SERMON FORMS AS A DIMENSION OF COMMUNICATION IN THE CURRENT WORSHIP CONTEXT IN THE SOUTH KOREAN CHURCHES

BY

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DECLARATION

I declare that the thesis which I am submitting to the University of Pretoria for the degree PHILOSOPHIAE DOCTOR, is my own work and has not been submitted by me to any other university for degree purpose.

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Date:

SUMMARY

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The main question this dissertation addresses is which sermon forms are the most befitting for effective and communicative preaching within the context of the Korean church. The background to this question being the fact that most of the Korean sermons are structured according to the traditional method, namely a three-point sermon structure.

It seems that no real analysis has been made of the hearers, as well as the different styles of worship being encountered in the Korean church. This leads to the fact that sermons (sermon forms) are structured in such a manner that the hearers are unable to follow either the sermon's content or the sermon's movements. This results in the preacher experiencing a lack of communication during his/her preaching/sermons.

Before climbing on the pulpit all preachers should pay attention to creative sermon forms and styles, in order to be conducive to effective communication. This study deals with four main focus areas.

Firstly, it is necessary to study different sermon forms and also to undertake a comparative analysis of the historical development of sermon forms in the South Korean Churches (SKC) and in US churches. In South Korea the sermon form has a more traditional feature, which is still present up till today in the local SKCs.

Secondly, the preacher should be able to construct as well as use two different approaches in order to promote the most effective and communicative sermon: (1) induction, deduction and interduction, (2) analysis of the hearers within their present context.

Thirdly, in this thesis five sermon forms have been discussed: (1) topical form, (2) textual sermon form, (3) expository sermon form, (4) narrative sermon form, (5) homily sermon form. Having discussed these forms, the aim was then to find a more useful and suitable sermon form. The choice was eventually made in favour of the multi-sermon form: multi-topical, multi-textual, multi-expository, multi-narrative and multi-homily sermon form.

Fourthly, the preacher must be acquainted with the characteristics of the current worship patterns of the hearers attending the service: (1) dawn worship, (2) Wednesday evening worship, (3) Friday evening worship, (4) Sunday morning worship, (5) Sunday evening worship.

OPSOMMING

PREEKVORMS AS 'N DIMENSIE VAN KOMMUNIKASIE IN DIE HUIDIGE EREDIENSKONTEKS IN SUID-KOREAANSE KERKE

DEUR

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Die hoofvraag van hierdie proefskrif handel rondom watter preekvorms die geskikste is vir doeltreffende en kommunikatiewe prediking in die konteks van die Koreaanse Kerk. Die meeste Koreaanse predikers het hul preke volgens die tradisionele metode (ons noem dit 'n driepuntpreek) gestruktureer.

Daar was geen analise van die luisteraars en die verskillende soorte aanbidding in die Koreaanse Kerk nie. Preekvorms is sodanig gestruktureer dat die luisteraars nie in staat was om of die preek se inhoud en of bewegings te volg nie. Daarom het die prediker 'n gebrek aan kommunikasie tydens die preek ervaar.

Alle predikers moet egter aandag skenk aan kreatiewe preekvorms voordat hulle op die preekstoel klim, slegs dan kan doeltreffende kommunikasie geskied. Hierdie studie fokus op vier hoofsake.

Eerstens, dit is nodig om die preekvorm te bestudeer en om 'n vergelyking te tref met die historiese ontwikkeling van die preekvorm van die Suid-Koreaanse Kerk en die VSA Kerk. In die Suid-Koreaanse Kerk het die preekvorm tradisionele kenmerke wat steeds teenwoordig is in die plaaslike Koreaanse Kerk.

Tweedens, die prediker moet die twee benaderings tot 'n effektiewe en kommunikatiewe preekvorm aandui: (1) induksie, deduksie en interduksie (2) analise van die luisteraars in die huidige konteks.

Derdens, vyf preekvorms word in hierdie proefskrif aangewend: (1) aktuele preekvorm (2) tekstuele preekvorm (3) beskrywende preekvorm (4) verhalende preekvorm (5) homiliepreekvorm. Wanneer hierdie vyf tipes oorweeg word, in die soeke na beter, meer geskikte en bruikbare preekvorms, word die studie van die multipreekvorm ondersoek: multi-aktueel, multi-tekstueel, multi-beskrywend, multi-verhalend en multi-homiliepreekvorm.

Vierdens, die prediker moet vertroud wees met die karakteristieke van die huidige eredienspatrone en aanwesige luisteraars: (1) Dagbreek-erediens (2) Woensdagaand-erediens (3) Vrydagaand-erediens (4) Sondagoggend-erediens (5) Sondagaand-erediens.

KEY WORDS / PHRASES

South Korean Churches

Traditional sermon form

Preaching

Effective, communicative preaching

Interaction between the hearers and the text

Deduction

Induction

Interduction

Classification of the sermon form

Monological problem

Multiple sermon form

Empirical research

Practical models

ABBREVIATIONS

MES: Multi-textual sermon

MHS: Multi-homily sermon

MNS: Multi-narrative sermon

MTS: Multi-topical sermon

MXS: Multi-expository sermon

SKCs: South Korean Churches

TTS: Traditional topical sermon

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CHAPTER 1

Introduction

1.1 Title

The sermon form as a dimension of communication in the current worship context in South Korean Churches (SKCs).

1.2 Argument

The preacher is seen as an intermediary between God and His Word, whose function is to communicate faith to the hearers.[1] This communicative homiletics is interwoven with practical theology as it is concerned with the study of the methods of communicating the Word. Among the many dimensions of practical theological homiletics, the sermon form as a dimension of communication in the current worship context in South Korean Churches will be discussed.

The research by W Lee (1996: 48-49) presents that the current growth rate of the South Korean Church is declining:

> "The growth rate in the number of churches from 1960 to 1970 was 15.7%. From 1970 to 1980, the rate declined to 6.9%. During 1980 to 1990, the growth rate showed a slight increase to 7.5%, but after 1990, the rate declined to below 5%."

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[1] This is because God's dealings with human beings have a communicative character. Surely, God took the initiative to communicate with people right from the beginning. This revelation is shown to us through the Bible, where many people communicated with God. Preaching at present is a living dialogue at the intersection of God's Word and our times (Pieterse: 1994 ed. Vos).

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Although an appreciable amount of literature has recently been written with regard to the problem of the declining rates, the descriptions and interpretations of this literature have tended to focus on the studies conducted by the Institute of Church Growth which approached the problem from a practical ecclesiological perspective. But these remedial critiques are ineffective: the same problems that confronted the SKCs are still in the current literature.

Therefore this perspective is significant: "the sermon form is the most important contributing factor with regard to the expansion of the Korean church".[2] There are major weaknesses in the sermon form currently used by preachers in the SKCs, which contribute to this decline in the growth rate.

In this thesis, the problem is approached from the perspective of homiletics, in particular, the sermon form.

J. Lee (1995) studied public prayer in the context of worship services in SKCs. However, he did not relate it to the current declining growth rate. This study covers the same context, but addresses the current declining growth rate from the perspective of the sermon form.

1.3 Aim, objectives and motivation

1.3.1 Research aim

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[2] Research conducted by Hong (1982: 68)

The aim of this study is to propose a practical, helpful and varied model of the sermon form as a dimension of communication in the SKCs.

1.3.2 Objectives

To achieve this aim, the following objectives are to be fulfilled in this study:

Firstly, to understand how the historical aspects of the SKCs have influenced the sermon form of the preacher. The influence of the American missionaries' sermon form on the traditional sermon form used by the SKCs will be shown as well as the fact that whereas traditional sermon forms in America have changed, the traditional sermon forms used by the SKCs have not changed significantly.

Secondly, the current traditional sermon form of the Korean preacher will be compared to the main traditional sermon form used by the SKCs during the period 1885–1997. The data during this period is well-established and will be used to objectively evaluate my views in this thesis. An empirical analysis of the concerns and interests of the hearers of the SKCs with regard to the traditional sermon form in the context of various worship situations will be done. This comparison and empirical study will aim to motivate the need to vary the sermon form. A new approach to the sermon form with special attention to communication in the worship context of the SKCs will be proposed.

Thirdly, the traditional sermon form resulting in a monological deduction of the text will be shown. Some guidelines to overcome this problem in the preparation of the sermon form will be proposed.

Fourthly, a broader classification of the sermon form to cater for the complexity of the situation of the SKCs due to the inadequacy of the present classification scheme will be introduced. A new model of the sermon form which will be called the "multi-form", aimed at alleviating the present situation of a typical senior pastor preaching 10–12 times a week, will also be introduced.

Fifthly, the present situation of the SKCs shows little concern towards the needs of the hearers of the SKCs. The number, type and manner of services held per week (e.g. Dawn service, Wednesday evening service, etc) will be researched to objectively show how the new "multi-form" model will be kinder to the needs of the hearers.[3]

1.3.3 Motivation

The South Korean Church has experienced tremendous growth in church attendance in spite of the turbulent history of South Korea ranging from the Japanese occupation from 1910 to 1945, followed by the Korean Civil War from 1950 to 1953, leading to the division of the peninsular into North and South Korea along the 38th parallel, and the difficult transition from a military government to a democratic civilian government after 1960. This political division of the peninsular into North and South Korea which officially started in 1948, led to the division of the Korean Church and the South Korean Church, which was a turning point in the history of the South Korean Church since all church activities in the North was banned.

During 1960 to 1990 (Lee 1996: 48-49) the number of churches increased with a growth rate of 515% (from 5 011 to 35 869). During the same period, the number of congregations increased from 623 072 to 1 031 281.

However, the present growth rate of the Korean Church is declining. The growth rate in the number of churches from 1960 to 1970 was 15.7%. From 1970 to 1980, the rate declined to 6.9%. During 1980 to 1990, the growth rate

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[3] According to Heyns and Pieterse (1990: 10) the following is of importance for the analysis of the hearers: "Consideration of the situation in which the word is enacted is no less important for the proper communication of the message than the message itself. Thus a preacher will decide on a topic for his sermon on the basis of the situation and circumstances of the congregation, and his hearers will decide for themselves what is applicable to them."

showed a slight increase to 7.5%, but after 1990, the rate declined to below 5% (Lee 1996: 48-49).

From 1960 to 1970, the yearly mean of the number of members of the congregation was 41.2%. During 1970 to 1980, the rate declined to 12.5%. From 1980 to 1990, the yearly mean showed a significant decline to 4.4%. After 1990 to date, the rate has dropped to below 3% (Lee 1996: 49).

As mentioned before, the senior pastor of a typical local SKC would preach on average 10–12 times a week maintaining the stereotypical traditional sermon form which was adopted by the SKC from the early American missionaries in the late 19th century. According to Jeon's research (1997: 98) which studied the SKC from the period of 1987 to 1997, the percentage of the pastors in SKCs that have used a sermon form of two, three or four points was 91.6%. Churches in America that also used the traditional sermon form of the late 19th century, also experienced a similar decline in church attendance from 1960. In contrast, the churches in America implemented variations in the sermon form that will be analyzed extensively in Chapter 2.

Thomas G. Long, a professor of Preaching and Worship at Princeton Theological Seminary, affirmed the following:

> "What has renewed the question of sermon form among contemporary homileticians is actually the rediscovery, aided by studies in the psychological of human listening, of an old truth: Sermon forms are not innocent or neutral. The shape of a sermon is not merely a convenient and logical way to arrange the content; it is an invitation to - perhaps even a demand upon - the hearers to listen to the content according to a particular pattern. As such, form significantly influences what happens to the hearer in and through the sermon." (Long 1989: 97)

There were widespread movements aimed at changing the traditional sermon form in American Churches. The homileticians believed that the monological deductive traditional sermon forms were no longer effective in communicating the message in a society that was dynamic. Mass media exposed the society to other cultures and religious belief systems which had different premises from the premises of the traditional sermon form. Consequently, the deductive traditional sermon form had no credibility to the portion of the society that did not accept or questioned the premises of the traditional sermon form. In short, the deductive traditional sermon form was ineffective in the situation where the starting point or premises of the congregation differed from the starting point of the preacher. The monological sermon did not accept the difference in the starting points between the preacher and the hearers thereby compounding the problem of differing starting points leading to the preacher and the congregation travelling on separate roads.

Hence in order to bridge the gap between the preacher and the hearer, the homileticians introduced changes in sermon forms which will be analyzed in Chapter 2. In particular, the changes that are studied are the organic form, inductive preaching, the sermonic plot, the ABCDE approach, the motion picture and the circular model.

 Many of the changes that were introduced by the before-mentioned sermon forms are not applicable in the context of the SKCs: South Korea is a monoculture society as opposed to the multi-culture society of USA; the South Korean culture is more conservative and hierarchical than the western dominated culture of the USA. Consequently, changes are proposed in the traditional monological deductive sermon form with the same goal of increasing the effectiveness of the sermon but still appropriate to the context of the SKCs. For example, the before-mentioned sermon forms introduced by the American homileticians do not address the problem of varying the sermon form for a senior pastor in a typical local SKC who has to preach on average 10–12 times a week.

The changes that will be proposed will be called the topical, textual, expository, narrative and homily sermon form. These forms are more closely related to the traditional sermon form than the before-mentioned sermon forms introduced by the American homileticians for the American society. Therefore the proposed sermon forms should be more easily adopted by the pastors in the SKC. The new sermon form can be developed by answering the following questions:

1. What are the notable features of the traditional sermon form in the early SKCs?

2. What are the major criticisms of the traditional sermon form in the context of the current SKCs?

3. What models were introduced by the American homileticians to replace the traditional sermon form used in the American Churches?

4. What are the major criticisms of these models in the current context of the SKCs?

5. How to overcome monological problems in the preparation of the sermon form?

6. How appropriate are the new sermon forms in the context of the SKCs?

The first question aims to give a description of the traditional sermon form that is used in context of the SKCs in order to contrast it with the new sermon forms that is to be introduced. The second question motivates the need for a new sermon form by showing the inadequacy of the traditional sermon form in the current context of the SKCs. The third question is an analysis of new sermon forms introduced by the American homileticians who addressed the same problem of declining church attendance in the American society. The fourth

question shows the difficulties in adopting these new sermon forms by the SKCs that were tailored for the American society. The fifth question aims to give a demonstration of the applicability of new sermon forms by tackling the problem of the monological sermon form. The sixth question is answered by a feasibility study of new sermon forms that are to be introduced into the SKCs.

1.4 Posing the research question

This study poses the following research question:

How should the sermon form as a dimension of communication in South Korean Churches be understood and reconstructed.

1.5 Methods of research

1.5.1 Practical theological positioning

In recent work of practical theology, agreement has been reached that practical theology is no longer treated as pastoral instructions only, which is constituted and operated by, according to the Fowler (1999: 75), typical disciplines of systematic theology, biblical theology, church history, and Christian ethics. Practical theology, particularly through theological understanding, considers Christian life and "practice" [4] within hermeneutical interrelation between church and society (Ballard & Pritchard 1996: 1-2). Heyns and Pieterse (1990: 6-7) describe practical theology concerning God's encounter with human beings in this world: " … as concerned with actions that propagate the gospel and promote God's coming to this world".

Practical theology contributes in helping people to encounter God and to live in relationship with God and other humans in the world (Heyns & Pieterse 1990:

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[4] By Heyns & Pieterse (1990: 6-7), "practice" relative to the religious activities of humanity, concerning praxis.

6-7). It results from communicative faith actions between God and human beings and their world through the hermeneutics of God's activity (Louw 1998: 94-96).

Thus practical theology is involved with faith actions that aim to understand the relationship between God and human beings within religious actions of people, and serve to communicate faith. The focal point of this study is the field of homiletics. Homiletics deals with the communication that takes place in the church. Since homiletics is communication in a religious context, homiletics cannot be considered without the aid of the reflection of the practical theology.

Recently practical theology has focused on the method of facilitating and promoting the connection between theory and praxis.

According to Van der Ven (1994: 29) there are three major approaches, namely:

- hermeneutical
- historical
- ideological-critical

According to Van der Ven the hermeneutical approach means that the basic theory for the construction of the sermon form will be based on the biblical text, and then the focus moves to the context of the hearers. With the aid of the historical development of the sermon form, one can see how the sermon form was changed and applied by homileticians in the past. A practical and helpful model of the sermon form is the ideological-critical approach which will be proposed throughout the thesis.

Heitink (1993: 165) uses the following three-circle model to explain his approach.

Diagram 1

Heitink's three-circle model
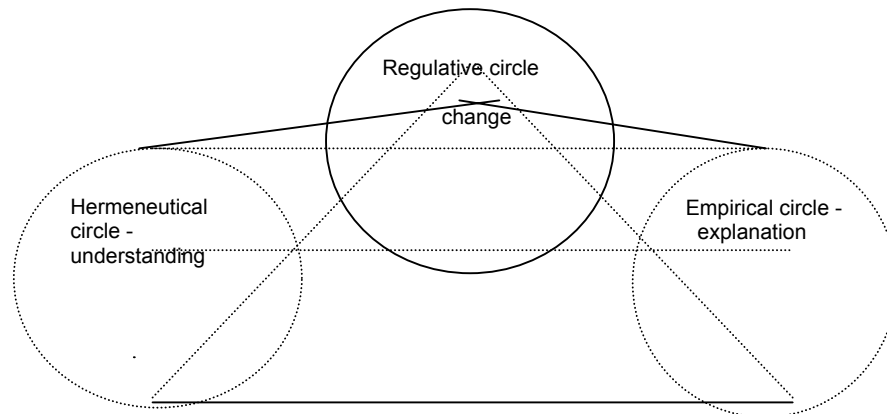
In Heitink's (1993: 163-169) study he suggests three fields and ideas. The field of hermeneutics represents understanding of text and context and the empirical approach explains a reality. These two ideas change in the regulative field. The three fields do not relate separately but organically.

According to Van der Ven and Heitink, the relationship between theory and praxis is examined with reference to historical, hermeneutic-communicative and empirical characters. The combination of these approaches leads to an analytical knowledge of the text's intention and an empirical knowledge of the hearers' present situation and different kinds of church services. This is important for a better understanding of how God's Word is communicated through the sermon to His people.

In this thesis the approach of Van der Ven and Heitink's three circles will be incorporated: The historical aspects will be discussed in Chapter 2, the empirical data of the hearers of the SKCs will be explained in Chapter 5, and the hermeneutical and communicative dimensions of the sermon form will be depicted in Chapters 3, 4, 6 and 7. The ideological-critical reflection will be present throughout the thesis.

Both the formulation of knowledge of the history of the sermon form in the Korean Church and the Church of USA, as well as guidelines to overcome monological problems for the preparation of a sermon form may lead to a greater necessity of multiple sermon forms.

Questions may arise with regard to the focus on the hermeneutic-communicative character of application within practical theology.

The two concepts "hermeneutics" and "communication" were described by Firet (1987), Van der Ven (1993) and Heitink (1993). Van der Ven (1993: 41) states: "Hemeneutic-communicative refers to the verbal and nonverbal interpretation of written and spoken texts and their verbal and nonverbal communication." This is an important assertion because contemporary trends – combined with gaps in time, culture and language between the biblical world and ours – demand that preachers interpret our world as well as the biblical texts. In terms of the hermeneutic-communicative theory, focus will be placed on hermeneutics for more suitable and effective communication.

This thesis is based on how the preacher would construct a most relevant and effective communicative sermon form through studying multiple sermon forms and analyzing member types within the congregation who attend the different church services.

The relationship between the preacher, the text and the hearers in the context of worship can be depicted as follows:

Diagram 2

Relationship between the preacher, the text and hearers in the worship service

Text

Dawn,
Wednesday,

Friday, Sunday

Preacher   Hearers

Text

Preacher   Hearers

In the worship situation   In the worship situation
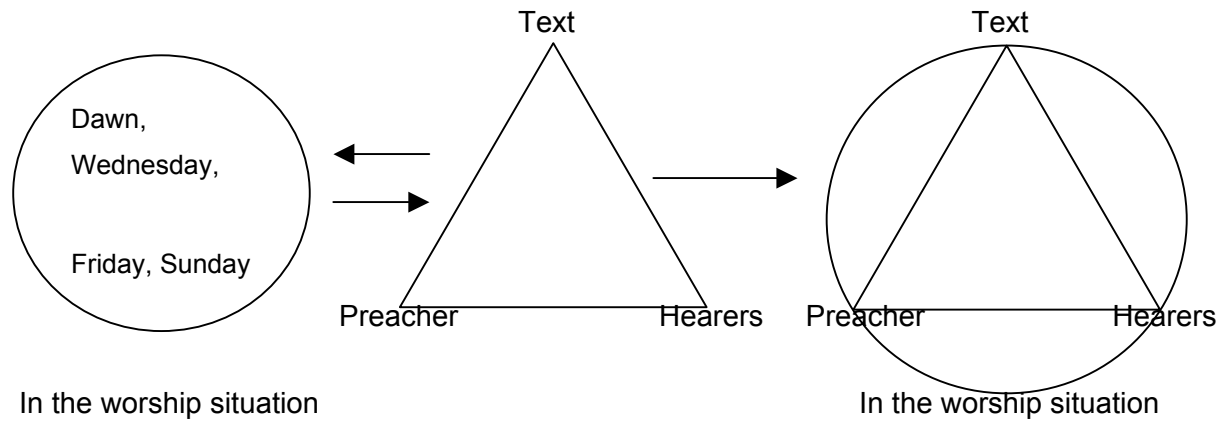
Up to now, the development of sermon forms has depended largely on an analysis of the text only. This means that while constructing sermon forms, preachers disregard the voice of the hearers that is represented both within the text and in the congregation.

