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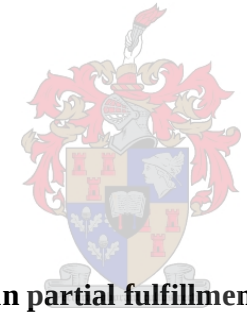
THE APPLICATION OF THE LITERARY FORMS OF THE BIBLE IN PREACHING: A KOREAN PERSPECTIVE

BY

MAN SUN YOON



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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.

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ABSTRCT

The Korean Protestant Church has witnessed some conflicting views regarding theological issues as well as important socio-political events between conservatism and liberalism from the early mission era up to recent times. This discord has obviously been reflected in their preaching. Specifically, their application in preaching has shown a tendency of practicing eisegesis on the text under the influence of social and political ideologies, and traditional religions. In its method of application, the Korean Protestant Church has made use of the imperative, indicative, and instructive styles.

The purpose of this thesis is to suggest the use of various relevant applications, which take into account the biblical literary form to overcome eisegesis. This task would be accomplished by a balanced exegesis process through the historical-critical perspective.

Chapter 1 of this thesis comprises the introduction, which deals with the research background, motivation, problems in research, hypothesis, delimitations of the research, and proposed outline of the study.

Chapter 2 describes the characteristics and phenomena of preaching in each period through the historical overview of the Korean preaching.

The history of Korean preaching can be divided into four different periods: firstly, the era of the early missionaries; secondly, the form of the sermon of the Korean Church under Japan's rule; thirdly, the Korean sermon after the liberation and fourthly the sermon in the midst of a military dictatorship and the rapid growth of the Korean economy.

Chapter 3 analyzes the causes of the characteristics and phenomena of the Korean preaching mentioned in Chapter 2. In brief, before the liberation, Korean preaching was strongly influenced by the fundamentalist theology of the early missionaries, the church leaders' view on the Bible, and political circumstances under colonial rule (the problem of the Shinto shrine worship). After liberation, preaching in the Korean church has been influenced by the prevailing socio-political ideology (the perspective of a separation of the church and state), *kibok sinang* (belief in prayers for blessings) which was rooted in the traditional religions, and the rise of the *Minjung theology* which promoted the indigenization of theology. This chapter also examines how these causes influenced the application of preaching in the midst

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of a conflict between conservative and liberal churches.

Chapter 4 deals with the purpose, necessity, principle, and method of application in preaching.

Chapter 5 examines the sermonic approach considering the biblical literary form that was suggested by Thomas Long and how it plays a role in application of preaching as a solution to the problems of application that both the conservative and liberal church have. To illustrate this I have highlighted two examples, namely the method of application through imagination in poetry as a genre and the identification of characters in the narrative genre.

In conclusion, chapter 6 summarizes the features of Korean preaching and suggests the benefit of application taking into account the literary form in the circumstances of Korean preaching.

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OPSOMMINGO

Die Protestantse Kerk in Korea het, sedert die begin van sendingwerk tot mees onlangs, uiteenlopende gesigspunte sowel as belangrike sosio-politiese gebeure tussen konservatisme en liberalisme aanskou. Die onenigheid is begryplikerwyse in hul prediking gereflekteer. Veral hul aanwending in die prediking het 'n neiging tot eisegese van die teks onder die invloed van sosiale en politiese ideologieë en tradisionele godsdienste getoon. In sy wyse van aanwending het die Koreaanse Protestantse Kerk van die imperatiewe, indikatiewe en instruktiewe metodes gebruik gemaak.

Die doel van hierdie tesis is om die gebruik van verskeie relevante aanwendings, wat die literêre vorm van die Bybel in ag neem ten einde eisegese te oorkom, voor te stel. Hierdie taak kan verrig word deur 'n gebalanseerde eksegese proses vanuit die histories-kritiese perspektief.

Hoofstuk 1 van hierdie tesis bevat die inleiding wat fokus op die agtergrond van die navorsing, die motivering, navorsingsprobleme, hipotese, afbakening van die navorsing en die voorgestelde profiel van die studie.

Hoofstuk 2 beskryf, deur middel van die historiese oorsig van Koreaanse prediking, die karaktertrekke en verskynsels van prediking gedurende elke periode.
Die geskiedenis van Koreaanse prediking kan in vier verskillende periodes verdeel word: Eerstens, die era van die vroeë sendelinge; tweedens, die vorm van die preek in die Koreaanse Kerk tydens Japanese beheer; derdens, die preek in Korea na bevryding en vierdens, die preek te midde van militêre diktatorskap en die snelle groei van die Koreaanse ekonomie.

Hoofstuk 3analiseer die oorsake van die kenmerke en verskynsels van Koreaanse prediking soos vermeld in Hoofstuk 2. In kort, voor bevryding was Koreaanse prediking sterk beïnvloed deur die fundamentalistiese teologie van die vroeë sendelinge, die kerkleiers se beskouinge omtrent die Bybel en die politieke omstandighede gedurende die koloniale tydperk (die probleem van die Shinto heiligdom aanbidding). Na bevryding is prediking in

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die Koreaanse kerk beïnvloed deur die heersende sosio-politiese ideologie (die perspektief van 'n skeiding tussen kerk en staat), *kibok sinang* (geloof in gebede vir seëninge) wat gewortel was in die tradisionele godsdienste en die opkoms van die *Minjung teologie* wat die verinheemsing van teologie bevorder het. Hierdie hoofstuk ondersoek ook die invloed van dié oorsake op die aanwending van prediking te midde van 'n konflik tussen konserwatiewe en liberale kerke.

Hoofstuk 4 fokus op die doel, noodsaaklikheid, beginsel en metode van aanwending in prediking.

Hoofstuk 5 ondersoek die predikingsbenadering met inagneming van die literêre vorm van Bybel soos voorgestel deur Thomas Long en die rol wat dit vervul in die aanwending van prediking as 'n oplossing vir die probleme van aanwending wat deur beide die konserwatiewe en liberale kerk ondervind word. Ten einde hierdie aspek te illustreer het ek twee voorbeelde, naamlik die metode van aanwending deur verbeelding in poësie as genre en die identifikasie van karaktertrekke in die narratiewe genre uitgelig.

Ter afsluiting, hoofstuk 6 vat die hoofeienskappe van Koreaanse prediking saam en stel die voordele van aanwending met inagneming van die literêre vorm in die omstandighede van prediking in Korea voor.

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Chapter 1. Introduction

1.1 Backgrounds and Motivation of the Study

For several years, the researcher was engaged in a preaching ministry for a variety of audiences – the youth, adults, and faith-seekers in a local church in South Korea, but he experienced a lack of time to prepare for a sermon He wanted to spend more time on studying the Word and preparing messages, but other demands constantly prevented this work. Nevertheless, as an assistant minister, he preached many times per week. As a result, he preached more and more merely to fulfill his weekly obligation. These problems, as well as his dissatisfaction about the poor quality of his preaching, resulted in stress when preparing a sermon.

In general, most ministers in the Korean church may face similar pastoral circumstances, as they have to preach every Sunday morning and evening, Wednesday evenings, and even at the daybreak prayer service.

One researcher describes the preacher's burden: The combination here means that most Korean pastors have three sermons and seven sermonettes weekly; no other place in the world is known that calls for so much sermonizing. Annually, this could translate into 150 sermons and 365 sermonettes ….. The overtones here are manifold (Chung 1999:4).

Even so, a person, whom God has called as a preacher, prepares a sermon in order to feed His children with His living word to transact His business with deep gratitude for a glorious duty. The researcher also experimented with a variety of preaching forms according to the text.

However, the researcher was always more interested in the present congregation's understanding of the text rather than the preaching form, or how he could deliver the sermon to the congregation. In other words, his concern was how he could truly apply the text to the present situation of the congregation. Because the purpose of writing the Bible was to change the lives of audiences, this also is the purpose of preaching.

Bartow (1995:18) says, "Preaching seeks the transformation of the life of that community, and at the same time, it is continuous with that life. It envisions new possibilities for its people." It is not the naked proclamation of the truth that he had in view, but rather the truth translated into life. As Buttrick (1987:451) observes, preaching continues "the work of Christ

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who gathered a people to himself and by death and resurrection, set them free for new life in the world." Craddock (1985:25-26) reminds us that "Sermons proceed or move in such a way as to give the listener something to think, feel, decide, and do during the preaching. It is a poor division of labor that assigns the sermon totally to the preacher and the post-sermon to 'go and do' the listener." There is no doubt that this is the purpose of a sermon.

In a sermon, the main purpose of application is also to change the audience's life. Thus, Bryan Chapell (2005:210-211) urges:

Application fulfills the obligations of exposition. Without application, a preacher has no reason to preach, because truth without actual or potential application fulfills no redemptive purpose. This means that at its heart preaching is not merely the proclamation of truth but truth applied. Transformation of conduct and heart are both legitimate aims of application.

'Application' is the word currently used to denote the process by which preachers make scriptural truths so pertinent to members of their congregations that they not only understand how those truths should effect changes in their lives, but also feel obligated and perhaps even eager to implement those changes (Adams 1990:17).

However, the researcher has often experienced that there are many gaps between the preacher and the audience. The researcher thinks that, in many cases, one of the key problems is the absence of a relevant application for the present-day listener. It is the failure of the preacher to build a bridge between the ancient text and the contemporary audience and between the world of the preacher and the world of the listener.

Thus, it is important how preachers deal with today's circumstances in preaching, as a sermon is not a monologue. Sermons are designed with sensitivity for congregations and contexts. Preaching does not take place in a vacuum. It happens within the context of a specific group of people who has a vibrant tradition and continually chooses new directions and purposes.

Thus, the preacher must be concerned with bridging the worlds of the truth of God's Word and the realities of people's lives (Larsen 1992:95; Cilliers 2004:110).

As we have often been told, sermons are not stones thrown into a lake of listeners. Listeners contribute to the shaping of sermons according to who they are and what they expect (Bartow 1997:113-118).

If so, although so many sermons proclaim this, why has this not become a pertinent application to congregations today? The answer to this question could deal with Homiletics in

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its entirety. In this question, there are problems of interpretation of the text, the understanding and analysis of the audience, and the consideration of various methods of application according to the text and the audience, and so on.

Among the issues to be addressed in this thesis is how the preacher can apply the meaning of a text, with an appropriate and multi-dimensional perspective, to the contemporary Christian. However, if the problem of an adequate application deals with a mere perspective that fulfils the audience's needs, it may produce a distorted view about the truth of Christianity. Stott (1982:139) has already warned about this point as follows:

I recognize that there are perils in the clamant demand for relevance. If we become exclusively preoccupied with answering the questions people are asking, we may overlook the fact that they often ask the wrong questions and need to be helped to ask the right ones. If we acquiesce uncritically in the world's own self-understanding, we may find ourselves the servants rather of fashion than of God.

Therefore, this investigation will attempt to solve the problem of application of the sermon through a study of the meaning, diversity and characters of the literary forms of the Bible. Because these literary forms were used for delivery with the most relevant methods, the contents are what God wanted to give the original congregation through the authors of the Bible. That is, they were the most proper communication methods in order to transform the life of a congregation. According to Thomas Long (1985:12), "The writers of Scripture faced a communication problem similar to the one encountered by the contemporary preacher-finding the most effective rhetorical shape for their messages." Thus, the authors of the Bible did not use literary forms meaninglessly. Forms of the Scripture were closely related to the utterances of the writers of the Bible. However, many preachers deal with the literary dimensions of biblical texts as mere ornaments. This attitude keeps the audience from the total impact or understanding of the meaning of a Biblical text. Thus, Long (1985:12-13) maintains, "We may casually speak of the form and the content of a text as if they were two separate realities, but if 'content' is used as a synonym for 'meaning', the form must be seen as a vital part of the content. Perhaps it would be more accurate to speak of the form of the content." The form of a text and its content cannot be separated (H.J.C.Pieterse 1987:5; Graves 1997:9; Bohren 2003:68-69).

Craddock (1985:172) also states that "form is not simply a rack, a hanger, a line over which

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to drape one's presentation, but the form itself is active, contributing to what the speaker wishes to say and do, sometimes no less persuasive than the content itself."

Therefore, Long (1989:46) insists, "The witness image carries with it guidance about the rhetorical form of preaching. The witness is not called upon to testify in the abstract but to find just those words and patterns that can convey the event the witness has heard and seen."

At this point, it can be argued that if, in the Korean church (where preaching has a tendency to preach in the form of a topical or a three-point sermon) preaching takes into account the genre and the form of the Biblical text, it will bring about the restoration of preachers' lives as witnesses of the wealth of God's Word.

Actually, research on the literary forms of the Bible has primarily been done in connection with the different types of sermons. However, in this thesis, the concern is with a multi-dimensional application in relation to the various biblical literary forms.

1.2 Problem Statement

The Korean church has grown rapidly in terms of membership in spite of the relatively late arrival of Christianity in Korea. It is almost impossible to find a similar example in the world's church history. Research on this issue has been done from various perspectives. It is a fact that research is an important subject in Korean church history. Because Christianity's impact has been assisted by modernization, democratization and Korea's progress, it has gained tremendous ground in society, politics and culture

Lee (2007:442-454) asserts that although the contemporary Korean church is criticized about its insufficiency as an ethical and moral role model for Korean society, the high levels of ethics and morality in the Korean society today is surely because of the influence of Christianity. Furthermore, he states that the Korean church has had a positive impact on society through its spiritual democracy, inspiration for the value of ethics, human rights, and its endeavours for national unification of North and South Korea.

Even so, if we consider the result of the recent research on the effect of religion in Korea, the influence of Christianity on the Korean society cannot but be suspect. According to the statistics of the Christian Ethics Movement of Korea (Network 2008), it appears that, in Korea, among the three main religious groupings(Protestant, Buddhist, and Catholic)

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Protestantism has the lowest rating. The Korean church will evaluate and analyse the results of this research from different viewpoints. However, at least, if we consider this problem from a homiletical perspective, we will ask the question that Cilliers (2004:3-21) suggested for the Korean contemporary preacher: "Does preaching still have a future in postmodern society and pluralism of religion?" as the purpose of a sermon is the ultimate transformation of an audience's life.

Barth (1991:55) maintains that all preaching must have the total assurance of: "It has happened, it is done," as well as the forward thrust. It must be subjected to the insight that all things must change, and we may not stop at either being or becoming. Thus, the step from being to becoming must be brought into view. The turn from yesterday to tomorrow is the meaning of the Christian 'today.'

The result of the research of Korea's Christian Ethics Movement might point to the fact that many Christians who hear a sermon every Sunday fail to carry the light and live as salt of the world or the community to which they belong; the sermons preached from so many pulpits do not touch the real lives of the parishioners.

Nowadays, the Korean church overflows with preaching. Most Christians can always hear the preaching of so-called famous preachers via many Internet sermon websites. Nevertheless, an anti-Christian mood about ethical disbelief is increasingly evident in the Korean society. This might mean that, as an alternative model, sermons from Korean pulpits do not transform the audience into real disciples with a positive influence on the world.[1]

Thus, the researcher thinks that this problem might indicate that, in the application, preaching cannot create an appropriate connection between the text and the congregation.

The division and estrangement between the pulpit's theology and the people in the pews are threatening factors that disturb preaching.

Thus, the New Homiletics emphasizes the practical appropriateness of preaching for the

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[1] Such a fact is not the problem of only the Korean church. According to Bryan Chapell (2005:209),

"Approximately one-third of American adults say they have had a born-again experience, and the figure has remained consistent for several years. Surveys find little difference, however, when comparing the behavior of these born-again Christians before and after their conversion experiences. In fact, these surveys indicate that in three major categories - use of illegal drugs, driving while intoxicated, and marital infidelity - behavior actually deteriorates after a commitment to Christ. The incidence of drug use and illicit sex roughly doubles after conversion, and the incidence of drunk driving triples. Recent surveys also indicate that incidence of divorce is actually higher among those identifying themselves as evangelical Christians than among the general population. A Zogby poll reported that Internet pornography sites were visited by 18 percent of surveyed born-again Christians, a figure just two percentage points lower than the national average."

world of today. In other words, it is concerned with how the Bible will refresh the living Word of God for us today. Therefore, the concern of Homiletics has moved to the notion of language that expresses the practical meaning between the text and the congregational context, from traditional Homiletics that was interested in determining the original meaning of the text (Gibson 2005:320-329). This task is closely related to the application of preaching. The application in preaching is not only the portion allocated to the conclusion of the sermon, but also throughout the entire sermon as it is directly connected to the purpose of the sermon. That is, the sermon's purpose is to transform the lives of the congregation.Cilliers (2004:19) states, "To preach is to hope in that preaching can indeed change people and preaching has served the continuation of the Gospel by transforming people." Thus, it must include a transaction between preacher and listener with something vital and living taking place. The role of preaching in accomplishing this purpose practically might depend on the sermon's application. Therefore, the problem is how the preacher must apply the message (originally delivered to a congregation living millennia ago) to the contemporary Christian. As Best (1988:7) points out, the issue is how the Word which was once embodied in the words of Scripture may be embodied in the words of the preacher, how Jesus who spoke to the readers of Paul and John through their words may speak to us now." This might be the important issue that can fulfill the purpose of preaching and bring true transformation to church members. Because, "If preaching is derived directly from Scripture, and if in the old sense of the word it is expository preaching, there is a danger that much of life may be left untouched" (Best 1988:74).

Buttrick (1987:405) also asserts, "True Christian preaching is not only a hermeneutic of texts, but a hermeneutic of human situations." In this sense, the researcher thinks that Korean contemporary preaching has problems in its sermonic application. These problems might comprise various aspects relating to an understanding of the congregation, the text, and the method of application. One problem might be that many Korean preachers have a notion that the sermon's application is limited to a specific format whereby the congregation is asked to perform a specific action. In other words, this concept of a sermon's application is that the application must be managed as indicative, a command, and direct form of the preacher him-/herself. Generally speaking, such a sermon's pattern has reflected a traditional three-point preaching or a deductive topical preaching style. Overall, this sermon's style does not take into account the notion of genre and biblical form in preaching. This problem results in a loss

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of the diverse, rich meaning that is proclaimed in the Biblical text.

On the other hand, there is an opposite perspective about application of preaching. Some preachers insist that a preacher's responsibility is only to interpret and explain a text in a faithful manner. Barth (1991:111-119) maintains that God himself and His Word itself for a human being, as a sinner, is the Mediator that can connect the world between the text and the listener. He expresses a negative standpoint of application in a sermon. He has doubts that the preacher is able to apply the Bible in respect of the theology of revelation in God's transcendent perspective. Thus, he thinks that to try a specific application of the Bible instead disturbs nothing but a personal meeting between God and his people (Barth 1964:108).

In extreme view, the role of the sermon's application to the congregation depends entirely on the Holy Spirit who works among the congregation. Thus, the important aspect in the preacher's role is merely a faithful interpretation of the Bible and powerful proclamation based on it (John MacArthur 1992:300).

This attitude regarding the application becomes the theoretical foundation for asserting that a specific application in preaching is useless, which then might give rise to not taking into account the congregation who needs pastoral care.

Therefore, Larsen (1992:95) points out: "The purpose of preaching beyond the accurate exposition of the biblical text, the sermon which starts in the Bible and stays in the Bible is not Biblical."

There is another important issue about application of the Korean contemporary preaching: a characteristic of sermons that can see through conflict and a history of division between conservative and liberal Christianity, which has an extremely complicated, historical, theological, and political background. During the earlier missionary period at the end of the Choseon Dynasty and Japanese colonial period, most sermons' topics were personal, eschatological, and celestial, and there was little interest in social, political problems. The theme of the sermons was fixed on the world-to-come. The present world was regarded as so utterly lost that it could not possibly be saved. The early moderators' message was exceedingly simple: "Believe in Jesus and go to Heaven. With due allowance for the preachers' historical situation, the unilateral style of their sermons took account only of personal salvation, not of social problems. It took much courage to preach a social-prophetic sermon in Korea because of the fear of government authorities" (Chung 1999:66). In fact, during this time, it was difficult to analyze a difference between conservative and liberal Christianity in preaching's

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perspective.

In 1950, after Korean civil war, the Korean church helped to stimulate rapid economic growth, in spite of economical injustices created by a military dictatorship. However, at the same time during that period, the desire for true democracy increased and it gave rise to a real division between conservative and liberal Christianity, showing a difference of opinion regarding the position of political ideology and social issues. From both sides many different aspects in relation to sermons' subject and application became evident. Until recently, the tension between the two camps, the conservative and liberal Christianity, has continued. It was evident through a clear divergence of views on political, economic and social issues, for instance, the candle protests against importing U.S. beef, the presidential election in 2007, the unification problem between South and North, and so on. In general, conservative Christianity showed no interest in these issues. At times however, they did show support for the government as a whole. It merely highlights the aspect of personal salvation, the external growth of the church, and a theology of glory on earth.

On the other hand, liberal Christianity put more emphasis on the necessity of solving social, economic, and political problems when compared to the conservative position. Of course, these differences are evident in both their pulpits. These aspects are perceived differently in the application of their sermons. This clearly caused a loss of balance in their relevant Christian worldviews and this might be one of the reasons why it is difficult to fulfill preaching's ultimate purpose that is, transforming the congregation's life.

Moreover, both conservative and liberal Christianity have often dealt with a distorted application of the Word of God, while seeking their own interests according to their respective ideological positions or political views. The pattern of these applications is a natural consequence of what happened through an exegesis of the Biblical text.

These causes might be researched from various perspectives in Korean contemporary sermons. Among these perspectives, this research will endeavor to find the reason behind a sermon's application losing its balance. Furthermore, as an alternative idea, the necessity of multi-dimensional application through taking into account the biblical literary form will be suggested.

For the most part, the problem of application in preaching often occurs when a preacher does not consider whom in the congregation needs pastoral care, and also what the text means to his/her own self-understanding and identity.

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Last, but not least, in a sermon's application the role of the Holy Spirit in renewing the life of the congregation need to be considered.

