	9	9	8	8	6	80	8.0
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Respondent 106

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	4	6	7	7	8	9	9	9	77	7.7
Pastor	1	5	8	3	3	8	6	5	9	4	52	5.2
Storyteller	9	3	7	6	7	1	6	4	6	3	52	5.2
Witness	5	6	6	6	9	9	9	7	7	7	71	7.1

Respondent 107

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	7	6	7	9	8	9	6	8	6	73	7.3
Pastor	3	6	4	5	3	5	6	2	6	6	46	4.6
Storyteller	5	7	6	7	8	6	8	7	6	6	66	6.6
Witness	8	9	9	7	7	6	9	7	8	7	77	7.7

Respondent 108

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	6	7	8	7	8	7	8	6	72	7.2
Pastor	4	4	6	6	4	6	6	3	6	7	52	5.2
Storyteller	4	4	6	6	6	4	4	6	6	4	50	5.0
Witness	6	7	6	6	6	6	6	6	6	7	62	6.2

Respondent 109

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	5	8	9	8	8	9	9	5	78	7.8
Pastor	3	8	9	1	4	7	7	3	6	7	55	5.5
Storyteller	9	6	8	6	7	4	7	8	8	2	65	6.5
Witness	7	9	9	9	8	9	9	5	6	8	79	7.9

Respondent 110

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	5	5	8	5	9	9	8	7	73	7.3
Pastor	3	5	7	3	3	5	3	1	5	2	37	3.7
Storyteller	5	3	5	9	5	3	2	3	5	7	47	4.7

Witness	8	5	2	3	3	7	8	5	5	7	53	5.3
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Respondent 111

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	5	7	8	8	8	5	7	6	70	7.0
Pastor	7	7	8	6	7	7	6	6	7	7	68	6.8
Storyteller	7	5	7	3	3	3	3	4	5	6	46	4.6
Witness	7	7	7	7	5	7	8	6	8	7	69	6.9

Respondent 112

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	9	9	9	9	8	9	9	8	86	8.6
Pastor	8	7	6	6	8	7	6	5	6	6	65	6.5
Storyteller	7	6	7	7	6	6	6	6	6	7	64	6.4
Witness	6	8	8	8	8	8	9	7	8	9	79	7.9

Respondent 113

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	7	9	8	9	9	5	3	75	7.5
Pastor	4	7	9	6	5	9	2	3	9	7	61	6.1
Storyteller	8	5	7	7	8	1	2	5	7	4	54	5.4
Witness	8	9	9	6	9	9	9	7	7	9	82	8.2

Respondent 114

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	1	1	5	1	5	1	1	5	1	1	22	2.2
Pastor	9	1	1	5	5	1	5	5	5	1	38	3.8
Storyteller	1	1	1	1	1	5	5	5	1	5	26	2.6
Witness	5	1	1	1	1	1	1	1	1	1	14	1.4

Respondent 115

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	7	8	9	8	9	9	8	8	82	8.2
Pastor	7	7	8	3	4	3	1	1	3	2	39	3.9
Storyteller	7	7	8	5	8	3	3	7	6	7	61	6.1

Witness	8	9	9	9	8	9	9	8	8	9	86	8.6
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Respondent 116

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	5	9	4	9	7	8	6	8	9	7	72	7.2
Pastor	5	4	5	6	4	4	3	1	5	4	41	4.1
Storyteller	6	6	6	6	6	7	4	5	7	3	56	5.6
Witness	6	8	5	4	7	5	4	4	6	6	55	5.5

Respondent 117

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	9	4	7	7	8	8	4	7	4	65	6.5
Pastor	9	9	8	3	6	7	6	4	9	8	69	6.9
Storyteller	8	7	8	7	8	9	3	8	7	7	72	7.2
Witness	7	7	8	8	9	8	9	8	9	8	81	8.1

Respondent 118

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	3	9	9	9	8	8	9	4	76	7.6
Pastor	4	7	7	8	5	7	3	5	7	6	59	5.9
Storyteller	7	6	7	7	7	6	5	5	6	4	60	6.0
Witness	6	9	9	8	9	9	9	7	8	9	83	8.3