All preachers should consider the way in which texts speak and what the congregation want. This study will fundamentally research the analysis of text and hearers (both within the text and in the present context) in order to build an appropriate structure for a sermon form, as applicable to worship contexts in the SKCs.

Through the application of this study, preachers can make use of sermon forms that will set the starting point for dynamic preaching. This will enhance the communicative effectiveness of sermons in the SKCs.

1.5.2 Methodological positioning

The majority of the data used in the literature are mainly from books with information on homiletics, preaching and communication, sermon forms as well

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as articles and journals published in various theological magazines. Helpful resources in understanding the theory of sermon forms and studying the Hebrew and Greek vocabulary are: J. Burns - *500 Sketches and Skeletons of Sermons*, William H, Willimon and R. Lischer eds. - *Concise Encyclopedia of Preaching*, G. Kittel and G. Friedrich eds. - *Theological* Dictionary *of the New Testament* (translated by W. Bromiley), J.D. Douglas ed. - *New Bible Dictionary*, R. Laird Harris ed., Gleason L. Archer, Jr. and Bruce K. Waltke Associate eds. - *Theological Wordbook of the Old Te*stament, B. Davidson - *The Analytical Hebrew and Chaldee Lexicon*, J.P. Louw and E.A. Nida eds. - *Greek-English Lexicon of the New Testament*, F. Brown ed. - *Hebrew and English Lexicon of the Old Testament*, etc.

There are however more reference sources that should not be ignored, and among them there are a variety of sermon forms. The classification of sermon forms is topical, textual, expository, narrative and homily. Articles on each sermon form give a lot of assistance in this study. Especially the example data (theory and example models in five sermon forms) may add to the value of this thesis. Through studying a variety of literature, the adjusted theory on the "sermon form as a dimension of communication in current worship context" can be constructed.

This study also deals with some assumptions of what the hearers' interests are in the sermon form in the current worship context of SKCs. The poll questionnaires were used to investigate the assumptions.

Although qualitative and quantitative research methods are interdependent, there are excess subjective interpretations and multiple explanation for achieving the aim of this study. Quantitative research will be adopted.

Quantitative research is a more efficient method to collect original data through questioning. The characteristic of this model of data collection is the possibility of generalization that can be obtained by the results and the application of a

small sample of responses to a large population, so facts and figures will be calculated accurately. On the other hand, qualitative research, according to Maykut & Morehouse (1994: 2-3), "examines people's words and actions in narrative or descriptive ways, to more clearly represent the situation as experienced by the participants".

So, by the quantitative method, analysis and explanation that involves the understanding of complexity, detail and context, we know which sermon forms most of the hearers prefer from a small sample of responses of the South Korean Church[5] which is a varied worship context situation.

This study will therefore make use of different approaches to methodology, and will attempt to integrate them in arriving at an adjusted theory for the praxis of a creative construction of sermon forms for effective communicative preaching in the Korean Church.

In other words, by means of combining historical, communicative-hermeneutic and empirical approaches, guidelines for an adjusted theory will be proposed. In this regard, the model proposed by R. Zerfass (1974: 166) is most useful.

Zerfass's model can be presented as follows:

Diagram 3
Zerfass's model for the practical application of sermon forms in the context of worship in the Korean Churches

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[5] Cf. Creswell 1994; Babbie & Mouton 2001; Darington & Scott 2002.
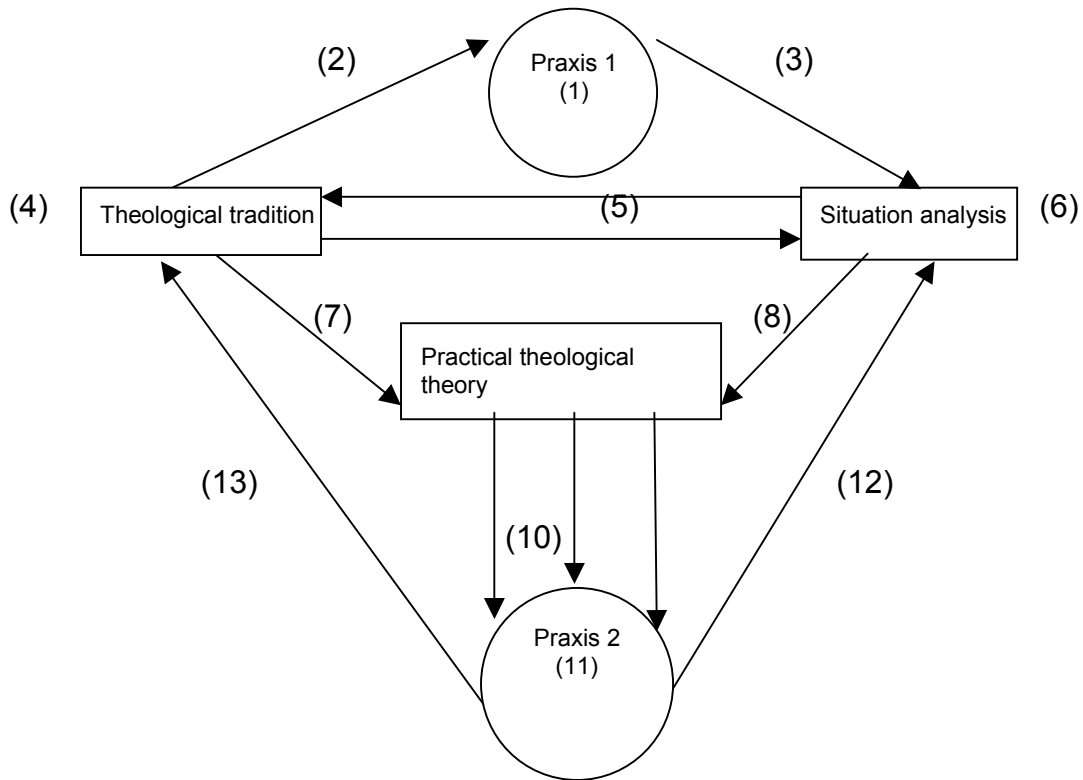
In the first instance, the historical and present realities are taken into account (praxis 1). The first question is: *What sermon form is mainly used in the current South Korean Churches?* This question takes us to arrow 2. Praxis 1 has its origin in theological tradition, by which is meant the church tradition, history and theological disciplines of the early Korean Church. The second question: *Why has the preacher maintained the traditional sermon form up to now?* This brings us to arrow 3, which indicates the "situation analysis". In this situation analysis some of the data was obtained through empirical research.

Compare this research data with theological tradition (two arrows marked 5), the two (7 and 8) which jointly lead to the classification of a sermon form in another pattern in this thesis.

This theory has already been applied in practice, hence the arrows marked 10. So, a new approach to the sermon form is suggested in Praxis 2. According to Zerfass a new approach will be tested against the situation (arrows 12) and

tradition (arrows 13). In this thesis number 12 and 13 will be covered in Chapter 7 of the proposal for three developments in perfecting a proper sermon form.

1.6 Delimination

This study is limited to the sermon form in the context of SKCs. In many ways, the context of SKCs is unlike other countries. It has some unique features that cannot be found elsewhere. This includes its varied worship context - every Dawn worship, Wednesday and Friday evening worship, Sunday morning and evening worship, small group worship (Gu yeuk worship). This calls the attention to the need for a varied form of the sermon. Hence, suggestions that will be approached in this study will address the context of SKCs within limits.

Secondly, this study aims to help preachers in Korea. This study strives to provide an approach to the preacher with concerns about the importance of the sermon form. But this approach will also be helpful and applicable to the hearer's anguish towards the pastor's sermon. It will summon up courage through this not prearranged intention.

Lastly, the empirical part in this study is limited in that it does not deal in depth with a specific denomination or hearers but focuses on the interests of the hearers who wish to attend a varied worship sermon form. While the preacher's interest in the sermon form is ignored, the main task in this thesis is to help the Korean preacher create and build an effective communicative sermon form, without idleness in his calling.

1.7 Thesis structure

While this first chapter was introductory, Chapter 2 sets out the historical aspects of the sermon form and its inherent inadequacies. Emphasis is placed on the features and patterns of the traditional sermon form and the process in SKCs. The characteristics of the sermon form from 1986 to 1997 in SKCs, with

critical evaluation of the American Church, are compared and finally reaction models of the traditional sermon form are discussed.

Chapter 3 deals with the guidelines of interductive understanding of the interaction between the hearers and text to overcome monological and traditional problems in the preparation of the sermon form. Through this interductive approach, the preacher may enter to the term of the multiple sermon form.

Chapter 4 classifies the sermon form in five patterns: Topical, textual, expository, narrative and homily. This classification is traditional and best-known between the Korean preacher and hearers and therefor the theological principles and features of the five sermon form will be introduced.

By quantitative research Chapter 5 will show the realities - that a varied worship context and varied attendant hearers in varied worship context exist. And then, the observation and analysis of the optimum service and preaching duration will be researched. This research will show that the hearers of the SKCs prefer the varied sermon form to a fixed sermon form. This leads to the need for of the multiple sermon form approach.

Chapter 6 introduces five new multiple sermon forms. Each sermon form proposes varied theories and practical models to communicate with attendant hearers in varied worship context in SKCs.

Chapter 7 proposes three developments to create a proper sermon form. Through this proposition, the complication in the multi-sermon form will decrease. The proposal includes the planning of some basic strategies through which the models of the multi-sermon form can be understood as a dimension of communication in the current worship context in SKC.

Chapter 2

The historical development of the sermon form and its inherent inadequacies

In this chapter the study is based on the necessity of a study of the sermon form and the comparison with the historical development of the sermon form of the South Korean Churches and the USA Church. The sermon form has a traditional feature and this influenced the preaching of the Korean preacher in the local Korean Church up to the present. This happened because of the missionaries who arrived in Korea using the traditional sermon form.

There were vigorous reactions to the traditional sermon form in the Church of USA to keep in touch with the hearers who showed a decline in attendance. The SKCs, also experiencing hearers' decline, had an unchanged sermon form. This chapter aims to depict the development and inadequacies of the traditional sermon form as compared to the historical fact that the USA Church had influenced the sermon form of the SKCs.

2.1 The necessity of the study of the sermon form

Some of the earliest homileticians rejected most of the traditional homiletic categories that had anything to do with form. This involved ignoring elements such as introductions, conclusions, and the division of the sermon into sections or points.[6] But biblical authors and many of the earliest Christian preachers on the other hand were concerned not only with *what* they were saying, but also with *how* they were saying it. In other words, they took into consideration

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[6] If one takes for example the apostles and gospel authors of the New Testament, these homiletitians do not consider such matters as introductions, points, illustrations, or rhetorical strategy. The urgent nature of the news they had to tell, dictated the form they would tell it in (Barth 1989: 144-151).

techniques such as speech, communication, illustration, and rhetoric. For, the texts of the Bible have been written in such a way to accomplish their aim. New Testamentauthors employed numerous literary and rhetorical strategies in their compositions and were not at all indifferent to issues of form and poetics. Hence from the very beginning, words were not mere ornaments or ways to create interest, but had the effect of extending the gospel's impact itself (Long 1989: 19-29).

In recent years, more attention has been paid to the question of form, and as a result, homileticians have introduced and suggested many innovative proposals regarding the sermon form.

2.2 The prototype of the sermon form: The traditional sermon form

2.2.1 The feature and pattern of the traditional sermon form

The traditional sermon form was in prevalence in the first half of the twentieth century. The use of the term "traditional" is rising against the backdrop that the present homiletics have been profoundly attentive to the interrogation of the sermon form and homileticians have processed many variation proposals regarding the sermon form.

The basis of the traditional approach of the sermon form starts the "assumption" that the task of the sermon is to present to the hearers a clear study of some idea or thesis (Long 1995: 146-147). The preacher begins with a biblical principle and then moves on to deal with the needs of the people.

The movement of the traditional sermon form is normally characterized by a general, clear, linear development of the idea (Long 1995: 146-147). Its central idea is divided into essential parts, which would then form the major divisions or points of the sermon.

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In the book '*In the Minister's Workshop*' H. E. Luccok (1944: 134-147) discussed the traditional sermon form as classified by nearly a dozen kinds of sermon forms. Some of the features:

1. The feature of the Ladder sermon one point follows another in a necessary sequence.

2. The development of the Jewel sermon form consists of "turning one idea around as one might turn a jewel in his fingers, allowing different facets to catch the light".

3. The feature of the Classification sermon form divides people and things into different classes or types".

4. The Skyrocket sermon form "begins on the ground, rises to a height, then breaks into pieces and comes down to earth again".

5. The Twin sermon form is "setting forth opposing or contrasting aspects of one truth or one word of scripture".

6. The feature of the Roman Candle sermon form "a succession of statements or observations which follow without any particular design except that they are all related to the subject".

Although there are the various classifications in the traditional sermon form, the typical structure of the traditional sermon form has a basic pattern, like the following (Duduit 1992: 156):

Model 1

The traditional sermon form pattern (Long 1989: 94)

Text: Psalm 19:1-14

TITLE (OR TOPIC): How des God speak to us?

I. FIRST POINT: God speaks through nature (19: 1-6)

> **A. SUB POINT 1: In the silent processes of life**

> **B. SUB POINT 2: In the cosmic wonder of the universe**

II. SECOND POINT : God speaks through the divine word (19: 7-11)

> **A. SUB POINT 1: In the Bible**

> **B. SUB POINT 2: In the preaching and teaching of God's people**

III. THIRD POINT: God speaks in our life experiences (19: 12-14)

> **A. SUB POINT 1: In our sense of failure and sin**

> **B. SUB POINT 2 : In our hunger to be faithful**

CONCLUSION

Because the flow of this form came through the creative doing of the preacher's ideas or imagination, homileticians ask how they can know whether sermon form is a communicative one or not and whether the sermon that will grow will be good sermon form or not?

The answer to this question, a criterion of an acceptable and good sermon form, showed the following characteristics (Jones 1958: 93):

1. An outline should have unity (Duduit 1992: 165). This means that the sermon's points should be closely connected and precisely adjusted. These points should naturally complement and support one another like stones of an arch. This may be achieved by allowing each sermon point to be a step or stage in the unfolding of the theme.

2. An outline should have order. To attain order there needs to be co-ordination of the points of the outline.[7]

3. An outline should have proportion. This refers to the actual development of the sermon, as well as to the statements of its points.

4. An outline should have movement. To achieve movement, the points should be distinct. Each point should deal with a particular aspect of the subject and only once.

5. An outline should have a culmination or climax (Jones 1958: 98). The sermon's last point should serve to "bring everything to a focus, gather force and prepare for the final appeal for action".

Even though these traditional approaches produced a remarkable array and a multitude of variation of sermon structures, these approaches showed their inherent inadequacies.

T.G. Long (1995: 146-147), Professor of Preaching and Worship in Princeton Seminary, presented a good summary of the predictable inadequacies of the traditional sermon form: "the constant that held them all together was the notion of the sermon as an idea, or proposition, and sermon form as the expression of the internal structure of that idea".

But this feature merely revealed that the movement between these sections must be artificially constructed. That is to say, looking again at Model 1 above, the first point does not really lead to the second point.

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[7] The word *co-ordinate* means "equal in rank" (Jones 1958: 94).

Long (1989: 96) points out the traditional movement's weakness:

> "the preacher simply swings on the trapeze from one to the other, hoping that the hearers will be game to follow along."

F. Craddock (1981: 59), Professor of New Testament and Preaching at the Candler School of Theology, also critically indicates that the traditional sermon form was not one movement from start to end:

> "… that some sermons were three sermonettes barely glued together. There may have been movement within each point, and there may have been some general kinship among the points, but there was not one movement from beginning to end. The points were as three pegs in a board, equal in height and distance from each other."

These critics of the traditional sermon form show well that the sermon form concerned with forming communication is not just an arrangement of data or the shaping of information.

2.3 A short history, from a sermon form perspective, of the South Korean Churches

While the sermon form of the Korean Church should be investigated historically, socially, theologically, it is not necessary to allot fully with its history. So only a brief history of the SKCs, which special focus on the sermon form in printed preaching and the representative preacher. The historical aspects of the sermon form in the Korean Church are closely related to the developments of the church history. In a strict sense, the term Korean Church means from 1885 to 1945 and South Korean Church means from after that to present, for at 1945 Korea was divided in South and North. But in these parts, the term South Korean Church will include the term Korean Church. (The history of the North

Korean Church was stopped in 1945 by the Northern Communist Camp but not in existence.)

2.3.1 The beginning period of the SKCs (1885-1945) until 1987: social, theological and historical background

What the early missionaries implanted in the process of forming Korean Churches set pattern not only for Korean Christian life of faithful and passionate piety but also the sermon form. The first missionaries sent from the two mission boards in the United States[8] arrived in Korea (Gwak 2000: 18) - the Methodist H.G. Appenzeller (1858-1902) and the Presbyterian H.G. Underwood (1859-1916). After that, the missionaries from other mission bodies came into Korea continually.[9]

An evangelistic zeal and passion were the early missionaries in Korea's distinctive feature. They kept the Lord's Day sternly as their godly forefathers did a century before and considered worldly pleasure like dancing, smoking and playing cards as sins. As to theology and biblical criticism they were strongly conservative. It was believed that the Bible was truthful and inerrable, and on the basis of this confidence, it also proclaimed the gospel anywhere. They believed in the Holy Spirit, the Holy Universal Church, the communion of saints, the forgiveness of sins, the resurrection of body, the life everlasting, the Blessing and in the Judgement of God. These trends of the early missionaries of theology and the following twelve articles which were adopted by the South

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[8] The first evangelistic organizations to begin missionary work were the Board of Foreign Mission of the Presbyterian Church (Northern) and Foreign Missionary Society of the Methodist Episcopal Church (North) in the USA.

[9] According to Kim, Y.J. (1992: 68-71) and A.E. (1995: 39), Plymouth Brethren (1886), Presbyterian Church of Victoria in Australia (1889), Canadian Baptists (1889), Church of England (1890), Presbyterian Church in the US (South, 1892), Canadian Presbyterian (1893), Methodist Episcopal Church (South, 1896), Seventh Day Adventists (1904) and Salvation Army (1908) mission bodies participated in Korean mission work.

Korean Presbyterian Church, also through the influence of Presbyterian missionaries, formed the preaching background for the early SKCs.

Another element affecting the preaching in Korea was the translation of the Bible into Hangul, the indigenous Korean writing form. In 1882 the Gospel according to Luke, in 1883 the Gospel of Matthew and Mark and Acts, and in 1887 finally the whole of the New Testament was published into Hangul. And the whole Bible into Korean finished its translation in 1910 (Gwak 2000: 18-20). This translation made the Bible accessible to everyone and made the Bible story a popular source for preaching. The important twelve articles also influenced the Korean preacher's preaching background in the early Korean Church.

The following is the summary list of twelve articles (Hong 1996: 20-23):

1. The Bible of the Old and New Testament is the Word of God, the only infallible rule of faith and duty.

2. There is but one God, and He alone is to be worshipped.

3. In the Godhead, there are three Persons ... These three are one God, the same in substance, equal in power and glory.

4. All things … were created by God by the word of His power … He worked all things according to the counsel of His will.

5. God created man, male and female, after His own image … All men have the same origin and brethren.

6. Our first parents, being free to choose between good and evil … sinned against God; and all mankind … sinned in Him, and fell with Him.

7. To save men from the guilt, corruption and penalty of sin and to give them eternal life, God … sent … Son, the Lord Jesus Christ, in whom alone God has become incarnate … men can be saved. The eternal Son became man … to be true God … true man, in two distinct natures, and one person forever … born of virgin Mary, yet without sin … perfectly obeyed the law of God … He died on the cross, was buried and rose again from the dead on the third day … He ascended … where He makes intercession for His people … to judge the world.