To summarize, the researcher argues that a multi-dimensional perspective in a sermon's application must be applied in Korean contemporary preaching because, on the whole, Korean contemporary preaching might prefer indicative, imperative and restrictive ways of sermon's application regardless of the Biblical literary form, the context of the audience, the form of preaching, and the preacher's own background. Not surprisingly, Korean contemporary preaching fails to bridge the gap between the text and the congregation. In the light of the aforementioned, the researcher would like to suggest the need for a multi-dimensional approach to sermon application.

1.3 Methodology of the Study

This study applies to the practical theological methodology of Richard R. Osmer (2008:1-12) who describes his methodology that consists of four core tasks of practical theological interpretation as follows:

First, *the descriptive-empirical task*: Gathering information that helps us to discern patterns and dynamics in particular episodes, situations, or contexts. What happens in this situation is the key question of the descriptive-empirical task of practical theological interpretation.

Second, *the interpretive task*: Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics occur. The interpretative task of practical theological interpretation draws on theories of this sort to better understand and explain why certain events take place. This task will be examined in greater depth, and a model will be offered that will contribute to an analysis and assessment of theories that may be helpful to interpret particular episodes, situations, and contexts.

Third, *the normative task*: Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice." What should happen? What are we to do and be as members of the Christian community in response to the events of our shared life and world? These questions lie at the

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heart of the normative task of practical theological interpretation.
Lastly, *the pragmatic task*: Determining strategies of action that will influence situations in ways that are desirable, and entering into reflective conversation with "talk back" emerging when the strategies are enacted. How might we respond in ways that are faithful and effective? The pragmatic task focuses on strategies and actions that are undertaken to shape events toward desired goals.

With this practical theological methodology in mind, the homiletical study on multi-dimensional application in preaching can be reformulated in such a way as to involve the above four phases of research.

1.4 Hypothesis

As a whole, the sermon's application form in Korean churches has expressed a standardized indicative, imperative style and direct form. There also is a big difference or confrontation between conservative and liberal Christianity in respect of application contents. As a result, many Christians find it difficult to live as role models of light and salt in the world.
Therefore, when a sermon's application does not depend on contemporary issues, a political position, a perspective of ideology, and a pastor's style or interests, but on proper interpretation of the text through consideration of the text's literary forms, a sermon has the potential to restore a multi-dimensional, relevant method of application and impart balance to a Christian's life.

1.5 Chapter Divisions

This study will be divided as follows:
Chapter 1 will cover the background and motivation, the problem-statement, hypothesis and research method of this investigation.

As the descriptive-empirical task phase, **Chapter 2** will survey the history of Korean

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preaching from the early missionary era until recent times and investigate the characters of the Korean sermons' content and form, and how the history of conflict and division between conservative and liberal Christianity influences Korean contemporary sermons.

As the interpretive task, **Chapter 3** will focus on causes, effects, and evaluation of preaching that are indicated as a result of conflict and division between conservative and liberal Christianity.

As the normative task, **Chapter 4** will generalize the understanding of application in preaching overall.

As the pragmatic task, **Chapter 5** will analyze and evaluate Thomas Long's preaching's perspective, taking into consideration Biblical literary forms and will suggest practical-theoretical guidelines of multi-dimensional application based on Long's theory.

Chapter 6 will present the results of this study and offer suggestions.

1.6 Delimitation

This thesis will deal with the Korean church's preaching history within the limits of the Presbyterian Church as, nowadays, 65% of the Korean Protestant Churches are Korean Presbyterian, and also, in the conflict and division of the Korean church between progressive and conservative Christianity, the Presbyterian Church without doubt is central (Park 1992:17).

The scope of this thesis is not a historical study of the Korean church's division or the discrepancy in the theological opinions of conservative and liberal Christianity with the perspective of Systematic or Historical Theology, but of the characters and a striking difference between the two sides in the church's preaching ministry and what problems or loss of balance occurred in the application of preaching with these features.

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In this study, the focus is how an application of preaching deals with the problems that are connected to the Korean society's sensitive issues and the conflict or division between conservative and liberal Christianity in Korea's history.

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Chapter 2. Context of preaching in the Korean Church: A historical overview

Growth in the Korean Protestant Church has been unique and it is difficult to find similar examples of growth in the history of the church. Christianity in Korea has grown rapidly and could not be compared with other countries in Asia and Africa (Stanley 1990:11; Lee 2007:24-131).

In spite of adversity, the Korean Church has grown and today it is playing an ever-increasing role in healing the pain and problems of the nation through the Word of God

Whenever Christianity has made substantial progress, great preaching has led the way. For the growth of the Protestant church in modern Korea, the preaching of the Word of God has provided the most powerful and elemental force.

Christianity is the religion of the Word. If Christianity is the religion of the Word, we can conclude that it is the religion of preaching. Thus, the point of the Protestant reformers in the 16th century, "no salvation without preaching (Zonder de Prediking geen heil)" is proper. Wherever the sermon is preached the church is present. C.H.Dargan (quoted inJeong 1984:193) maintained that the history of the church is the history of preaching. Preaching contains the spirit of the times and how to see the world at that time, a preacher's trend of thought and personality at that time, the problems of society, and the suffering of a nation. Therefore, preaching's history in the Korean church is closely related to the modern history of the Korean society and church (Jeong 2004:308).

Before we attempt a division of Korean preaching into periods, we have to consider the tremendous impact of political, economical and social factors.

At this point, the history of preaching in Korea will be divided into six periods. The first period was the early missionary times when the news of the gospel was delivered through the early missionaries. The second period was a time dedicated to the enlightenment of the members of the church. In this time, the Korean church distanced itself from the anti-Japanese movement after the failure of the *Samil* Independence Movement of 1919. The third period was a time when the sermon was kept under scrutiny by Japanese forces that compelled the Koreans to worship the Shinto shrine idol. The fourth period was a turbulent time for the sermon. During this time, despite Koreans gaining their independence from

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Japan, people were suffering due to the confusion and division that the June 25th war of Korea brought. The fifth period was a time marked by the military coup of sixteen May 1962, strong economic growth and the strife between dictatorship and democratization. The final stage began after Korea became a democracy and continued until the present day (Jeong 2004:309). Of course, there are many different scholarly perspectives on the division of the history of preaching in Korea. For instance, according to Jeong Ihn Gyo (1994:2), the history of Korean preaching can be divided into three periods: firstly, the era of the early missionary; secondly, the 1945 Liberation of Korea and the time before and after the Korean War; thirdly, the time after the 5.16 military coup until present day. He maintains that while the division of periods of the Korean church's history was usually focused on a specific event, in case of the history of preaching, the details of the historical events does not reflect on the sermon.
What are the features of the Korean preaching in each period?

2.1 The early preaching of the Korean church.

The Korean church was influenced by Presbyterian churches of America with regards to theology, liturgy, confession of faith and a Christian way of life. This is why the churches of America had a strong influence on the Korean churches in the number of missionaries, the activity of missions, and the range of missions. The total number of missionaries that arrived in Korea before the liberation was about 1,500. Approximately 70% of them were from the United States. Among the 671 Presbyterian missionaries that entered Korea, 513 (76%) were American missionaries (Lee 1999:203). The statistics show that the American churches had a big influence on the Korean churches (Lee 2007:19). Moreover, those aspects are an important index that can help to provide information on the theological and historical background of the American Presbyterian churches and the impact that they have had on modern preaching in Korea.

2.1.1 The background of the early missionaries of the Korean Church

The four Presbyterian Mission agencies that contributed to the formation of the Korea Presbyterian Church were the Northern Presbyterian Mission of the United States of America the Southern Presbyterian of U.S, the Australian Presbyterian mission and the Canadian

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Presbyterian mission. But the Korean Presbyterian Church was formed and progressed by the Nothern Presbyterian Mission of U.S (PCUSA), and the Southern Presbyterian of U.S (PCUS) from the early mission times (Chun 1955:67; Kim 1988:207). They were usually the most conservative missionaries who graduated from McCormick Theological Seminary, Princeton Theological Seminary, and Union Theological Seminary in Virginia, Richmond.

There is no denying the fact that the Korean Presbyterian Church was built by conservative missionaries from the beginning of the mission.

Nevertheless, among the early Northern Presbyterian missionaries there were three who graduated from Union Theological Seminary in New York. The Union Theological Seminary was the center of theological education of the New Academy since The America Presbyterian Church was divided into two different schools (New and Old) in 1837. At that time, the seminary advocated a theological view that was regarded as radical. This hints at the fact that the conservative and the liberal missionaries existed together in the mission fields of Korea from the beginning (Park 1992:68).

In 1909, there were 74 missionaries that were not ordained, which included the medical missionaries. Quite a few of them came from the Bible school of the United States.

2.1.2 Characteristics of the early missionaries of Korea

Most of the early Presbyterian missionaries of Korea came from conservative evangelical seminaries in the United States of America. The theological convictions of such conservative seminaries were as follows: They objected to the critical research method of the Bible. They adhered to a literal biblical interpretation and pursued a state of Pietism as well as to the principle of separating church and state (Conn 1966:26; Lee 2007:20). If we use a more comprehensive perspective, such a direction of theology is based on the Pietism of Germany in the 17th and 18th centuries, the revival movement of America, and the evangelical movement of England. These movements provide a background to the involvement of American missionaries in Korea (Park 1992:63-73; Jeong 1994:3).

2.1.3 The sermon of the early conservative missionaries

What was the content and topic of preaching of the early missionaries with a Puritan and conservative belief? Moreover, what was the form of their sermon?

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2.1.3.1 The emphasis on the congregation's belief and ethics

Firstly, a lot of emphasis was put on faith and ethics. The emphasis on faith was closely linked with the character of the early missionaries themselves who wanted to profess a pure gospel. At the same time, Christianity was to provide meaning and a new mentor to the Korean people who were in a state of desperation after they had lost their sovereignty and were left paralyzed by the inability of the traditional religions to provide them with any comfort. The people of Korea were in a spiritual vacuum (Jeong 1994:3).
Through their preaching, the early missionaries urged congregation members to change their way of life. This was the focal point of their preaching.

Thus, they emphasized strict ethical standards based on a thorough repentance through preaching.
Underwood, a Presbyterian missionary, pleaded with the Korean people who were involved with drugs, gambling, and fornication to remove these things from their lives. He did this through the sermon: "for his sake I have thrown everything away". In this sermon, he preached that "if we still cling to evil customs, we are not truly crucified with Christ" (Jeong 2004:310).
Therefore, the sermon of missionaries emphasized the hereafter and a pious life.
From a positive point of view, their preaching comforted people by encouraging them not to lose faith and hope under Japanese oppression.
From a negative point of view, it could be argued that their preaching reflected a certain degree of dualism whereby a strong emphasis was placed on the hope of another world in order to escape present suffering (Jeong 1994:4-5; Jeong 2004:315-316).

2.1.3.2 The emphasis on Christian doctrine

There were many subjects covering basic Christian doctrine in the missionaries' sermons (Jeong 2004:311). The general themes in their sermons were closely related with the faith and ethics of the saints themselves.
Their sermons on the doctrine of who God, and who Jesus Christ was, were not delivered on an intellectual level but were intended to bring about Christ-like changes in the congregation.

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In fact, there was a small amount of doctrine being preached compared to the preaching of ethics and faith. That is why women and lower classes who were isolated in Korea's traditional society, were the main audience of missionaries' preaching (Jeong 1994:5).
One can then imagine that missionaries had to consider the intellectual capacity of their audience and in some instances had to avoid preaching difficult doctrine to the people.

2.1.3.3 Apolitical attitude

The sermon of missionaries rarely addressed the social, economical or political problems in Korea (Min 1993:271). They also tended to use legalism and dualism. The presence of these two elements in their preaching might be credited to the theological background of the missionaries and to the political climate of the time (Jeong 1994:2; Jeong 2004:311). However, if a sermon cannot reflect the context of the congregation through the Word of God, can it still be regarded as a relevant sermon? Moreover, is it not misleading the congregation?

2.1.3.4 Topical preaching

As regards the form of the sermons, missionaries generally made use of topical preaching (Jeong 1984:194-195; Jeong 2004:316). This was the dominant form of preaching in the United States at the end of 19th and the early 20th century (Jeong 1994:6). Since then, topical preaching has become the typical style of preaching in the Korean Church. Lee Ho Woo (2005:234) observes that from 1884 to 1919 topical preaching made up 71.7% of the Korean sermons. From 1920 to 1930, 73% of the sermons were preached in this form, and from 1931 to 1940, it accounted for no less than 80% of sermons. It was also related to the fact that mainly the middle and lower classes accepted Christianity in Korea. In the case of Japan, Christianity did not spread among the public because of intellectualism that came as a result of the elite-oriented Christianity. However, in the case of Korea, the witness of the gospel to the lower classes had brought positive results, spreading the Christian faith among the masses. It was because of the social status of church members that many Korean preachers were able to preach a topic-centered sermon and to use illustrations frequently (Lee 2007:56-57).

2.1.3.5 Illustrations

A topical sermon needs many illustrations. The use of such illustrations contributed much to

clarifying the gospel to the early church in Korea. Furthermore, it was a very effective method to share the gospel. It should be mentioned, however, that using illustrations also had a negative impact on preaching. There was a lack of theological understanding on the preacher's behalf and in many sermons, the truth was preached fragmentarily by just using illustrations. Therefore, the congregation members did not grow spiritually (Jeong 1984:187; Jeong 1984:194).

2.1.4 The effect of missionaries' preaching on the Korean sermon

The preaching by missionaries experienced many challenges due to language and culture barriers during the early stages of missionary work in Korea. It was difficult to really become a messenger of comfort when one's command of Korean was poor and one had to address people who had suffered terrible ordeals (Jeong 1984:195-196).

At that time, The Korean people laughed out loudly even though missionaries preached about love and the gospel of Christ while in tears and choking with emotion.

According to Lee Sang Gyu (2007:54), the influence of the missionaries of America can be summarized as follows:

Firstly, there was a literal emphasis on the Bible referred to as 'Biblicism'. Secondly, even though they preached strict ethical standards based on the Bible, they did not focus on Christian doctrine and theological tradition in the interpretation or the understanding of the Bible. For this reason, the Korean church was indifferent to a Creed, a Confession, and a Sacramenta Sacrament. This was reflected in the preaching of the church in Korea.

The third influence of the American missionaries can be placed under the heading 'Revivalism'. Revivalism emphasized the emotional factor and the individual faith. This led to a dualistic or Eschatology-oriented faith. Preaching was promoting an escape from reality, enervating congregations, and just pursuing ecstasy in faith. This type of faith has become an important framework of belief in the Korean church since the early missionary times.

The above-mentioned establishes an important connection between application and the context of the congregation in preaching.

A sermon is not a monologue and it has to reflect the social-political turbulence in society. It is natural for social-political turbulence to be reflected in preaching and to have an influence on preaching. It is regrettable that at that time the sermons of missionaries did not

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reflect the voice of the Korean people. The context of society in preaching was not even mentioned by the textbook, 'Homiletics of the Korean Presbyterian Church' written by C.A.Clark (Jeong 1994:1). A sermon is not a report on current affairs. However, if the sermon takes no account of the context, it will result in a feeble faith and the sermon would lose its purpose.

2.2 The sermon of the Korean Church under Japan's rule

The sermons of the early missionaries, that were to serve as a model for the Korean Church, were conservative, apolitical, and Bible centered. Their content emphasized a pious life based on puritanical theology and encouraged a pursuit of an Eschatological Faith and Life. Among a small number of missionaries, the doctrine sermon was preached as an explanation of the basic truths of Christianity. The form of their sermons lent itself to topical preaching and in some cases there was a blatant disregard for a proper exegesis of the biblical text by the missionaries. In these times, the Korean church was also faced with severe difficulties because of the breakdown of the Independence Movement of 1919. The Korean church was entering a perilous phase in the midst of the despondency that followed the failure of the Independence Movement because a great number of Korean Christians participated in the Independence Movement as nationalists (Lee 2007:55-56). Previously the largest organized social and political community for colonized Koreans, the Protestant church and its leaders began to retreat from their dominant position in nationalist politics (Park 2003:5). The political situation forced the early missionaries to distance themselves from any political involvement. This was reflected in their sermons where they focused only on the church, thus making a clear distinction between church and politics. Hence, the patriotic nationalistic preaching was not to be found in the early missionaries' sermon.

2.2.1 The invasion by Japan and the oppression of Christianity

The persecution of the Korean church began with the *Eulsa* treaty in 1905 and the annexation of Korea by Japan in 1910. The Crime Summary justice law was enacted and freedom of speech, assembly, association and educational opportunities was limited by Japan in 1910.

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Afterwards, Japan forbade the Korean people to use the Korean language and also compelled them to change their Korean family names. Innumerable Koreans lost their lives during World War 2 when they were forcefully drafted by Japan. Japan established the shrine of Shinto in 1925, which was a religious shrine created on the basis of the Shinto faith in Japan. Since 1935 Japan had compelled Koreans to worship the Shinto Shrine. This introduced a time of suffering for the Korean Church. The purpose of the Shinto shrine was to create a national identity that was part of Japan's vision to create a uniform identity across Greater East Asia. At the same time, this approach intended to incapacitate and suppress Korean Christianity that became an obstacle to the Japanese colonial rule. The Korean Church experienced a certain amount of ambivalence between being a participator in the Shinto shrine worship and simultaneously objecting to it. This would lead to a conflict between liberal and conservative Christians in Korea (Lee 2007:24-28). This conflict was obviously also reflected through their preaching.

Then how did the history of the national ordeals affect Korean preaching?

2.2.2 A tendency to escape from reality

The usurpation of national sovereignty by Japan and a situation of lost hope resulted in afterlife-oriented revival sermons with a tendency to escape from reality. We are able to ascertain the characteristic of these sermons through various aspects in preaching.

2.2.2.1 The influence on the purpose of preaching

Analysts have categorized the sermons that were preached to the General Assemblies of 1912-1958 by the moderators of the Presbyterian Church of Korea, and the result it is shown in Table1. The sermons were distributed as follows: kerygmatic, 25.58 percent; didactic, 44.19 percent; therapeutic, 23.16 percent; and social-prophetic, only 4.65 percent, only 2 out of 43 sermons in all.

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TABLE 1: The sermons' Purpose (Chung 1999:48).

Category	Number	Percentage
Kerygmatic Sermons	12	28.18
Didactic Sermons	19	44.19
Therapeutic Sermons	10	23.26
Social-Prophetic Sermons	2	4.65

The moderators were quite weak in the area of social-prophetic sermons. Only two sermons extended moral and political compassion for the world situation. As indicated earlier, the churches and their leaders were bound to take part in the Independence Movement of March 1, 1919. Unfortunately, the social activity of the Korean church weakened when the Japanese oppression intensified from the end of the 1920s (Chung 1999:45-50).

Ha-En Chung criticized the weakness of the church in its social responsibility and its detachment from the world. He also reprimanded the church in thinking the world accursed. The outlet to society was closed and there was no possibility to progress, so the church could not help turning its focus to 'otherworldliness'. The following line taken from a common song reflects the thinking: "I arrived at a better paradise, and its pleasure is mine!" (Chung 1966:43).

2.2.2.2 On preaching topics

The features, indicated in the table below, reveal the topics in preaching.

TABLE 2 The sermons' Subjects (Chung 1999:51)

Subjects	Number	Percentage
Discipleship	7	16.28
Immortal Life and Parousia	6	13.95
Direction in Christian Life	5	11.63
Regeneration and Repentance	6	13.05
Fatherhood of God	4	9.30
Love of God	2	4.65
The Holy Spirit	2	4.65

Lordship of Christ	3	6.98
The Ecclesia	3	6.98
Moralism	2	4.65
The Atonement	2	4.65
Social Issues	1	2.33
Total Number of Sermons	43	

In the category of subjects, “discipleship” was discussed the most in seven, or 16.28 percent, of the sermons. The theme of “immortal life and Parousia” also ranked high, with 13.95 percent. The listing of the subjects reveals the characteristic of the sermons. Many sermons were interested in the expression of fear with the subject of immortality and the parousia. This fact attests to the influence of Shamanism and Buddhism. In other words, the preachers were more interested in heavenliness than in earthly hope (Chung 1999:51-52).

2.2.2.3 On Sources of Preaching materials

From 1912 to 1942, textual balance was poor in the moderators’ sermons.

TABLE 3: Sources of Sermon Material (Chung 1999:53)

	1912-1942(1^{st}-31^{st})		1947-1958(32^{nd}-43^{rd})	
	Number	Percentage	Number	Percentage
Solely from Bible	20	65.44	6	50.00
Congregational situation	6	19.35	6	50.00
Non-Biblical materials (preacher’s secular study)	5	16.13	0	
Total Number of Sermons	31		12	
Sermons from Old Testament	2	6.45	2	16.67
Sermons from New Testament	27	87.10	10	83.33
Sermons with no text indicated	2	6.45	0	

Only two sermons did not depend on the New Testament. Liberation did not change much the choice of New Testament texts still used by 83.33 percent of the preachers. Two reasons explain the one-sidedness of textual distribution (Chung 1999:54).

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First, the militant Japanese colonizers attacked Korea and annexed it only 20 years after the beginning of the missionary work. They distrusted the church from the start and steadily applied immense pressure on the church until things seemed hopeless. Accordingly, Christians focused their faith on the eschatological hope of Christ and His future (Hong 1966:18), the future of the Kingdom of God and the freedom of humanity (Moltman 1965:224).

The second reason is found in the seminary education of the 1940s. Old Testament studies had been removed from the theological curriculum and forbidden by order of the Japanese government. In New Testament study, the school was required to concentrate on the Gospel, which separated it from Jewish history and pagan thoughts (Conn 1966:175).

2.2.3 The Japanese oppression and the sermon in suffering times

In the 1930s, the 50th anniversary of the Korean church mission was celebrated. During this time the Korean church lost its power and struggled to proclaim the Word of God because of the following reasons: (1) the sweeping suppression by the Japanese forces and the worship of the Shinto shrine, (2) the church's incapacity, communism posed an external threat to the Church and (3) an internal conflict experienced by the church because of the tension between the conservative and liberal sides in their conflicting views on the Bible (Jeong 2004:321).