Respondent 119

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	4	5	9	9	9	5	9	4	72	7.2
Pastor	6	8	8	9	9	9	5	4	7	8	73	7.3
Storyteller	9	9	9	8	9	4	1	4	9	4	66	6.6
Witness	7	9	9	9	9	7	4	7	9	9	79	7.9

Respondent 120

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	8	7	9	9	9	9	9	8	86	8.6
Pastor	5	6	7	6	6	5	5	5	6	5	56	5.6
Storyteller	8	7	9	7	7	5	5	6	5	5	64	6.4

Witness	7	9	9	9	9	9	9	9	9	7	86	8.6
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Respondent 121

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	6	6	9	7	7	6	8	6	72	7.2
Pastor	6	6	7	7	3	8	6	6	8	8	65	6.5
Storyteller	9	7	7	6	6	5	5	5	8	6	64	6.4
Witness	5	6	5	6	6	9	7	8	7	8	67	6.7

Respondent 122

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	5	8	6	6	7	7	8	5	67	6.7
Pastor	5	4	5	4	4	5	4	3	4	5	43	4.3
Storyteller	4	4	7	6	7	5	5	6	6	4	54	5.4
Witness	5	9	8	8	7	6	6	5	5	9	68	6.8

Respondent 123

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	4	7	7	7	8	8	8	5	69	6.9
Pastor	5	5	3	5	5	6	5	6	7	7	54	5.4
Storyteller	6	5	7	5	7	4	3	3	3	2	45	4.5
Witness	5	8	5	6	7	8	5	5	4	8	61	6.1

Respondent 124

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	9	4	6	6	9	8	7	9	4	68	6.8
Pastor	5	3	4	3	8	8	2	2	7	3	45	4.5
Storyteller	8	6	7	7	6	3	3	5	7	4	56	5.6
Witness	5	9	9	6	7	7	9	8	9	9	78	7.8

Respondent 125

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	6	6	8	9	8	9	8	7	79	7.9
Pastor	6	7	8	4	8	9	6	8	4	7	67	6.7
Storyteller	8	5	8	6	8	6	6	7	5	5	64	6.4

Witness	6	7	8	6	8	6	6	8	6	7	68	6.8
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Respondent 126

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	8	8	9	88	8.8
Pastor	1	2	3	2	7	5	7	1	9	7	44	4.4
Storyteller	8	3	9	7	8	3	6	7	8	6	65	6.5
Witness	1	9	9	8	9	9	9	6	8	9	77	7.7

Respondent 127

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	8	5	4	6	6	7	4	7	4	59	5.9
Pastor	4	7	5	4	5	6	5	4	7	5	52	5.2
Storyteller	5	5	5	5	5	4	4	5	6	5	49	4.9
Witness	6	7	7	7	7	7	8	7	7	7	70	7.0

Respondent 128

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	9	9	9	9	9	9	90	9.0
Pastor	1	4	3	3	4	7	1	1	2	4	30	3.0
Storyteller	5	4	6	6	6	5	4	4	5	7	52	5.2
Witness	5	6	7	8	8	8	9	9	9	9	78	7.8

Respondent 129

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	3	9	3	3	7	3	7	60	6.0
Pastor	1	9	9	9	1	9	9	1	6	9	63	6.3
Storyteller	9	9	9	7	7	5	5	5	9	2	67	6.7
Witness	7	6	5	7	5	9	9	9	1	1	59	5.9

Respondent 130

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	8	5	7	8	9	9	8	79	7.9
Pastor	5	4	7	5	5	5	3	1	7	8	50	5.0
Storyteller	7	6	8	8	9	9	7	4	7	4	69	6.9

Witness	7	9	7	8	8	9	9	7	9	9	82	8.2
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Respondent 131

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	2	8	9	9	9	2	8	8	72	7.2
Pastor	2	8	9	1	1	8	8	1	8	3	49	4.9
Storyteller	7	7	9	7	7	2	8	6	9	8	70	7.0
Witness	2	9	8	9	9	8	8	8	7	8	76	7.6

Respondent 132

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	3	9	9	9	9	9	8	81	8.1
Pastor	1	9	7	1	2	8	9	2	9	2	50	5.0
Storyteller	3	5	9	8	7	7	2	5	7	2	55	5.5
Witness	9	9	8	5	6	8	9	8	8	9	79	7.9