8. The Holy Spirit … proceeds from the Father and the Son … salvation, convincing … their sin … enlightening their minds in the knowledge of Christ … to embrace Jesus Christ freely offered them in the Gospel, and working in them all the fruits of the righteousness.

9. While God chose the people in Christ before the foundation of the world …Those who believe in Christ and obey Him are saved … In His gracious work, the Holy Spirit uses the means of grace, especially the Word, the sacraments and prayer.

10. The sacraments instituted by Christ are Baptism and the Lord's Supper … The benefits of the sacraments are not from any virtue in them or in him … but only from the blessing of Christ and the working of His Sprit in them that by faith receive them.

11. It is the duty of all believers to unite in church fellowship, to obey His laws … to wait for His glorious appearing.

12. On the last day, the dead shall be raised … Those who have believed in Christ and obeyed Him … be received into glory, but unbelieving … shall suffer the punishment due to their sins.

During the Japanese Colonial Period (1910-1945) all church ministries, including not only foreign missionaries but also Korean ministries, not only medical and educational ministries but also evangelic pastors, and the content of teaching in the church and ordination of ministers, came under the strict control of the Japanese government (E. Kim 1995: 42-43).

The pulpit of the Korean Church was daunted under this context, so preaching narrowly maintained the basic function of the delivery or proclamation of the gospel. But after the liberation of Korea in 1945, preaching became more a lecture about the current situation. The magazine *The Revial* in those days, critically expressed the following tendencies:

> "A preacher of the word is a minister, and a listener to the message is a believer. If one wishes to give a secular lecture, he must go to another place, leaving the holy pulpit. If someone wants to listen to a good secular lecture, he must go to some other place in the world. But there must be the word of God in the Church of God. There must not be the secular lecture in the Church. We must never forget that the holy pulpit is the place for the preaching of the word of God. There must be a spiritual sermon which centered on God's redemption. Such a church is a sound church ... Jesus Christ and His Cross is the theme of our evangelism and preaching. An address without that theme must not be called a 'sermon'. It is not lecture concerning the political, economical, or cultural situations but the spiritual preaching on only Jesus Christ and his cross that can save sinners. The power of the word God alone can save the sinful men and women. Therefore we welcome the evangelical message of the gospel, but we reject the words of wisdom without the truth of the gospel." (cited in Chung 1996: 242-243)

The pulpit of the SKCs, after the 1945 liberation, experienced a new movement. The preachers became aware of the importance and significance of the

exposition of the Bible. Through the magazine *The World of Preaching* many influenced preachers emphasized that an expository sermon will replace the traditional sermon form as Biblical sermon. S. Chung (1996: 243-244) says the following about the role of this magazine: "Before long, this magazine ceased to be published. Nevertheless this magazine contributed to the establishment of the Biblical view of preaching."

In 1948, two separate governments were established by two nations in shape of the democratic government of the South and the communist of the North. So, the church in the North closed. After the Korean War in 1950 (this war continued for almost three years and as a result, Korea was utterly destroyed), the Korean economy and political situation recuperated fast.

The SKCs experienced rapid growth in the 1960's. The pain and wounds of the "Korean War" gradually healed, but the continual social economical confusion stimulated Korean people to long for the powerful government. So the Korean people welcomed the power of military regime by means of an anti-Communist ideology and a growth-centered economic policy.

These movements fulfilled the people's expectation of safety from communist and economical material richness. The Korean society became changed into a tertiary-industry-centered society instead of a primary-industry-centered (Gwak 2000: 34). In 1961 the population of Korea was about 75% rural and 25% urban, but the figures had been reversed in the 1980's (Steinberg 1995: 402). In this social and political situation the SKCs were polarized into two groups. The researcher Gwak (2000: 33) depicts:

> "During the period of military dictatorship (1961-1987) the SKCs were polarized into two groups: the KNCC (Korean National Christian Council) and Catholic group and the non-KNCC group. The conservative non-KNCC group actively supported the government by prohibiting any criticism against it within the church, and even by

publishing support documents for the controversial matters of the government. On the other hand, the KNCC and Catholic group protested against the extension of the military regime. But the latter group also fell into political secularization by uncritically identifying with any anti-government group, employing some Marxist methods of violent protest and labour instigation in the name of 'Minjung Theology.'"

On the other hand great zeal aroused in the SKCs for "soul winning" from five mass evangelism crusades: the Billy Graham Crusade in 1973 and in Explo 1974, the 1977 Holy Assembly Crusade, 1980 World Evangelization Meeting. After all these events, according to Chung (1996: 30-31), "2,600,000 people became Christians every year and about 100,000 young people dedicated themselves for foreign missions at the meetings. People were convinced of the evangelization of the whole people and also had a dream of the world mission".

2.3.2 The features of sermon form in chronological order from beginning to 1987

In this part, the analysis of the Korean Church sermon form was based on some published preaching works. For this thesis two representative works are selected: *The greatness complete works of Korean preaching* and *The selected works of the Korean representative preaching.*[10] The former was published to celebrate Korea's 100th Christian Mission and 1 098 preaching works are mentioned. The latter includes 100 preaches. The analysis of the sermon form is according to the classification of the sermon form in Chapter 4.

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[10] The preaching in these published works do not have a distinct chronological order, but are classified by the preachers who were representative in each era; the published mark in preaching works divide the times. These two books are representative collections.

The Korean homileticians agree that the sermon form that was mainly used by early missionaries conclusively influenced the formation of the sermon form of the SKC (Chung 1986: 18). All the early magazines[11] influenced the beginning pulpit of the SKC. Through these magazines the content and form of the sermon were propagated to the early Korean preacher. It influenced the formation of the content and form of the sermon of the Korean preacher.

The representative foreign missionaries' preaching, for example H. Underwood, C. Clark, S. Moffett, R. Wattson, mainly used the topical sermon form. It is proved by the analysis of 42 sermons of C. Clark[12] in the *ShinHakJiNam* magazine. The number of the topical sermon form was 36 (88.1%) and the textual sermon form was 6 (11.9%) (Lee: 2000). Not only missionary C. Clark but also other missionaries preferred the topical sermon form to other sermon forms, setting the trend for this sermon form in preaching in the SKCs up to now.

Their sermon focused simply and unmixedly on the truth of the Gospel, the virgin Birth of Jesus Christ, the Crucifixion, Resurrection, and the Second Advent of Christ was proclaimed as a historical and real event. Through the example of the sermon form of the missionaries we may trace the sermon form style in those days.

According to data, the representative sermon form of the Korean Church in 1885-1920 was the topical sermon form. The number of preaching in this era was 130 of 1 198. Among these, the number of preaching with a typical topical

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[11] Typical published magazines in those days were *ShinHakJiNam* in 1918, *HalChun* in 1924 and *ShinhakSeGye* in1916.

[12] He was a professor at PyeongYang Theological Seminary during 1908 to 1939. This seminary was an educational place for the training and education of ministry students only. It was started by missionaries in 1901and closed by Japanese Colonial policy in 1939. He published 51 books. His first homiletic book was published 1925, revised 35 times by 1997. This book was used as a homiletic book until 1970. It was available in 150 local churches.

sermon form was 94, the textual sermon form was 35 and the expository sermon form was only 1.

And during this era, there were two more events in the SKCs. These were the "Great Awakening and Revival Movement" in 1907 and the 1919 "Samil Independence Movement". Within this Korean context the preaching of the preacher focused on the stress of the redemption of Christ and the consciousness of the nation.

1920-1945 the Korean Church was in the Japanese Colonial period. During this new era the Japanese policy of oppression of the Church and Christians began to be expressed more openly. The number of preaching in this period was 420 of 1 196. Among this preaching the topical sermon form was 336, the textual sermon form was 83 and the expository sermon form was 1.

As a result of the failure of the 1919 "Independence Movement", Koreans were discouraged. So, the sermon of the preacher in this period usually focused on consolation in after death rather than present life and analyzed the suffering, tracing the origin of suffering back to the individual sins. The content of the sermon was proclaimed through the vessel called the points sermon form.

The number of preaching in the period of 1945-1960 was 304 of 1 196. Among these the topical sermon form was 247, the textual sermon form was 55 and the expository sermon form was 2.

During the period 1960-1987 the number of preaching was 344 of 1 196. Among them the topical sermon form was 261, the textual sermon form was 73 and expository sermon form was 10.

2.3.3 The recent tendency of the sermon form in SKCs

During this period, some representative preachers (Chung 1996: 189-238) did away with traditional sermon forms but they used the expository, narrative sermon form. The sermon was refreshing and familiar to the Korean preacher and the varied sermon form evoked attention. But present research shows that many preachers remained unchanged in the sermon form they used.

The following data (Table 1) by S. Chun (1997: 98) shows the used sermon form between 1987 to 1997. This poll resulted from the analysis of 250 printed sermons belonging to the denomination of Presbyterian, Methodist, Holiness, Baptist and full gospel SKCs.

Table 1

The analysis of the used sermon form between 1987 to 1997 in SKCs

Content numbers	The structure of The main body	Preaching counting	Percentage (%)
1	**Expository sermon form**	**21**	**8.4%**
2	**Topical sermon form - Two points**	**25**	**10.0%**
3	**Topical sermon Form - Three points**	**131**	**52.4%**
4	**Textual sermon form**	**73**	**29.2%**

The above data show that the more current preachers (62.4%) followed the topical sermon form (two or three points) as usual.

In the case of number 1 "expository sermon form", the preacher tried to overcome the topical sermon form. But the above table shows a small percentage (8.4%). This means that the Korean preacher still used the same sermon form style that was used in the beginning.

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By using the two-point of the topical sermon form in preaching the preacher divides his message into two parts. In the first part the preacher presents theme or main idea, and then in the second part the preacher leads the hearers to the application and conclusion (Chun 1997: 98).

And the "textual sermon form" is influenced by the style of the sermon form of the Bu-hung-Sa (evangelistic revival preacher) (Chun 1997: 98).

The previous Model 1 showed that the present Korean preacher's sermon form mainly uses the topical sermon style (52.4%). This is called the traditional sermon form in the structure of the main body.

It is remarkable that among 1 448 printed sermons the Korean preacher did not use a narrative or homily sermon form. The following considers all above data.

Table 2

The analysis of the 1 448 printed sermons

Content numbers	Sermon form	Preaching counting	Percentage (%)
1	**Topical sermon form**	**1 448/1094**	**75.6%**
2	**Textual sermon form**	**1 448/319**	**22.0%**
3	**Expository sermon form**	**1 448/35**	**2.4%**

Table 2 shows well, from the beginning to present in terms of the sermon form, that the preacher of the SKCs used the traditional, unchanged sermon form on the pulpit, in spite of facing decline in membership (1.2) with varied hearers in a varied worship context.

2.4 A critical evaluation of the traditional sermon form in America

The approach of the traditional sermon form suggests that the sermon's central

idea is taken from the text. Ultimately however, the idea goes beyond the text and is somewhat independent of it. Once derived at, the main idea is independently developed without drawing further on the text.

A traditional sermon form uses the deductive approach.[13] In the middle of the 1960's, the United States of America experienced a period in which the social, political, and religious life,[14] as well as life on the pulpit was in decline (Willimon & Lischer 1995: 224). These historical social situations became the decisive factor against which many congregations and their clergy started testing the seriousness of their Christian unity.

In addition to the social problems of the time, the Christian pulpit was also generally viewed as an anachronism in a visually oriented, socially active, anti-authoritarian culture (Lewis & Lewis 1983: 9-11; Hawkins 1997: 3-5; Craddock 1979: 2). The historical-critical scholarship which seemed to create a distance between the Bible and the pulpit, was also increasingly criticized.

2.5 The reaction models of the traditional sermon form

Disenchanted with the traditional sermon form, many homileticians began searching for useful means to create fit sermon forms. Their studies focused on a sermon form that has to be controlled, not only by the convenient and logical to be included in the sermon but also by the dynamics of the human listening process. G. Long (1989: 97) depicts that "it is an invitation to the hearers to

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[13] "Deductive in logic is a matter of perceiving the necessary implications that exist in proposition (theme). A valid deductive inference is one in which the conclusion follows necessarily from the premises. On the other hand, in an invalid inference there is no necessary connection between the theme and the conclusion. Valid deductive inference always yields a conclusion. That is to say, if our premises are true in a valid deductive inference, then the conclusion will also be necessarily true." (Mourant 1963: 17-19). Deductive in logic is a demonstrative or proof (1963: 18).

[14] The Civil Rights Movement, the Peace Movement, the Student Movement, the Women's Rights Movement, the war on poverty all occurred during this time in America (Willimon & Lischer 1995: 224).

listen to the content according to a particular pattern".

2.5.1 Bridging the gap between the traditional pattern and current pattern of the sermon form: The organic form

H. Grady Davis, author of the book *Design for preaching,* distanced himself from the traditional approach of the sermon form, as he understands the sermon form in terms of an "organism" (Davis 1958).[15] Davis did not take the sermon form as something that exists independently from the central idea under discussion. Rather, he said that the sermon's main idea could be equaled to a generative idea or thought (Davis 1958: 19). The sermon is thus inherently a part of the thought, exists in the thought or idea, and eventually grows a form like a seed producing a tree (1958: 21). This concept is illustrated below in Davis' own words (1958: 15-16):

Model 2

Design for sermon

> "A sermon should be like a tree;
>
> It should be a living organism;
>
> It should have deep roots;
>
> It should show nothing but its own unfolding parts;
>
> Branches that thrust out by the force of its inner life;
>
> Sentences like leaves native to this very spray;
>
> True to the species;
>
> Not taken from alien growths;
>
> Illustrations like blossoms opening from inside these very
>
> twigs;
>
> It should bear flowers and fruit at the same time like
>
> orange;

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[15] This was his original contribution. In fact, the book "*Design for preaching*" was to bridge the gap between the traditional approach to form and those developments yet to come (Willimon & Lischer 1995: 147).

To be all this it must grow in a warm climate."

Davis uses a design drawn from nature and living organisms to illustrate his ideal sermon. The organic forms depend on the "germinal sermonic idea".[16] Therefore, when considering form, the anatomy of an idea becomes very important. Davis believes that it is essential to ask the right questions about a sermonic idea and the sermon itself,[17] if one wants to achieve the best possible results.

2.5.2 Sermon form as problem-solving activity: inductive preaching

Craddock's study, *As One Without Authority,* was to have an enormous influence on American preaching in this historical and social context. In this study Craddock's innovative thought focuses on the traditional approach to sermon form, which he calls *deductive preaching.*[18]

He argues that the main problem with deductive preaching is that there is an absence of dialogue, listening by the speaker, and contributions by the hearers (Craddock 1971: 55). The way to solve this problem, according to Craddock, is to bring an alternative pattern of movement into the sermon form. Induction is congruent to the experience of listening.[19]

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[16] Davis proposed the organic form for: "1. A subject discussed; 2. A thesis supported or a proposition maintained and developed; 3. A message illuminated; 4. A question propounded, where inquiry, not assertion, is essential; 5. A story told" (Ibid: 141-158).

[17] Firstly, what is the preacher talking about? Secondly, what is the preacher saying? Thirdly, what does the preacher mean? Is it true? Do you believe it? Finally, what difference does it make? (Davis 1958: 24).

[18] Craddock says "deduction means stating the thesis, breaking it down into points or sub thesis, explaining and illustrating these points, and applying them to the particular situations of the hearers" (Craddock 1971: 54).

[19] Craddock (1981) mentions three required conditions for inductive preaching: "concreteness of experience, the hearer's right to participate in the movement of the

Model 3

Inductive movement (as alternative to deductive movement)

Alternative to traditional form (Induction)	Traditional form (Deduction)
1.	I.
2.	A.
A.	1.
1.	2.
2.	B.
B.	1.
I.	2.

Craddock's idea of inductive, open-ended sermons began to spin off a multitude of proposals from many homiletically thinkers for many types of hearer-oriented, imaginative sermons. Inductive thinking is not supposed to organize ideas, but rather serves as a kind of road map for "an oral journey" to discover the intention of speakers, especially preachers (Duduit 1992: 156-157).

The journey has the purpose of arriving at an intentional end in its discovery process. This has been described as the "aha" moment when the hearers discover the meaning of speakers. The inductive movement encourages hearers to think and feel independently, to derive at their own conclusion, and to make their own decisions. As a result, they are partly responsible for the message (Willimon & Lischer 1995: 94).[20]

---

sermon, and the completion of the sermon by the hearer." (Vos 1994: 14)

[20] Craddock (1981: 64) mentions the role of the hearer as follows:
"the hearer completes the sermon … What is here suggested … is that the participation

2.5.3 Sermon form as the suspense-driven master: The sermonic plot

Eugene Lowry, contrary to Craddock's opinion, believes that sermons should commence with such a clear description of any felt need that the hearers would feel "ambiguity" and desire its resolution (Lowry 1980: 76).

Lowry (1980: 76) considers the following as indispensable to the sermon event: ambiguity, narrative and story. These essential features of form are distinct, but related categories.[21]

He grasps a sermon as an "event-in-time, not space and not a collection of parts". That is to say, the role of the plot in sermon is an event in history with a beginning and an ending. It is time oriented. So, Lowry (2001: 26) can suggest a five-fold structure that he views as a sort of master narrative plot to match the innate narrative structure of human listening as follows:

Diagram 4

The stages of the homiletical plot

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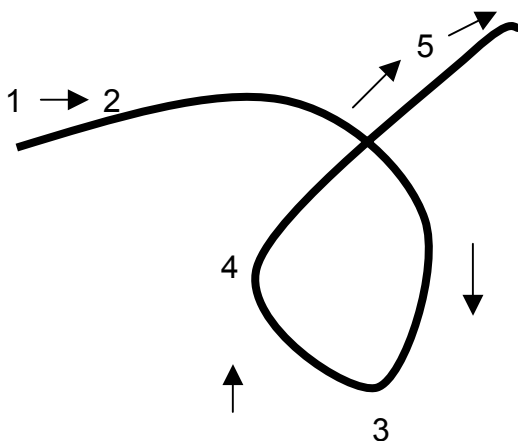
of the hearer is essential, not just in the post-benediction implementation, but in the completion of the thought, movement and decision-making within the sermon itself."

[21] Story is the yarn, the set of occurrence and the telling of the tale, the words that follow "once upon a time". Narrative is the beginning-middle-end structure of that yarn, the underlying plot and the shaping, the logical structure by which stories are patterned.

He proposes above processing as follows: 1) upsetting the equilibrium; 2) analyzing the discrepancy; 3) disclosing the clue to resolution; 4) experiencing the gospel; and 5) anticipating the consequences.

2.5.4 The sermon form as a listening process: Motion picture

David Buttrick's main concern is how sermons form faith in hearers' consciousness[22] and what happens inside their minds as the preacher preaches. Buttrick's ideas about a good sermon form are based on a simple analogy, namely that the human mind works similar to a camera.

Everything in the world streams through the lens of human consciousness. Just as every photographer has to choose something on which to focus (thereby creating both foreground and background), in the same way the mind selects a field to focus on, either by making use of a wide-angle lens (focusing on a broad range of meaning) or by narrowing the focus to a single small area. It can also employ "angles of vision" (Buttrick 1987: 294). In our contemporary society, people's attention spans have diminished. Thus, as most people can only devote about four minutes to a single idea, each move must complete its work within that limit. A well-designed twenty-minute sermon consists of an ordered sequence of no more than five or six four-minute parts.[23]

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[22] "Sermon structures ought to travel through congregational consciousness as a series of immediate thoughts, sequentially designed and imaged with technical skill so as to assemble in forming faith." See Buttrick in *Interpretation and Preaching*, as quoted in Long, *The witness of preaching* (1989: 102).

[23] Buttrick insists that the move is required to possess four indispensable parts: a) Speaking in moves b) Developing moves c) Point-of-view in moves d) Conjoining moves.

2.5.5 The ABDCE approach

Another way of using the plot of a story, as a sermon form is the ABDCE approach as explained by Müller, Van Deventer & Human (2001). This approach links up with "social constructionism" (3.4) and interduction (3.4.4).

The ABDCE approach is an exciting example of story development. This abbreviates the terms: *Action*, *Background*, *Development*, *Climax* and *Ending*.

The action stage corresponds with the *now story*. The *now story* is unlike the conventional appeal where the therapist goes directly to the patient's problem and already has the solution based on past cases simplest to the patient's problem. Rather, the therapist opens up other possibilities of telling the story: The therapist also puts forward questions which allows the patient to talk about the issues which are related to the problem; that is, the focus is not on the problem itself, but on the possible stories.

Müller (2001: 66) defines the term *now* (as in *now story*) as follows:

"The now is never fixed and it never acts as a given or even as a curse. In the narrative approach the now is action, and therefore dynamic in nature. To take the action seriously and to have it told is to open up a possibility, to create a now for tomorrow."