2.2.3.1 The rejection of the Shinto shrine worship

The Shinto shrine was built on the Namsan Mountain in 1925. Japan enforced the worship of the Shinto shrine across the whole of Korea in 1935. At the same time, Japan invaded China. Finally, the Christian schools began by the early missionaries were closed. Of course, many ministers accepted the false truth that to worship the Shinto shrine was not a form of idol worship, but a national ceremony. The Korean Presbyterian Church Assembly approved the Shinto shrine worship in 1938. However, at that time, about 50 pastors including Joo Gi Chul had resisted to the end and died in prison. In addition, about 150 churches were destroyed by Japan (Lee 2007:190-197). This was one of the most important reasons that led to a division between conservative and liberal Christians.

In these times, the Korean church and martyrs proclaimed only the Word of God.

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Since the Bible was the foundation for their faith and life, they based all of their preaching on the Bible and interpreted the Bible sincerely.

We can reiterate this statement by looking at the moderators' sources of sermon materials shown in Table 3. The sermons differ according to the periods before and after the liberation of Korea. During the years of 1912-1942, before liberation, 65.44 percent of the sermons were rooted completely in the Scripture. They did not include any reference to the congregation or to non-biblical materials, not even as illustrations (Chung 1999:52).

On the other hand, particularly in the 1920s and 1930s, Bible reading became an important part of the daily lives of members of the Christian church in Korea. Such a bible-based and self-giving evangelistic fervor was part of the great revival boom which swept all Christian missions in Korea during the period of 1905 to 1934 (Cho 1970:87-88). As pulpits throughout the land were influenced by the Bible-reading boom, they lost dialogue with the congregations that might have enriched their sermon materials (Chung 1999:55).

2.2.3.2 The confrontation between conservative and liberal Christianity

The theological debate that took place in the 1930s is still regarded as the foundation of Korean theology. In other words, it was a time when conservative and liberal Christians were at loggerheads in the Korean Church. During this period, so-called 'New theology' ideas were advocated by those who came back from Japan and America after finishing their theology studies. Moreover, the first real critical debate on the authorship of Genesis took place publicly at the 23rd Assembly of the Korean Presbyterian Church. The persons standing at the center of the debate were Park Hyeong Young and Kim Jea June. We will deal with this part in the following chapter. In this context, many Korean preachers took precautions against the liberal theology and appealed to the congregation to adhere to the true gospel (Jeong 2004:321-323).

2.2.3.3 The types of applications

In the types of applications of the moderators' sermons, we can see they preached a very pure gospel.

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TABLE 4 Application (Chung 1999:64).

Items	Number	Percentage
Direct Sermons	26	60.47
Elucidation	17	39.53
Interrogation	7	16.28
Hyperbole	2	4.65
Indirect or Suggestive Sermons	18	41.86
Illustration	5	11.63
Multiple choice	1	2.33
Narration	10	23.25
Testimony	2	4.66
Total Number of Sermons	44	

As shown in Table 4, direct application accounted for twenty-six, or 60.47 percent, of the moderators' sermons. Elucidation, with 39.53 percent, interrogation, with 16 percent, and hyperbole, with 4.65 percent, comprised the most frequent instances of direct application. Indirect or suggestive application characterized the remaining 18 of the 43, or 41.86 percent. This 41.86 percent is divided between narration with 23.25 percent and illustration with 11.63 percent which almost excludes other modes of indirect application. Only one sermon used the form of multiple choices.

The following instance of direct application can be translated into English as follows:

"Today's Korean Church! Know Jesus more clearly and understand Him more deeply. Love only what Jesus loves. Offer your body. Do you love your father or mother more than Jesus? You are not worthy of Jesus. Do you love your son or daughter more than Jesus? You are not worthy of Jesus" (Sung 1972:58).

The use of the imperative typifies direct application in the Korean pulpit. Korean social customs teach that superiors in Korean society may instruct inferiors in most things.

According to Chung (1999:65), the Korean language customs greatly influence the style of Korean preaching. The Korean language is distinguished clearly by honored, equal, and low levels of speech. Most of the moderators were not educated in the grammar of the Korean language. Furthermore, the Japanese colonial policy did not provide opportunities to learn the language in schools in Korea during 36 years of domination. Thus, the majority of

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moderators simply followed social customs in using indicative or imperative forms in the pulpit which suggest the authority ingrained in the social code.

As a whole, Korean preaching in the colonial period of Japan was an indirect method to address the social-political challenges. In many cases, the problems of reality were dealt with by a promise of reward or blessing in another world. Since then the feature of apolitical-eschatological faith became the decisive frame of faith pattern in the Korean Church (Jeong 1994:2-3). With these perspectives, it is important to consider briefly the preachers who played an important role in the Korean sermon history in the early period of the Korean Church and during the Japanese domination.

2.2.4 The representative preachers

2.2.4.1 Rev. Sun-Joo Gil (1869-1935) and his preaching

Sun Joo Gil (1869-1935), who was called 'the father of faith in the Korean Church', was a luminary in the conservative faith of the Korean Church. He pursued the essence of Christianity in the individual's salvation and a Puritan pious' life based on the experience of the call to conversion. His thought on theology was shaped by his supernatural experience adding to an extremely conservative theology given by the early missionaries (Kim 1956:177). It was based on a dogmatic conservatism, an ethical severity, and a dignity of the spiritual world. His contribution to the Korean Church was great. He initiated prayer at dawn and a Bible study group. This trend continued throughout the Korean Church and to this day, a strong emphasis is put on Bible study and prayer (Gil 1980:123). He also played a leading part in the Pyongyang great Revival Movement, a never to be forgotten day in the Korean Church history, in 1907. Above all, he was famous as a great preacher of that time (Jeong 1995:1-2). Even though his sermons usually contained eschatological elements, he did not focus solely on everlasting life, but also on the situation of the church at that time. His attitude towards preaching was closely connected with the social situation at that time He did overcome it with a force of faith in the world. It was his greatest achievement (Min 1989:444).

He had already developed his own theory on the sermon at that time. He divided the form of the sermon into five categories: expository sermons, discussion sermons, clause preaching, text sermons, and topical sermons.

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It was clear that he had a good understanding of the congregational situation, the Holy Spirit's guidance in preaching, and a consciousness of the theological position of the preacher in the sermon. He also understood the need for a balance between the different parts of a sermon.

It was important to him to focus on Revelation, particularly in his preaching. He also emphasized the Second Advent of Christ and the end of the world. His sermons were strongly influenced by his great understanding of the book of Revelation, which he read more than 10,000 times during the course of his life (Jeong 2004:390; Lee 2007:271).

2.2.4.2 Rev. Joo Gi Chul Martyr (1897-1945) and his Preaching

The most important event related to the subject of sermon in the Korean Church before the country gained independence, was the forced worship of the Shinto shrine. The preacher who was standing in the midst of this event was Pastor Joo Gi Chul. His rejection of the Shinto shrine worship started in 1938, when he ministered at *Sanjeonghyeon* church in Pyongyang. After that he was in prison 5 times where he eventually died (Kim 1995:2).

All through his life and martyrdom, the most important aim of his mission was to resist the Shinto shrine worship. Not surprisingly, this was the subject of many of his sermons. If we classify his sermons according to content, the following themes are prominent: the way of a martyr, the life of the cross, boldness in the face of death, the Last Judgment, and the authority of a prophet. The interesting thing is that he did not refer directly to the worship of the Shinto shrine in any of his sermons, at least not in his written sermons. His preaching was similar to a doctrine sermon style and he did not touch on any political issues except for in a few sermons that he delivered while he was incarcerated (Lee 2007:309). This says a lot about his attitude as a pastor and his approach in taking care of the congregation. His sole focus was on the personal spiritual growth of each church member. In his sermons, he tended to highlight three main points and this style of preaching corresponded with the general approach to preaching at that time. His sermons could be regarded as topical sermons(Jeong 1995:7).

Kim Nam Sik (2000:147-153) summarizes features of Rev. Joo's sermon as follows:

a) A God-centered concept in his sermons

The most outstanding concept in Joo's sermons was God-centeredness. This was the very reason that he risked his life to stand against shrine worship. On 1 September 1936, he led a

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revival at the chapel service of the Presbyterian Theological Seminary in Pyongyang. This time he spoke of "*Il-sa-ka-go*" (being ready to die) in which he confessed he would perish for the Lord:

I have no other thing but my life to dedicate to the Korean church. For the Lord, I am resolved to die first.

In this sermon, he stressed three things: first, be ready to die in order to follow Jesus; second, be ready to die for other souls in leading them to Christ; third, be ready to die to witness the truth of the resurrection. He said:

Shall we live denying Jesus? Or shall we die following Jesus? It is a real death to deny Jesus and live, while to die for Jesus means to live in the real sense of the word. The time when Jesus was welcomed is past; now it is the time of persecution and suffering; let anyone who does not want to follow after Jesus, go! But all those who are willing to follow after Jesus are required to deny themselves. Why are we Christians hesitating to abandon our lives for the Lord? Have we no hope for the resurrection? No, we have eternal life. Then, why are we afraid? Is it enough for you seminarians to discuss theology? Gentlemen, let us pass on the gospel transmitted with the blood of saints!

Why should we remain firm to the end in obedience to God's commandments, confronting the idolatry of the Shinto shrine at the cost of our lives without question, it is because of the idea of a God-centeredness. Calvinist always put God in the center of their thoughts, because God is worthy to receive glory, as Paul said in Romans 11:36, "For from Him and through Him and to Him be glory forever. Amen." God is the beginning, the process and the consummation of all things (Kim 1958:14-150).

Thus, Rev. Joo's sermons show the truth and faith of Calvinism. In his sermons, we hear the same cry, "Soli Deo Gloria", which Calvinists proclaim.

b) The Coram Deo(before the face of God) concept in his sermons

Another distinctive concept in Joo's sermons is the Coram Deo concept. This idea was embedded in his pastoral life and in his sermons, just as Calvin's theology of Coram Deo was not only in his theology, but also in his life and sermons (Chung.S.K 1996:108).

On 20 July 1937, at *Sanchunghyon* Church in Pyongyang, he delivered a message entitled, "Be Perfect Before God," from Genesis 17. Its outline was as follows:

Firstly, be perfect by being devout before God.

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Secondly, be perfect by being honest before God.
Thirdly, be perfect by being calm before God.

Godliness, honesty and calmness in this context come from the idea of Coram Deo. To Rev. Joo perfection is not achieved through our own work, but only through the redemptive work of Jesus Christ.
He rejected the so-called dualism, into which Christians easily fell. Furthermore, he stated that God claims our absolute loyalty and exclusive devotion. All of our thoughts, words and actions, the totality of our life should be devoted to God, that is, we should be godly before Him. Joo's sermons are in accord with Calvin's theology which did not separate theology from piety.

c) The victory of God's grace in his sermon

Sola Gratia one of the principles of Reformed theology, is found in Joo's messages.
He proclaimed that human beings could not be righteous before God on their own, but only by God's grace. Joo realized that salvation comes from God alone. Thus, his sermons were filled with the confession that all was by God's grace; no trace of human autonomy can be found in his sermons. Nevertheless, some Korean theologians are reluctant to express a high opinion of Rev. Joo's martyrdom. Prof. Pyong Mu Ahn criticized him, saying, "His seemingly heroic behavior was cursed by his wrong heroism; he was looking purposely for an opportunity to be martyred for his honor." Likewise, Prof. Jae Choon Kim mentions Joo's death, stating that because the Korean church has no well-founded theological principle for resistance against the Shinto shrine worship, Joo's struggle against it is not worthy to be discussed. It should be mentioned, however, that his thought was not guided by any heroism but by the grace of God. Therefore, the opposing views of professors Ahn and Kim cannot be justified by any means (Kim 2000:152). They fail to consider issues in the light of church history; the shrine worship matter was the same old problem that the Apostolic Church faced under the Roman Empire, in a 20th century form (Clark 1971:154). It is surprising to find a remarkable resemblance between the worship of the Roman emperors and Shinto shrine worship.

When serving in *Sanchonhyon* Church, Joo preached a message, "By the Grace of God I Am

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what I Am," from 1 Cor. 15:10 (Kim 1958:192):

"Ministers, elders and deacons in today's church are put in their posts by God's grace. If they were appointed only by men, just as cabinet members, their offices would not be due to God's grace. But their offices do come from God. Therefore, they have glorious and honorable tasks. If someone is not appointed by a Presbytery, even though he is called directly by God, he should have the same authority as a messenger of God. As for me, I never dreamed to be a minister and I am not qualified to hold that office. Nevertheless, God called me to be an evangelist so that I may preach the gospel. So, by the grace of God, I am what I am! Not only I, but you also are by God's grace."

2.3 The Korean sermon after the liberation

Japan's colonial rule, which was characterized by trials and tribulations, finally reached its end in 1945. However, it did not take a long time for the joy and deep gratitude once again to change into tears and prayers. That was because of an occupation of the Northern regions by the Soviet Union and an outbreak of the Korean War on 25 June 1950. This plunged Korea into darkness and chaos once again. In the middle of this crisis, the Korean church was still divided on the issue of the Shinto shrine worship. The churches of the Northern regions once again suffer persecution under communist rule; a persecution that was more severe than under Japanese rule. Naturally, the preaching of the Korean church entered a new phase. What was the nature of preaching in the Korean church under these circumstances?

Jeong (2004:328) said that the main features of the sermon during that time could be summarized as a call to liberation and freedom, a call to repentance, and a call to revival.

2.3.1 The sermon as a call to liberation and freedom

The Korean church, with the 1945 liberation of Korea, naturally proclaimed liberation and freedom from the pulpit. The symbolic expression that indicated these flows was the sermons book called 'A Religion of Liberation' that was first published in 1948. Along with the concepts of liberation and freedom, social responsibility was emphasized and the church was challenged to evaluate its past actions.

2.3.2 The call to repentance

The preaching of this particular period emphasized repentance. The voice of repentance included two events: Shinto shrine worship and the Korean War. There was strong sense among pastors that the Korean War was the result of church leaders failing to take responsibility for past actions and that the only way of averting this disaster was for the nation and church to repent (Jeong 2004:329-330). The representative preacher , Yang-Won Son[2], in his sermon "the reason for the suffering", preached that the Korean War was a consequence of the crimes of the leaders of the country, the negative influence of the U.S military, and the sin of the Korean Church.

2.3.3 Acceleration of the division of the Korean Church

During that time, the debates and division of theology that originated in the 1930s gradually increased. In other words, the theological conflict between conservative and liberal Christians intensified through preaching. Because of this, the Koryeo Theological Seminary was divided in 1946 and while the Korean War was continuing, the Chosen Theological Seminary was established by relative liberal Christian groups in 1953. Under these circumstances, the theological debate and conflict influenced the message of the pulpit (Jeong 2004:330).

The message at that time was not a sincere reflection of the Word of God, but merely a tool in the hands of those who wanted to promote their own theological views. In terms of the contextualization of preaching, this phenomenon indicates the loss of balance in preaching both on the conservative and liberal side. The sermon had lost its ability to communicate a meaningful message to the congregation. This lack of 'meaningful message' has had a great

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- [2] Pastor Yang-Won Son is called "the Saint of love of Korea". He cared for a leper for his all life. He was put in prison because of his objection to the Shinto shrine worship for 5 years of colonization. In addition, his two sons were killed by communist as martyrs. Nevertheless, he adopted the enemy who killed his own sons as his son. Eventually, he also died a martyr at the hands of communists in 1950, at civil war of Korea. Lee, S-G 2007. *Hangukgyohoe Yeoksawa Sinhak*. Seoul: Saengmyeongui Yangsik.

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impact on the church and has brought about a confrontation between liberals and conservatives on many levels (social, political, economical, culture etc.). These confrontations have been ongoing throughout the era of military dictatorship (1960-70) and the process of democratization (1980-90), and have continued into the new millennium.
Bosch (1991:421) maintained that "from the very beginning, the missionary message-if we regard it as preaching-of the Christian church incarnated itself in the life and world of those who had embraced it." However, the Korean church has failed the contextualize preaching due to a long conflict between conservative and liberal Christians. We will analyze these causes in detail in the following chapter.

2.4 A sermon in the midst of a military dictatorship and the rapid growth of the Korean economy

The Korean church that followed a rocky path from the early mission era to the Korean civil war was entering a new phase in the 1960s. Although the *Minjung* Theology rose up as an indigenous theological movement in the Korean Church, it has had little influence on the sermons of the Korean church. At most, its theological impact through preaching was by claiming that the bread and wine which is used in the Eucharist must be replaced with traditional Korean elements (Jeong 1995:2).
In the midst of the 1960s military dictatorship and the acceleration of the Korean Presbyterian church's division, the Korean church experienced tremendous growth. In 1955 there were approximately 0.6 million members, in 1965 approximately 1.2 million, and in 1975 approximately 3.5 million. According to government statistics in 1980, Protestant Christianity accounted for approximately 7.18 million. In the late 1970s, it was reported that six churches were established every day. In 1990, the number of Christians reported stood at 12 million people (Lee 2007:106).

Compared to the churches of the United States and Europe, which were gradually declining, the growth of the Korean churches was indeed remarkable.
During this time of growth, the sermon displayed new features.

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2.4.1 In the pursuit of prosperity through preaching

The most important feature of preaching at this time was the strong emphasis on the growth of the church. At the same time, there was a movement away from the traditional topics such as sin, repentance, and the cross, to new themes such as success, hope, and positive thinking.

A prominent preacher in this period was P pastor Cho Yong-Gi. According to the latest Sisa Journal's Quick Poll, he is regarded as the most influential leader in Korean Protestant Christianity (Sungsuk 2009.9.7). He preached blessing, success, and prosperity with the trademark quintuple gospel and the triple-threat salvation. The quintuple gospel includes the born-again gospel, the Fullness of the Holy Spirit gospel, the healing gospel, the blessing gospel, and the Advent gospel. The triple salvation is the core content of his preaching based on 3 John 1:2. He insists "I believed that those who come to the church should receive a blessing in spirit, a physical blessing, and God's blessing on their finances. Thus, I always proclaim the triple salvation in my preaching. This is the basis of my message" (Jeong 2004:333).

The momentum that was created through this style of preaching had positive consequences for church growth as well as for the involvement of the community in social matters. For example, the new community movement, or the so-called '*Saemaeul* Movement' played a major role in assisting members of the community that suffered after the Korean War.

After the military regime had taken power through a revolution their first priority was to initiated economic growth. In the 1960s, the materialistic ideology or growth fetishism was well established in the Korean society. Thus, the most important issue that was addressed through ministry and the sermon was growth. Growth fetishism emphasized material prosperity and a secular blessing. Christian faith was understood as the gateway to material blessings. Sermon titles such as 'the secret of blessing' or 'the life received blessing' occurred often and Deuteronomy 28:1-6, Philippians 4:13, and John 3:1-2 were popular sermon texts. However, this kind of preaching resulted in a trend that ignored the Christian dogma in the Korean church from the early 1970s. Lee Sang Gue referred to this epochal tendency as 'the undogmatic age' (Lee 2007:124-126). There was also an unhealthy interest in the search for personal gain. Preachers used the biblical text to serve the interest of the individual. In other words, preachers performed an eisegesis of the text. Naturally, the form of sermons was topical and it created an impression that they were a collection of success stories or lectures on the secrets of success in life. Suffice it to say that this situation in the Korean church may

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have been due to many reasons. More attention will be devoted to these reasons in the next chapter.

2.4.2 Prophetic preaching

The Korean political development, particularly during the 1960s and 1970s, has been characterized by social irregularities and injustices exacerbated by economic growth(Chung 1999:84). This period was characterized by political repression, human rights abuses and bureaucratic authoritarianism. Naturally, a conscientious intellectual, student, and workers protest continued for decades.

The conservative Korean church had no choice but to show its support for a dictatorship. In the table of contents of 'Christianity 100th anniversary Sermons book' volume 9 (1955-1960) and volume 10 (1961-1970), the terms "church" and "nation" are not mentioned.

Nevertheless, a few preachers criticized publicly the injustice of the Korean government through their preaching and did not give up the mission of a prophet. Church sermons were monitored by government agents. *Minjung* theologians criticized the junta and accused them of plutocracy. Concerning these matters, conservative and liberal Christians have held different viewpoints until now. Conservative Christians supported a dictatorship that had opposed Communism.

Over 400 pastors were killed by the communists during the war.

Unfortunately, the Korean church has reacted passively or obligingly to government policies. for instance, in the 1970s, a group which belonged to the National Council of Churches in Korea described the shameful and painful relationship of church and state in the "Theological Declaration of Korean Christians" (Chung 1999:90). Some have compared it to the Barmen Declaration of the German Church during the time of Hitler. The following citation gives us a insight into the church's situation in politics:

"The Church became friends of the rich, not of the poor; friends of the power, not of the oppressed; friends of the rulers, and not of the ruled. The state of affairs is clearly offensive to His children, and therefore to God Himself" (Sunoo 1975:3). A Korean-American scholar of political science described the Korean church of the 1970s in the following way:

Three characteristic elements of Christian conservatism prevail in Korea today: (a) the feeling of regression which occurred during the Japanese occupation continues to dominate the mind of the church even after the liberation of the church; (b) the church lacks a guiding concept in

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a changing world due to strong foreign influences; indigenous theology has not developed; (c) the "other world" orientated conservatism discourages a meaningful social involvement of the church (Sunoo 1975:3).

On the other hand, liberal Christians sharply criticized the dictatorship's use of violence through their preaching. It was evident that the church that kept silent about a sensitive political issue was growing, but the church that preached against political inequalities experienced the opposite.

2.4.3 The Expository Preaching (1980s)

Many preachers have been concerned about expository preaching since the 1980s. Nevertheless, topical preaching is still a general trend that is being followed in Korean churches. Actually, the essential feature of topical preaching is that the biblical text leads the sermon content in the right direction and probates it. However, topical preaching in the Korean context has had its limitations. In some cases, it only asserted the preacher's own vision and degraded the biblical text to a mere ornament in preaching. Expository preaching caught the attention of many preachers as an alternative form to topical preaching (Jeong 2004:337).

Robinson (2004:21) defines expository preaching as follows:

"Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to hearers."

In other words, expository preaching could be biblical preaching. Strictly speaking, however, it is difficult to regard the preaching of the Korean church in 1980s as true expository preaching.