Respondent 133

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	7	8	4	8	8	8	8	5	8	5	69	6.9
Pastor	5	7	7	4	4	4	5	4	8	3	51	5.1
Storyteller	5	4	8	5	7	7	6	6	6	3	57	5.7
Witness	7	8	8	8	8	7	8	7	8	8	77	7.7

Respondent 134

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	7	6	6	6	6	8	7	7	6	65	6.5
Pastor	6	6	7	7	5	6	7	6	7	5	62	6.2
Storyteller	7	6	7	6	6	7	6	6	7	6	64	6.4
Witness	6	7	8	8	7	8	7	6	7	8	72	7.2

Respondent 135

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	9	6	7	7	7	7	9	79	7.9
Pastor	1	9	9	6	7	8	8	6	7	7	68	6.8
Storyteller	7	7	8	8	9	5	4	6	8	3	65	6.5

Witness	8	8	8	8	9	9	9	8	8	9	84	8.4
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Respondent 136

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	9	6	6	7	7	7	8	7	75	7.5
Pastor	2	6	6	6	2	6	7	2	7	2	46	4.6
Storyteller	8	7	8	6	5	2	2	7	7	3	55	5.5
Witness	7	8	8	8	7	8	2	7	7	8	70	7.0

Respondent 137

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	6	4	9	8	9	8	8	4	73	7.3
Pastor	4	8	8	7	8	9	8	5	8	4	69	6.9
Storyteller	9	8	9	9	8	9	4	4	8	4	72	7.2
Witness	4	9	8	4	8	9	9	8	8	8	75	7.5

Respondent 138

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	6	6	8	8	2	5	7	5	5	7	59	5.9
Pastor	5	7	6	1	1	5	4	4	7	5	45	4.5
Storyteller	6	6	6	6	6	6	2	7	9	4	58	5.8
Witness	3	5	8	5	5	6	8	8	8	9	65	6.5

Respondent 139

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	5	9	9	9	9	5	5	9	78	7.8
Pastor	5	9	9	1	9	9	9	1	9	5	66	6.6
Storyteller	9	9	9	9	9	5	1	5	9	5	70	7.0
Witness	9	9	9	9	9	9	9	9	9	9	90	9.0

Respondent 140

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	7	5	7	7	9	8	7	7	75	7.5
Pastor	3	7	7	6	7	7	6	4	9	8	64	6.4
Storyteller	8	7	9	8	9	7	2	8	8	6	72	7.2

Witness	8	9	9	8	8	8	8	8	8	9	83	8.3
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Respondent 141

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	7	9	9	9	9	9	9	9	9	88	8.8
Pastor	1	4	7	4	9	6	7	2	5	7	52	5.2
Storyteller	7	6	8	5	8	1	1	4	4	3	47	4.7
Witness	3	9	9	9	9	8	9	6	9	9	80	8.0

Respondent 142

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	8	9	9	8	9	8	9	2	7	8	77	7.7
Pastor	2	8	8	7	5	8	8	4	8	8	66	6.6
Storyteller	4	5	7	7	8	5	3	2	2	5	48	4.8
Witness	8	9	9	9	8	8	9	7	8	8	83	8.3

Respondent 143

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	8	3	9	9	8	9	8	5	2	70	7.0
Pastor	5	9	9	8	7	9	9	5	9	2	72	7.2
Storyteller	9	5	7	7	7	7	1	5	7	2	57	5.7
Witness	1	9	9	9	9	8	5	8	8	8	74	7.4

Respondent 144

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	3	9	9	9	9	9	9	9	84	8.4
Pastor	1	9	9	6	9	9	1	1	9	6	60	6.0
Storyteller	9	9	9	9	9	6	1	9	9	7	77	7.7
Witness	9	9	9	9	9	9	9	9	6	9	87	8.7

Respondent 145

	1	2	3	4	5	6	7	8	9	10	Sum	Average
Herald	9	9	6	8	9	9	9	9	9	9	86	8.6
Pastor	4	7	7	6	7	7	6	4	7	7	62	6.2
Storyteller	7	7	7	7	6	5	4	6	7	4	60	6.0

Witness	7	9	9	8	8	8	8	8	8	9	82	8.2
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