With regard to the definition of *Background*, Müller (2001: 66) quotes Lammot (1995: 62) as follows:

"Background is where you let us see and know who these people are, how they've come to be together, what was going on before the opening of the story."

This stage should connect with the action part that is moving within the *now*: the background, as defined before, is narrated with possible stories associated with the problem itself. It revisits the rooms and places of the memory of the people. By doing so, a phase of surprise may occur: The hidden memories of the patient could appear when the patient revisits the rooms and places of his/her memory. It should be noted that for this stage, the therapist should not drive the patient into telling sensitive events from his/her memory.

Müller (2001: 66-67) describes: "The action in the now is played within a background that must be pictured, but this background is alive with associations and connotations of the past … by doing so, they develop a more coherent story."

For the development stage it is important that the therapist should wait for the plot to emerge from the patient. After the therapist has completed the action part, he/she should feel that the patient is at ease and the therapist would now have a good, secure understanding of the patient. Lammot (1995: 62) says (according to Müller 2001: 67): "Then you develop these people, so that we learn what they care about most: The plot – the drama, the actions, the tensions – will grow out of that."

The therapist moves through all the above-mentioned stages until they are completed to his/her satisfaction. This new stage is called the climax stage. During this stage everything will culminate to the understanding of the therapist.

Finally, there is the ending stage. Lammot (1995: 62) reflects on this stage as follows: "And then there is the ending: what is our sense of who these people are now, what are they left with, what happened, and what did it mean?" The comprehension of the problem in the beginning becomes clearer, hopefully.

 In this last stage, something happy or something different from the start will emerge. Müller (2001: 70) remarks: "In that sense the end will always be better than the start. It provides a new, although not always pleasant, perspective." The following representations illustrate the above (Osborne 1991: 324-325):

Diagram 5

Example of ABDCE approach
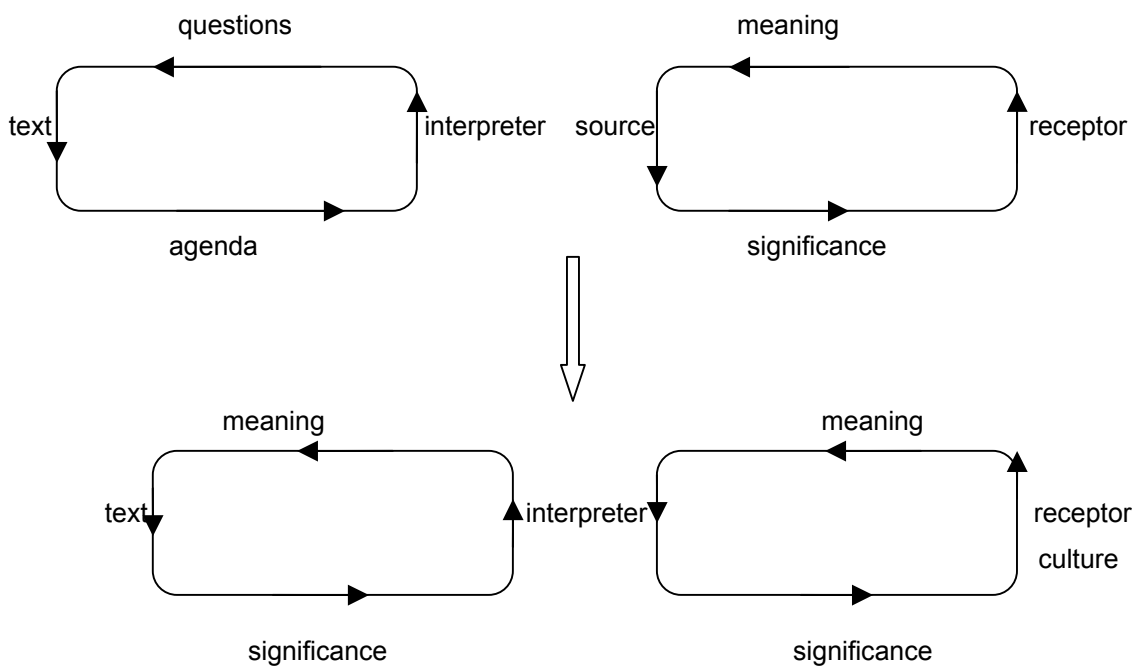
With the above ABDCE approach, the preacher can bridge the gap between a current burning issue (for example kidnapping in our society, etc.) and the text.

The preacher can build a sermon form as follows:

Model 4

An example of the ABDCE sermon form

Title: The current burning issue: kidnapping

Action stage: The state of the mind of the kidnapper

Background stage: What is the reason for the kidnap?

> 1. **Big money**
> 2. **Grudge**

Development stage: Kidnapping is a serious crime before God. And it does not give a true sense of the satisfaction.

1. **God created human beings in his own image Genesis.**
2. **So all human beings are so precious. Also God created the children in his own image (Gen 1:26-27).**
3. **Money is a necessity in our life. But also "The love of money is a root of all kinds of evil (Tim 6: 10)".**
4. **Trust God's faithfulness: it is not for us to revenge. God is our avenger.**

Climax stage: Kidnapper destroys God's order and the children's future. It is a serious threat to our homes and society. Christians must speak out against this evil.

Ending stage: And then, in case of you, what will you do about this?

But the preacher must handle situations like above with sensitivity, because among the hearers there might be people experiencing same issues.

2.5.6 Circular model

Homileticians from the USA like C.J.A. Vos, Gert Otto and Henning Luther all approached the sermon with the circular model, also called the communicative model. According to this model, the sermon is made up of interplay between preacher, hearers and text. The sermon does not result from one-sided deductions from the text.

C.J.A. Vos maintains that the circular approach does justice to the subjects of the sermon, that is God, the preacher and the hearers. In the sermon, the preacher therefore enters into a lively discussion with the authors of the Bible, contemporary people and hearers who come to the service on Sundays. A sermon is thus a dialogue between subjects (Vos 1994: 43).

C.J.A. Vos agrees with Luther and Hertzsch that the sermon should not be authoritarian and one-sided, but that it should rather help to find answers. Preachers and hearers are not alone in their dealings with the text; the whole process is a dialogue with the present situation and all the voices of Christian tradition.

2.6 Conclusion

The development of the sermon form is shown as focusing on communicative points with hearers in chronological order. The structure of the traditional sermon form has a distinctive feature. It is the point-style (generally three points) and the topical sermon form. This was extensively used after the early 1900's in USA and through the American missionaries it spread to other countries, especially SKCs.

After USA missionaries arrived in Korea, the pulpit of the SKCs mainly used the topical sermon form with the three-point style. Even the traditional sermon form has changed in the USA since the late 1950's. Some homileticians presented a problem with the communication between points, and not before long the issue between the points developed the problem whether the preachers communicated well or not with the hearers in USA. One has to remember that the worship context of hearers who attended in former years differed from the ones attending at this time.

So, they continuously tried to say that the hearers always listened inductively, narratively, in order to resolve "conflict" and "ambiguity" in hearers' consciousness. The sermon, therefore, was mentioned as an inductive or sermonic plot or a motion picture or ABDCE approach or circular model. Nevertheless the pulpit of the USA has changed; the variety of the worship context and attending hearers of the SKCs, the pulpit of the SKCs from beginning to present time mainly used the traditional and topical sermon form with three points.

The necessity of variety when using the sermon form were requested by in the hearers of the SKCs. Firstly this requests the understanding of the theory and meaning of preaching.

Deductive, inductive and interductive ways will be explained to create a varied sermon form of communication between the hearers and text. This will be the basic way for preparation of a varied sermon form.

After 1950 the context of the Church of the USA changed, and there were serious doubts about the traditional sermon suggested by homileticians. It was all about the monological problem of the traditional sermon. So, guidelines for the subdued monological problem of the traditional sermon form will be discussed in next Chapter 3.

CHAPTER 3

Guidelines for the subdued monological problem in the preparation of the sermon form

In the previous chapter it was confirmed that the SKCs adhered to the traditional sermon style, that is to say the points sermon form up to now. This resulted in the SKCs' pulpit experiencing monological problems. It occured when the sermon progressed unilaterally by preachers with chosen texts. In fact, the SKCs need guidelines to subdue these monological problems. Because the SKCs have been greatly influenced in the sermon form by early foreign missionaries from the USA. The sermon form used by missionaries in the beginning, copied the epidemical sermon form model used in America in the early twentieth century.

The biggest change in preaching was how the preacher could create a sermon form to communicate with hearers and to boost sermon attendance. But, the SKCs did not show change in using this sermon form. This might have undermined the multi-sermon form with regard to communicative, effective To direct the SKCs towards a multi-sermon form, it is necessary to have an interductive understanding of the interaction between the hearers and the text. For that, a homiletical understanding of the interductive models is basically needed.

This chapter aims to examine the interductive understanding for the subdued monological problem in the preparation of the sermon form. To accomplish this aim, the focus will be on describing the theoretical aspects: the theory of preaching, the meaning of preaching, the feature of the sermon form, the deductive, inductive and interductive way

3.1 The theory of preaching

Christian preaching has been considered one of the most important vocations since the early church up to recent ministries. God revealed Himself in His word and His revelation culminates in the life, death and resurrection of Jesus Christ. Jesus is the Word of God and He is also the Truth who meets hearers through preaching by a preacher (Pieterse 1987: 5). According to Long (1989: 106) the preacher should be involved in "the truth being preached" and in the way that hearers will hear it best. The former is concerned with the substantial function, while the latter refers to logical and artificial strategies in the preparation of well-structured preaching. Well-structured preaching necessitates that the preacher will recognize and use the most suitable sermon form to communicate the sermon effectively. The chosen sermon form has to reflect interaction between text, preacher and hearers in the worship context.

In order to do this, the preacher has to integrate the following suggestions. Firstly, he/she should integrate the correct intention of the text into the message. Secondly, he/she should integrate his/her message according to three models, namely the deductive, inductive and interductive methods in the current worship situation. Thirdly, the preacher should have an exact understanding of his/her preaching and of the different sermon forms and various worship forms, and he/she should be able to apply it to the situation of the present hearers.

Therefore, to accomplish good communication in preaching, a well-structured sermon is vital. Consequently, preachers should study the different sermon forms. This is very important, because the form of a sermon deals with the way in which its content will be balanced and arranged (Willimon & Lischer 1995: 144-151). It can support the communication of the Gospel within the various contexts of worship and hearers (Wilimon & Lischer 1995: 144).

The understanding of the hearers and the choice of adequate texts are essential elements of good sermon forms. This chapter focuses on deduction,

induction and interduction as methods to construct a good sermon form. Deduction, induction and interduction can be considered as significant fundamentals for understanding the interaction between hearers and text.

The three headings of this chapter are: the meaning of preaching; the feature of the sermon form; and an interductive understanding of the interaction between hearers and the text.

3.2 The meaning of preaching

In this thesis (even if there is more than one premise regarding the purpose of preaching) the aim is to provide an occasion for hearing a voice beyond the preacher's voice (Hamilton 1992: 10-17) through an oral interpretation of scripture, usually in the situation of worship (Bartlett 1995: 433). That voice is the very word of the living God.

Packer (1991: 199) explains as follows: "preaching is the event of God bringing to hearers a Bible-based, Christ-related, life-impacting message of instruction and direction from Himself through the words of a preacher." The very presence of God is transmitted to the congregation through preaching and worship. This is because, there is the promise of Jesus Christ: "The one who hears you, hears me" (Long 1989: 23). Nevertheless, it is the preacher's duty to communicate the preaching to the hearers, and for this the preacher needs to be trained sufficiently.

While this does not mean that preaching is merely a matter of learned skills, the preacher needs to know the connection between the hearers' needs and the meaning of the text (Long 1989: 23). Since it is clear that the hearers need to hear well-structured preaching, we can learn how to preach effectively. This requires study, practice and hard work.

In line with this thought, it is certain that God's Word is not merely a set of words providing a platform for debate or discussion by the preacher, neither through pastoral concern, nor through expressing opinions on important social issues. Preaching is rather a special event wherein God is present.

The current meaning of the term *preaching* is derived from biblical concepts. Although this term was defined in the past in the same way that we define preaching today, its everyday meaning was different in biblical times.[24]

- The term *kerysso* means "I preach," or "I proclaim". It is used about sixty times throughout the gospels, acts and epistles. In the ancient world, this term was used at public places by a town crier, auctioneer, herald, or anyone who wanted to raise his voice in claiming public attention to some definite event (Dodd 1970: 7-8). In the Bible, John the Baptist, Jesus Christ, and Paul all engaged in the action of preaching as indicated by the original meaning of this verb. Paul entrusted the same purpose to Timothy, informing him to preach the Word. This word emphasizes the actual activity of preaching.

- The term *euaggelizo* means "I declare good news" or "I preach the gospel". Wherever "preaching" is spoken of, it always carries the implication of "good tidings" (Dodd 1970: 7-8).

- The term *martyreo* means "I testify," or "I bear witness". This is a legal term and used when a witness appears in the courtroom as part of a trial. It often has to do with a testimony related to Jesus Christ. It may also include the opposite concept of a false witness. This term appears in the Bible thirty four times in relation to the term *martyr* (Martin & Davids 1997: 717). It creates the image that someone with firsthand knowledge is communicating the truth (Long 1989: 42-43).

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[24] Cf. Mayhue (1992: 7-9), Hamilton (1992: 10-13), Dodd (1970: 7-35).

- The term *didasko* means "I teach". It appears in the Bible 97 times and focuses on the purpose and content of the message transmitted (Mayhue 1992: 8-9). The purpose of this verb is usually to facilitate an understanding of scripture and the devotional, ethical, doctrinal implications of Christianity.

3.3 The feature of the sermon form

It is easy for hearers to identify the *title* of the most recent Sunday service they have attended, but it is not so easy for them to identify the *sermon form* that was used in that service. This idea highlights the role of the preacher. While every preacher should be concerned with the form in which he/she conveys his/her message, he/she should also realize that preaching is not simply about sermon forms (Davis 1958: 5). The sermon form however serves as a vehicle through which the sermon's content may be communicated effectively (Hamilton 1992: 22).

In cases where a preacher lacks the knowledge to proficiently create a sermon form, the lack of communication between the pulpit, text and hearers will be very evident. Long (1989: 96) explains as follows:

> "When we create sermon structure, we are forming communication, not merely shaping information. A sermon form is a plan for the experience of listening, not just an arrangement of data, and it is the listeners who are missing from the typical process of outlining."

When formulating the sermon form, the preacher should interpret the message and integrate it with the text's intention, as well as with the concrete situation of his/her congregation and the different types of church services.

Sermon forms deal with the way in which the subject matter (content) of a sermon is balanced and arranged.[25] Sermon forms are vital to the meaning and effect of a sermon and can either support or undermine the communication of the gospel.

A sermon form can be explained as a basic plan to organize and decide what will be said and done during the sermon, and in what sequence these events will take place. The sermon form assists preachers to organize their ideas and to avoid unnecessary repetition. The form is the shape given to the sermon's layout and the structure through which the sermon's material is arranged (Willimon & Lischer 1995: 144-151).[26] The importance of a sermon is rooted "in its form, not in its decoration" (Luccock 1944: 118).

Sermons are thus enhanced by means of a carefully arranged form. The following characteristics are essential for an effective sermon form (Hamilton 1992: 23):[27]

  "a. Cohesion: A good sermon form is unified. It therefore deals with one subject and one aspect of that subject.

  b. Order: A good sermon form has a noticeable order: It begins with an appropriate introduction, proceeds through the necessary parts, points, or movements, and finally reaches a proper conclusion.

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[25] Many preachers, however, face numerous questions regarding form when they prepare their sermons. A sermon will contain many sections, points and moves. The questions involve whether the sermon should be opened with a "quotation from literature", "a discussion of the biblical text", "an illustrative strong involving personal experience" or "the posing of a provocative ethical dilemma" (William H. Willimon & Richard Lischer 1995: 144).

[26] If a sermon's form indicated "manipulative, deceptive or incoherent" elements, then regardless of its contents these elements would be transmitted to the audience too. On the other hand a "clear, active and respectful" sermon form would influence the sermon's content in the same way (Long 1989: 92-93).

[27] C. F. Braga (1981), Duduit (1992), Pieterse (1987).

c. Structure: A good sermon form has a balanced structure, with the main points generally being approximately the same length.

d. A good sermon form moves towards a specific target and arrives there as the point of culmination."

The sermon theme, on the other hand, deals with the sermon's content and the way in which it is balanced and arranged.

3.4 An interductive understanding of the interaction between the hearers and the text

R. Lewis and G. Lewis (1983: 9-11) argue that twentieth century people live in a "right brain" dominated era.[28] We have thus progressed from the "left brain" period [29] that was introduced when the printing press was invented five hundred years ago. Because the current period is defined as "the age of visual literacy", this change has been symbolized by computer technology and visual images.

Instant televised connection with cultures around the world has conducted pluralism in many homes (Hawkins 1997: 3-5). This affects the style of preaching and necessitates it to become more visual, participatory and less dependent on linear logic. This does not however mean that human beings today are incapable of critical thinking or linear logic.

In the twenty-first century we moved into the post-modern paradigm with the emphasis on social-constructionism. This scientific-philosophical shift has vital implications for preaching in terms of form, content and application within any worship context.

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[28] A predominance of the right brain in human beings is indicative of a high level of creativity, visual memory, feelings, and imagination.

[29] A predominance of the left brain in people supports critical thought, reading, and linear logic.

52

The term *post-modernism* is most commonly used as a label for the current worldview. Post-modernists do not accept that there are absolute ways for describing the world. The reason is that there are limits in the ability of human beings to accurately measure what they observe. Consequently, post-modernists are concerned with how the meaning of reality differs from person to person. In contrast, modernists are concerned with the facts and rules associated with reality (Freedman & Combs 1996: 14-22).

According to Freedman & Combs (1996: 1) the term *social construction* in post-modern times means to "consider the way in which every person's social, interpersonal reality has been constructed through interaction with other human beings and human institutions. It focuses on the influence of social realities on the meaning of people's lives." The term *social construction* focuses on how a person's social background influences his/her meaning of reality.

The premise of social constructionism (Freedman & Combs 1996: 16) is that the members of a culture make up the beliefs, values, institutions, customs, laws and divisions of labor, which constitutes that culture's social realities. The aspects of these social realities change from generation to generation and from day to day. The reason for this lies in the fact that society forces its members to view reality according to its own way of seeing things. In other words, "lenses" are used through which society's members interpret the world.

Against this background, the preacher's view of people who constitute the hearers of sermons is of essential importance. The first century's Christians were for example viewed as "bi-cultural" in terms of communication skills (R. Lewis & G. Lewis 1983: 9-11).

Greco-Roman culture was orientated towards reasoned thinking or deduction, while Jewish culture focused on the visual and emotional or induction. All people have one brain, which means that its right and left parts are connected. Preachers, who want to effectively communicate with their hearers, have to take

into consideration the factors of induction and deduction. Ultimately, Van Deventer (1997: 4) explains that scripture knows no dualism and that we should seek for an interductive process between theory and praxis, between text and context and between individuality, social interaction and cosmological awareness and experience.

3.4.1 Deduction

To think deductively means to perceive the necessary implications that exist in a proposition (theme). A valid deductive inference draws the necessary conclusion from the premises.

On the other hand, an invalid inference draws no necessary connection between the theme and the conclusion. Valid deductive inference always leads to a conclusion. This implies that, if the premises are true in a valid deductive inference, then the conclusion will also be true.