Even though so many preachers were attempting expository preaching, they failed to move away from topical, three-point and textual preaching. It was not before the end of the 1980s and early 1990s that expository preaching was really understood and preached by Korean preachers (Jeong 2004:338).

2.4.4 The sermon of the Liturgical Calendar and Lectionary

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At the beginning of the 1990s, preaching based on the Liturgical Calendar and Lectionary was introduced in the Korean church. Lectionary preaching is the sermon form based on the Liturgical Calendar that contains the center of the redemptive history of God through Jesus Christ.

In the Korean church, Lectionary preaching was introduced first by Chung Gang Bok, who published “service in terms of the Liturgical Calendar and sermon handbook” in 1985. Subsequently, each denomination of Protestant Christianity published “service and sermon handbook” from the middle of the 1990s. It should be mentioned that

Lectionary preaching has not coped with the rapidly changing situation of congregations and has restricted the freedom of the preacher. Nevertheless, it has many advantages. For instance, preachers followed a different approach: whereas they only focused on passages from the New Testament in the past, they were now also including Old Testament passages. Thus, it can overcome the propensity of preachers to be selective in their sermons. However, up to now the current Korean sermon has preserved a topical preaching form based on three-point preaching. In the vortex of the situation, the variety of preaching forms that are influenced by the New Homiletics are being attempted throughout the Korean ministry (Jeong 2004:338-339).

2.5 Conclusion

As a whole, the history of Korean preaching has maintained the tradition of theology which the missionaries initiated in the Korean Church. Preaching has also taken on a conservative tendency that is in line with the missionary tradition. As regards the preaching form, Topical preaching based on three points preaching has been the main form of preaching. It has resulted in the distortion of interpretation by an eisegesis of the biblical text. Furthermore, it had a negative impact on the attempts of both conservative and liberal Christians to witness sincerely to the living voice of God through preaching.

Apolitical preaching played a positive role in the growth of the Korean church without being criticized much. Because of this, friction developed between conservative and liberal Christians. Overall, the application of sermons between the two sides has also been different according to political, social, and ideological standpoints. We will analyze causes of these differences in the following chapter and will look for the propriety of the application of

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preaching through the faithful exegesis of the text with the consideration of the literary form of the biblical text.

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Chapter 3. A homiletical-historical analysis and evaluation of Korean preaching before and after liberation

In the previous chapter, I examined the influence of historical Korean events on preaching and the characteristics of preaching during each period. The Korean Protestant church has had a great influence on the Korean society through the intense conflict between the conservative and liberal sides. Moreover, there has been a difference in the application of preaching.

Overall, the Korean conservative church has a tendency to escape from reality in the midst of suffering. Thus, the sermons turned the people's attention away from social and national problems, and instead put a firm emphasis on the people's hope for a future life. In other words, their preaching emphasized an apolitical attitude based on the principle of the separation of Church and State and a hope of an afterlife.

After the liberation from Japan, the Korean sermon emphasized church growth and God's promise of prosperity to His people.

On the other hand, the liberal church was interested in Korea's political, social, and cultural problems. Thus, their sermons were prophetic preaching that served as an answer to these problems.

It should be mentioned that, in their method of application of preaching, both have preferred to use an imperative, instructive, and indicative mode of persuasion by using a three-point, topical preaching form.

In this chapter, I will investigate the cause of this phenomenon in Korean preaching by looking at the periods before and after liberation respectively.

3.1 The period before liberation

From the end of 19th to the early 20th century, the protestant church had a great influence on the Korean people who were holding on to a Confucian worldview and values. They came to believe that the West derived its military, technological and economic strengths from its education and knowledge of science, and that these in turn were embedded in the substance of Western culture, that is Christianity. The early missionaries opened schools, orphanages

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and hospitals only as means to further their ultimate objective, the evangelization of the Korean people.

Until the tremendous growth of the Christian population in Korea in recent decades, Christians were a small minority. However, their social and political influence has outweighed their numbers. The Christian leadership in the so-called March First Independence Movement of 1919 (to regain Korea's lost independence through a nationwide peaceful protest movement) stands out as an especially glorious monument in the history of Korea's nationalist movement. In addition, Christianity was involved in the resistance to Japanese imperialism and later in endeavors to modernize Korea.

For this reason, the Korean people as a whole have received Christianity as a tremendous positive force in the nation's struggle for independence and development. This is an interesting phenomenon in view of the fact that elsewhere in the world Christianity has more often than not been regarded as an agent for the expansion of Western colonialism (Chung 1997:28).

After the failure of the March First Independence Movement, the Korean Protestant Church rapidly became apolitical, with an otherworld-oriented attitude. One could argue that the early missionaries' theological influence might have contributed to this phenomenon. In addition to this, the colonial policy of Japan through the Shinto shrine worship also gave rise to an intense conflict between conservative and liberal Christians.

3.1.1 The influence of the early missionaries

The foundation for the Korean Protestant Church was almost solely established by American missionaries who played a major role in the Korean society.

For example, the missionaries provided, through the establishment of modern Christian schools[3], an opportunity of learning to everyone, the rich and the poor, the powerful and powerless, in a society where education was limited to the privileged (Kim 2000:41-45).

They also served the Korean people through social services and medical work.[4] All these

[3] The first modern school was established by an American missionary. It was Ewha Girl's School founded by Mrs. Mary E. Scranton. The Rev. Henry Appenzeller founded a school for boys, Baenae Hakdang, in 1885. Severance Medical School was opened in 1886, and Soongshil Christian school was founded in 1897. In addition, institutions of higher education were started by Protestant missionaries.

[4] The first medical missionaries were interested in using their medical training for the evangelistic advance of the church. The pioneer missionaries introduced western medicine to Korea. Western medicine proved to be

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good works of the early missionaries paved the way for Protestant evangelization and created a positive image of Christianity among the Koreans (Kim 2000:46-49).

Unlike missionaries' evangelical activities in other Asian countries, the early missionaries work in Korea contributed to national activism in the colonial era. Through the church, Koreans could engage in political activity for reform and independence (Park 2003:30). Not only did the missionaries introduce to Koreans new values and concepts such as freedom, rights, equality, and democracy, but in late Confucian Korea, they also fostered progressive social and political movements, such as the Independence Club Movement, that was affiliated with churches and mission schools. During the early Japanese colonial period, almost all nationalist activities occurred in and around the Protestant religious community, and most of the major personalities behind these movements, whether they were moderate culturalists or militant socialists, were members of the Protestant church or products of this religious community (Kim 1998:109). Most of the Korean patriots were products of mission-related schools, which were the seedbeds of democracy. Therefore, Protestant communities became the center of Korean social and political endeavors, including the March First Movement.

However, a great change occurred in the organizational and ideological relationship between the Protestant church and Korean nationalists after the March First Movement of 1919. Shortly after the March First Movement of 1919, the Japanese colonial government abolished all militaristic practices and adopted a more conciliatory approach. Limited freedoms of the press, assembly, and association were granted to soothe wounded Korean feelings and improve the damaged image of Japanese imperialism abroad. During the period of this so-called cultural rule, Koreans formed thousands of small social and political organizations outside the religious communities. Naturally, the church's role as the center of nationalist activity was greatly diminished, and the church was no longer the sole center of nationalist endeavors (Park 2003:4-5).

Most missionaries, in order to stay in Korea to proselytize, chose reality over morality and announced officially their cooperation with the Japanese colonial government. On the other side of the coin, the Japanese found it necessary to cooperate with the missionaries who controlled the Protestant church, probably the largest organized Korean community at the

effective in healing sick people. Therefore a positive attitude towards the missionaries meant that the influence of the Gospel, which the missionaries brought, grew.

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time, in order to rule the peninsula effectively. This friendly relationship between the missionaries and the colonial government stimulated antipathy and resistance by the colonized Koreans toward Protestantism. Missionary activity was not seen as outwardly political, but inwardly religious. The preachers talked about some indefinite future, not the "here and now" (Park 2003:31). They began to seek security rather than risk political action. These missionaries' attitude was based on the principle of church and state separation.

After 1919, the Protestant church, criticizing its previous activism on behalf of reform and independence, devoted itself solely to religious activities and spiritual preparation for salvation in the afterlife.

After all, this attitude resulted in an otherworldly theology and religious escapism in the early Korean Church.

At the other end of the spectrum, preachers emphasized personal, moral, and social reformation. For instance, early missionaries and Korean Christians sought to build a church community of "men and women of clean lives" who renounced smoking, dancing, card-playing, and keeping concubines. This community was completely divorced from "heathen" society, which was regarded as an "enemy of Christianity." The new ethics dictated by piety and fundamentalist missionaries moved the converts willy-nilly in the direction of social reform (Park 2003:57).

In addition, the emphasis on Christian ethics was carried out by the imperative, instructive, and indicative mode of application in preaching. This preaching was based on the conservative and fundamentalist view of the Bible established by the early missionaries.

3.1.2 The understanding of preaching according to the theological position

The early missionaries had, what could be called, a conservative and evangelical faith. The Korean pastors who were educated by these missionaries also had a conservative faith. They emphasized the verbal inspiration of the Bible, the inerrancy of Scripture and literal interpretation of the Bible. Their emphasis on a conservative view of the Bible contributed much to the growth of the Korean church and to the foundation of faith in the early Protestant church.

However, the conservative theology of missionaries showed a tendency to become too fundamental, so to speak, in their understanding of the Bible. In a sense, they have to carry the blame for the legalism and self-righteous separatism in the Korean church. They also

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easily accepted Dispensationalism that thoroughly trust in the Bible as the literal Word of God(Kim 1998:149-150). Dispensationalism emphasizes the eschatological faith in a position of Pre-millennialism. This type of faith had a strong appeal to Korean Christians who lived in an eschatological anticipation in the midst of political and social unrest.

Thus, most of the conservative preachers described the political reality as follows:

"We believe that church have nothing to do with politics. The Church is just a spiritual organization. Therefore, the church does not approve of or is against the present government due to political apathy" (Kim 1998:152). That is to say, their preaching paid attention to only personal salvation and put an emphasis on the afterlife instead of social issues at the time.

Suffice it to say that this conservative theology has been in conflict with liberal theology since the 1930s.

In Korea, the liberal theological trend had begun to appear by the 1930s. It began to raise questions about the credence of the fundamentalist theology and the orthodoxy of the Korean church. Some Korean clergymen began to question the doctrine that the Bible was literally inspired by God and completely free from error or deviancy.

Both sides held opposite views on Shinto shrine worship. This problem led to confrontation and separation between conservative and liberal Christians. The Korean representative theologians were Park Hyeong Yong and Kim Jae Jun.

Park Hyeong Yong represents the Korean conservative or fundamentalist theology based on the verbal inspiration of the Bible and the inerrancy of Scripture. He was always at the center of controversy with liberal theologians who challenged the authority of the Bible through the biblical criticism from the 1930s to the 1970s (Park 1992:196-241).

On the other hand, Kim Jae Jun, who had begun his theological studies at Aoyama College in Japan, identified the orthodox view of inspiration as the mechanical theory of dictation. That is to say, he confused "verbal inspiration" (the extent of inspiration) and "organic inspiration" (the nature of inspiration) (Choi 2005:378). His theology seems to have been molded mostly at the Aoyama Institute, which represented radical liberalism and was regarded as a branch of the Union Theological Seminary in New York (Choi 2005:105).

It should be mentioned that Kim Jae Jun was not an extreme liberal theologian but a Neo-Orthodoxy theologian in his early theological development. Then, the so-called Neo-Orthodoxy was regarded as liberal theology due to the absence of classical liberal theology in Korea. However, Kim Jae Jun had become the liberal theologian in the midst of a controversy

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with Park Hyeong Yong. “His theological position is basically liberal and contextual, with a dynamic, diffuse, and sporadic character” (Choi 2005:109).

Although preachers are commissioned to preach Christ and not theology, preaching and theology cannot be separated. Thus, some fundamentalist preachers insist that the mere repetition of biblical terms and the mere explication of biblical texts can constitute good biblical preaching. Their emphasis on sola Scriptura tends to create a fundamentalist understanding of the Bible and completely disregards the contemporary context. Some of the fundamentalists go so far as to maintain that even the illustrations used in the sermon must come from the Bible itself. Biblical criticism or any insight from social science or other sources is regarded as dangerous to true biblical preaching. Fundamentalist Korean preachers do not believe that the Bible is a historically transmitted and contextualized book (Kay 1990:7-8). The message of preaching must be drawn from Scripture, but it must also be directed at the contemporary congregation.

Thus, the fundamentalist theology showed anti-intellectualism and a lack of understanding regarding the common grace of God, historical consciousness, and culture. In other words, the conservative denomination’s preaching kept silent or was not interested in social realities such as human rights, social justice, political democracy, economic justice and so on. It was difficult to find prophetic preaching in their sermons.

In the end, this phenomenon shows that the Korean preaching has lost balance when dealing with themes in the Bible.

As Barth said, the preacher must stand between Scylla and Charybdis, that is, between the Bible and the human predicament. Compare his remark in this regard,

“I sought to find my way between the problem of human life on the one hand and the content of the Bible on the other. As a minister I wanted to speak to the people in the infinite contradiction of their life, but to speak the no less infinite message of the Bible, which was as much of a riddle as life. Often enough these two magnitudes life and the Bible, have risen before me (still rise!) like Scylla and Charybdis” (Barth 1957:100).

The preacher’s role is not simply to present the ideas of the Bible in biblical terms, but to expound the text and apply its message in ways specifically directed to his congregation (Kay 1990:9).

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3.1.3 The schism in the Korean Church due to the Shinto shrine worship

The issue of Shinto shrine worship was a major factor in its effect on the Korean churches during Japanese rule, as well as after the liberation in 1945. Under Japanese colonial rule idol worship was used to make secular authority absolute and to deify humans.

The basic problem was whether State Shinto was merely a political act, as a demonstration of patriotism and loyalty to the Japanese emperor, or a religious exercise.

As the Korean Church faced the Shinto shrine issue, church leaders and missionaries in the field were divided on the matter.

Most conservative Christians refused to participate in the shrine obeisance. The anti-Shintoist's background of theology and faith is that the Shinto shrine worship meant denying the supremacy of God and admitting the false thesis of the divinity of the state and supremacy of the spirits of the Imperial ancestors of Japan.

Lee (1966:183-194) describes the background of anti-Shintoists as follows: (1) Obedience to the commandments of God and love for the church; (2) Eschatological expectation and personal commitment to Christ's Kingship; (3) Uncompromising witness to Divine truth and Christian responsibility to the church and state (4) A high value on martyrdom and the glory of God.

Moreover, according to the principle of the separation of church and state, they believed that the churches, which complied with such official demands, clearly perverted the church of the living God into an instrument for enhancing the greatness of the state, the Japanese imperial government. Thus, they said that the church, which collaborated with Shinto shrine worship and was under the control of the Japanese government, was regarded as a church that has lost its essence.

On the other hand, the liberal theology justified the Shinto shrine worship theologically in preaching. It did not see any great harm in shrine worship. This was a serious blow to the purity of the church. The liberal denomination's attitude was pro-Japanese.

Liberal preachers used the text as a launching pad for what they wanted to say about or read into the Bible (including their own private opinions) and preach them as the Word of God. Worse, if it helped them to build bigger churches or boost their theological legitimacy, they did not hesitate to form a syncretism between the biblical message, pagan ideas and secular ideologies.

This problem led to bi-polarization of theology and the division between conservative and

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liberal denominations. Finally, the Korean church could not reply with a unified voice to the demand of the Shinto shrine worship. “Instead, several denominations among Protestants, even among Presbyterians, responded in different ways to the Shinto shrine collaboration issue, interpreting it according to their own presupposition and profits” (Kim 2000:123).
This phenomenon was Shinto-shrine worship. After liberation, the following phenomena took shape: a pro-government style of preaching, a prophetic style of preaching and a style of preaching that focused on material wealth.

3.2 The period after liberation

After the liberation from Japanese rule, the most important task of the Korean society was the cleansing of society from any pro-Japanese activities. At the same time, the identity of the nation had to be restored. However, after the liberation, Korea was faced with a political leadership vacuum. Not surprisingly, the pro-Japanese group was actively involved in the new political affairs in Korea and easily accommodated. Thus, they again occupied positions of power in the legislation, jurisdiction and administration of the Korean government.
Conservative Christianity, which was persecuted due to its resistance to the Shinto shrine worship, and liberal Christianity, which had guided the Korean church during the days of shrine worship, approached the restoration of the church in different ways. Liberal leaders sought an external restoration of the church–an organizational recovery. They negated the orthodox tradition and refused to repent and to do public penance. In their persistent desire to control the church, they even attempted to reactivate the denomination.
On the other hand, conservative Christians, with their strict Reformed view of the nature of the church, sought to renew the purity and faithfulness of the church, especially in confession of faith, Reformed doctrine, Scripture, and the Presbyterian government. Recognizing imperfection and the need for renewal, they characterized the Reformed church as “the church reformed because it must always be reforming” (Hyung-Yong 1973:74). Furthermore, they thought that the denial of guilt, true repentance, and public penance is deeply rooted in “liberal” theology (Choi 2005:326).
For this reason, the Korean Presbyterian church was faced with a schism in its midst.
After the Korean War, the conservative denomination played the role of a guardian of democracy with an anti-communism ideology. In addition, they supported the military

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dictatorship in the friendly relations between church and politics. Ironically, the conservative church has always advocated the separation between church and state.

The liberal church emphasized indigenization of theology without true repentance of pro-Japanese activity. Through the so-called *Minjung* theology, they have raised concern about the social, political and economic irrationalities.

Thus, both sides were distinct in their application of preaching. I will further scrutinize this statement by examining the following contributing factors: the political ideologies, circumstances of the era, and the influence of traditional religion.

3.2.1 The political ideology and the close relationship between church and state

The Cold War, the "north-south" division and confrontation ─ and in particular the Korean War ─ made the Korean church into a strong anti-communist community that supported a South Korean government that stood firmly against communism. Many Christians from the north who moved to the south before and after the Korean War because of religious persecution by the communist regime not only came to enjoy the pro-Christian social atmosphere, but also supported the anti-communist government. The South Korean Christians, mostly fundamentalists, tended not to criticize but to protect the anti-communist government as a religious mission, and the South Korean church soon became an anti-communist church (Park 2003:79-80). In other words, the conservative church admitted, and even actively supported the military dictatorship with the justification of establishing social order and an anti-communism ideology. Moreover, conservative preachers kept silent about the violation of human rights and injustices by the military dictatorship. Conversely, they preached that a wealthy country and a powerful army as well as economic growth are blessing from God.

Thus, the conservative church's preaching could never quite free itself from supporting a specific ideology through its preaching.

However, this doctrine, the separation of church and state, was a dangerous rationalization for the majority of Korean church leaders who favored immediate, unquestioning compliance with dictatorship demands under the name of preserving the institutional church such as the liberal church did during the shrine days. In this situation, superficial interpretations of Scripture were used to justify compliance. This led to the danger of a serious distortion of the true view of the church among them (Romans 13:1; 1 Peter 2:13). For those who believed the church must not compromise even in the face of government opposition, this distortion

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sacrificed the essential character of the church, in order to maintain the institutional church. Consequently, the conservative church's preaching was erroneous and to narrow-minded with too much emphasis being put on parts of the Bible and specific biblical truths.
Then, in this attitude, it cannot be denied that the Shamanism had influenced the formation of Korean Christianity.

3.2.2 Shamanism's influence - Material Blessing and the apolitical sermon

Shamanism's impact upon the Korean mind and culture is as profound as it is old. The Korean value hierarchy, social practices, family life, and political life all reflect the influence of Shamanism. Son (1983:337) asserts that "even though it has been pushed aside throughout Korean history by Buddhism, Confucianism, and Christianity, Shamanism's resilience has been remarkable. Buddhism and Confucianism have been Shamanized to a certain degree and Christianity has also been influenced."
While examining Korean preaching in relation to these Korean indigenous religions that influence the formation of Korean Christianity, Lee (1997:27-40) pays attention to the following three representative indigenous religions: Shamanism, Buddhism, and Confucianism. Lee (2002:31) mentions that "the general characteristics of these religions are: a Shamanistic tendency, syncretism with other religions, otherworldliness with a pessimistic worldview, and exclusive, rigid conservatism."
In Korea when a family of the shamanistic faith opens a new business, the *Mudang* is invited for the rituals of material blessings because the ritual of blessing has the power to transform evil fortunes into prosperity. The rituals are to be performed by the shaman annually at the beginning of the year for a flourishing business. Material blessing is one of the main goals of shamanistic rituals. As a mediator between humans and the pantheon of spiritual forces, the shaman could manipulate the latter to ensure the health, well-being, good fortune and longevity of the people. By catering for the people's this-worldly and utilitarian concerns, shamanism has profoundly influenced the culture and personality of the Korean people. "Shamanism is a highly fluid worldview, which has always blended easily into other forms of magic and such historical religions as Buddhism, Taoism, Confucianism and even Christianity" (Chung 1997:33). Both Christians and the church in Korea adopted many elements from the shamanistic rituals. For instance, in the Korean church, there is an annual visitation program, which is called *dae shimbang* (annual great visitation program of a

church). The pastors and elders of the churches visit their respective parishioners to bring a blessing of a peaceful and abundant life for the church members. It is also popular in the Christian Church of Korea for church members to invite their pastor to perform a special ceremonial service of blessing at the birth of children, on the birthdays of the adult members, and on the day of opening a new business. Korean churches have unwittingly, and sometimes deliberately, adopted shamanistic practices. In addition, the major point of application in preaching focuses on material blessings in this world. As I mentioned, this representative preaching is the message of "threefold blessings" in the Full Gospel Church.

"This theology of good fortune stipulates that all it takes for one to have access to these ripple blessings is to go through an ecstatic revival experience of being caught up with the Holy Spirit. The church also imposes Pharisaic tithing in a spirit reminiscent of Buddhist belief in *karma* (without realizing this or at least without acknowledging it). Latent in these endeavors is a calculating and utilitarian mentality which fits in well with the current ethos of a crassly materialistic, newly industrialized society that worships mammon" (Chung 1997:34).

The issue of material blessings has become a great concern to Korean Christians who speaks of *kibok sinang* (belief in prayers for blessings) as being the principal spiritual problem facing their church. Many Korean Christians are more interested in their pastor's prayers for them than their sermons. Furthermore, they seem to think that the minister's prayer is more efficacious than that of a lay believer. In other words, the priestly function of a minister is emphasized far more than that of a prophet.

The other characteristic of the Korean traditional religion is evident in the apolitical and otherworldly tendency with a pessimistic worldview regarding socio-political responsibility. "Although Shamanistic religiosity has exerted such an extensive influence driving Koreans to seek worldly values, such as health, well-being, good fortune and longevity, as regards to believers' socio-political responsibility, they show a totally different attitude, for example an apolitical and otherworldly attitude with a pessimistic worldview" (Lee 2002:33). Shamanism is only interested in placating evil spirits as a means to receive and enjoy material blessings and happiness in this world. Buddhism in Korea only seeks deliverance from this world of suffering and sorrow. Therefore, both promote the idea that religion and politics are radically separate. "This apolitical and otherworldly tendency and pessimistic worldview provided the soil into which the depoliticizing politics of the early conservative Puritanical

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missionaries could rather easily transplant their conservative Presbyterian Churches whose members comprise two-thirds of the total number of Christians in Korea" (Lee 2002:33).

Why, then, did Koreans prefer the conservative church's apolitical teaching and programs? They sought identity, association, fellowship, material blessings, and hope for spiritual salvation. Certainly, the division of the country and the Korean War were factors in bringing about this mentality. In addition, rapid social change and political unrest in the 1960s, 1970s, and 1980s were the primary contributing factors. Amidst rapid industrialization, unbalanced economic growth, urbanization, frequent military coups, dictatorial regimes, and a series of violent demonstrations, Koreans became "identity seekers" or "community seekers." To them, the conservative church's preaching about the afterlife and programs for fellowship were more attractive than the liberal church's social and political message (Park 2003:46).

More than 90 percent of Korean Christians were attracted by programs such as Bible revival meetings, and dawn and overnight prayer meetings-the conservative church's major programs. The conservative churches' programs appealed more strongly to Koreans than those of the liberal churches. Conservative church's preaching limited itself solely to religious activities and spiritual preparation for salvation in the afterlife. In so doing, the conservative church came to function as a political community by default in that it supported the dictatorial reality simply by taking no action at all.

On the other hand, the liberal churches, with their *minjung* theology, developed a sensitive ear to the cries of the suffering people. As Chung (1997:41) remarks "Yet while they spoke for the poor and the oppressed, they could not offer firsthand representations of the experiences lived by the people of the grassroots themselves. Furthermore, with its more or less exclusive approach of polarizing the haves and the have-nots, *minjung* theology has not achieved a large following among people of the middle class, who worry more about their everyday problems as wage earners and consumers than about the politics of social protest and reform".

3.2.3 *Minjung* theology and the prophetic message

In the 1970s and 1980s, when Korea began its extraordinary economic growth, those who paid the highest price for it were the oppressed people, or *minjung*. *Minjung* is a Korean word that is a combination of two Chinese characters, *min* and *jung*. *Min* carries the meaning of "people" and *jung* the meaning of "mass". Thus, the literal meaning of *minjung* is "the mass

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of the people", or simply "the people" (Suh 1981:17-18). These were the people who made South Korea's so-called economic "miracle of the Han River" possible with their low wages, while experiencing the denial of their human rights and dignity as workers.

In the face of these dreadful conditions, more socially conscious individuals in some of the Christian churches in Korea took part in organizing urban industrial workers and rounded up farmers for protests and demonstrations. This resulted in the arrest and imprisonment of clergy and lay leaders. During these difficult times, newly imported theological themes then popular in Europe and North America ─ secularity such as hope, indigenization, liberating revolution ─ caught the imagination of the more liberal Korean theological minds. Especially the theme of the liberation of the oppressed as developed in Latin America struck a responsive chord among Korean Christians with a social conscience (Kim 1998:349).

The result was the emergence of the Korean version of liberation theology known as *minjung* theology. In other words, it was born out of Korean Christians' active participation in search of a humane and just society during the military dictatorship of President Chung-Hee Park in the 1970s. Thus, the theology of *minjung* is a political hermeneutics of the Gospel and a political interpretation of the Korean Christian experience of suffering for human rights and justice as they apply to *minjung* (Suh 1981:19). Moreover, contemporary Korean prophetic preaching is represented by a group of theologians and pastors engaged in *minjung* theology.

An important element in *minjung* theology is the spirit of *han*. According to Hyun Young-Hak (Hyun 1983:148):

Han is a sense of unresolved resentment against injustices suffered, a sense of hopelessness because of the overwhelming odds against, a feeling of the total abandonment, a feeling of acute pain of sorrow in one's guts and bowels making the whole body writhe and wriggle, and an obstinate urge to take "revenge" and to right the wrong-all these combined.

Han is the major characteristic of the Korean *minjung*. The history of the Korean *minjung* is a history of *han*. They are the people of and with *han*. The *minjung* are a people of *han* because they are politically oppressed, economically poor, and culturally alienated.

Then, *minjung* theologians and preachers read in the Bible the *han* of the oppressed. When the people of Israel groaned under their bondage in Egypt, they cried out their *han* to God for liberation and "their cry under bondage came up to God" (Exod. 2:23).

Minjung theologians and preachers see themselves called to the priesthood of *han* in their

prophetic witness to contemporary Korean society. *Minjung* theology makes a very important contribution by pointing out the convergence of the prophetic and priestly tasks of the ministry (Kay 1990). However, those who are engaged in the social justice movement scoff at conservative Christians who seem to be disinterested in social and political reforms. Their prophetic preaching implies spectacular social crusading or abrasive indignation. In addition, the prophetic sermon is understood as beating people over the head with its moralizing about what one should do, ought to do, and must do. The form of application about the social issues is imperative and indicative. Bruggemann (1978:13) claims, however, that the prophetic task is not to be understood primarily as denunciation or rejection. Rather, "the task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us." The prophet, according to Bruggemann, is the poet, the artist who articulates an imagination and evokes a vision for the faith community. In Chapter 5, I will examine the way of application in preaching through imagination.

Minjung theology drew its theological insights and themes from liberation theology and recent Western political theologies. At the same time, however, *minjung* theology appropriated folk cultural elements from shamanistic rituals and popular arts such as *minjung* poetry, myths, symbols, mask dances and epic story-telling through *pansori* (Korean opera) as contrasted by Confucian elitist arts (Chung 1997:39).

However, there is the danger of putting too much emphasis on these elements. Some preachers seem to accentuate the *minjung* stories more than the biblical story. In *minjung* theology, we can see the danger of not making any distinction between the uniqueness of God's salvation history with his chosen people of Israel, which culminated in Jesus Christ, and Korean *minjung* stories (Kim 1987). The uniqueness of the biblical tradition is denied in *minjung* hermeneutics. In *minjung* theology, therefore, the Bible is a reference book and, as such, has a secondary status. *Minjung* theologians "tend to subordinate scriptural authority and use Scripture to support *minjung* experience as the norm of theological work" (Nam-Dong 1983:166). The *han* experience of the *minjung* becomes more important than biblical revelation.

In this sense, *minjung* theologians have produced many negative reactions among Korean Christians with their unacceptable biblical exegesis (eisegesis), hermeneutics, and theology

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with syncretistic elements. This led to a confrontation between conservative Christianity and liberal Christianity (*minjung* theology).

3.3 Conclusion

In this chapter, I analyzed the historical issues that influenced the formation and characteristics of Korean preaching. I pointed out that the early missionaries' faith and theological approaches had the biggest influence on the Korean preacher and the faith of the Korean church. Their preaching, that was based on a conservative or fundamentalist theology, made a great contribution to the formation of Korean nationalism up to the March First Independence Movement, of 1919. Moreover, during the Shinto shrine days, the conservative church maintained the purity of the church despite the Shinto shrine worship and endured the reality of persecution through an emphasis on the eschatological and an otherworldly faith.

However, after liberation, in the process of rapid industrialization and democratization, their preaching supported the principle of separation between church and politics as well as the military dictatorship, which stood at the helm of state affairs through an anti-communism ideology. They had acquired vested rights. In the process, their sermons highlighted personal salvation, the quantitative growth of the church, and material blessing. *Gibok sinang's* preaching and ministry reflected many elements of Shamanism. It played a role in consoling *minjung* who lived in uncertain times. Their preaching, however, lost its prophetic function by keeping silent about the socio-political absurdities, which included infringements on human rights, social injustices, and economic inequalities. This tendency resulted in problems such as a shortage of qualified leaders, an image of Christianity as immature, and uncommitted Christians in the Korean church (Son 1983:345-346).

On the other hand, from the 1930s, the Korean church was challenged by the liberal theology on its view that the Bible is based on the principle of divine verbal inspiration. During the Japanese rule, the liberal church justified the Shinto shrine worship through its theology. The major Presbyterian conflicts and schisms in the 1940s and 1950s were created by the issue of Shinto shrine worship.

During the military dictatorship, the liberal denominations played a prophetic role with their focus on socio-political issues through the *minjung theology* that emphasized indigenization of theology.

Ironically, the rapid growth of the church happened in the conservative denominations. Their

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preaching that emphasized earthly blessings would attract the attention of the Shamanistically oriented Koreans.

The preaching of the Gospel has two general aspects: witnessing for Christ to unbelievers and transforming individuals and cultures by edification. In order to communicate the transforming message of the gospel, the churches must use the language and cultural elements of the society in which the gospel is preached. At the same time, the church should make it very clear how the gospel is different from the teachings and practices of other religions. Unless communication and edification are balanced, the churches will not be able to fulfill their task properly. In Korea, the communication of the gospel is overemphasized and edification and the transformation of culture and society are neglected. In other words, both conservatism and liberalism have given to much weight to one part of the gospel and their application in preaching has become distorted. Conservatism always dealt with problems in the church, whereas liberalism usually focused on socio-political issues. Nevertheless, the biblical text has always had the answer for every problem and has guided the preacher so as not to lose the balance of application in preaching.

In the next chapter, I will examine that which is considered to be an appropriate application of the preaching and how this application is dealt with through preaching.

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Chapter 4. The understanding of application in preaching

Since the reformer, Melanchthon said that two pillars of the sermon are 'interpretation and application', these have become the most basic principle of making a sermon. If an interpretation is related with the work of exegesis of the biblical text, an application is closely connected with the congregation who is listening to the preaching. It focuses on how the meaning of the text is to be interpreted in terms of the situation of the congregation and how it will influence the congregational life.

If the Word of Truth is not properly interpreted, the sermon is departing from the purpose of preaching and cannot be considered a truly Christian sermon. A preacher is someone who is called to testify and deliver the Word by faithfully carrying out the exegetical procedures on the text. However, a sermon that only exegetes the literal meaning of the text, could result in the text being separated from the lives of church members. After all, it is quite possible that a sermon may fail to reach the lives of the listeners and become nothing more than just speaking into thin air (Ryu 2008:132). In other words, a sermon must be proclaimed with the specific context of the congregation. Thus, even though a preacher sermonize the same text, the message could have a variety of meanings according to the circumstances of the congregation. When we consider the situation in preaching, Korean society really has had a continued history of adversity and hardship. If we just look at the circumstances after Protestant Christianity was introduced into Korea, the Korean people suffered exploitation by Japan for 36 years, a national tragedy in the form of the Korean war, and for a long time a military dictatorship that was begun by a coup d'état and so on. The modern history of Korea really cannot deny the oppression of the past. If preaching is not a monologue but the story of Christ, which assumes that the audience is exposed to a variety of situations, these socio-political turbulences would have a tremendous impact on preaching no matter whether it is positive or not. If so, we are compelled to ask the question what is the meaning of "application" in preaching.

4.1 Definition of an Application

What is an application? First of all, if we define the meaning of an application through an

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etymological approach, the word 'apply' has the following meaning in the English dictionary: 'apply' in English originated in 'applicare', which is a compound word of 'ad' and 'plicare' in Latin. The 'ad' is a prefix and has the meaning of 'to' and 'plicare' is a verb that has meaning of 'to fold'. Therefore, an application has the meaning of 'to approach something, to make contact with something/someone' or 'to supply for a specific use' (Brown 1993:100).

If so, what does it mean in preaching? Simply speaking, an application in preaching would allow the text to permeate the audience through a sermon. The preaching occurs from the place at which the horizon of the text and the context meet. It is a speech event where the meaning of the text is experienced from the horizon of an audience. As part of this process, the application demands that the situation of the audience be taken into account. This is application of preaching. Application in preaching is a speech event whereby the meaning of the text is delivered to a specific audience. In doing so, it challenges the congregation to realign its life with the meaning of the text.

Thus, the purpose of the application is to change in the lives of parishioners. The transformation of the listener's conduct and heart would also be the ultimate purpose of preaching (Chang Gyun 2002:55).

As regards the importance of application in preaching, Chapell (2005:210) maintains, "Application is the present, personal consequence of scriptural truth. Without application, a preacher has no reason to preach, because truth without actual or potential application fulfills no redemptive purpose." According to Veerman (1990:121-122), "application is answering two questions: So what? and Now what? The first question asks, "Why is this passage important to me?" The second asks, "What should I do about it today?" Application focuses on the truth of God's Word on specific, life-related situations. It helps people understand what to do or how to use what they have learned. Moreover, application directs and enables people to act on what they have been taught is true and meaningful.

메모 [a1]: Your reference is incomplete. Check again.

Concerning the definition of application in preaching, we cannot ignore the following explanation given by (Adams 1990:15-16):

"When you "apply" pressure to a wound, you make forceful contact with it in order to stop the bleeding. When you give a dingy wall a fresh "application" of paint, you lay paint onto the wall in such a way that it sticks and thereby affects the looks of the wall. When you speak of "applied" science, you mean theory worked out in various useful ways that make a difference in everyday living. To "apply" is to bring one thing into contact with another in

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such a way that the two adhere, so that what is applied to something affects that to which it is applied. The pressure stops the bleeding, the paint freshens the wall, and the theory changes daily life in practical ways. In homiletics, the term application has come to be applied to one aspect of preaching (in this sentence I am using the verb apply to mean much the same thing as I did when speaking or "applying" paint to a wall: the word application, I am saying, has become attached to a process that occurs in faithful preaching.

The description of Adams (1990:15-16) highlights three points in relation to application. Firstly, there are things that are applied to something. If we use his example, these are pressure and paint. Secondly, there are objects of application. These are wounds and dingy walls. Thirdly, there are the results of application. These are to stop the bleeding by applying pressure to a wound and to clean a dingy through painting. If we consider that these factors are related to preaching, the first element would be the truth of the Bible. The second one may be the situation of people, and third one could be the changed life that is brought about by the truth of the Bible and how it touches the life of the audience.

Therefore, preaching interprets the text that was given in ancient times for a faith community today. For the church in other words, preaching is the act through which 'the text that was given for them at that time' is connected with 'the audience of here and now'. Furthermore, preaching draws the listener into the text and focuses the truth of God's Word on specific, life-related situations. So Stephen F. Olford (1998:251) defines from the 'Webster's New World Dictionary' that in a nutshell, "application is connection."

In view of this, we would be saying that preaching itself is the act of application (Chang Gyun 2002:54). This means that at its heart preaching is not merely the proclamation of truth but truth applied (Adams 1990:39).

A common characteristic to all sermons is not simply the delivery of a truth, but the pursuit of a change in the congregation. Thus, as Fosdick (Wilson 1995:31) points out, preaching is different from lecturing. A lecture has the subject which has to be identified, whereas preaching has a purpose which must be fulfilled. John Broadus, the father of modern expository preaching, also declares, "the application in a sermon is not merely an appendage to the discussion or a subordinate part or it, but is the main thing to be bone" (John A. Broadus 1944:210).

In conclusion, if we can say that a sermon is processed with the purpose of a congregation's

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transformation, the success and failure of preaching would depend on the preaching's application.

4.2 Application's purpose

To bring about actual change in the congregation is the aim of application. This transformation of an audience is the purpose of a sermon. Above all, in order to fulfill it, the preacher must know what the biblical text meant to the original receivers of the text. According to that meaning, the preacher also clarifies what the text relates to the audience here and now and makes it clear what it means to the congregation today (Chang Gyun 2002:55).

Thus, David Veerman (1990:121) emphasizes the rationale of application when he points out that "preachers make a fundamental mistake when they assume that by providing parishioners with biblical information the people will automatically make the connection between scriptural truth and their everyday lives."

The changes brought about by application are not always immediately visible. It can be changes to the inner being of the audience and can include thing like values, mind-set, etc. In some cases, however, the changes can be apparent for instance, in the case of actions, life styles, and customs. Without application in preaching, it is difficult for the people of God to anticipate change. Furthermore Chappell (2005:210) states that "without application, a preacher has no reason to preach because truth without actual or potential application fulfills no redemptive purpose." Nevertheless, there could be a variety of perspectives regarding the question of application. Consider the following: "Is application in preaching always necessary? If so, what are the grounds for application?

4.3 Application's necessity and the biblical grounds

Is application always necessary in every sermon? Many scholars have objected to its necessity. Those who hold this opinion often insist that to interpret the text is the sole responsibility of the preacher but to apply it properly to the congregation is just the work of

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the Holy Spirit. Actually, this view has been quite persuasive in that the role of the Holy Spirit is the one of most important parts in preaching's application.

John MacArthur (1992:300) a well known expository preacher is the representative figure who shied away from using direct application in the sermon. He asserts that in preaching there is no use for a direct application by the preacher because the Word of God itself has the power that can change people directly. That is to say, he insists that when the Bible is exposited correctly and is witnessed strongly, the Holy Spirit applies a truth, suitable to the specific needs of each congregation's circumstance with the message of preacher.

Barth thought that it is not easy for a preacher to apply the text to the congregation practically. Thus he maintained that "to keep close to life and remain close to the text-this difficulty, for which there is no solution, should be a warning to all" (Barth 1964:108). In this sense, he took real precautions against exegesis about the biblical text and emphasized that the preacher should be more concerned about the text rather than the situation. That is the reason why God is the only one able to create a gap between this world and the world of the Bible by speaking to the people through the text (Barth 1964:66).

Dietrich Bonhoeffer (1991:113-114) also claimed that "It has pleased God to speak to us through the words of the Bible. Therefore the sermon must be an interpretation and not an application. Every application on our part indicates that we stand above the Word rather than beneath it; that we regard it as a principle that has to be applied to each individual case. The only true application, however, is God's own self, and God alone. The maximum of concreteness that we can achieve is through factual exposition of God's Word. It is God's call to acknowledge the lordship of God, and beyond that there is nothing more concrete."

As regards the importance of application in preaching, Chapell (2005:54-56) claims, "Preaching without application may serve the mind, but preaching with application result in service to Christ. As well as he says that 'so what? What do you want me to do or believe?' If you cannot answer, you have not preached. A preacher who cannot answer "so what?" will preach to a "who cares?"
Stephen F. Olford (1998:251) also emphasized application's significance by quoting the

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words that Spurgeon spoke to his disciples: “Where Application Begins, The Sermon Begins!”

John Broadus (1944:210) asserted that “the application in a sermon is not merely an appendage to the discussion or a subordinate part of it, but is the main thing to be done. We are not to speak before the people but to them and must earnestly strive to make them take to themselves what se say.”

Thus, preaching is just application and demands dedication and practice through the Word of truth to the audiences.

If the aim of preaching is the changing of the congregation’s life, we could argue that the whole sermon goes toward application rather than to say application in a sermon is but one part of the sermon. This perspective accords with the purpose of preaching

4.3.1 What are the biblical grounds for application?

4.3.1.1 The purpose of the Bible and application

Application would be the essential factor in understanding the aim of the Bible. Apostle Paul wrote regarding the purpose of the Bible in his letter to Timothy as follows:

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17, NIV).

Looking at the Word, the essence of the Bible is related to divine inspiration. The benefits of the Bible are ‘teaching’, ‘rebuking’, ‘correcting’, and ‘training in righteousness’. Furthermore, the ultimate aim of the Bible is the becoming thoroughly equip as the man of God. In other words, this is to have sufficient qualifications for the people of God. According to the text, the content of this qualification is just ‘for every good work’.

4.3.1.2 The principle of the ‘Shema’

In Deuteronomy 6:3-9, God speaks to Israel as follows:

3. Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you.

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4. Hear, O Israel: The LORD our God, the LORD is one.
5. Love the LORD your God with all your heart and with all your soul and with all your strength.
6. These commandments that I give you today are to be upon your hearts.
7. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.
8. Tie them as symbols on your hands and bind them on your foreheads.
9. Write them on the doorframes of your houses and on your gates.

Commandments 5 to 9 have the four components of application that Chappell (2005:214-222) points out. Firstly, the "what?": 'These commandments that I give you today'. Secondly, the "where?": 'upon your hearts, on your children, at home, along the road'. Thirdly, the "why?": 'to go well, to increase' and 'due to loving God'. Fourthly, the "how?": 'Tie them as symbols on your hands and bind them on your foreheads and Write them on the doorframes of your houses and on your gates.' God teaches his people how to love Him through the actual application of the Word.

4.3.1.3 The principle of incarnation

We can find the foundation of application in the principle of Christ's incarnation when God became a human being. The incarnation of Jesus Christ would be the very greatest and specific application of God for humanity. In John 1:14, 18, we read the following: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known". In other words, the self-sacrifice of Jesus who came to earth, adjusting himself to human beings circumstances is the very supreme application of God toward humankind. How does this perspective apply in preaching? If preaching just does an exposition of the text literally without trying to find any connection with an audience's situation, it would be only emphasizing God who is detached from the world without explaining Jesus coming to us. That is to say, the Word in heaven has to become true on earth through the life of the congregation (Ryu 2005:219-220).

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4.3.1.4 The representative preachings in Acts

The sermons in Acts concluded with application. This pattern also becomes the reason for the necessity of application in preaching. Above all, if we examine Peter's preaching, he explained Jesus Christ's cross and resurrection and the descent of the Holy Spirit in a sermon preached based on passages in Joel 2:28-32, Psalm 16:8-11, and Psalm 110:1. In conclusion of this preaching, he challenged Israel with the word, "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). After this proclamation, a positive response by the audience followed (37 verse). Thus, Peter preached an application that was necessary to everyone (below 38 verse).