Therefore, a significant feature of deduction in logic is a demonstration or proof (Mourant 1963: 17-19). Typical deductive thinking is set in a basic pattern and may be represented as follows (Allen 1992: 11-12, Robinson 1980: 126):

Diagram 6

Theory formation by way of deductive thinking

General truth
(principle, main
 point)

Arrangement of
 ideas
 (process of theory
 formation)

Definitive theory
 (applies to the
 needs of the people)
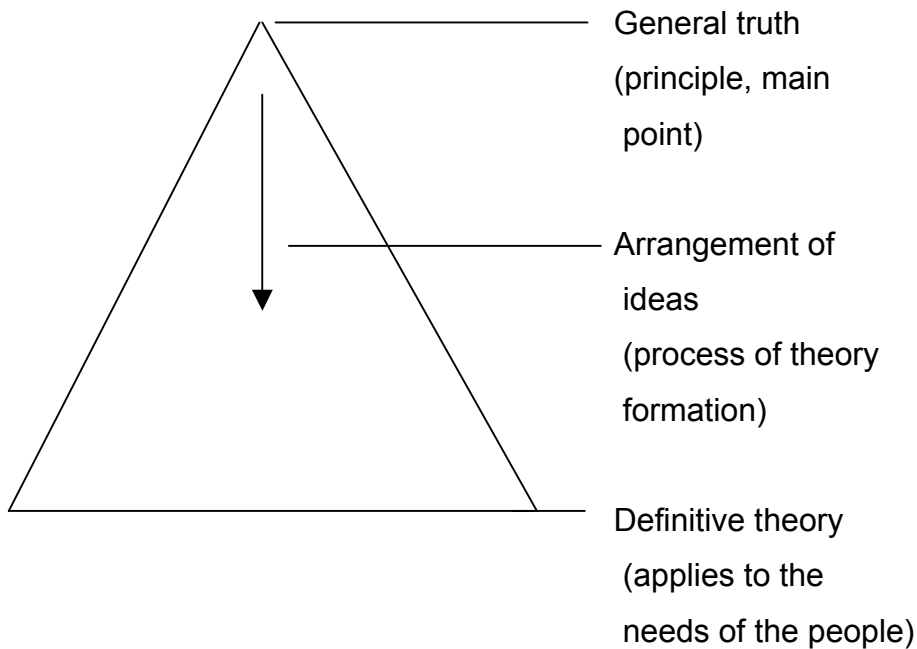
3.4.2 The sermon form as a deductive approach

The main strength of the deductive approach is its lucidity. During worship, the hearer has every opportunity to get the very point. That is to say, the deductive form of preaching communicates the core of text to the hearer logically, as he/she catches the drift of the sermon right away (Allen 1992: 12).

In addition, the deductive sermon is very useful when a preacher wants to convey his/her preaching in a systematic or didactic way to the congregation. The deductive approach allows the preacher to prepare the sermon in an orderly way, and allows the hearer to process its content in an equally orderly manner.

If the preacher however starts a major theme that plainly disagrees with the sympathy of the congregation, "hearers may be so alienated that they fail to

hear the rest of the sermon" (Allen 1992: 13). The preacher thus primarily has to expand upon a premise and relate it to the hearers' experience.

3.4.2.1 The deductive approach in the context of the Korean Church

The traditional sermon form with a deductive approach is currently still used in Korea. This method dates back to the time when the first foreign missionaries arrived in Korea in 1884 (Hong 1996: 7-8). The increasing relentlessness of the Japanese oppression of Korea after 1900 created a period of suffering for Korea's population and the Korean Church between 1909 and 1945.

This called for a sermon form that would provide an answer to why the Koreans had to undergo suffering. Such an answer would at that time include a message related to the sins of individuals and to those of Korea as a nation, and hence call for repentance. In this context, the deductive approach would be the most useful. The Korean Church experienced its first revival after 1907 (Chung 1986: 137). During this season of this revival, a deductive sermon form was also seen as the most effective way of finding answers.

Model 5
Deductive sermon forms: In the case of the Korean Church, this was the most effective way of helping hearers to understand their situation.
General principle: *What do you think about suffering?*
Proposition*: Why did God permit the Koreans' suffering?*
Organization of ideas (process of theory formation):

> **There are many kinds of suffering in the Bible.**
> **God permitted the Son of Man to suffer on the cross.**
> **God permitted the Israelites to suffer.**
> **God permits the righteous to suffer.**

Application to the people's needs (definitive theory):

> **For the most part, there are some purposes of God in**

> **suffering.**
>
> **Suffering is caused by individual and national sins.**
>
> **Therefore, we have to repent before God.**

Because the Koreans continued to suffer during the Korean War (1950) and during the process of democratization (1960 to date), a message like the one in the above model was needed to serve the congregation's needs. Because of Korea's history, the deductive sermon form is still used in the Korean Church today.

A deductive sermon form is designed with a general thesis, statement or proposition, which is supported by a major point (Craddock 1979: 54-55). The theories for a particular situation are based on general rules and principles. One proceeds therefore from the general to the particular in order to formulate one specific theory.

Model 6[30]

Homiletical, deductive movement

   I. Introduction: main point

      1. Proposition

   II. Body: central idea

      1. Sub-thesis

         a. Statistics or explanation

         b. Illustration

      2. Sub-thesis

         a. Example or explanation

         b. Illustration

      3. Sub-thesis

         a. Example or explanation

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[30] C. F. Craddock 1979: 53-54, Allen 1992: 11-12, Duduit 1992: 122-123, Robinson 1994: 125-127.

b. Illustration

III. Conclusion

Cox explains that the deductive sermon's strength lies in its outline, which "organizes" the preacher's ideas (Deduit 1992: 155). Ideas are organized in groups and ordered in such a way that they provide logical sequence and communicative effectiveness (Cox 1985: 137). [31]

3.4.3 Induction

The term *induction* used on its own (as defined by Aristole) means *leading on* or *leading to*. On the other hand, the term *deduction* refers to *leading down* (Mourant 1963: 368). Induction moves from a number of specific points to a general conclusion, which has to be discovered by the hearers themselves through their intellectual faculties. The process of induction includes distinctive features.

The initial stage of induction concerns human experience and learning from that experience. This includes the acceptance of lessons (or the implementation of truths) as well as the process of arriving at those truths. Since the particulars of hearers' lives provide the initial stage for induction, it is the hearers' needs, and not merely the speaker's status, that should be established (Craddock 1979: 58; Lewis 1985: 195). Subsequent to the initial stage is the analogy or theory formation stage. What counts here, is not only a preacher's idea per se, but the way it is carried across via experience, parable, human examples and figures of speech. Craddock (1979: 59) cites Abernathy's opinion as follows:

> "… through analogies we integrate our experiences into our learning. Casually we solve innumerable problems in our daily living simply by comparing them to similar situations we have already experienced."

---

[31] Some homileticians, like Craddock, criticized the deductive movement as being a most unnatural mode of communication between the preacher and the hearers.

Typical inductive thinking may be represented as an inverted triangle as follows (Heyns & Pieterse 1990: 24-25):

Diagram 7
Theory formation by way of inductive thinking

General theory
(particulars
produced for the
preacher)

Process of theory
formation

Unfolding facts
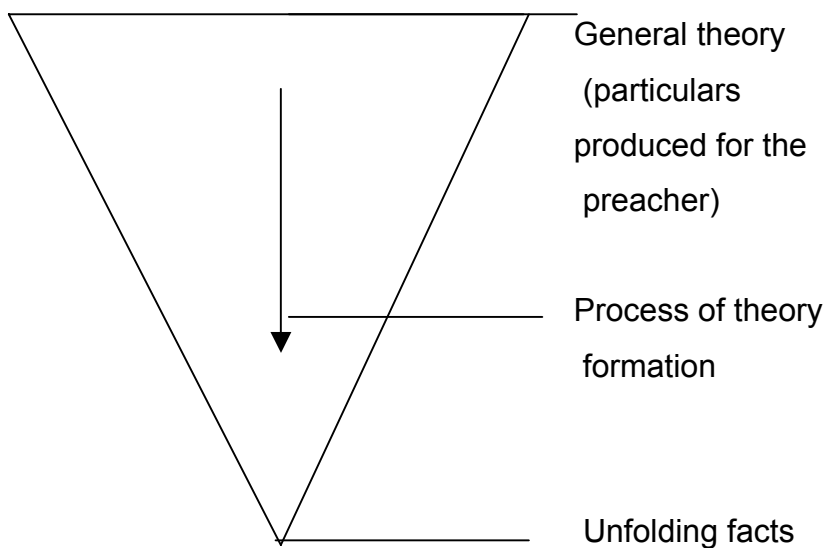
Induction refers to a thought process where the central point of an argument is eventually found. It usually leads from a number of particular instances to a universal proposition or generalization.

3.4.3.1 Sermon forms as an inductive approach

The inductive thinking method is not proposed to organize ideas, but rather to serve as a set of guidelines by means of which meaning can be discovered (Duduit 1992: 156-157).

These guidelines move towards an intentional end or the professed "aha" or "wow" moment in hearers' discovery process. During this moment, the hearer discovers meaning from the speaker.

Model 7

The homiletical, inductive movement

Illustration or statistics: Life-related experience

1. Sub-thesis

Example or parable: Representative cases

2. Sub-thesis

Example or question: Biblical incidents

3. Sub-thesis

Illustration or instance: Other components

I. Conclusion: Main point

The inductive movement helps hearers to "think their own thoughts, feel their own feelings, draw their own conclusions, and make their own decisions" (Willimon & Lischer 1995: 270). The result is that both the preacher and the hearers take a measure of responsibility for the message (Willimon & Lischer 1995: 94).

In preaching, the preacher has to move the hearers from their contemporary life-situation to God's Word (Taylor 1998: 96). For this it is sometimes necessary to link the deductive and inductive. Taylor (1998: 96) states: "The one complements and prepares for the other. Where induction ceases, deduction begins." From observing both deductive and inductive applications in sermons, a linkage (bridge) between deduction and induction does not mean that an inductive sermon approach should oppose a deductive approach, or vice versa. In line with the findings of Lewis (1983: 119) and Taylor (1998: 96), a preacher can compare the deductive with the inductive in order to find the riches that exist in applying interductive principles.

Model 8

Comparing the inductive and the deductive

Inductive	Deductive
1. **Begins with facts, illustrations, experiences and examples.**	**Begins with assertions, conclusions, propositions, generalizations and principles.**
2. **Builds upon and goes beyond the particulars with which it starts.**	**Defines, delimits, dissects and defends its first premise.**
3. **Its examples lead to assertions.**	**Its examples bolster assertions already made.**
4. **The preacher seeks to help hearers to see the truth so that they will be ready to accept/agree with it and respond at the end of the sermon.**	**The preacher begins with truths and sets out to prove them.**
5. **Asks questions.**	**Imparts answers.**
6. **Circular in design (explores to discover).**	**Linear in design (explores to declare).**

3.4.4 Interduction

Interduction combines the two approaches of induction and deduction and can be represented as an hourglass (Allen 1992: 17, Robinson 1980: 126, Lewis, L. 1983: 113-117).

Diagram 8

Theory formation by way of interductive thinking

Inductive phase
(particulars of
experience which
give rise to sermon)

Inductive support
(development of
resources to make
sense of particulars)

Main point

(conclusion)

Deductive phase

(Development

of particular applications

of the conclusion

for the congregation)
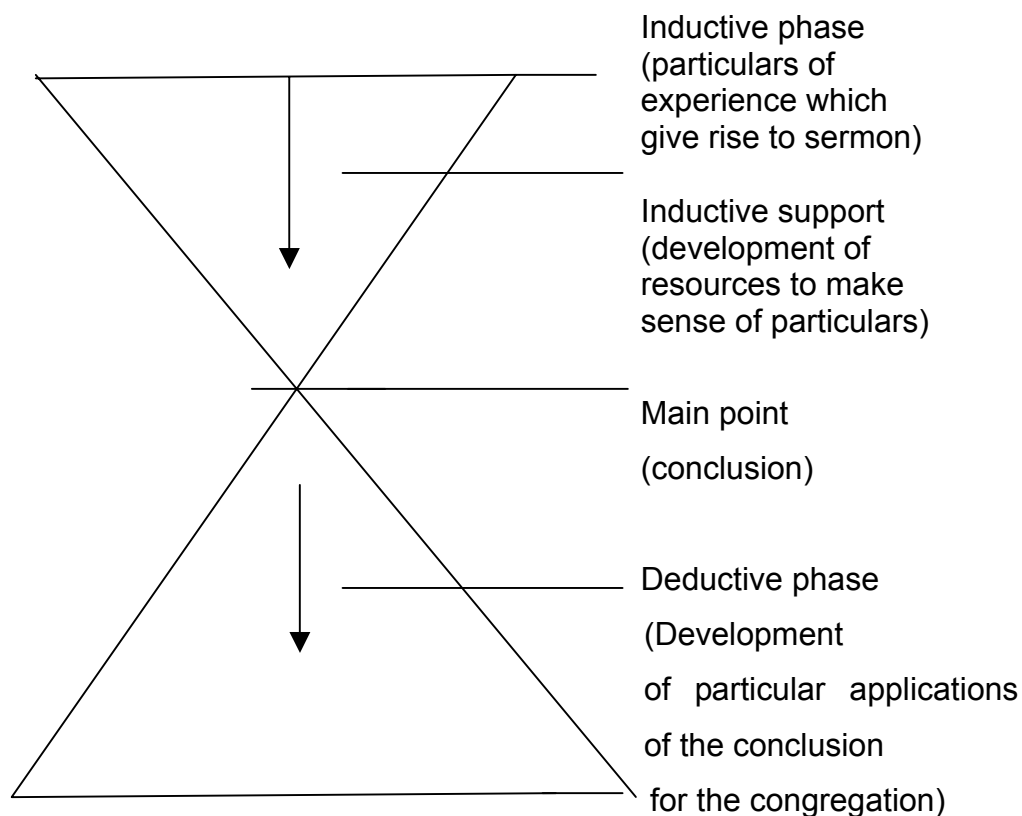
The preacher may apply interduction in his/her sermon as follows: At the start, he/she may use an inductive approach and introduce a theological issue. He/she will then either draw a conclusion from this issue or defend it through using deduction. Generally however, the approach used by a preacher depends on the hearts, minds, behaviors and biases of the hearers.

3.4.4.1 The sermon form as an interductive approach

For the process of interduction, the preacher should employ two patterns, namely inductive and deductive examples to arrange a single sermon. As first procedure, the preacher may fill in inductive development and reach a conclusion. As second procedure, the preacher may use the conclusion as a premise that is applied deductively to the situation of the hearers (Allen 1992:

16-17). To be exact, the preacher begins inductively, moves towards the clue at the middle position, moves to the conclusion, and then deductively demonstrates firm evidence from the Word of God.

According to Lewis (1983: 112) an inductive-deductive link (bridge) can be observed in particular in the letter of the Apostle Paul in Romans. In Chapter 1 to 11 Paul uses seventy-five questions to "involve" the hearers inductively as he continuously maintains his zealous perspective. He concludes in preparation for Chapter 12:1: "Therefore, I urge you, brothers, in view of God's mercy …" (1984). In the last five chapters of this epistle, Paul uses only four questions, for the reason that he (Paul) "has crossed the bridge from the inductive stage, where questions play a role, to a point where he could expound the demands of the gospel deductively" (Booysen 2002: 84).

Through an inductive form process, the hearers will discover new knowledge, which they will clarify during a deductive sermon process. Lewis (1985: 112) explains:

> "Effective preaching serves as a co-operative venture between God and man, one pillar grounded in eternal truth, the other rooted in human experience."

This is compared with a bridge that needs two pillars. It is represented as follows:

Diagram 9

An inductive and deductive bridge for preaching

SERMON BRIDGE ⟶

Inductive Supports	Deductive Supports
Needs	Doctrine
Human quest	Divine grace
Communication	Exegesis
Relationships	Exposition
Weakness	Law
Sociology	Greek
Psychology	Hebrew
Humanities	Tradition
Experience	History
Common sense	Logical reasoning
Bible as life	Bible as truth

From our contemporary life

To God's eternal truth and goal for humanity

The-Two-Pillars-for-Preaching Bridge

From this diagram, it is clear that when the preacher moves into a deductive area, he/she also forms a conclusion. This conclusion will be used as a main point on the deductive side. The main point(s) could also be illuminated by way of explanation and illustration. Model 5 represents Lewis' (1988: 119) outline of the combined inductive-deductive procedure for sermon form (for modifying the deductive preaching process). As mentioned before, it is termed *interductive* throughout this dissertation.

Model 9

Modification of the deductive preaching process

OBJECTIONS TO THE DEDUCTIVE PROCESS ALONE:	**SOLUTION OFFERED BY COMBINING THE DEDUCTIVE WITH THE INDUCTIVE PROCESS:**
1. Begins with the speaker's:	1. a. Begins with particulars leading to

a. generalizations		**conclusions.**	
b. assertions		**b. Seeks co-operative conclusions, corporate concepts.**	
		c. Delays assertions until agreement is achieved.	

2.	**Begins where speaker is (not always where the hearer is).**	2.	**Begins where hearer is (not simply where the speaker is).**
3.	**Tends by its nature to be subjective and prejudiced.**	3.	**Allows facts, particulars and life itself to speak.**
4.	**Sometimes gives unwarranted, unwanted advice before establishing any common ground.**	4.	**Saves advice, exhortation and proclamation until the hearer has reached (by induction) the co-operative concepts that lead to mutual conclusions.**
5.	**Authoritarian.**	5.	**Achieves authority. Does not assume authority early.**
6.	**Assumes an adversary posture either defensively or aggressively.**	6.	**Proceeds from a no adversary stance.** **Shares experience.** **Shares the process.**
7.	**Accents rational exercise (rather than relational experience).**	7.	**Accents relational experience (not rational exercise alone).**
8.	**Tends to be irrelevant, remote or impersonal.**	8.	**Relates to life and experience.** **Shares human examples.**
9.	**May show no respect for hearers or their opinions.**	9.	**Respects hearers and their opinions.**
10	**Subject-centered instead of person-centered.**	10.	**Accents hearers' needs and brings the sermon to serve hearers' best**

	interests.
11. **Tends to keep a set format, structure and content.**	11. **Adjusts representative examples, varied experiences and selected content to meet hearers' needs.**

The preacher may construct an interductive sermon form as follows:

Model 10
Homiletical, interductive movement
Illustration or statistics: Life-related experience
1. Sub-thesis: representative cases
2. Sub-thesis: Bible incidents
> **I. Conclusion: Main point**
> **II. Body: main point**
1. Sub-thesis: explanation
2. Sub-thesis: illustration
III. Conclusion

A problem explored is for example a concrete case of an interductive approach. In the introduction, the preacher depicts a difficult issue like grief. This represents the inductive phase. The preacher then demonstrates how this issue is a specific case of a more general theological problem (Robinson 2001: 19). This is the deductive phase. The preacher offers a positive and practical biblical solution at the end of the sermon. Therefore, the sermon acts as a bridge between personal needs on one side, and scriptural truth on the other.

3.5 Conclusion

This chapter dealt with the biblical concept and the role of preaching as well as the meaning, theories and practical constructions of induction, deduction and interduction. To overcome monological and traditional problems in the preparation of the sermon form, it is necessary to form guidelines of the

interductive understanding of the interaction between the hearers and text. Through this interductive approach, the preacher may build a theory to enter the multiple sermon form. In other words, these methods form the basic theory of the practical construction of the multiple sermon form in Chapter six.

In Chapter four, attention will be given to the following sermon forms, namely topical, textual, expository, narrative and homily sermon forms. This classification is traditional and best known between the Korean preacher and hearers and therefore the theological principles and features of the five sermon forms will be introduced. The theoretical basis of each of the traditional sermon forms (topical, textual, expository, narrative and homily) will be revealed in Chapter four.

Chapter 4

The classification of the sermon form in and other pattern of sermon construction: Topical, textual, expository, narrative and homily sermon forms

In the previous chapter, in dealing with the sermon form, the homileticians used different and complicated definitions for the enhanced traditional pattern, but this chapter will clearly reveal the way of classifying them. There are various ways by asserting a sermon form according to its content, subject matter or its structure, but this chapter will classify them as topical, textual, expository, narrative and homily. By considering these five types, the study of the sermon form will be investigated.

4.1 The usefulness of the classification of the sermon form in a traditional and best-known way

Writers and homiletics use different definitions in an attempt to classify their sermons. For this reason, the various types of logical structures[32] have been named according to the types of form they use.[33]

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[32] Perry (1970: 63-67) reveals the following twenty-four ways of the sermon form: 1. Adverbial or interrogative sermon 2. Analytical sermon 3. Chase technique or guessing game sermon 4. Couplet sermon 5. Devotional sermon 6.Dramatic continuity sermon 7. Facet or jewel sermon 8. Hegelian or three-point sermon 9. Inductive sermon 10. Inferential, deductive or implicational sermon 11. Ladder sermon, telescopic, oratorical or pyramid sermon 12. Objections answered sermon 13. Pictorial sermon 14. Practical sermon 15. Propositional or pilgrimage sermon 16. Question sermon 17. Roman candle sermon 18. Skyrocket sermon 19. Suppositional sermon 20. Surprise package sermon 21. Symphonic sermon 22. Synthetical sermon 23. Textual sermon, microscopic sermon, natural sermon or comprehensive sermon; 24. Twin point sermon.

[33] In an attempt to classify sermons, Craddock (1971; 1978) describes this inductive movement and the sermon as an act of overhearing; Steimle, Niedenthal & Rice (1980) describe the sermon as a story; Lowry (1980) describes it as a narrative, Mitchell

In general, a classification of the traditional use of sermon form is easier than other classifications of the sermon form and thus the least complicated method for structuring a sermon form [34] when connecting the text, preacher and hearers.

4.1.1 Topical sermon form

Topical preaching simplifies and outlines preparation and provides several varieties of presentation. It is "need-orientated rather than tradition-orientated" (Duduit 1992: 86) because the topical sermon teaches members of the congregation how to interpret their lives in light of the scriptures. It therefore gives biblical and theological answers to the hearers.

(1990) as a journey to celebration, Buttrick (1987) as a plot of carefully developed moves, Long (1988), Greidanus (1988), Wardlaw, ed. (1983), Graves (1997) and Allen (1984) as an act of the imagination, Wilson (1988) as a movement of images, Troeger (1990) as a distinctively oral event and Fant (1987) as conversation.

[34] Some homileticians suggest that the classifications of the sermon as discussed above are arbitrary. They recommend that a disregard of these, when exploring the biblical message, has to be the preacher's concern. Dwight E. Stevenson describes it as follows: "The distinction between textual and expository preaching, based on length alone, is artificial and should be abandoned. All biblical preaching is at one and the same time textual and expository; and based upon a text which it expounds." (Massey 1980: 50). William Thompson also severely criticizes the terminology of "expository", "textual" and "topical" preaching.

This becomes evident at the very beginning of Thompson's *Preaching Biblical: Exegesis and Interpretation* (1981: 9-10): "My own tradition advocated 'expository preaching' as the epitome of biblical preaching. In their classes and their books my seminary professors told us that expository preaching involved preaching on long texts, while textual preaching utilized short texts.

My predecessor in the chair I now occupy in a different seminary, taught a generation of students that when both main points and sub points of the sermon were taken directly from the biblical material, it was an expository sermon; when only the main points came from the Bible, it was textual preaching; and when the points came from one's own brain, it was an topical preaching. What must we conclude?

That the terms expository preaching and textual preaching are at least worthless, perhaps dangerous, if they keep us from understanding what biblical preaching is." With regard to how one sermon form varies from another, Chapell (2001: 6) reports: "A topical sermon gets its theme or topic from the text, but it is developed elsewhere or according to the nature of the topic. A textual sermon would get its topic plus its main ideas, its main points from the text, but the development of those points is also outside the text itself. An expository sermon gets its main idea, its main points, and its sub points or its developmental components from the text as well."

A number of homileticians suggest various advantages of the topical sermon form.

Firstly, it is more focused on the necessity of the hearer than other forms, and thus more rewarding. As a result, the preacher's mind is trained in logical analysis (Broadus 1979: 55-56).

Secondly, because it ensures unity, which is indispensable to effective speaking, it allows the preacher to teach any subject he/she thinks needful (Blackwood 1955: 113-115).

Thirdly, it is useful when a time of short preaching (for example during the Dawn worship session), is followed by an event later in the week which radically alters the hearer's situation and calls for Christian interpretation (Allen 1992: 20-21).

Fourthly, the preacher "may consult individuals or groups in the congregation for their input to the choice of sermon topics and sermon texts, thereby increasing the likelihood of subsequent sermons being relevant to individual and congregational needs" (Rossow 1992: 88).

Lastly, the topical sermon form encourages the preacher and the entire congregation to have concern and to be able to describe contemporary issues or situations. The preacher therefore conducts hearers to how they should reflect on a particular topic from the point of view of the gospel. In this, it is of basic importance that the preacher will attend to the word of scripture, whilst at the same time considering how God's people have dealt with troubling problems and issues throughout history.

In addition, the preacher should know how various modern-day disciplines (such as philosophy, psychology and sociology) might contribute to his preaching. It can simultaneously be biblical and topical and can assist in making the biblical message more understandable and applicable.

4.1.2 Textual sermon form

In the traditional textual sermon form, the structure corresponds with the sequence of the parts of the chosen text. The topic and main divisions, either directly or by inference, are drawn from a brief text of scripture (Fasol 1992: 79). The main divisions in the textual sermon form may either be the exact words of the chosen text, or a set of words suggested by the chosen text.

According to Braga (1981: 39) the main parts must be derived from the verse or verses, which form the chosen text, but subdivisions may be drawn either "from the same text or from any other part of scripture". The topic that is contained in the subdivisions of textual sermon form is a proper development of the respective main divisions. The functional elements, which include scriptural support, explanation, argument, illustration and application, are partly taken from the text and partly from other portions of scripture or from other texts.

In the light of the above discussion, the traditional textual sermon form is based on the following basic principles:

First: The subject of the textual sermon form is presented through the text.

Second: The text controls and dominates both the subject and the development thereof.

Finally: The sermon's functional elements[35] may be derived partly from the text, from other scripture passages, and from extra-biblical sources.

The textual form thus takes both its main idea and structural elements from the text (Brown, Clinerd & Northcutt 1963: 134-135). This entails that the textual

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[35] For example, scriptural support, explication, argument, illustration, application, etc.

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form is constructed from a text consisting of a brief portion of scripture rather than from the preacher's idea.

The topic and main divisions in a textual sermon are constructed through short pieces of scripture. The text controls and dominates both the topic and its development (Roddy 1970: 34). The choice of text for the textual sermon is thus an important starting point.

4.1.3 Expository sermon form

In addition to knowing that "scripture" is God's written Word and God still speaks through it (Stott 1982: 96), the congregation also needs to know how to reach the "answer" for themselves. The expository sermon is based on the exposition[36] of a biblical text or theme. The expository sermon involves biblical preaching and therefor the text needs to be managed in such a way that its basic and intended meaning (as was envisioned by the particular Bible author and as is present in the holy scripture's over-all context), is made applicable to the hearers' present-day context (Unger 1955: 33).

Before a passage is selected from the Bible, its length has to be decided upon (more than three verses).[37] The texts of the New Testament letters will usually be selected according to paragraph divisions, as paragraphs show a unit of thought used by biblical authors.

A preacher should thus examine the paragraph breakdown in both the original text and its translation, before selecting the divisions of the material that would

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[36] Exposition means to "reveal what is there". The term *exposition* comes from the Latin word *expositio*, which means, "setting forth" or "making accessible" (McClure 1995: 131).

[37] According to the traditional classification of sermon forms, ''Expository Preaching'' grows out of a Bible passage longer than two or three verses, while "textual preaching" grows out of Bible passage of less than two or three verses (Greidanus 1996: 10-11).

be most applicable. This would then be used as the basis of the exposition (Robison 1980: 54-55).

If a preacher fails to do this, this would lead to a genre mistake[38], which in turn would cause a faulty interpretation, because the preacher would be putting forward the wrong questions related to the text (Borden 1992: 65).

All questions directed at a text should be "appropriate to its literary form." "Any piece of writing should be read in terms of what it is ... When we fail to ask literary questions, we go astray ...." (Ryken 1974: 175, 179-80).

Several authors (Borden 1992, Liefeld 1984, Blackwood 1995, Stott 1982 and Chapell 2001) mention the advantages of the expository sermon form:

Borden (1992: 63-64) focuses especially on the advantages in terms of construction:

1)   He explains firstly that the expository sermon contains a clear statement of the primary biblical idea that is legitimately derived from a passage or passages. In this regard, every passage has a primary idea supported by secondary ideas.

2)   The structure of the sermon should be consistent with the structure of the text or texts.

3)   The sermon should be relevant to hearers.

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[38] See Greidanus (1988: 17): "A genre mistake, for example, is when the genre of prophecy or apocalypse is understood as historical narrative; when a parable is understood as prescriptive."

4)   The idea, outline, applications, illustrations and assertions should correspond with each other, as well as with the context and intent of the biblical text.

Liefeld (1984: 10-13) highlights the following advantages from a preacher's angle:

1)   The preacher can be more confident of preaching God's will when preaching His Word. True exposition increases that confidence and the sense of authority that grows out of it.

2)   The preacher can in expository preaching confine himself to biblical truth. Subjectivism is therefore minimized.

3)   Expository preaching is preaching that takes place through scripture. Preachers who use this method therefore proclaim the "whole counsel of God" rather than using only their favourite parts of scripture.

4)   The context of a passage usually includes its own application. Therefore the preacher gets direction as to how the passage should be applied in the present day.

5)   Scripture often provides a pattern that reveals the inner thoughts and feelings of the author. This can provide excellent suggestions for outlining a sermon.

Regarded collectively, the expository sermon form has the following benefits:

1)   Blackwood (1995: 78-81) mentions: "It deals with the book as the larger unit and the paragraph as the smaller one."

2)	It sets limits: In John Stott's opinion "it restricts us to the scriptural text," and does not allow us to invent our own message.

3)	It identifies the pitfalls to be avoided. Stott (1982: 126-133) mentions two major pitfalls: forgetfulness and disloyalty (cf. Blackwood 1955: 78-81).

4)	Through the expository method the preacher walks in the paths of the original writer and there is less of a tendency for the preacher to preach his/her own opinions or the philosophy of the age (Chapell 2001: 6).

4.1.4 Narrative sermon form

Narrative preaching originated from synagogue preaching, where preachers engaged in at least two distinct forms of proclamation: *halakah* ("the way") and *haggadah* ("story").

Halakah involves applying the Torah legal provisions to new circumstances (it is a type of sermonic case law), while *Haggadic* preaching weaves the hearers' circumstances into the biblical narratives (Vos 1994: 95).

The narrative form in sermons is not entirely new.[39] In the Bible, there are what Walter Brueggemann (Long 1980: 64-65) has called the "primal narratives" - such as the Exodus and Passion stories, etc.

Narrative preaching involves proclaiming Jesus Christ by narrating the events of salvation. Louis W. Bloede (1980: 55) describes as follows:

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[39] According to Long (1980: 64-65): "It is not easy to define the term *narrative*. Technically, narrative means a series of events, usually chronological, which are related by one person (the narrator) to another person or group of persons."
Scholes & Kellogg (1980: 4) define the narrative form as: "All those literary works (that) are distinguished by two characteristics: the presence of a story and a storyteller."

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"The Bible is really a storybook - the story of God's involvement in the universe, in human history, in interpersonal relations, and in the inner life of individuals. Individual stories unfold in the Bible to reveal such themes as the story of creation, estrangement, grace, reconciliation, a new community, a vision of a new world."

Therefore, narration is integral to the nature of preaching (Pieterse 1987: 163). According to Henry Davis (1958: 157):

"Within the gospel the parable is simply a narrative which expressed its idea to Jesus' contemporaries, usually without verbal explanation. But sermons of these days consist almost entirely of verbal exposition and comment, that is nine-tenths of our preaching is verbal exposition and argument, but one tenth of the gospel is exposition."

During the sixties and seventies,[40] hearers' ideas on communicative and narrative preaching[41] were influenced by a number of important publications. In 1963 Reuel Howe's *The Miracle of Dialogue* was published and in 1964 Amos Wilder published *The Language of the gospel: Early Christian Rhetoric.*[42]

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[40] The 1960's and 1970's in North America saw several social revolutions: a civil rights battle; the assassinations of the Kennedy's and Martin Luther King Jr; the war in Vietnam; urban riots; the politicization of ecological concerns; the emergence of feminism; Watergate and the resignation of Richard Nixon. During this era, cultural change was also symbolized by computer technology and televised images (Willimon & Lischer 1995: 248-249).

[41] The most active and extensive discussion of the three main concerns in the homiletical upheaval of the 1960's and 1980's, rhetoric, imagination, and social analysis discussion, focused on models for preaching grounded in rhetoric, particularly narratives and imagery (C. F. Buttrick 1987, Davis 1959, Eslinger 1987, Lischer 1987, Messa 1960).

[42] In this book Wilder demonstrates that the form and the content of early Christian communication were inseparable.

In 1969, Elie Wiesel asserted in his lecture *The Modern Storyteller and Ancient Dialogue* that storytelling forms an essential element of being human. In 1970 *To a Dancing God* by Sam Keen was published, in which he demonstrates the metaphor of the story as a way to understanding personal identity. In 1971 Fred B. Craddock published *As one without authority*.[43] This led him to be catapulted into international prominence, and his book had an enormous impact on American preaching and beyond (Vos 1994: 92).

Since this period, American homiletics has undergone a communication revolution.[44] According to John S. McClure during the eighties some homileticians[45] adopted a "story" as a starting point of preaching.

Thomas G. Long asserts that the previous two decades in American homiletics have been dominated by a concern for both teaching and evoking delight in the congregation. Long (1994: 90-100) asserts that according to Augustine, the three goals of preaching should be teaching, delighting and persuading. He maintains that these three terms have quite a specific meaning. Teaching involves instruction in the content or the basic truth of the Christian faith. Delight involves appealing to the hearer's heart and emotional life. Persuasion involves

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[43] Thomas Long said the following about Fred B. Craddock's book: "Craddock decided that much of the blame for the dull sermons from competent pastors could be placed on a gap in sermonic theory, namely the difference between the kind of thinking done in the study and the kind of thinking demanded by the sermon. In the study, the preacher starts with a text and a blank sheet of paper, not knowing what the text means nor what the sermon will be about. The preacher, then, is like a police detective, operating inductively, putting clues together, and forming a case. The preacher follows first this lead, then that one, plays this hunch, then the next, all part of a process of discovery that leads at last to a burst of excitement and discovery: 'Aha! This is what the text leads me to preach!' (Vos 1994: 92)."

[44] With regard to Germany and Holland on narrative preaching, see Pieterse (1987: 163-166).

[45] Eugene Lowry published *The Homiletical Plot - the Sermon as a Narrative Art Form, Preaching the Story* (1980), co-authored by Edmund Steimle, Morris Niedenthal, and Charles Rice, and *Telling the Story: Variety and Imagination in Preaching* (1980) by Robert A. Jensen.

ethical action, which implies a response to the gospel's truth. Ultimately thus, delight becomes narrative preaching.

Calvin Miller cites Elizabeth Achtemeier's description, which warns against neglecting teaching in the church (cited in Achtemeier 1984: 17):

> "In my own Reformed tradition, the minister is appropriately known as a 'teaching elder', and under that rubric, he or she has two very important tasks. First, as the congregation's church theologian, the minister has the task of educating the congregation in the central beliefs of Christianity. Long before there was a Sunday school, faithful clergy taught their congregations Christian theology in their Sunday sermon, and traditional Christian theology has been preserved in the church."

The open-ended nature of narrative preaching sometimes leads hearers to add their own life stories in order to draw their own conclusions.

In this regard, Miller (1992: 17) draws his opinion as follows:

> "Even if the hearer consents to amend his or her life story, is there any assurance that the hearer will reach the best biblical conclusion?"

Although all story sermons are narrative sermons, only some narrative sermons are story sermons. Conversely, many sermons might contain stories, but still cannot be classed as narrative sermons because the entire sermon may not be shaped into a narrative form. Narrative preaching does not merely entail stories and illustrations to make the sermon exciting, interesting or inductive. Rather, narratives are stories that bind an entire sermon to one plot as a theme from introduction to conclusion. Calvin Miller sets out the following advantages (1992: 104-106):

"(1) The narrative form forces our dull minds to pay attention to far more than many three points sermon form.

(2) The narrative sermon maneuvers a story to suit the whole congregation's privatized needs. Each member of the congregation applies the story to his/her own situation in order to arrive at the best individual application.

(3) The narrative sermon has to do with the flow and fix of the sermon.

 (4) It may propel a preacher in the direction of sermonic artistry."

Because the Bible is mostly narrative, all preachers have to remember that the scripture is a "story book" (Miller 1992: 104). Any preacher who wants to make use of a narrative sermon form, has to make sure that he only uses the same form as the text. In this way, the significance of the biblical form will be acknowledged and the preacher will be less likely to distort the text. Richard A. Jensen (1980: 129) asserts that:

"A holistic exegesis must be directed at both form and content. It is not enough to get the meaning out of the text and into the sermon. We must pay attention to the total configuration of textual form and content."

4.1.5 Homily sermon form

In a classical context, the Greek term homily (*homilia*) had a social connotation and primarily referred to being together or a communion (Carroll 1984: 18). The homily that was used extensively as the only genre in early Christian preaching, formed a part of the liturgy. The homily is central to the church's tradition, as it has continued from the beginning of the Lord's activity and gospel, and "the

character of the homily became Scriptural centered and liturgically confined" (Carroll 1984: 21).

4.2 The participation (or interest) of hearers in using a sermon form in a worship situation of the Korean Church

The following findings are the results of a quantitative research survey. A questionnaire was issued to two hundred and sixty four (264) people in various congregations and differing denominations who attended church worship services in South Korea between March and June 2001. The documentation and analysis of the hearers by Reid (1960: 60-64) and Adams (1994: 93-94) form the base of this survey.

Table 3

Hearers' interest in the topical sermon

Worship Sermon	Down worship	Wednesday evening worship	Friday evening worship	Sunday morning worship	Sunday evening worship
Topical sermon	**83/258 32.2%**	**46/259 17.8%**	**79/259 30.5%**	**78/261 29.9%**	**37/256 14.5%**

Until now, the Korean preacher has not considered the hearers in constructing the topical form. As shown in Table 1, the hearers attending the Korean Church during Dawn worship and Friday worship sessions prefer a topical style of preaching. Therefore, if the preacher prepares the topical preaching by using the principles of the MTS form for Dawn worship and for Friday worship and Sunday morning worship sessions, it would be the best way.

Table 4

Hearers' interest in the textual sermon

Worship Sermon	Down worship	Wednesday evening worship	Friday evening worship	Sunday morning worship	Sunday evening worship
Textual sermon	**74/258 28.7%**	**64/259 24.7%**	**47/259 18.1%**	**72/261 27.6%**	**51/256 19.9%**

As shown in Table 2, the hearers attending the Korean Church during Dawn worship and Sunday morning and Wednesday worship, prefer a textual style of preaching. Therefore, the MES form would be the best method for Dawn worship and for Sunday morning and Wednesday worship sessions.

Table 5

Hearers' interest in the expository sermon

Worship Sermon	Down worship	Wednesday evening worship	Friday evening worship	Sunday morning worship	Sunday evening worship
Expository sermon	**27/258 10.5%**	**76/259 29.3%**	**32/259 12.4%**	**31/261 11.9%**	**55/256 21.5%**

Diagram 10 shows that the hearers attending the Korean Church during Wednesday worship and Sunday evening worship sessions, prefer an expository style of preaching. Therefore, expository preaching would be the best method for Wednesday worship and for Sunday evening worship sessions.

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Table 6

Hearers' interest in the narrative sermon

Worship Sermon	Down worship	Wednesday evening worship	Friday evening worship	Sunday morning worship	Sunday evening worship
Narrative sermon	**35/258 13.5%**	**39/259 15.1%**	**60/259 23.2%**	**33/261 12.6%**	**60/256 23.4%**

Diagram 12 shows that the hearers attending the Korean Church during Friday worship and Sunday evening worship prefer a narrative style of preaching. Therefore, narrative preaching would be the best method for Friday worship and for Sunday evening worship sessions.

Table 7

Hearers' interest in the homily sermon

Worship Sermon	Down worship	Wednesday evening worship	Friday evening worship	Sunday morning worship	Sunday evening worship
Homily sermon	**39/258 15.1%**	**34/259 13.1%**	**41/259 15.8%**	**47/261 18.0%**	**53/256 20.7%**

As shown in Table 4, the hearers attending the Korean Church during Sunday evening and Sunday morning worship sessions prefer an expository style of preaching. Therefore, homily preaching would be the best method for Sunday evening and Sunday morning worship sessions. A weak point in this regard however, is that Korean hearers are not familiar with the homily. For this reason, this survey may perhaps not be regarded as correct by some preachers.

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4.3 Conclusion

In this chapter a sermon form is constructed and classified with five patterns for a more comprehensive understanding and a new direction for communicative, effective preaching. In spite of the sermon form being classified, the approach of the five sermon forms depends on the best known and most suitable forms in the context of SKCs. It was mentioned in Chapter one that the senior pastor of a typical local SKC preaches on average 10–12 times a week.

Many of the changes introduced as reaction models of the traditional sermon form in Chapter two, are not applicable in the context of the SKCs. The possibility of changes are proposed in Chapter four in the traditional monological deductive sermon form with the same goal of increasing the effectiveness of the sermon but still being appropriate to the context of the SKCs. The proposed changes are called the topical, textual, expository, narrative and homily sermon form.

In Chapter five we will research the practical interest of the hearers of the SKCs with the proposed five sermon forms in a varied worship context: Dawn Worship, Wednesday Worship, Friday Worship, Sunday Worship (morning and evening). Through this empirical research we know that these five sermon forms are more closely related to the traditional sermon form than the before-mentioned sermon forms introduced by the American homileticians for the American society.

Therefore a new approach to the sermon form will be proposed in Chapter six which should be more easily adopted by the pastors in the SKCs.

CHAPTER 5

An analysis and observations of hearers as worshippers in South Korean Churches

The purpose of this chapter is to highlight the character of hearers in a variety of worship situations in Korean Churches. In this chapter hearers are divided into the following six categories: "Academic Background", "Employment", "Duties" (in the Korean Church), "Age", "Gender" and "Baptized". This division is based on the hearers' real life situations.