Stephen's sermon followed the same pattern as Peter's when he explained about the temple recounting the history of Israel from the time of Abraham (Acts 7:2-50). In fact, the aspect that angered the Jews was the conclusion that judged them as follows: "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him -- you who have received the law that was put into effect through angels but have not obeyed it" (Acts 7:51-53). Suffice it to say that Paul's sermon in Acts was also no exception to this rule.

In spite of the biblical grounds and the necessity of application as mentioned above, there are also many reasons to avoid application in preaching. For example, subjective interpretation of the biblical text due to the eisegesis, Biblicism, legalism, moralism and the emphasis on preaching based on the redemptive history. Thus, the application of preaching has to be dealt with by a certain set of principles. Then, what are the principles of appropriate application in preaching?

4.4 The principle of application

Richard (2000:119) observes that the aim of preaching is to supply its audience with the answers to following three important questions: Firstly, what does the preacher say? Secondly, so what? (how are we to change it and how are we to accomplish it?),Thirdly, now

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what must be done according to what was said through preaching? These questions emphasize once again the importance of application in preaching. It should be mentioned that in preaching there are a number of principles that one needs to adhere to in order to accomplish the purpose of application.

4.4.1 Correspondence of application

It is very important that application only deals with what the text says. Great caution should be taken in allowing the preachers own subjective agendas to overshadow the interpretation of the text. The correlation between interpretation and application should always be maintained.

That is to say, the preacher has to suggest as application the message that God conveys to the audience through the text. At this point, it is impossible to have application without correct exegesis. Not surprisingly, John Frame (1987:67,97) insists that the meaning of the Bible is just application.

Thus, one could argue that application is not a proclamation separated from the text. Moreover, application is not an attached appendage in conclusion of preaching, but the extension of the text. Therefore, just as the text has authority as the Word of God, application also has the same authority as the Word of God. Thus, to emphasize application as something that the text did not intend cannot be supported by the text in spite of any good intension. After all, it makes biblical preaching impossible (Ryu 2005:224-225).

Long (1989:86-87) also insists that application should grow directly out of the exegesis of the biblical text.

However, in many cases, preachers in Korean Church have applied the biblical text in seeking their own interests in order to accomplish their own pastoral policies and church programs.

Nevertheless, when application is given to the audience with the Word's authority, the audience would trust the application as not the artificial application that is given from the personal meditation, but as the request of God. The serious problem with application when separated from the meaning of text is that the audience regards it as not the Word of God, but as the opinion of a person. Thus, Robinson (2004:20) emphasizes that the authority of a sermon does not lie with the preacher but with the Bible.

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4.4.2 The situational specificity of application

When application is concrete and practical, it would have relevance. Samuel T. Logan (1986:344) insists that preaching is a concrete application. What it means is that preaching has to say what the audience is to do as well as how to do it.

Larsen (1992:96-97) also states that "the aptness, relevance, and realism of situational specificity is frequently a distinguishing mark of mature and powerful preaching. And the best applications move beyond abstract instructions that are as easily dodged as they are acknowledged".

Chapell (2005:218) asserts that "without situational specificity, sermons will typically run out to steam after the preacher repeats the standard encouragements to practice the means of grace more: pray more, read the Bible more, go to church more." He describes well the situational specificity of application by showing the four components of application: what(Instructional Specificity), where(Situational Specificity), why(Motivation), how(Enablement) (Chapell 2005:214-222).
If the preacher thinks that the responsibility of the preacher is just the proclamation of the Word of God, church members would not apply the Word of God to their own circumstances. They may not have the ability or the willingness to apply the word.

4.4.3 The importance of the audience in application

In many cases, the reason that application of preaching is not relevant enough is not due to a lack of understanding of the text by the preacher, but rather a lack of understanding of the circumstances of the listeners. The analysis of an audience is as important as the attempt to understanding the text. The meaning of the text is the same regardless of the period. However, the importance and application of the meaning would vary according to the period, situation, and an audience. Thus Jerry Vines (1985:98) argues that "by mentally identifying the struggles of persons to whom a biblical principle applies, a preacher naturally connects the situations parishioners face and the guidance a text offers".

Without the correct analysis of an audience in preaching, the message will not make an

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impression on the audience. After all, people will not be able to experience change in their lives through preaching. On this point, it would be of great value to conduct a thorough survey of an audience.

Bohren (2003:135-136) states that among homiletically debated issues, problem formulation, 'from the text to preaching' has slowly changed the question,' from preacher to audience'. In other words, it indicates that the understanding of an audience as becoming more and more important.

Pieterse (1987:72) observed that "Among sermons that failed to achieve this theological-theoretical ideal, the majority tended towards the biblically oriented extreme, suggesting that ministers are not closely in touch with the details of their parishioners' real-life situation. Although they take reasonable pains with their exegesis, they do not manage to pin down the message of Scripture. Hence their preaching tends to repeat familiar scriptural truths without creatively and daringly subjecting contemporary individual and societal issues to the searchlight of Scripture."

Liefeld (1987:133) says that preaching must address the everyday life of the congregation members. It means that when the preacher is sensitive to the needs of an audience, his sermon is directed at them and results in the changing of their lives.

Thus, if preachers do not understand the reality of the people to whom they preach, they will falter in their endeavor to proclaim, interpret, and apply the Word of God to the people.

The healthiest preaching does not assume listeners will automatically see how to apply God's truths to their lives; it supplies the application people need (Chapell 2005:53).

Robinson (1989:64-65) also maintains that "effective application does not rely on techniques. It is more a stance than a method. Life-changing preaching does not talk to the people about the Bible. Instead, it talks to the people about themselves-their questions, hurts, fears and struggles-from the Bible. So good preachers identify with their hearers when they preach."

4.5 The Method of application in preaching

A method of application in preaching has various perspectives, much the same as the debate for the necessity of application. Overall, the Korean preachers have had a tendency to consider application as a practical instruction that is given to an audience through the topical preaching form. The position of the preacher has been understood as the character who

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should give the audience indicative prescriptions all the time. Given that with this attitude could cause application to be less relevant, the audience might not consider it. It is not realistic to anticipate life-changes in an audience when certain application methods have been ignored. These application methods include an audience, the text, the preacher's character and so on. For instance, church members differ as far as the ability to apply the message to their own lives is concerned. Assuming that some audiences would not be able to understand the meaning of the text, various ways of application would be necessary. Furthermore, the method of application should take into account literary, historical, and cultural circumstances. Otherwise, it may result in a distorted meaning of the text. There are many types of applications. We can divide it broadly into two types, viz. direct application and indirect application.

4.5.1 Direct application of preaching

The direct application of preaching is the method by which the preacher indicates and suggests indicatively to the audience the practical command that comes from the text. In this method, a practical guideline or a demand is given to a hearer using the following expressions: "should be~", "must be~", "have to do~", and "Let's ~". It is one of the most effective methods of application that a preacher can use to determine the meaning of the text and to call upon practical life-changing of an audience based on it (Chang Gyun 2002:56).
There are three types of direct application in preaching, namely admonition, interrogation and hyperbole.

5.1.1.1 Admonition

This form is used to make an audience respond positively to the message when the preacher clarifies explicitly to the listeners what they have to do (Baumann 1986:353). In this case, the preacher should be saying clearly what the issue is he conveys through the message to avoid the ambiguity and confusion regarding what the audience has to do.
For example, the application of such an invitation in an evangelical meeting of Billy Graham would be an application of the admonition's form. However, we need to take caution with this form. The preacher should show compassion for the parishioners and learn Jesus' love for them. A great heart is the main quality of a great preacher. It is really important to develop

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the wider heart (Thielicke 1978:58).

Therefore, when preachers point out the sin of an audience, not only must they proclaim the Word of God boldly as it is, they need a heart of love and sympathy towards the sinful people as well.

4.5.1.2 Interrogation

The question that the preacher asks an audience can be a form of direct application. In a sense, interrogation may be an indirect application because it offers the audience a choice and does not directly instruct the audience. However, it may be a direct application in that it encourages the audience to makes an audience personal decision or give a response (Baumann 1986:354).

Hendricks (1993:395-400) suggests nine questions that are of help when applied correctly in preaching:

(1) Which Bible figure provides a good example for us to follow?
(2) What sin should we discard?
(3) Is there a promise we need to grasp?
(4) What should be the content of our prayers?
(5) Is there a commandment we should obey?
(6) How do we need to equip ourselves?
(7) Is there a Word we must memorize?
(8) Is there doctrine fault we should fix?
(9) What challenge do we have to confront?

When we apply the Word of God through the question, it makes an audience recognize the problems that they have not been aware of. The congregation would also be able to set itself new goals according to these questions.

4.5.1.3 Hyperbole

The hyperbole is intended to make the audience aware of its spiritless state and to call on it to make a response (Baumann 1986:354). In this case, the preacher does not anticipate that an audiences will apply the message literally. For example, through the sermons on the mount,

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Jesus preached that “if your right eye causes you to sin, gouge it out and throw it away and that it your right hand causes you to sin, cut it off and throw it away.”
His intention was not to apply the word literally to an audience, but to teach what the fundamental character of discipleship is through the message.
Sometimes this hyperbole is liable to lead to a misunderstanding among its hearers. Thus if the preacher uses the hyperbole frequently, the congregation would lose confidence in his message.

In conclusion, the direct application encourages a congregations’ prompt decision. One of its major advantages is that the preacher conveys his message clearly and easily. On the other hand, this method could cause reluctance about the message among an audience who is not open-minded. The form of direct application is prone to raise antipathy among hearers who regards emotion as important. Thus, the direct application needs to be used carefully keeping an audience’s mental attitude or conviction in mind. In other words, when a preacher applies his message after full consideration of the congregation’s situation, this method could become a relevant application. However, when audiences do not understand the message due to an illogical explanation of the text, they will not consider changing their way of life, regardless of the nature of the message.

4.5.2 Indirect application of preaching

Indirect application of preaching is the method whereby significant responsibility for application depends on an audience. In indirect application, audiences make a decision based on a principle introduced through preaching.
Thus, indirect application could be called a non-instructive application. Even though it is neither direct speech nor the content that is related to an audience directly, the audience discovers a figure of itself through the story of preaching or the text and applies the story to its own situation.
The story of David is a good example of indirect application. In 2 Samuel chapter 2, the prophet Nathan visits David and tells a story about something that happened between the rich and the poor that has nothing to do with David’s affair directly. However, after David listens to the story, he discovers that the story is his own story. Only then does he respond to the story through his repentance in the presence of God.

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Narrative preachers often use this method as the power of narrative. It was introduced to Homiletics as the notion of 'overhearing of the gospel' by Craddock. In fact, Craddock's second book, 'Overhearing the Gospel (1978), is entirely indebted to the communicative method of Soren Kierkeggard (Craddock 1978:79). When Craddock has said that the preaching should be a new hearing of the gospel, he means that "the gospel is to be heard ever anew" by the indirect method of Soren Kierkeggard in which 'hearing' is "to focus attention where it belongs, on the listener's experience" (Craddock 1978:79-80). The indirect mode is a method "for eliciting capability and action from within the listener, a transaction that does not occur by giving the hearer some information" (Craddock 1978:82).

In an article, 'Recent New Testament Interpretation and Preaching', Craddock (1972:82) explains the advantages of overhearing in more detail. Firstly, "overhearing has the same advantages of attending a play: the listener is permitted to hear the responsibilities for his own participation. Secondly, "overhearing is non-threatening." Within the mood of non-threatening, the hearer is set free to think, to feel, to resolve. Thirdly, "overhearing the text can be a more honest handling of the Scripture." Finally, "overhearing can be very persuasive and powerful for the hearer."

As some narrative preachers maintain, the preacher has to refrain from using direct application and should have an open-conclusion in his/her preaching in order for the audience to apply themselves. This attitude was alluded to in the above-mentioned citations.

Then, what are the forms of indirect application in preaching?

4.5.2.1 Application through illustrations

Most audiences remember an illustration vividly among the contents of preaching because an illustration has the narrative form and it is interesting and quite often impressive.

Generally, preaching progresses according to the following order: 'main subject-explanation-illustration-application'. In this respect, the use of an illustration for a relevant application is very necessary particularly, when the content of an application is not easily accepted by audiences or it leads to antipathy. If the preacher applies the message through illustrations, audiences will accept the message well. In that case, an illustration plays the role of an indirect introduction to application, which will have a more effective result than direct admonition.

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Thus, Chapell (2005:227) asserts that "an illustration may serve to indicate an application as well as to demonstrate an explanation. Often experienced preachers focus on illustrating an application of a main point serves as a double-edged sword when it both sharpens the truth of an explanation and cuts away abstraction from an application."

When the preacher cites rather more authorized sources or precedents than application through his/her personal experience or opinion, the application could have more persuasion (Cialdini 2003:259).

Preachers can also collect illustrations from the Bible, historical events, current topics and through the sharing of life in the congregation and so on.

However Chapell (2005:200) advises that "a preacher who constructs sermons to serve illustration rather than solid biblical exposition inevitably drifts from pulpit to stage, from pastor to showman. The proper focus of illustrations lies in presenting biblical truth in such a manner that it can be understood deeply and applied readily rather than in promoting popular enjoyment or pastoral acclaim."

4.5.2.2 Application through a method of selection

Though the preacher introduces the audience to several options, he makes it select only one. For instance, Elijah proclaimed to Israel people on Mount Carmel as follows: In 1 Kings 18:21, "Elijah went before the people and said, How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."

We can also find an example of application through the method selected in Joshua 24:15, "But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD."

4.5.2.3 Application through a personal confession

This method can help audiences make the right decision by themselves through the preacher's personal testimony. It is similar to an illustration. Generally, an illustration deals with the experience of others, whereas a personal confession focuses on the experience of preacher himself. This method of application has advantages that creates an understanding

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between the preacher and the audience and stir up the audience's interest.
When a preacher shares his weaknesses, parishioners often experience comfort and change of life. Therefore, the message would be more impressive when conveyed in this way and its application could be more practical to the audience.
In addition to these methods, explanation, gesture and humor could be placed under the category of indirect application.

4.6 Conclusion

The method of application can vary depending on the nature of the audience. Even though the preacher bases an application of the message on a thorough consideration of the character and situation of the congregation, without relevant exegesis of the biblical text, the desirable result of a changed life in Christ will not be obtained through preaching.
In this respect, the right understanding of the biblical text is to be considered carefully when it comes to the principle of application in preaching. It is also very important to take into account the literary forms of the Bible that were used in order to deliver meaning effectively.

Then, how do we consider the biblical literary form in terms of application in preaching? What influence does it have on application?

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Chapter 5. The biblical literary form and application of preaching

This chapter will discuss the meaning of the biblical literary form in preaching. Firstly, I will investigate why the biblical literary form is considered necessary in sermons by examining the literary critical theory. Secondly, I will focus on Thomas Long's homiletical theories about the biblical literary form. I will discuss how his theory deals with the biblical text.
Thirdly, I will apply his theories to application of preaching in order to accomplish relevant and various applications in sermons. Finally, I will consider in brief why the biblical literary form is deemed necessary in the Korean preaching context.

5.1 Background of the sermon through application of the biblical literary form

Jung (2002:72) points out that preaching not only proclaims the meaning of a text, but it also makes the audiences participate in the story of the biblical text. In other words, preaching is the Word-event where God encounters audiences.
This view is closely related to the New Homiletics theory that deals extensively with the issues of communication for audiences in preaching. The New Homiletics was an attempt to overcome the obvious weakness of historical criticism in the understanding of the biblical text through literary criticism (Brueggemann 1995:314). This type of preaching grew out of the twentieth-century paradigm shift in hermeneutics.

5.1.1 From historical criticism to literary criticism

Prior to the emergence of the New Criticism of Fuchs and Ebeling, the classical hermeneutical mode for interpretation of the biblical text was historical criticism in which "textual meaning is the creation of an author" (Vanhoozer 1999:43). Thus, in this method, the interpreter's task is to recover the author's intention, for "the author's intention is the only practical norm, the sole criterion for genuine consensus, the sole guarantor of the objectivity of meaning" (Vanhoozer 1999:47). Many scholars have identified serious drawbacks in this mode in that it has failed to consider the context and application of the biblical message and, at the same time, has failed to do justice to the function and meaning of the text itself (Lee 2003:33).

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As an alternative method, New Homiletics takes into account the literary critical method that is associated with the New Hermeneutic Movement started by Ernst Fuchs and Gerhard Ebeling. Literary criticism has moved beyond the methods of historical criticism in which the author is considered the most important factor in finding the meaning of the text. Bergant (2008:132) indicates that, through literary criticism, the interest of hermeneutics has shifted from an author-centered approach to a text-centered approach to, most recently, a reader-centered approach.

5.1.2 The New Criticism and literary form

The understanding of the biblical text through literary criticism is connected with the literary form and rhetorical strategy (how to say) that is used to deliver the original meaning of the biblical text (what to say). Accordingly, the literary-critical method has paid attention to the final form of the biblical text as a canon and the linguistic world that the biblical text presents. Many scholars understand 'the new hermeneutic' as a theological enterprise related to language (Thiselton 1980:78). The new criticism makes us realize the significance and power of language in preaching.

In contrast to historical criticism, the new literary approach focuses on the text in its present form (Ryken & Longman 1993:19) The move, from going "behind" the historical questions to consider the final form of the text, makes one study the text itself once again as an imaginative and creative source for biblical interpretations. At the same time, the return to the final text is closely related to the unity of the biblical text (Ryken & Longman 1993:19). Instead of dividing the biblical text into smaller parts, textual literary critics has explored larger blocks of biblical material, stressing the connections and creative tensions among various parts of the biblical text (Lee 2003:37).

With a new emphasis on the final form and the unity of the biblical text, one more thing to be considered is the significance of the form of the text (Long 1985:12; Ryken & Longman 1993:17). Under the traditional tendencies of historical criticism, the Bible was treated as a source of propositional statements or single themes, regardless of the form of the text. Conversely, in the new literary criticism, scholars understand that the form of the text is not separated from the content of the text. Form is an essential part of the content of the Bible for with a literary text, form is meaning. To Ryken & Longman (1993:17), it means that "we cannot grasp the truth of a story or poem, for example, without first interacting with the story

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qualities or poetic images".

The genre or form in the Bible possesses a specific rhetorical effectiveness to deliver the meaning of the text. For example, the delivery of meaning through rhetorical effectiveness is quite apparent in the parables; the same effectiveness may not be obtained in the Psalms if the genre is ignored. In this respect, the literary critical method would provide a variety of preaching forms that can deliver the message of the text effectively. It would challenge the Korean sermon that has followed a three-point approach in its topical preaching style, and has disregarded the relationship between the meaning of biblical text and its form (Jeong 2004:112,132).

In the literary critical method of interpreting the Bible, a key feature is that the content of the text is closely related to the form. In other words, the author of the text intentionally chose a specific literary form to communicate the special content through the biblical text. This specific literary form influenced the meaning of the text. Thus, in interpretation or in delivery through the interpretation of the text, present day preachers pay careful attention to not only 'what does the text mean?' but also 'how is the meaning delivered?'

To grasp the meaning of the biblical text, the preacher has to understand what role the genre and literary form play in the process of interpreting the meaning of the text (Jeong 2004:132).

5.2 Literary form or genre of the Bible

Literary form means the literary shape that the content of the Bible adopts. As a whole, the literary forms in the Bible can be divided into historical/narrative-, discourse/argumentative-, poetry-, wisdom- and prophecy literature (Lum & Siemens 1973:109-112). In a simplified way, it can be divided into theology/expository writing, historical/narrative writing and literature/literary writing (Wilhoit & Ryken 1988:192-196). We could classify the Bible in terms of different 'genres'. Greidanus (1988:21-23) explains that the relation between literary form and genre are not cross-over terminology. Whereas genre is the larger literary unit, literary form is regarded as a subordinate unit of genre. According to this classification, the genre of the Bible would be narrative, prophecy, wisdom, psalm, gospel, epistle, apocalypse and so on. The literary form means smaller units than genre such as legal, vision, lament, parables, miracle etc. These small units make up a genre.

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Graves (1997:5) maintains that "The terms 'form' and 'genre' are often used interchangeably, which can lead to misunderstanding. The term 'genre' will refer to the larger literary units within the New Testament, of which there are four: gospel, acts, epistle, and apocalypse. The term 'form' will refer to the smaller literary units within those broader genres, such as parables within the gospels, topoi within the epistles, and so forth."

Barton (1984:32) has defined the term genre as "a conventional pattern, recognizable by certain formal criteria (style, shape, tone, particular syntactic or even grammatical structures, recurring formulaic patterns), which is used in a particular society in social contexts which are governed by certain formal conventions."

Long (1985:25) states that according to the definition of genre, "the Bible includes many genres: psalms, proverbs, miracle stories, parables, prophetic oracles, and short stories, to name but a few. All of these genres embody characteristic literary patterns common to the literature of the cultures in which the Bible arose. First, then, we must identify the particular pattern present in a text by naming its genre."

Literary forms in the Bible could be largely categoized into two main forms, namely the 'narrative' and 'discourse' forms (Song 2001:20-21). There are two reasons for this simple classification. Firstly, the literary form of the narrative and discourse make up the majority of the literary forms in the Bible. Thus, it is important for preacher to understand both literary forms. Secondly, the other literary forms ─ poetry, wisdom, prophecy, revelation ─ could be dealt with by using the principles that must be considered to understand the discourse form.

What is the character of the narrative and of discourse? In brief, narrative is writing using a story-telling style. That is, the narrative explains events wherein characters are involved. Thus, in the narrative, it is important to find the main character and his/her main activity in the text.

In the Bible, the history of the Old Testament, the Gospels and Acts would be classified as representative narrative writings. Discourse is writing where the author sets forth his own ideology or ideas. In discourse, important elements are words, grammar relations in sentences and logical connections between sentences. Epistles in the Bible are typical form of discourse writing. Sometimes, the sermons and dialogues, which can be seen in the narrative, could be regarded as discourse. Moreover, poetry, wisdom, prophecy and apocalypse could be treated as transformational discourse.