For the purpose of this chapter, a quantitative research survey is followed to investigate and analyze hearers as worshippers. The content of this chapter includes the worship attendance rate of hearers, the preaching duration, the suitable sermon form and the appropriate service duration from the hearers' viewpoints.

The quantitative research survey was issued to two hundred and sixty four (264) people from various congregations and different denominations that attended church worship during March and June 2001. The documentation and analysis of "hearers" by Reid (1960: 60-64) and Adams (1994: 93-94) form the base of the feature of the hearers. The terms *worship* and *service* have an interchangeable meaning in this chapter.

5.1 Different denominations and the analysis of hearers during worship in Korean Churches according to categories:

Diagram 10

Date of issue and number of hearers according to different denominations

	Denomination					Total
	Methodist	Full Gospel	Holiness	Presbyterian	Baptist	
2001 March-June	59	39	59	107	1	265
Total	59	39	59	107	1	265
Percentage	59/22.3%	39/14.7%	59/22.3%	107/40.4%	1/0.4%	100%

Diagram 10 shows that this research was carried out between March and June of 2001. It is clear that Presbyterian hearers are in the majority (40.4%). The reason for this is related to the fact that the typical missionary of the first quarter century was Presbyterian (Brown 1919: 540). This explains why the Presbyterian denomination outnumbers other denominations in the Korean Church.

5.2 The observation and analysis of attendance times of hearers during each worship service

There are many opportunities for worship in the Korean Church. These occasions can be specified as Dawn worship, Wednesday evening worship, Friday evening worship, Sunday morning and evening worship. In this chapter, public worship refers to all the above-mentioned ways of worship. There are various starting times for each public worship session in the Korean Church.[46]

The hearers of the following worship sessions were investigated and the result of the data was drawn from the six categories of hearers:

5.2.1 The hearers' attendance percentage of Dawn worship

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[46] As mentioned in Chapter 1, Korean Churches hold a Dawn worship service every day. It starts for example at 05:00 or 05:30 and ends at about 05:30 or 06:00. Every Wednesday the evening worship service starts at 19:00 or 19:30 and ends at about 20:00 or 20:30. The Friday worship service starts at about 22:00 and ends at 24:00 or 01:00. On Sunday mornings, worship is at 11:00 and ends at about 12:00. On Sunday, evening worship is at about 19:00 or 19:30 and ends at about 20:00 or 20:30. The Friday worship starts at about 22:00 and ends at 24:00 or 01:00.

Diagram 11

Attendance percentage according to the category: "Academic background"

		Primary School Completed	Midde Schol Attending	Midde Schol Completed	High School Attending	High Schol Completed	Univer sity (College) Attending	University (College) Completed	Postgraduate-Master	Postgraduate-Doctorate	Total
1-7	Count	4	3	5	0	37	21	32	2	5	109
Times	% within	80.0%	50.0%	83.3%	0%	48.1%	37.5%	36.0%	50.0%	38.5%	41.4%
None	Count	1	3	1	7	40	35	57	2	8	154
Total	Count	5	6	6	7	77	56	89	4	13	263/2

In the above diagram, the highest percentage of hearers' attendance represents the following levels: "Completed primary (80.0%)" and "completed middle school (83.3%)". The hearers on the level "attending high school (0.0%)" are the lowest, followed by the levels "completed university (college) (36.0%)", and "attending university (college) (37.5%)". The one distinctly different category between high attendance percentage (80.0% and 83.3%) and low attendance percentage (0%, 36.0% and 37.5%) is the category "age". In Korea, as a rule, a person's educational background is considered as very important. According to data of an educational index of Korea (1997: 3), a low level educational background relates to the old generation, while a high level educational background relates to the new generation. The new generation is busy and keen to compete. For this reason, it is very unlikely for them to attend the Dawn worship session.

Diagram 12

Attendance percentage according to the category: "Employment"

		Public Official	Private Worker	Student	Office Worker	Transporta tion Worker	Teacher	Ministry	Other	Total
1-7	Count	2	14	16	12	3	4	11	48	110
Times	% within Jobs	20.0%	45.2%	32.0%	19.4%	100%	25.0%	64.7%	64.0%	41.7%
None	Count	8	17	34	50	0	12	6	27	154

| Total | Count | 10 | 31 | 50 | 62 | 3 | 16 | 17 | 75 | 264/1 |

According to the above diagram, the attendance percentage of "transportation worker (100.0%)" and "ministry (64.7%)" is the highest while "office worker (19.4%)" and "public official (20.0%)" are the lowest. Included under "other" is a housekeeper, an unemployed person and retired men. The percentages for these people (64.0%) are high. These reports therefore appear to be related to their fields of work. There was one abstention in the participation for the research for this diagram.

Diagram 13

Attendance percentage according to the category: "Duties"

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministry	Total
1-7 Times	Count	23	4	50	3	12	5	13	110
	% within duties	20.0%	40.0%	52.6%	42.9%	85.7%	100%	72.2%	41.7%
None	Count	92	6	45	4	2	0	5	154
Total	Count	115	10	95	7	14	5	18	264/1

This diagram shows that the duties of the "Kwnchal" and "Kwnsa" are the only duties in the Korean Church. The position of the "Kwnchal" in church falls between that of a layman and a deacon (no ordinator). The "Kwnsa" in the church is also the highest position for a woman. The deacon has a different duty and its classification is subject to ordination as deacon from minister. According to the duties in the Korean Church, the attendance rate of the elder is the highest (100.0%), while the layman is the lowest (20.0%). These results show that the duties of the church during Dawn worship are related to enthusiasm regarding faith and the number of attendance times. There was one abstention in the participation for the research for this diagram.

Diagram 14

Attendance percentage according to the category: "Age"

		Under 20	20-29	30-39	40-49	50-59	60+	Total
1-7 Times	Count	2	17	36	38	11	6	110
	% within ages	15.4%	23.6%	37.1%	61.3%	78.6%	100%	41.7%
None	Count	11	72	97	62	14	0	154
Total	Count	13	89	133	100	25	6	264/1

Diagram 14 shows a higher attendance ratio of the older age group over the younger group. Compared with "academic background", the application of Dawn worship is larger in the old age group and lower in level than in "academic background". Most of the 50 year olds belongs to the generation before the Korean War (1950). They have experienced poverty and lack of education. There was one abstention in the participation for the research for this diagram.

Diagram 15

Attendance percentage according to the category: "Gender"

		Male	Female	Total
1-7 Times	Count	39	70	109
	% within gender	35.8%	45.8%	41.6%
None	Count	70	83	153
Total	Count	109	153	262/3

During Dawn worship in the Korean Church, the attendance ratio shows more female (45.8%) than male (35.8%) participants. This relates to the fact that most of the males work harder than the females in social positions. There were three abstentions in the participation for the research for this diagram.

Diagram 16

Attendance percentage according to the category: "Baptized"

		Yes	No	Total
1-7 Times	Count	109	0	109
	% within baptism	42.1%	0%	41.4%
None	Count	150	4	154
Total	Count	259	4	263/2

Compared to non-baptized (0.0%), the ratio of baptized (42.1%) is very high. The reason for this is that baptism is connected to a member's duties in the Korean Church. This percentage of 42.1% refers thus to those hearers who have duties in the church. There were two abstentions in the participation for the research for this diagram.

From the analysis of the above six diagrams, the following conclusion can be made:

Diagram 17

Total attendance frequency of Dawn worship from the hearers' position

		Academic Background	Employment	Duties	Ages	Gender	Baptized	Total
1-7 times	Count	109	110	110	110	109	109	109
	% within	41.4%	41.7%	41.7%	41.7%	41.6%	41.4%	41.6%
None	Count	154	154	154	154	153	154	154
	% within	58.5%	58.3%	58.3%	58.3%	58.4%	58.5%	58.4%
Total	Count	263	264	264	264	262	263	263
Abstention	Count	2	1	1	1	3	2	2

Because Dawn worship in the Korean Church starts at almost 05:00-05:30 (a.m.) and ends at about 5:30-6:00 (a.m.) there appears to be some restriction. This means that the ratio of Dawn worship appears to be effected by time, surroundings and duties in the church of the hearers. The lower ratio includes: "Attending high school" (0.0%), "office worker" (19.4%), "layman" (20.0%), "under 20" (15.4%), "male" (35.8%) and "non-baptized" (0.0%). In contrast to these results, the ratio was higher for: "Completed middle school" (83.3%), "transportation worker" (100.0%), "elder" (100.0%), 60+

(100.0%), "female" (45.8%) and "baptized" (42.1%).

In spite of the very early morning starting time, Diagram 16 reveals the following: With regard to attendance ratio, more than 40.0% of the total number attends every Dawn worship. This means that four people out of ten of the entire Korean Christian community attend every Dawn worship service at least more than once per week.

5.2.2 The hearers' attendance percentage for Wednesday evening worship

Diagram 18

Attendance percentage according to the category: "Academic background"

		Completed Primary School	Attending Middle School	Completed Middle School	Attending High School	Completed High School	Attending University/College	Completed University /College	Postgraduate/ Masters	Postgraduate/ Doctorate	Total
1-4(5)	Count	5	5	4	4	53	32	54	4	9	170
Times	% within academic	100%	83.3%	66.7%	57.2%	68.9%	57.2%	60.6%	80.0%	69.2%	65.4%
None	Count	0	1	2	3	24	24	35	1	4	94
Total	Count	5	6	6	7	77	56	89	5	13	264/1

Here the percentage of hearers who fall under the category "completed primary school" (100.0%) is the highest. This is followed by "attending middle school" (83.3%) and "postgraduate/masters qualifications" (80.0%). In contrast to this, "attending high school" (57.2%) and "attending university/college" (57.2%) are the lowest. From this report, it seems that the preacher may preach a very simple content. There was one abstention in the participation for the research for Diagram 18.

Diagram 19

Attendance percentage according to the category: "Employment"

		Public Official	Private Employment	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
1-4(5) Times	Count	6	22	26	35	2	10	16	54	171
	% within jobs	60.0%	71.0%	52.0%	56.4%	66.7%	62.3%	88.9%	72.0%	65.5%
None	Count	4	9	24	27	1	6	2	21	94
Total	Count	10	31	50	62	3	16	18	75	265

In Diagram 19, the percentage of hearers with a position in "ministry" (88.9%) is the highest. In general, "private employment" (71.0%) and "other" (72.0%) included also high positions. Opposed to this, "student" (52.0%) has the lowest percentage. These percentages may relate with the nature of the Wednesday worship (weekday and evening). Included in "other" is also a housekeeper, an unemployed person and retired men. There was no abstention in the participation for the research for this diagram.

Diagram 20

Attendance percentage according to the category: "Duties"

		Layman	Kwnchal	Deacon (no-ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministry	Total
1-4(5) Times	Count	60	5	68	4	13	4	17	171
	% within duties	52.2%	50.0%	71.6%	57.1%	92.9%	80.0%	89.5%	64.5%
None	Count	55	5	27	3	1	1	2	94
Total	Count	115	10	95	7	14	5	19	265

According to the duties in the Korean Church, the attendance rate of the "Kwnsa" is the highest (92.9%), while the "layman" is the lowest (52.2%). This diagram shows that the duties of the "Kwnchal" and "Kwnsa" are the only duties in the Korean Church. The position of the "Kwnchal" in the church falls between a layman and a deacon (no ordinator). The "'Kwnsa" in the church is the highest position for a woman. The deacon

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has a different duty and its classification depends on the ordination as deacon from minister. There was no abstention in the participation for the research for this diagram.

Diagram 21

Attendance percentage according to the category: "Age"

		Under 20	20-29	30-39	40-49	50-59	60+	Total
1-4(5) Times	Count	8	38	58	50	12	5	171
	% within ages	61.5%	52.8%	59.8%	79.4%	85.7%	83.3%	64.5%
None	Count	5	34	39	13	2	1	94
Total	Count	13	72	97	63	14	6	265

In Diagram 21, the attendance rate of the age between 50-59 years is the highest (85.7%), while the attendance rate for the age between 20-29 years is the lowest (52.8%). This result may also be related to the nature of the Wednesday worship (weekday and evening). There was no abstention in the participation for the research for this diagram.

Diagram 22

Attendance percentage according to the category: "Gender"

		Male	Female	Total
1-4(5) Times	Count	66	104	170
	% within gender	60.0%	68.0%	64.6%
None	Count	44	49	93
Total	Count	110	153	263/2

In the above diagram, the ratio of female (68.0%) to male (60.0%) is higher. This can be related to the nature of the evening service. There were two abstentions in the participation for the research for this diagram.

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Diagram 23

Attendance percentage according to the category: "Baptized"

		Yes	No	Total
1-4(5)	Count	168	2	168
Times	% within baptism	64.6%	50.0%	64.4%
None	Count	92	2	94
Total	Count	260	4	264/1

During the Wednesday evening worship, the ratio between "baptized" and "non-baptized" is not broad. This means that the attendance percentage of uncertain believers is high. There was one abstention in the participation for the research for this diagram.

According to the analysis of the above six diagrams for Wednesday evening worship, the following conclusion can be made:

Diagram 24

Total attendance frequency of the Wednesday evening worship from hearers' position

		Academic Background	Employment	Duties	Ages	Gender	Baptized	Total
1-4 (5)	Count	170	171	171	171	170	168	170
times	% within	65.4%	64.5%	64.5%	64.5%	64.6%	64.4%	64.6%
None	Count	94	94	94	94	93	94	94
	% within	35.6%	35.4%	35.4%	35.4%	35.3%	35.6%	35.4%
Total	Count	264	265	265	264	263	264	264
Abstention	Count	1	0	0	1	2	1	0.8

In contrast with the Dawn worship, there is an increase in the entire attendance percentage for the Wednesday service. It is evident that the lowest percentage of hearers' attendance was above 50%. The lowest percentages for each group were as follows: "Attending high school (57.2%)", "attending university/college (57.2%)",

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"student (52.0%)", "layman (52.2%)", "under 20 (61.5%)", "male (60.0%)" and "non-baptized (50.0%)". From this it is clear that the ratio is generally low for the youngest age group and for the layman. Opposed to this, the ratio is the highest for the following: "Completed primary school (100.0%)", "ministry (88.9%)", "Kwnsa (92.9%)", "age group 50-59 years (85.7%)", "female (68.0%)" and "baptized (64.6%)".

Diagram 24 shows research results for the above six groups. It shows that a number greater than 60.0% of the total number attend every Wednesday's worship. This means that six out of ten people of the entire Korean Christian community attend every Wednesday's worship.

5.2.3 The hearers' attendance percentage for Friday evening worship

Diagram 25

Attendance percentage according to the category: "Academic background"

		Completed Primary School	Completed Middle School	Attending Middle School	Completed Middle School	Attending High School	Completed High School	Attending university/College	Completed University/College	Post-graduate/Master	Post-graduate/Doctorate	Total
1-4(5) Times	Count	3	3	4	2	52	31	61	5	7		169
	% within academic	60.0%	50.0%	66.7%	28.6%	67.5%	56.4%	69.7%	100%	53.8%		64.3%
None	Count	2	3	2	5	25	24	27	0	6		94
Total	Count	5	6	6	7	77	55	89	5	13		263/2

In the above diagram, the percentage of the hearers who have "postgraduate/master qualifications (100.0%)" is the highest, while the percentage of hearers who are "attending high school" is the lowest (28.6%). Overall, the representative features in Diagram 25 show a larger ratio of "completed school" compared to "attending school'. There were two abstentions in the participation for the research for this diagram.

Diagram 26

Attendance percentage according to the category: "Employment"

		Public Official	Private Employ-ment	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
1-4(5) Times	Count	7	23	24	43	3	8	15	47	170
	% within jobs	70.0%	74.2%	48.0%	69.4%	100%	50.0%	88.2%	62.7%	64.4%
None	Count	3	8	26	19	0	8	2	28	94
Total	Count	10	31	50	62	3	16	17	75	264/1

With regard to the type of "employment", the ratios for "transportation worker (100.0%)" and "ministry (88.2%)" are the highest, while "student (48.0%)" and "teacher (50.0%)" is the lowest. For "employment" the ratio is over 50.0%, excluding "student". "Other" includes a housekeeper, an unemployed person and retired men. There was one abstention in the participation for the research for this diagram.

Diagram 27

Attendance percentage according to the category: "Duties"

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministry	Total
1-4(5) Times	Count	65	6	64	4	11	4	16	170
	% within duties	56.5%	60.0%	67.4%	57.1%	78.6%	80.0%	88.9%	64.4%
None	Count	50	4	31	3	3	1	2	94
Total	Count	115	10	95	7	14	5	18	264/1

In the above diagram, the ranks of "Kwnchal" and "Kwnsa" can be noted. The position of "Kwnchal" in the church falls between "layman" and "deacon (no ordinator)". The "Kwnsa" in the church is the highest position for women. The positions of "Kwnchal" and "Kwnsa" differ slightly for the position of the "deacon" in the Methodist Church. Its classification depends on ordination as '"deacon" from a minister. According to the "duties" in the Korean Church, the attendance rate is the highest for "ministry (88.9%)", "elder (80.0%)" and "Kwnsa (78.6%)", while the attendance rates for "layman (56.5%)"

and "deacon (ordinator) (57.1%)" are the lowest. Excluding the ordinator-deacon, the percentage of the other duties is high. There was one abstention in the participation for the research for this diagram.

Diagram 28

Attendance percentage according to the category: "Age"

		Under 20	20-29	30-39	40-49	50-59	60+	Total
1-4(5)	Count	5	42	60	49	10	4	170
Times	% within jobs	38.5%	58.3%	61.9%	79.0%	71.4%	66.7%	64.4%
None	Count	8	30	37	13	4	2	94
Total	Count	13	72	97	62	14	6	264/1

In Diagram28, the high attendance group is the "old-age" group. Apart from "under 20", the other group is the group of 40 years and above, who have experienced the Korean War (1950) either directly or indirectly. As mentioned before, this implies that they have been exposed to poverty and lack of education. There was one abstention in the participation for the research for this diagram.

Diagram 29

Attendance percentage according to the category: "Gender"

		Male	Female	Total
1-4(5)	count	69	100	169
Times	% within gender	62.7%	65.8%	64.5%
None	count	41	52	93
Total	count	110	152	262/3

From the above diagram it is clear that the attendance ratio of Friday evening worship of "female (65.8%)" to "male (62.7%)" is consistent. One of the distinctive features of this Friday worship session is that it focuses on prayer. There were three abstentions in the participation for the research for this diagram.

Diagram 30

Attendance percentage according to the category: "Baptized"

		Yes	No	Total
1-4(5) Times	Count	168	1	169
	% within baptism	64.9%	25.0%	64.3%
None	Count	91	3	94
Total	Count	259	4	263/2

Compared to the category "non-baptized (25.0%)", the ratio of the category "baptized (64.9%)" is very high. This result may be related to the distinctive feature of Friday worship (that this service focuses on prayer). This means that baptized people consider prayer as cardinal. There were two abstentions in the participation for the research for this diagram.

According to the analysis of the above six diagrams for Friday evening worship, the following conclusion can be made:

Diagram 31

Total attendance frequency of Friday evening worship from the hearers' position

		Academic Background	Employment	Duties	Ages	Gender	Baptized	Total
1-4 (5) times	Count	169	170	170	170	169	169	170
	Percentage	64.3%	64.4%	64.5%	64.4%	64.5%	64.3%	64.4%
None	Count	94	94	94	94	93	94	94
	Percentage	35.7%	35.6%	35.6%	35.6%	34.3%	35.7%	35.4%
Total	Count	263	264	264	264	262	263	263
Abstention	Count	2	1	1	1	3	2	2

The entire attendance percentage for the Friday evening service is above 60%. This is in spite of the fact that the Friday worship session starts and ends late. This percentage is similar to Wednesday worship. The lowest percentage for each group is as follows: "Attending high school (28.6%)", "student (48.0%)", "layman (56.5%)", "under 20 (38.5%)", "male (62.7%)" and "non-baptized (25.0%)". The characteristic of this group

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(as in the case of Wednesday worship) is that the ratio is generally low for the youngest and for the layman. The ratio for "postgraduate/master (100.0%)", "transportation worker (100.0%)", "ministry (88.9%)", "age group 40-49 years (79.0%)", "female (65.8%)" and "baptized (64.9%)" are the highest. From this result, the notable feature is that hearers who are highly educated people with high positions (postgraduate/master qualifications) and people who are in jobs that do not require any academic background ("transportation worker") attend the services together. The attendance percentage of these two groups is 100.0%. This means that hearers from different strata of society are present in the Friday worship.