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However, this simple classification of the biblical literary form will make it difficult to reflect on characteristics of the literary form in preaching or its application when the biblical text mixes narrative and discourse in a paragraph or a pericope of the Bible and when we deal with the text where the literary form is not clear. Furthermore, it is not easy to take into account the sensitive mood of various literary forms through preaching. Of course, this view is based on the presupposition that content and form of preaching is closely connected.

Nevertheless, to interpret and apply to the biblical text narrative and discourse forms would bring variety and relevance of application in preaching.

Application of preaching is a process of making a connection with the true nature of an audience's life, faith and personality. That is to say, this task is a process of asking," What does the biblical text mean to me at present?" Thus, the application needs to change its method according to the biblical literary form.

It is necessary for the sermon to take into account various methods of conveying the message according to the biblical literary form. However, in case of application, is there sufficient reason to do that? Because when a preacher considers application, it already contains the standard questions regardless of the biblical literary form. For instance, 'what command do I obey?', 'is there a godly promise I can grasp through the biblical text?', 'is there a model I can follow?' and 'what sin do I confess?'

In spite of this, the interpretation and sermon's form that do not consider the biblical literary form could result in an irrelevant or incorrect application in preaching. Therefore, we cannot conclude that the literary form has nothing to do with application of preaching. It is important that the biblical literary form influences the method of application. We will explain this aspect through the biblical texts below.

5.2.1 Application of narrative form

Example 1: Joshua 2:1-7

1. Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially Jericho." So they went and entered the house of a prostitute named Rahab and stayed there.
2. The king of Jericho was told, "Look! Some of the Israelites have come here tonight to spy out the land."

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3. So the king of Jericho sent this message to Rahab: "Bring out the men who came to you and entered your house, because they have come to spy out the whole land."
4. But the woman had taken the two men and hidden them. She said, "Yes, the men came to me, but I did not know where they had come from.
5. At dusk, when it was time to close the city gate, the men left. I don't know which way they went. Go after them quickly. You may catch up with them."
6. (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.)
7. So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut.

Example 2: - Matthew 14:23-33

23. After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,
24. but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.
25. During the fourth watch of the night Jesus went out to them, walking on the lake.
26. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.
27. But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."
28. "Lord, if it's you," Peter replied, "tell me to come to you on the water."
29. "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus.
30. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"
31. Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"
32. And when they climbed into the boat, the wind died down.
33. Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

Example 3: Acts:5-1-11

1. Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.
2. With his wife's full knowledge he kept back part of the money for himself, but brought

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the rest and put it at the apostles' feet.

3. Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?
4. Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God."
5. When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.
6. Then the young men came forward, wrapped up his body, and carried him out and buried him.
7. About three hours later his wife came in, not knowing what had happened.
8. Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price."
9. Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also."
10. At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.
11. Great fear seized the whole church and all who heard about these events.

The examples above are all in the typical narrative form. Example 1 describes how the spies went into Jericho and how they escaped a thorough search by Jericho's king. Example 2 vividly depicts Jesus walking on the lake, Peter's inordinate demand and the disciples' new recognition of Jesus in the Gospel of Matthew. Example 3 illustrates Ananias' and Sapphira's hypocritical activity which happened in Jerusalem's church and God's punishment. All these belong to the historical precedents. We accept that these stories were accurate historical events and that God brought about these events. However, we cannot insist that what happened during these events can be directly applied to our lives. Jesus did not promise that believers would always be rescued from all natural disasters. Moreover, he did not teach that we could walk on water as Peter did if we only have faith. In the case of discourse biblical texts, the result of application could be very different.

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5.2.2 Application of discourse form

Example 4: Deuteronomy 10:12-16

12. And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul,
13. and to observe the LORD's commands and decrees that I am giving you today for your own good?
14. To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it.
15. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today.
16. Circumcise your hearts, therefore, and do not be stiff-necked any longer.

Example 5 – Mark 8:12-16

34. Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.
35. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.
36. What good is it for a man to gain the whole world, yet forfeit his soul?
37. Or what can a man give in exchange for his soul?
38. If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

Example 6 - 1Thessalonians 5:12-22

12. Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.
13. Hold them in the highest regard in love because of their work. Live in peace with each other.
14. And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.

15. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.
16. Be joyful always;
17. pray continually;
18. give thanks in all circumstances, for this is God's will for you in Christ Jesus.
19. Do not put out the Spirit's fire;
20. do not treat prophecies with contempt.
21. Test everything. Hold on to the good.
22. Avoid every kind of evil.

Example 4 shows the original words that were given to the people of Israel. However, today we can view these words as an admonishment to all Christians. In example 5, Jesus preached pivotal elements of discipleship. At the same time, these contents call upon us to obey and actively respond. Example 6 contains instructions aimed at all generations.

Through the six examples, we know that narrative biblical texts just deal with the description or depiction of past events. These texts just introduce the historical precedents, whereas discourse biblical texts have a normative feature that deals with doctrine and morals. Thus this discourse form is linked to prescriptive and instructive principles about what we ought to be (Song 2001:88-92).

The narrative text itself does not offer a principle to direct our faith and actions; a discourse text, however, could be applied as a direct instruction for an audience. Stott (1975:15) states this point as follows: “the revelation of the purpose of God in Scripture should be sought primarily in its didactic rather than its descriptive parts. More precisely, we should look for it in the teaching of Jesus, and in the sermons and writings of the apostles, rather than in the purely narrative portions of the Acts. What is described in Scripture as having happened to others is not necessarily intended for us, whereas what is promised to us we are to appropriate, and what is commanded us we are to obey.”
We should pay attention to the correlation between the biblical literary form and a general principle for application. Narrative writing shows the historical precedents, that is, the data for inductive reasoning. However, we are not able to draw out general principles for

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application directly through the data. Because if the data are not sufficient from the biblical text, application of the general principle by means of the data would be irrelevant. On the contrary, discourse writing uses a deductive inference method to show the general principle. In this sense, the preacher has to make a connection between narrative texts and doctrine, ethical instruction in discourse texts in order to extract the general principle from a narrative biblical text.

5.3 The biblical literary form and relation between preaching form and the content

When a preacher sets out to develop a sermon theme into a sermon scheme, he/she must consciously settle for a particular form that will best convey the intention of the text to his hearers. Pieterse (1987:141) maintains "the preacher must consider the factors influencing the choice of a specific form for a specific sermon in a specific congregation. He says that the first vitally important factor is the genre and structure, the nature of the text." In addition to this factor, he considers the following aspects: the nature of the congregation and the personality of the preacher. First of all, he emphasizes that the literary genres in the Bible should inspire preachers to vary the forms of their sermons (H.J.C.Pieterse 1987:138).

Nevertheless, Pieterse (1987:136-137) points out that in his empirical study, 99 percent of the sermons analyzed, were text-thematic in form. Why is the text-thematic form automatically accepted as standard for a sermon? The answer lies in our Western culture and intellectual tradition. The tradition derived from the Graeco-Roman culture. The hallmark of this style of preaching is argumentation, which is also the distinctive style of our theology. This situation is similar to the preaching context in the Korean church as mentioned in the previous chapter.

Davis (1958:157) observed: "Nine-tenths of our preaching is verbal exposition and argument, but not one tenth of the gospel is exposition. Its ideas are mainly in the form of a story told."

Craddock also comments in saying that despite the fact that the Bible is rich in forms of expression, most sermons, which seek to communicate the messages of that treasury of materials, are all essentially in the same form. "Why should the multitude of forms and moods within biblical literature and the multitude of needs in the congregation be brought together in one unvarying mold- that copied from Greek rhetoricians of centuries ago? The result is an unnecessary monotony, but more profoundly, there is an inner conflict between the content of the sermon and its form. The content calls for singing but the form is quite

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prosaic" (Craddock 1971:143-144).

Pieterse (1987:138) asserts that "the form in which a message reaches us-be it narrative, discourse or poem-codetermines the correct, optimal transmission of the intended message. If form and content are one, then form becomes an important factor in the transmission of the message and the goal pursued with that message. A psalm, for instance, may create a certain mood. If the sermon based on that psalm is in argument form, the purpose of the text may be frustrated. Could one take a psalm of comfort, which creates a mood, and make it speak through argument? Can argument comfort?"

Thus, one could ask the question: how is the preacher to approach the text as he prepares for his message? Craddock (1971:134-135) advises the preacher to "listen carefully to the text. An impatience for a sermon quite often fixes the minister in the mood for exhortation and imperatives, causing him to see them where they do not exist. For example, 'Blessed are the pure in heart' is an affirmation, not a command, but how many times do the great affirmations of the Scriptures come out as imperatives from the pulpit."

This mistake might be an unfortunate result of overlooking the literary dimensions of biblical texts and the relation between the content and the forms (Long 1985:12-13).

If so, how are the literary dimensions of biblical texts considered in the preaching form?

Long (1985:33-34) explains this point as follows: "since the text achieves its rhetorical impact through its particular literary form, it may seem that the preacher who wishes to be faithful to the text has no choice but to select the same literary form for the sermon. In other words, a sermon on a narrative text would be a narrative itself, a sermon on a psalm would be poem. This would obviously be both difficult and impractical. While the literary form of the text may at times serve as a model for the form of the sermon, on other occasions the preacher, in order to be faithful to the text, will select for the sermon al markedly different pattern."

To be faithful to the text it is not necessary for the form of preaching to correspond with the literary form of the text. Because "the preacher's task is not to replicate the text but to regenerate the impact of some portion of the text" (Long 1985:33). Biblical literary forms and dynamics are very important factors when trying to understand the connection between the text and preaching.

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5.4 The theory of Thomas Long on preaching regarding the literary genre or form of the biblical text

5.4.1 The necessity of considering the literary genre in preaching

Preaching always has a great task that should accomplish an appropriate connection between the written text of the past and present hearers. Thus, the meaning for a present audience contained in the text of the past should be transmitted through the process of the 'interpretation'. Consequently, we ask the following questions about the biblical text through the historical critical method: 'what is the history of the text?', 'where is the text from?', 'what did it mean in a specific time and place? At the same time, we should give attention to the biblical literary form and dynamics, which the biblical text used to transmit the content to the readers at that time. "Because these are precisely the aspects of biblical texts commonly washed out in the typical text-to-sermon process" (Long 1985:12). Thus, biblical literary forms and dynamics are a very important factor in understanding the relation between the text and preaching.

In other words, because the Bible was written in various literary forms the strategy with which the content is expressed is also diverse. Even though two biblical texts may share the same theological theme, if two texts were written as different literary forms, each of them would have a different effect and meaning. The preacher should be able to differentiate between the different literary forms and needs to reflect them in the sermon. However, there is not an easy answer to the questions: "when and how, in the process of moving from text to sermon. Should the literary dynamics of a text be taken into account? What linkage should there be between the form of a text and the structure of a sermon based upon that text?" Thus, to resolve these problems, we must first examine the basic role form plays in human communication (Long 1985:13).

5.4.1.1 Forms and dynamics of human communication

When people communicate with each other, they do so through a fixed pattern. The pattern of communication is determined through a tacit agreement. Moreover, in agreement, forms of language are not static; they are dynamic. People communicate as the 'linguistic game' followed tacit agreement and rule. In other words, "human communication is a game played

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according to certain rules, the form is the game itself; the dynamics of the form are the rules" (Long 1985:14).

Therefore, we must know that what kind of communication we do and what kind of form (rule) used the communication (game) to accomplish correct communication. In the end, meaning intended through communication is the product of the interaction between words placed into certain patterns and the expectations of those who hear or read those words (Long 1985:15).

5.4.1.2 Form and Expectation

Communicators have a readiness, a specific assumption when a particular form appears. This is an "expectation" in communication. Fish (quoted inLong 1985:17) points out that "we make 'interpretive decisions' based upon our assumptions about the sort of communication we are receiving, and once those decisions are made, a certain set of operations swings into place. It is this swinging into place that we have called expectation."

Longman (1987:77-78) also mentions "readers approach a text with certain expectations that arise as soon as they begin reading it and that are grounded in their previous reading. Genre explains the possibility of communication in a literary transaction; genres rest upon expectations that arise in readers when they confront a text; and authors can be coerced in composition to conform to genre expectations."

5.4.1.3 Guessing game

Expectation of communication is often included in the situation of communication or message itself. In addition, it would be implied by social customs. Readers or hearers see the text with the skill, aptitude and reading strategy, which it received from a variety of literary forms experienced in the past. They guess the meaning using one of the reading strategies. This reading process is largely an unconscious activity.

If we apply the guessing game to the biblical text, the text itself guides the interpreter how to read the text. In other words, interpretation is controlled in some way by the text. Long's point is "to seek the sources of that control in biblical texts and to determine how preachers can be guided by that control in sermons" (Long 1985:21-22).

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5.4.2 Moving from text to sermon

An interpreter who deals with the text bearing preaching in mind is influenced by the interpret control of the text. The preacher makes progress through the interpreting process, through a variety of interpreting questions. In this process, there would be historical-critical questions as well as literary-critical methods to search for the effectiveness of communication in the biblical text.

Long (1985:24) suggests the following important questions to analyze the rhetorical dynamics when the preacher reads and interprets the text:

(1) What is the genre of the text?
(2) What is the rhetorical function of this genre?
(3) What literary devices does this genre employ to achieve its rhetorical effect?
(4) How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in questions 1-3?
(5) How may the sermon, in a new setting, say and do what the text says and does in its setting?

5.4.2.1 What is the genre of the text?

Long (1985:25) states that “the Bible includes many genres: psalms, proverbs, miracle stories, parables, prophetic oracles, and short stories, to name but a few. All of these genres embody characteristic literary patterns common to the literature of the cultures in which the Bible arose. First, then, we must identify the particular pattern present in a text by naming its genre.”

5.4.2.2 What is the rhetorical function of this genre?

This question means that “what is this particular genre designed to do in the reading process?” in other words, “this questions tries to discover what effect the genre of a text is likely to have on a typical reader or hearer.”

The reason for asking this question is because the reader or the hearer has always discovered the meaning of the text not according to the content or the literary dynamics of the text itself but through relying on the uncertain things such as the inner experience or prejudice of themselves. Furthermore, the reader reflects so much these things in the process of reading.

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That is to say, this attitude would result in tendency of eisegesis in the interpretation and application of biblical text.

Therefore, Fish (quoted in Long 1985:27-29) maintains "meanings exist in neither texts nor readers but rather in the 'interpretive communities' to which readers belong. Thus, we go to the texts of the Bible and return with trophies that are replicas of our own theological image." In other words, we go to texts like Scripture not to find meaning but to make it.

However, through Robert Scholes' theory, Long (1985:29) asserts that the content and the literary dynamics of the text control the meaning. Because the text itself contains signals, clues, and codes which control to a high degree the process of reading. In other words, the text has a certain reality. It continues to give the faith community the signal with various methods. Now the text gives the present reader an idea of how to read the text. Thus, the text itself dominates the rhetorical possibility in the text.

However, in Long's view, there is a presupposition. The reader must have a careful attitude in dealing with biblical text. He argues that "for an attentive reader the meaning is controlled by the content and the literary dynamics of the text itself" (Long 1985:26).

Then, indeed who is the attentive reader? How much does the attentive reader have pre-knowledge and understanding about the biblical text? It would not be easy to answer these questions. The Korean church has a relatively short Christian tradition in comparison to the western church. Moreover, if we consider the level of understanding of the average Korean Christian, a homiletical approach that takes into account the literary form, will not be easy because there are many Christians who cannot even understand simple biblical truths. Furthermore, as we have mentioned continuously, both conservative and liberal Christians have shown a tendency towards eisegesis in preaching. They go to the text with their political, social, and ideological perspectives and extract the meaning that can support their own perspective on the text.

In this respect, Fish's view explains well the reality of the Korean preaching. The Korean preacher must keep the questions that Long suggests in mind. If that happens, preaching will not enter into a swamp of hopeless subjectivity.

5.4.2.3 What literary devices does this genre employ to achieve its rhetorical effect?

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In the Bible, there are various rhetorical strategies or literary devices to achieve its effect through each genre (Long 1985:30). In other words, this question looks at the following literary characteristics: exaggeration, contrast, parallelism, synecdoche and so on.

5.4.2.4. How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in the previous questions?

Long (1985:30-33) explains the four questions above through Matt. 1:1-7. In answer to the first question, this text would identify the genealogical genre. The second question is related to how the rhetorical effect makes the reader gain a broader and deeper understanding of the social pedigree and the identity of the persons whose genealogy is given. The answer to the third question, as a literary device or strategy to achieve rhetorical effects of this genre, is that this genealogy used a chronological order with the word "begat". It should be mentioned that the author of the text uses several unique devices to achieve his theological aim. For example, he includes an intention that would emphasize the identity of Jesus as a 'king' in referring to David as "the king" in addition to using a genealogy. Striking is Matthew's grouping of the names into three sets of fourteen. "An impression is created for the reader that this unfolding of the numberless generations is not random but proceeds according to an overarching plan that is purposeful form beginning to end" (Long 1985:32). This rhetorical effect of a genealogy is embodied by the method that introduced Jesus Christ to the reader in such a way that it surprises the reader.

5.4.2.5 How may the sermon, in a new setting, say and do what the text says and does in its setting?

This final question is how the rhetorical effects or literary dynamics of biblical texts extend into a new communicational situation, that of contemporary hearers listening to the sermon (Long 1985:33).

Here, the important thing is the fact that the text's rhetorical impact or literary dynamics in a sermon has limitations. Even though preaching regenerates once again the purpose of communication, which the text achieves in the present situation, no sermon can exhaust the

possibilities for meaning present in a biblical text.

Then how can we consider the rhetorical strategy or communicative effect which we can gain from interpreting the text? Long (1985:33) mentions that "the preacher should attempt to say and do what a portion of the text now says and does for a new and unique set of people. Moreover, the preacher does this in the oral sermonic form, which is itself a genre with accompanying expectations and conventions."

Communication always contains context. Thus, the preacher is influenced by a change of context, the difference between written communication in ancient times and oral communication in present times. So, the particular genre or the rhetorical device which had been effective for good communication between the author and the reader in the past will not help communication between the preacher and the audience at present where the message is transmitted orally.

It is clear that Long concentrates on the relationship between biblical literary form and its dynamics (effectiveness). He insists that the literary factor of genre decides how the sermon is delivered and "the sermon embodies in its language, form, and style the gospel it seeks to proclaim" (1985:12).

On the other hand, he says that a sermon has no standard form. "Whenever the gospel has been faithfully proclaimed, the intersection between the claims of the faith and the specific circumstances of the hearers has evoked suitable but ever-varying forms. A good sermon form, then, grows out of the particularities of preaching this truthful word on this day to these" (Long 1989:105).

Lischer(1988:70) also asserts that "in the history of its preaching, the church has moved from form to form … No form of sermon design has proven normative –only the rhetorical situation remains."

Therefore, preachers must endeavor to reflect in contemporary preaching the mood or color of the biblical text that reveal the meaning of the text through various literary forms. At the same time, they have to take into account the communicative preferences and customs of different audiences.

Through the last question, Long (1985:34) calls attention to a misconception, which is "the notion that traveling from text to sermon involves a series of unilateral moves: from determining the meaning of the text to deciding how to apply that meaning to the contemporary situation in the sermon."

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He maintains that the meaning of the text erupts in the interaction between a text and an interpreter. In other words, to interpret the text means to understand that the text already reflects a specific contemporary situation and that the preacher's own theological conviction must be taken into account. This view has something in common with Fish's opinion, where meaning exists in a community and where the reader and hearer determine the meaning.

Long suggests that the literary and rhetorical approach to interpret the text needs the assistance of historical-critical research. That is to say, because a literary genre was influenced by social and historical circumstances, we must be concerned to know "what the original readers would have expected of a particular text and how the text may have affected them" (Long 1985:35).

Long (1985:36-39) shows a good example of the literary and rhetorical approach through historical-critical research:
When we read Phil. 2:5-11, we recognize the fact that Paul, in the middle of a letter to the Philippians' church, interrupted the flow of this epistolary prose for a few lines of hymn singing and that the immediate source of the hymn was "the Church's worship" and it is more like the liturgical singing found in Revelation than like systematic theology through historical-critical research. Historical data about the text are crucial factors in order to interpret the text.
However, it is more important to recognize that "letters and hymns are discrete literary forms that trigger different expectations and demand different reading strategies" (Long 1985:37). Thus, Long (1985:37) points out that "a hymn does something to the reader which other literary forms do not do, so Paul's choice of a hymn at this juncture in the letter is artful, not accidental. The effect upon the reader is distinctive, and that effect is a part of the meaning of the passage"
In other words, if we just analyze the language and theology of Paul's hymn itself, we will lose the meaning or impact of Paul's message to the original reader through the quotation of a liturgical hymn in the middle of the epistle.

Then, how does this approach to biblical preaching work in relation to particular biblical genres? Especially, how do these biblical literary forms need to be considered in relation to

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application of preaching?

5.5 Application considering the literary form

Long (1985:43-126) suggests the theory of making a sermon and interpreting biblical genres such as psalms, narratives, prophetic oracles, proverbs and epistles through literary and rhetorical questions. This thesis will examine the relationship between rhetorical dynamics and the preaching on the texts of the psalms as well as on narrative literary forms. I will show that these literary forms are reflected as an application in preaching through 'imagination' and 'identification of character'.

5.5.1 Application of preaching considering the literary form of the psalm – 'application through creative imagination'

"Psalms are poetic liturgical prayers." Thus, some preachers argue that psalms must rather be regarded as songs to be sung than as sermon texts to be preached. However, Long (1985:43) maintains that "the rich theological texture of the psalms justifies their liturgical use as sermon texts as well as musical texts."

And according to Laurence Perrine, "the purpose of poetry is not to soothe and relax, but to arouse and awake, to shock into life, to make one more alive" (Long 1985:45).

To accomplish the purpose, "poems change what we think and feel not by piling up facts we did not know or by persuading us through arguments, but by making finely tuned adjustments at deep and critical places in our imaginations"(Long 1985:45). In other words, "psalms operate at the level of the imagination. Thus sermons based on psalms should also seek to work their way into the deep recesses of the hearer's imagination" (Long 1985:47).

The chief poetic device employed to achieve this rhetorical effect is the well-known strategy of 'parallelism'.

In brief, 'parallelism' is a device in which a poet gives us part of a line, usually half, here called A, and then gives us the next part of the line, B, in such a way that the content of B has some close relation to the content of A (Long 1985:48). In instances where parallelism is employed there is some movement, an advance, between A and B.

Long (1985:49-50) states "the effect of parallelism on the reader is that those ideas and

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images begin to take on life in her or his imagination."
Therefore "the sermon should seek to create a similar effect for hearers, even if the rhetorical strategies employed are quite different" (Long 1985:50).

5.5.1.1 What is imagination?

Even though imagination has great potential, it has been ignored by preachers due to a lack of understanding on their part. In other words, preachers sometimes have a limited imagination regarding literature and the art world. They are unable to make a connection between imagination and the truth of the text and fail to deliver the truth to an audience creatively. However, the inductive method of preaching demands the implementation of imagination.
According to Craddock (1971:77) "Imagination is fundamental to all thinking, from the levels of critical reasoning to reverie and daydreaming". He describes imagination as follows: "Imagination is as essential to life as is hope. For the minister, therefore, evocative imagery is not just an interesting introduction to a sermon nor a welcome break midway in the main body of the message nor a gripping conclusion. Images are not, in fact, to be regarded as illustrative but rather as essential to the form and inseparable from the content of the entire sermon. By means of images the preaching occasion will be a re-creation of the way life is experienced now held under the light of the Gospel. Here imagination does not take off on flights into fantasy but walks down the streets where we live. Here imagination reflects reality, and it is in their being real that sermons are rescued from dullness and impotence" Craddock (1971:79-80).

When the pastor writes a sermon, "an empathetic imagination sees again those concrete experiences with his people which called upon all his resources, drove him to the Bible and back again, and even now hang as vivid pictures in his mind" (Craddock 1971:82).
Brueggemann (1989:85) maintains that "our obedience will not venture far beyond or run risks beyond our imagined world. If we wish to have transformed obedience (i.e., more faithful, responsive listening), then we must be summoned to an alternative imagination, in order that we may imagine the world and ourselves differently. It is poetic invitation that holds the only chance of changed behavior, a point understood and practiced by Jesus in his parables, which had such ethical bite, but such artistic delicacy."
That is why Jesus' preaching consisted of many parables through imagination.

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5.5.1.2 What function does imagination have in preaching?

5.5.1.2.1 Creativeness

Firstly, imagination plays a role in establishing creativeness in preaching. Creativeness is the ability to make contents of the text vivid and alive. Preachers use different literary devices such as parables, sensitive imagery language (the sense of sight, touch, taste, and smell), metaphors etc.

Imagination resists abstract statement. 'Abstract statement' means conceptional address. For instance, if we say that heaven is a permanent shelter given to the believer, it becomes an abstract statement. This expression does not include imagination whereas, an imaginary statement stimulates the audience's imagination through the statement such as a simile or parable, 'the kingdom of heaven is like treasure hidden in a field'. The notion of 'the kingdom of heaven' and the depiction of the situation, 'hidden in a field' have already given rise to an audience's curiosity.

Wiersbe (1997:21-77) explains how an effective imaginary statement can give rise to an audience's curiosity through the story of Hushai and Ahithophel in 2 Samuel 17.

David escaped from the Jerusalem after Absalom captured Jerusalem. Absalom also made David's concubines his own and took up supreme command. He was worried about attacking David. At that time, Ahitophel, Absalom's strategist, advised him as follows:

"Ahithophel said to Absalom, "I would choose twelve thousand men set out tonight in pursuit of David. I would attack him while he is weary and weak. I would strike him with terror, and then all the people with him will flee. I would strike down only the king and bring all the people back to you. The death of the man you seek will mean the return of all; all the people will be unharmed" (2 Samuel 17:1-3).

However, Hushai answered the same question as follows:

"You know your father and his men; they are fighters, and as fierce as a wild bear robbed of her cubs. Besides, your father is an experienced fighter; he will not spend the night with the troops. Even now, he is hidden in a cave or some other place. If he should attack your troops first, whoever hears about it will say, 'there has been a slaughter among the troops who follow Absalom,' then even the bravest soldier, whose heart is like the heart of a lion, will

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melt with fear, for all Israel knows that your father is a fighter and that those with him are brave. “so I advise you: Let all Israel, from Dan to Beersheba-as numerous as the sand on the seashore-be gathered to you, with you yourself leading them into battle. Then we will attack him wherever he may be found, and we will fall on him as dew settles on the ground. Neither he nor any of his men will be left alive. If he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it down to the valley until not even a piece of it can be found.”

Absalom chose Hushai’s strategy instead of Ahithophel’s one. There is a great difference in the method of their statement.

Ahithophel’s statement delivers just information and fact. It is just an abstract statement, whereas Hushai statement describes the situation through imagination. First, he compares David to a wild bear by saying that David is as fierce as a ‘wild bear robbed of her cubs’. Through this comparison, he shows David’s situation vividly. He also describes Absalom’s soldiers ‘as numerous as the sand on the seashore’, and the attack on David as to ‘fall on him as dew settles on the ground’.

When Hushai used these images, he gave Absolom the impression that the latter posessed great power. In other words, Absalom chose Hushai’s advice due to his imaginative statement. He used language to draw a picture. Furthermore, Hushai expressed most of his views through the method of a simile or metaphor as follows:

‘as fierce as a wild bear robbed of her cubs’, ‘whose heart is like the heart of a lion’, ‘will melt with fear’, ‘as numerous as the sand on the seashore’, ‘fall on him as dew settles on the ground’.

According to Buttrick (1987:113) “preaching makes metaphor. Preachers paint word pictures and put them together. Preaching is clearly a poetic activity. Inescapably, preaching is a work of metaphor.” Thus he insists that “theological meaning must always be embodied in images drawn from life” (Buttrick 1987:132).

It could be argued that Absalom would have had a false sense of security through the imagery used in the expression ‘as numerous as the sand on the seashore’. After all, a statement with imagination easily makes an impression on an audience and delivers its meaning clearly. For this reason, even Jesus preached with plenty of imagination.

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5.5.1.2.2 Connection

The statement of imagination begins with the connection between the truth of the text and something else through using a parable, metaphor, or image. When the truth of the text such as 'the kingdom of heaven' is connected to 'treasure', the imagination statement begins. After that, the statement 'sell all he had to obtain this treasure' could be far more meaningful to an audience.

Consequently, preaching with imagination stimulates the imagination of an audience and at the same time, it makes an audience participate in the message. It also makes an audience apply the truth more easily. Application of preaching with imagination generally would not use a direct method, but an indirect one through literary devices such as metaphors, parables, symbols, or allusions.

In the parable of the Good Samaritan, Jesus applied the truth, "Go and do likewise", briefly. Then, the audiences could know practically what to do.

Brueggemann (1989:109-110) states that "the event of preaching is an event in transformed imagination. Poets, in the moment of preaching, are permitted to perceive and voice the world differently, to dare a new phrase, a new picture, a fresh juxtaposition of matters long known. The deep places in our lives-places of resistance and embrace-are not ultimately reached by instruction. Those places of resistance and embrace are reached only by stories, by images, metaphors, and phrases that line out the world differently, apart from our fear and hurt. The poet invites the listener to die to self and envisions a newness when strangely raised to new life. The church has been repeatedly obedient, but only when the poet finally comes."

5.5.2 Application in narrative literary form – 'Identification with Character'

"Biblical writers produced narratives not in a vacuum, but out of the struggle to produce a fit between the literary form and their theological world view" (Long 1985:68). The heart of their theological worldview is that God is omniscient; human beings are limited in wisdom. Actually, the stories of the Bible disclose this truth ceaseless. As Long (1985:69) remarks, "the result is a kind of narrative literature, a set of biblical stories which create in the reader a

process of reading which emulates the faithful discovery that an omniscient God keeps covenant with human beings, whose lives nonetheless remain limited and fragmented."

When we read and hear stories of the Bible, "we ask 'could this be our story, too?' We are curious about other people's stories not only because they are often interesting but also because they have the power to suggest possibilities for our own lives" (Long 1985:73). Thus, we are eager to become one of the characters in story. This is the rhetorical function of narrative literary form.

In other words, "the impact of biblical stories is often a result of this dynamic of identification with character. While we may not initially identify with the character, the function of the story is to create the desire in us to be like the person" (Long 1985:75).

Through Thomas Long's perspective on rhetorical function of narrative, we could take into account identification with character as application of preaching.

5.5.2.1 Application through identification with the character

People like a story about other people. A story about a character in the Bible also evokes people's interest. We are surprised when it transpires that the character is not different from us. Thus, preachers are able to suggest abstract truth as a practical model and to disclose a general principle as a personal principle of choice (Wiersbe 1997:181).

Long (1985:76) asserts that "sometimes stories create their impact not by asking us to see ourselves as one of the characters but by setting forth a "slice of life," by declaring." In other words, biblical stories often generate their impact by creating an alternative world in the imagination and challenging the reader to make a decision about it through giving us stories of faith and courage, and characters worthy of emulation.

Wiersbe (1997:183-186) suggests two essential factors about the Bible's character preaching.

Firstly, when we preach about the characters in the Bible, we should remove our pious prejudice about the characters. Many preachers easily divide the characters in the Bible into the pious and the wicked. However, we have to observe the characters honestly as real human beings as we see them in the Bible. To do so, above all, the preacher should see himself/herself through the character in the Bible. In this regard, figure preaching is like an autobiography that exposes the preacher's life through the sermon.

Secondly, the preacher should not only scrutinize the character but also do and elaborate investigation on the historical context, political background, and cultural situation of the story.

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That is to say, any preaching about a character in the Bible has to be based on the historical facts that surround the figure.

Based on these two essential factors, we could ask the following questions about the character of the Bible as an application in preaching:

(1) What does the character teach us?

(2) How will the character live in our society, today?

(3) What does the character contribute in redemption history?

(4) What instruction or doctrine can we obtain through the character's life?

(5) What metaphor does the character's life indicate?

(6) Is there a biblical phrase that expresses the character's life in a nutshell?

5.5.2.2 Problems of identification with the character

Goldsworthy (2002:229) maintains that character preaching or analysis must be carried out with a perspective of understanding the whole purpose and meaning of the biblical text.

Greidanus (1970:65-68) asserts that an over identification with the biblical character can result in the sermon losing sight of the redemptive history that is found throughout the Bible and it may result in a form of anthropocentric preaching. He criticizes exemplary preaching as follows: "the underlying objection to exemplary preaching is that the unity of the one redemptive history is broken up into many (his)stories. This fragmentation severs the historical connection with Christ subsequently forcing the preacher to discover that connection in an (unhistorical) analogy - but the person in the text has at least been salvaged from the past and can function as a positive or negative example. Biographical preaching is anthropocentric, however, and if one wants to preach on the lives of men, Scripture, in effect, is optional. In his laudable concern to bring out the relevance of the text the exemplary preacher does injustice to the text by "de-historizing" certain of its elements. This attempt to gain immediate application is a homiletical short cut resulting in a hermeneutical short circuit" (Greidanus 1970:85-86).

In the end, exemplary preaching, through the identification with a character in the Bible, is likely to become anthropocentric preaching ignoring the intention of the author and indulging in subjectivism, and distorting the meaning of the biblical text.

However, in its justified opposition to the exemplary method, the redemptive-historical

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interpretation fails to see, e.g., that some of the figures in the narratives function as representatives of the first hearers. “Historical texts are also not objective descriptions of facts from the distant past but relevant proclamations. In its concentration on the facts, the redemptive-historical approach fails to see that the facts are taken up into various literary forms and projected forward to speak relevantly to the church in a particular time and place” (Greidanus 1970:220).

Thus, the problem of the identification with the character of the Bible will be solved by examining how the original readers understood the text and what character the author want to identify through the historical narrative story.

In order to identify the relevant character in the Bible, “the text should be left in its own context: it must be heard in its immediate context, next in the context of the book, then in the context of the Testament, and finally in the context of the entire Bible” (Greidanus 1970:222). Otherwise, the identification with the character will limit the sermon to that of an allegorical sermon or to an example of exemplary preaching and it will fail to indicate the main meaning of the biblical text.

As regards the Korean preaching context, one could ask the following question: what benefit does the application through the imagination and the identification of the character bring? This approach will give rise to a positive response by the audience to the preaching by overcoming the lack of communication between the preacher and the audience caused by unilateral preaching such as indicative, imperative, and instructive application of preaching. Furthermore, the transformation of an audience, the ultimate purpose of preaching, will be accomplished more easily as well as and it will be possible for the preacher to interpret the biblical text objectively through the historical-critical method without the distortion of the application through the eisegesis of the text.

5.6 Conclusion

New Homiletics takes into account the biblical literary form in preaching as a method of the literary criticism based on the theory of the New Hermeneutics. This approach has pointed out the limitations of the historical critical approach. Its premise is that the literary form of a biblical passage should influence its interpretation. Thus, the form of a text and its content cannot be separated. The original author of the Bible intentionally used the rhetorical

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dynamics of each literary genre in order to delivery effectively the meaning to the original reader. Graves (1997:18) insists that "form-sensitive preaching takes seriously the text's content and form, operating on the premise that both are inspired. The preacher does not have the luxury of taking the content seriously and ignoring the form. The text's rhetorical impact must be treated as well." Today, communication regarding the biblical literary form is an important factor in unlocking the meaning of the biblical text and in applying the message of preaching to the circumstances of today's audience.

Long (1985:24-34) analyzed the rhetorical dynamics of each genre and how it delivers the meaning of the text through the rhetorical questions. Suffice it to say that his perspective has contributed to Korean preaching. As I have mentioned in the previous chapter, overall, Korean preachers have preferred topical preaching based on three-points, regardless of the biblical literary form. Moreover, their method of application in preaching generally consisted of direct patterns such as imperative, indicative, and instructive style. Thus, when the preacher applies the meaning of the biblical text, he/she cannot understand the meaning of the biblical literary form that was chosen to deliver the content of the text effectively by the author of the Bible. Furthermore, they repeatedly make the mistake of interpreting the text according to their own social-political position or ideology. Both Korean conservatists and liberalists have distorted the application of the biblical text during important historical events according to their own theological background.

Thus, in the Korean preaching, the sermon that takes into account the rhetorical function or dynamics through the historical-critical and literary-critical approaches of the Bible will overcome the unbalance of the Korean preaching.

As an example, I suggested the application through imagination in the Psalms and through the identification of characters in the narrative genres. This indirect application method considers the various literary forms in the Bible and does not limit itself to only one form of application, but to an appropriate variety based on the biblical literary forms.

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Chapter 6. Conclusion

The Korean society has witness the extraordinary growth of Korean churches since the 1960s. In 1980, the year in which official government religious statistics were first released, the total number of Christians that was recorded was 7,280,627. By 1983, Christians represented the largest religious community in the country, making up 23% of the total population. Various historical, theological and sociological factors contributed to this growth (Koschorke, Ludwig et al. 2007:126). For example, the missionaries who laid the foundation of the Korean church served the suffering people with great devotion through the medical, educational, and social assistance they provided. Christianity identified itself with the nationalistic movement during the time of Japanese rule. At the time, most of the leaders of the nation were Christians. After the Korean War, Christianity played a positive role in the modernization and urbanization of the nation. During the military dictatorship, the sensitivity towards socio-political and human rights issues was also awakened by the *Minjung* theology. Through all this Korean Christianity has played a leading role in the overall development of the Korean society. It resulted in a great quantitative growth of the Korean church.

Nevertheless, the rapid growth of the church led to a division and an internal conflict between conservative Christianity and liberal Christianity, and caused complications and controversies in the Korean society that involved social, political, and ideological issues.

A typical example would be how conservative and liberal Christianity have influenced society. On many political, economical, and cultural issues, they have maintained opposite points of view. This includes different perspectives on important historical events. During the time of Japanese occupation, liberal Christianity was pro-Japanese whereas conservative Christianity suffered persecution. This situation was reversed during the time of the post-Korean War. While the liberal church resisted a dictatorial government, the conservative church accepted the military dictatorship according to the principle of the separation between church and politics. The different backgrounds of the liberal and conservative churches might have been a contributing factor in the churches inability to find a balance between the role of witnessing for Christ to unbelievers and transforming Christians by edification through preaching.

It means that the application of preaching could not reflect the true meaning of the biblical text through the content and form of preaching. In brief, we can summarize this phenomena and characteristics of Korean preaching as follows:

1. **Other world-oriented, escapist, and apolitical preaching**

   These features of preaching were introduced by the early missionaries' fundamentalist theology and the view of the Bible based on the verbal inspirational theory. The thought of the sermons was fixed on the world-to-come. The present world was regarded as so utterly lost that it could not possibly be saved.

2. ***Gibok sinang's* preaching**

   This is the tendency of sermons to emphasize personal salvation, the quantitative growth of the church, and material blessing. It contains many elements of Shamanism and a dualistic faith.

3. **Prophetic preaching**

   During the military dictatorship from 1960 to 1970 and the process of democratization between 1980 and 1990, the Korean society underwent rapid transformation in the form of industrialization and urbanization. In this context, the Korean society experienced many socio-political problems such as a violation of human rights, economic injustices, the different views on unification between South and North Korea and so on. The liberal churches with their *Minjung* theology have carried out their social responsibility through their prophetic preaching on socio-political issues.

4. **Topical preaching**

   Topical preaching is very common in Korea. This is a direct result of the impact of the early missionaries on the church. This form of preaching leans toward a propositional and deductive approach.

   A noticeable feature of topical preaching is that it incorporates direct applications such as imperative, indicative, and instructive modes. That is why Korean social customs teach that superiors in Korean society may instruct inferiors in most things by using the Confucian ethical principles (Chung 1999:27-28).

It is inevitable, however, that the different theological and ideological views will be reflected in their preaching. Thus, Korean church members have become accustomed not to an application based on the relevant interpretation of the biblical text but an application based on a certain socio-political ideology or a pastor's private philosophy and vision. This approach contributed to the difficulty in communication between the preacher and his audience.

If so, what is the appropriate application in preaching? How can it be obtained? In this thesis,

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we examined the principles and various methods of application in preaching.

Jabusch (1990:117) maintains that "the purpose of preaching can no longer be seen as individual conversion and growth in piety. Christian preaching must lead to the transformation of society from the ways of selfishness, violence, and greed to the paths of justice, peace and purity." Preaching is not merely instructional, or inspirational but transformational. Hence, the outcome of our preaching is that our spoken words will enable people to encounter the Living word and experience the Written word. Ultimately, it is to effect change and not to give a barrage of information. The aim of preaching is also closely related to the purpose of application. Hence, the key to the success and failure of preaching would depend on preaching's application.

There is a gap between the textual world of the Bible and the contemporary world of humanity. This prompts the question: What does a sermon need to do? The sermon serves as a bridge between the two worlds. As Lim (2002:31) observes, "When we ignore the distance between the ancient world and the contemporary world, the texts become silent or are filled with meanings they do not have and we tend to fill text with indifferent and unfathomable meaning. Furthermore, some texts remain forever out of reach without meaning or message for our time." Therefore, we need to be faithful to the text and relevant in a particular context through the method of multi-dimensional application such as admonition, interrogation, illustration, imageries, identification and so on. In other words, application of preaching can be carried out in various ways considering the nature of an audience, the features of the text, and the personality of the preacher.

According to Greidanus (1970:157) "The Word *is* applied". That is to say, "the application is not an independent element added to the explication of the text. But even though the Word is applied to the church and therefore intensely relevant, it is applied to a different church than the one addressed by the preacher. Therefore, the historical context of the text is not to be neglected in the interest of preaching a sermon which is application from A to Z. As a matter of fact, it is usually through the perception of the text's relevance in the past that it begins to speak all the more relevantly in the present. Even the presentation of the past relevance of the text aims, therefore, at disclosing its present relevance" (Greidanus 1970:230-231).

Thus, the past relevance of the text could be discovered with greater efficiency by taking into account the biblical literary form.

Moreover, we could apply the rhetorical effectiveness and mood in the biblical literary form

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to the application of preaching.

In this point, Long (1985:24-39) suggests five useful analysis questions to be applied to the literary form of preaching. These questions show what role the literary form plays in determining the meaning of the text and in the process of moving from the text to the sermon. Unfortunately, he hardly deals with the problem of how the literary form is used for application in preaching. The theory that the form of a text and its content cannot be separated to deliver a more profound meaning of the text is a principle identical to that of application of preaching.

Thus, application with regard to the biblical literary form could be as diverse as the different literary forms that exist and it would be possible for a more relevant application through the integrated interpretation of the text with the help of the historical and literary critical method. Of course, there are those who insist that the form of application in preaching must always be the same as the literary form of the biblical text regardless of the situation of the audience. This view will again lead to an inappropriate application. We suggested application considering the literary form as an alternative method. For example, “poems change what we think and feel not by piling up facts we did not know or by persuading us through arguments, but by making finely tuned adjustments at deep and critical places in our imaginations” (Long 1985:45). Thus, in poetry (cf. the psalms), the application that incorporates imagination along with the figurative, metaphorical, and symbolical modes will result in the relevant interpretation and application of preaching due to the reflection on the rhetorical function and dynamics of its genre. Likewise, in narratives, we can carry out application of preaching with the identification of a character.

Overall, the preaching of the Korean church has been propositional, deductive, and topical. Sermons have emphasized the historical meaning of biblical texts through historical criticism. On the other hand, a homiletical approach through literary criticism has hardly been used by Korean preachers, yet Long (1985:39) insists that “the literary approach is less speculative than a purely historical investigation because we actually have the text in hand.”

Therefore, the practice of application that reflects upon the literary form through literary criticism will make it possible for more objective, adequate, and multi-dimensional applications in preaching.

Until now, the viewpoint of application of the Word between the conservative church and the liberal church has been the great difference because of a subjective application of the text and

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its eisegesis by means of a socio-political, and ideological confrontation. In this sense, the application considering the biblical literary form with the historical and literary criticism is very useful to restore the balance and relevance of interpretation and application in the preaching of the Korean church.

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