5.2.4 The hearers' attendance percentage for Sunday morning worship

A distinctive feature of the Sunday morning worship is that a great number of hearers attend this service compared to other services. For this reason, the preacher will concentrate his attention on the service.

Diagram 32

Attendance percentage according to the category: "Academic background"

		Primary school	Completed Middle school	Attending Middle school	Completed Middle school	Attending High school	Completed High School	Attending University (College)	Completed University (College)	Postgraduate/ Master	Postgraduate/ Doctorate	Total
1-4(5) Times	Count	5	6	6	7	77	55	88	5	12		261
	% within academic	100%	100%	100%	100%	100%	98.2%	98.9%	100%	92.3%		98.9%
None	Count	0	0	0	0	0	1	1	0	1		3
Total	Count	5	6	6	7	77	56	89	5	13		264/1

In Diagram 32 it is clear that the attendance percentage of the hearers is higher when compared to the category "academic background' in the sessions of Dawn, Wednesday and Friday worship. This means that the Sunday morning worship accommodates people from various levels of "academic background". There was one abstention in the participation for the research for this diagram.

Diagram 33

Attendance percentage according to the category: "Employment"

		Public Official	Private Employment	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
1-4(5) Times	Count	10	31	48	62	3	16	18	74	262
	% within jobs	100%	100%	96.0%	100%	100%	100%	100%	98.7%	98.9%
None	Count	0	0	2	0	0	0	0	1	3
Total	Count	10	31	50	62	3	16	18	75	265

According to Diagram 33, the attendance percentage of hearers is predominantly high. This means that people from various jobs attend the Sunday morning worship. An important feature here is that all but "student" and "other" show a percentage of 100.0%. There was no abstention in the participation for the research for this diagram.

Diagram 34

Attendance percentage according to the category: "Duties"

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministry	Total
1-4(5) Times	Count	112	10	95	7	14	5	19	262
	% within duties	97.4%	100%	100%	100%	100%	100%	100%	98.9%
None	Count	3	0	0	0	0	0	0	3
Total	Count	115	10	95	7	14	5	19	265

With the exception of the category "layman (97.4%)", Diagram 34 shows for the category "duties" a 100.0% attendance of hearers. There was one abstention in the participation for the research for this diagram.

Diagram 35

Attendance percentage according to the category: "Age"

		Under 20	20-29	30-39	40-49	50-59	60+	Total
1-4(5) Times	Count	13	71	95	63	14	6	262
	% within ages	100%	98.6%	97.9%	100%	100%	100%	98.9%
None	Count	0	1	2	0	0	0	3
Total	Count	13	72	97	63	14	6	265

Diagram 35 shows that there has been 100% attendance of Sunday morning worship except for the age group between 20-39 years. This age group seems to relate to the groups "student (96.0%)", "layman (97.4%)", "attending university/college (98.2%)" and "completed university/college (98.9%)". There was one abstention in the participation for the research for this diagram.

Diagram 36

Attendance percentage according to the category: "Gender"

		Male	Female	Total
1-4(5) Times	count	109	151	260
	% within gender	99.1%	98.7%	98.9%
None	count	1	2	3
Total	count	110	153	263/2

A remarkable feature of Diagram 36 is that the attendance percentage of "male (99.1%)" is higher than that of "female (98.7%)". This is a singular result, because the attendance percentage for the group "female" during Dawn (45.8%), Wednesday (68.0%) and Friday worship (65.8%) is higher than for the group "male" (35.8%), (60.0%), (62.7%). There were two abstentions in the participation for the research for this diagram.

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Diagram 37

Attendance percentage according to the category: "Baptized"

		Yes	No	Total
1-4(5) Times	count	257	4	261
	% within baptism	98.8%	100%	98.9%
None	count	3	0	3
Total	count	260	4	264/1

An impressive point in Diagram 37 is that the attendance percentage of "non-baptized (100.0%)" is higher than that of "baptized (98.8%)". This is also an uncommon result. By common sense, the percentage of "baptized" should be above that of "non-baptized". The percentages of the group "baptized" during the sessions for Dawn (42.1%), Wednesday (64.6%), and Friday Worship (64.9%) are far higher than that of the "non-baptized" group (0.0%), (50.0%), (25.0%). There was one abstention in the participation for the research for this diagram.

From the analysis of the above six diagrams for Sunday morning worship, the following conclusion can be made:

Diagram 38

Total attendance frequency of Sunday morning worship from the hearers' position

		Academic Background	Employment	Duties	Ages	Gender	Baptized	Total
1-4 (5) times	Count	261	262	262	262	260	261	261
	% within	98.9%	98.9%	98.9%	98.9%	98.9%	98.9%	98.9%
None	Count	3	3	3	3	3	3	3
	% within	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%
Total	Count	264	265	265	265	263	264	264
Abstention	Count	1	0	0	0	2	1	0.6

The attendance percentage for all hearers of the Sunday morning service is above 98.9%. This means that 98.9% respondents of the entirety is present at Sunday

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morning worship and that various groups can also be seen here. Two important implications that emerge here are (1) that most of the hearers in the Korean Church focus on the Sunday Morning Worship and (2) that the preacher prepares his preaching in particular for hearers from various social strata.

5.2.5 The hearers' attendance percentage for the Sunday evening worship

Diagram 39

Attendance percentage according to the category: "Academic background"

		Completed Primary School	Attending Middle School	Completed Middle School	Attending High School	Completed High School	Attending University (College)	Completed University (College)	Postgraduate/ Master	Postgraduate/ Doctorate	Total
1-4(5) Times	Count	5	4	4	7	69	50	82	5	10	236
	% within academic	100%	66.7%	50%	100%	89.6%	89.3%	92.1%	100%	76.9%	89.3%
None	Count	0	2	2	0	8	6	7	0	3	23
Total	Count	5	6	6	7	77	56	89	5	13	259/6

From the above diagram, it can be seen that "completed middle school (50.0%)" and "attending middle school (66.7%)" have the lowest percentages. On the other hand, "completed primary school (100.0%)", "attending high school (100.0%)" and "postgraduate/master qualifications (100.0%)" have the highest percentages. Compared to "academic background (98.9%)" during Sunday morning worship (according to the entire percentage), the above diagram shows a low percentage (89.3%). There were six abstentions in the participation for the research for this diagram.

Diagram 40

Attendance percentage according to the category: "Employment"

		Public Official	Private Employment	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
1-4(5) Times	Count	9	29	43	52	3	13	17	71	237
	% within jobs	90%	93.5%	86.0%	85.2%	100%	81.2%	94.4%	94.6%	89.7%
None	Count	1	2	7	9	0	3	1	4	27
Total	Count	10	31	50	61	3	16	18	75	264/1

Diagram 41

Attendance percentage according to the category: "Duties"

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministry	Total
1-4(5) Times	Count	96	9	90	6	13	5	18	237
	% within duties	84.2%	90%	94.7%	85.7%	92.8%	100%	94.7%	89.7%
None	Count	18	1	5	1	1	0	1	27
Total	Count	114	10	95	7	14	5	19	264/1

Diagram 42

Attendance percentage according to the category: "Age"

		Under 20	20-29	30-39	40-49	50-59	60+	Total
1-4(5) Times	Count	22	60	86	60	14	5	237
	% within ages	95.6%	83.3%	88.6%	95.2%	100%	83.3%	89.4%
None	Count	1	12	11	3	0	1	28
Total	Count	23	72	97	63	14	6	265

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Diagram 43

Attendance percentage according to the category: "Gender"

		Male	Female	Total
1-4(5) Times	Count	97	139	236
	% within gender	88.1%	90.8%	89.7%
None	Count	13	14	27
Total	Count	110	153	263/2

Diagram 44

Attendance percentage according to the category: "Baptized"

		Yes	No	Total
1-4(5) Times	Count	234	2	236
	% within baptism	90.0%	100%	89.3%
None	Count	26	2	28
Total	Count	260	4	264/1

Diagram 45

Total attendance frequency of Sunday evening worship from the hearers' position

		Academic Background	Employment	Duties	Ages	Gender	Baptized	Total
1-4 (5) times	Count	236	237	237	237	236	236	237
	% within	89.3%	89.7%	89.7%	89.4%	89.7%	89.3%	90.1%
None	Count	23	27	27	28	27	28	27
	% within	8.8%	10.2%	10.2%	10.5%	10.2%	10.6%	10.1%
Total	Count	259	264	264	265	263	264	263
Abstention	Count	6	1	1	0	2	1	2

The attendance percentage for all hearers of the Sunday evening worship, in contrast with Sunday morning worship, is much the same. This attendance percentage was oriented towards those asked once to four times within a month. It happened weekly that half the percentage of hearers of the Sunday morning worship also attended the

Sunday evening worship. This result also shows a gradual decline in the attendance gap between Sunday morning and Sunday evening.

5.3 The observation and analysis of the optimum service duration from hearers' viewpoints

The research purpose of the following survey was to get information from hearers on suitable worship duration. This approach relates to proper duration of preaching.

The Worship duration in the Korean Church is openly determined among pastors. The hearers' position is however not considered. From finding the result on worship duration, the preacher will identify proper service duration not from his own point of view and position, but from hearers' point of view and position.

While the preacher does not need to tie up this result, he will use it to create an opportunity for a worship situation. This will connect with the duration of the preaching.

The preceding research in this chapter has been divided in six categories of hearers' positions according to each worship session. For example, Diagram 11 to 16, Diagram 17 to 22, Diagram 23 to 28, Diagram 29 to 34 and Diagram 35 to 40 were divided according to hearers' six categories for Dawn, Wednesday, Friday Evening, Sunday Morning and Sunday evening worship sessions.

The diagrams were constructed from six categories of hearers ("academic background", "employment", "duties", "age", "agenda" and "baptized") and from research according to the divisions of the services.

The following results were collected from 265 hearers' viewpoints on suitable service duration for each service.

Diagram 46

Optimum duration for Dawn worship from hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	Total
20-30 Minute	Count	69	69	69	69	69	69	69
	Percentage	26.5%	26.4%	26.4%	26.4%	26.6%	26.5%	26.4%
30-40 Minute	**Count**	**106**	**107**	**107**	**107**	**105**	**107**	**106**
	Percentage	**40.8%**	**41.0%**	**41.0%**	**41.0%**	**40.5%**	**41.2%**	**41.0%**
40-60 Minute	Count	65	65	65	64	65	64	64
	Percentage	25.0%	24.9%	24.9%	24.9%	25.1%	24.6%	24.9%
60-90 Minute	Count	17	17	17	17	17	17	17
	Percentage	6.5%	6.5%	6.5%	6.5%	6.6%	6.5%	6.5%
90-120 Minute	Count	2	2	2	2	2	2	2
	Percentage	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%
120+ Minute	Count	1	1	1	1	1	1	1
	Percentage	0.4%	0.4%	0.4%	0.4%	0.4%	0.4%	0.4%
Total	Count	260	261	261	261	259	260	260
Abstention	Count	5	4	4	4	6	5	4.6

According to Diagram 46, for Dawn worship, most hearers prefer a duration of 30-40 minutes (41.0%). This result may be related with a special environment. This means that this service should be finished before the day starts.

Diagram 47

Optimum duration for Wednesday evening worship from hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
20-30 Minute	Count	3	3	3	3	34	3	8
	Percentage	1.1%	1.1%	1.1%	1.1%	13.0%	1.1%	3.0%
30-40 Minute	Count	25	25	25	25	130	25	42
	Percentage	9.5%	9.5%	9.5%	9.5%	49.6%	9.5%	16.1%
40-60 Minute	**Count**	**173**	**172**	**173**	**173**	**64**	**172**	**154**
	Percentage	**65.5%**	**65.4%**	**65.5%**	**65.5%**	**24.4%**	**65.4%**	**58.6%**
60-90 Minute	Count	59	59	59	59	20	59	52
	Percentage	22.3%	22.4%	22.3%	22.3%	7.6%	22.4%	19.8%
90-120 Minute	Count	3	3	3	3	14	3	5
	Percentage	1.1%	1.1%	1.1%	1.1%	5.3%	1.1%	1.8%
120+ Minute	Count	1	1	1	1	14	1	3
	Percentage	0.4%	0.4%	0.4%	0.4%	5.3%	0.4%	1.2%
Total		264	263	264	264	262	263	263
Abstention		1	2	1	1	3	2	2

According to Diagram 47, for the proper Wednesday worship, most hearers prefer a duration of 40-60 minutes. In contrast with Diagram 46, this worship duration is longer. If one considers the starting Worship time (19:00 or 19:30), a duration of 40-60 minutes would be best for the hearers' situation (they arrive home from work, have supper, etc.).

Diagram 48

Optimum duration for Friday evening worship from hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
20-30 Minute	Count	5	5	5	5	27	5	7.8
	Percentage	1.9%	1.9%	1.9%	1.9%	10.4%	1.9%	3.3%
30-40 Minute	Count	22	22	22	22	108	22	36
	Percentage	8.4%	8.4%	8.4%	8.4%	41.7%	8.4%	13.9%
40-60 Minute	**Count**	**72**	**71**	**72**	**72**	**87**	**72**	**74**
	Percentage	**27.4%**	**27.1%**	**27.4%**	**27.4%**	**33.6%**	**27.5%**	**28.4%**
60-90 Minute	**Count**	**88**	**88**	**88**	**88**	**17**	**88**	**76**
	Percentage	**33.5%**	**33.6%**	**33.5%**	**33.5%**	**6.6%**	**33.6%**	**29.0%**
90-120 Minute	Count	52	52	52	52	10	52	45
	Percentage	19.8%	19.8%	19.8%	19.8%	3.9%	19.8%	17.1%
120+ Minute	Count	24	24	24	24	10	23	21.5
	Percentage	9.1%	9.2%	9.1%	9.1%	3.9%	8.8%	8.2%
Total	Count	263	262	263	263	259	262	262
Abstention	Count	2	3	2	2	6	3	3

Diagram 48 shows that a percentage of 57.4% of the total respondents prefers to worship within forty to ninety minutes. This result however excludes the prayer time after worship. The duration of prayer time is usually more than sixty minutes.

Diagram 49

Optimum duration for Sunday morning worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
20-30 Minute	Count	1	1	12	1	1	1	3
	Percentage	0.4%	0.4%	4.6%	0.4%	0.4%	0.4%	1.1%
30-40 Minute	Count	12	12	100	12	11	12	26
	Percentage	4.5%	4.5%	38.0%	4.5%	4.2%	4.5%	10.0%
40-60 Minute	**Count**	**117**	**116**	**108**	**117**	**116**	**116**	**115**
	Percentage	**44.2%**	**43.9%**	**41.1%**	**44.2%**	**44.1%**	**43.9%**	**43.5%**

60-90	Count	126	126	23	126	126	126	108
Minute	Percentage	47.5%	47.7%	8.7%	47.5%	47.9%	47.7%	41.1%
90-120	Count	7	7	17	7	7	7	8
Minute	Percentage	2.6%	2.7%	6.5%	2.6%	2.7%	2.7%	3.3%
120+	Count	2	2	3	2	2	2	2
Minute	Percentage	0.8%	0.8%	1.1%	0.8%	0.8%	0.8%	0.8%
Total		265	264	263	265	263	264	264
Abstention		0	1	2	0	2	1	1

In the above result, 84.6% of hearers concentrate on forty to ninety minutes. It is clear form this result that, compared with the other services, most of the congregation attend the Sunday morning service.

Diagram 50

Optimum duration for Sunday evening worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
20-30	Count	2	2	2	2	2	2	2
Minute	Percentage	0.8%%	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%
30-40	Count	23	23	23	23	22	23	22
Minute	Percentage	8.7%	8.7%	8.7%	8.7%	8.4%	8.8%	8.6%
40-60	**Count**	**148**	**148**	**148**	**148**	**147**	**147**	**147**
Minute	**Percentage**	**56.3%**	**56.3%**	**56.3%**	**56.3%**	**56.3%**	**56.1%**	**56.2%**
60-90	Count	79	79	79	79	79	79	79
Minute	Percentage	30.0%	30.0%	30.0%	30.0%	30.3%	30.2%	30.0%
90-120	Count	9	9	9	9	9	9	9
Minute	Percentage	3.4%	3.4%	3.4%	3.4%	3.4%	3.4%	3.4%
120+	Count	2	2	2	2	2	2	2
Minute	Percentage	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%
Total		263	263	263	263	261	262	262
Abstention		2	2	2	2	4	3	2.5

The most hearers who attend the Sunday evening worship prefer a forty to sixty minute service duration. This diagram shows that 56.2% hearers concentrate on a duration of forty to sixty minutes. This result is similar to Wednesday worship (58.6%). Except for Friday worship, for the Evening worship hearers prefer a service duration of approximately forty to sixty minutes.

5.4 The observation and analysis of the optimum preaching duration from the hearers' viewpoints

The following research was collected to investigate the most appropriate preaching duration for the hearers in the different worship situations. As mentioned already, preaching is a mandatory part of worship. In case of the Korean Church, the duration for each worship (service) is almost the same. Therefore, the duration of preaching during worship is restricted.

Diagram 51

Optimum preaching duration in Dawn worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
5-10 minutes	Count	49	49	49	49	49	49	49
	Percentage	18.8%	18.8%	18.8%	18.8%	19.9%	18.8%	18.9%
10-20 minutes	**Count**	**111**	**111**	**111**	**111**	**109**	**110**	**110**
	Percentage	**42.9%**	**42.5%**	**42.5%**	**42.5%**	**42.1%**	**42.3%**	**42.4%**
20-30 minutes	Count	72	72	72	72	72	72	72
	Percentage	27.2%	27.6%	27.6%	27.6%	27.8%	27.7%	27.5%
30-40 Minute	Count	27	28	28	28	28	28	27.8
	Percentage	10.4%	10.7%	10.7%	10.7%	10.8%	10.8%	10.6%
40-50 minutes	Count	1	1	1	1	1	1	1
	Percentage	0.4%	0.4%	0.4%	0.4%	0.4%	0.4%	0.4%
Total	Count	260	261	261	261	259	260	260
Abstention	Count	5	4	4	4	6	5	4.6

Diagram 52

Optimum preaching duration in Wednesday evening worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean

10-20 minutes	Count	34	34	34	34	34	34	34
	Percentage	12.9%	12.9%	12.9%	12.9%	13.0%	12.9%	12.9%
20-30 minutes	**Count**	**132**	**132**	**132**	**132**	**130**	**131**	**132**
	Percentage	**50.2%**	**50.0%**	**50.0%**	**50.0%**	**49.6%**	**49.8%**	**49.9%**
30-40 minutes	Count	63	64	64	64	64	64	63.8
	Percentage	24.0%	24.2%	24.2%	24.2%	24.4%	24.3%	24.2%
40-50 minutes	Count	20	20	20	20	20	20	20
	Percentage	7.6%	7.6%	7.6%	7.6%	7.6%	7.6%	7.6%
50-1hr minutes	Count	2	14	14	14	14	14	12
	Percentage	5.3%	5.3%	5.3%	5.3%	5.3%	5.3%	5.3%
Total	Count	263	264	264	264	262	263	263
Abstention	Count	2	1	1	1	3	2	1.6

Diagram 53

Optimum preaching duration in Friday evening worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
10-20 minutes	Count	27	27	27	27	27	27	27
	Percentage	10.4%	10.3%	10.3%	10.3%	10.4%	10.4%	10.3%
20-30 minutes	**Count**	**110**	**110**	**110**	**110**	**108**	**109**	**109**
	Percentage	**42.3%**	**42.1%**	**42.1%**	**42.1%**	**41.7%**	**41.9%**	**42.0%**
30-40 minutes	**Count**	**86**	**87**	**87**	**87**	**87**	**87**	**86.8**
	Percentage	**33.1%**	**33.3%**	**33.3%**	**33.3%**	**33.6%**	**33.5%**	**33.3%**
40-50 minutes	Count	17	17	17	17	17	17	17
	Percentage	6.5%	6.5%	6.5%	6.5%	6.6%	6.5%	6.5%
50-60 minutes	Count	10	10	10	10	10	10	10
	Percentage	3.8%	3.8%	3.8%	3.8%	3.9%	3.8%	3.8%
60+ minutes	Count	10	10	10	10	10	10	10
	Percentage	3.8%	3.8%	3.8%	3.8%	3.9%	3.8%	3.8%
Total	Count	260	261	261	261	259	260	260
Abstention	Count	5	4	4	4	6	5	4.6

Diagram 54

Optimum preaching duration in Sunday morning worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
10-20	Count	12	12	12	12	12	12	12

minutes	Percentage	4.6%	4.6%	4.6%	4.6%	4.6%	4.6%	4.6%
20-30	**Count**	**100**	**100**	**100**	**100**	**100**	**99**	**100**
minutes	**Percentage**	**38.2%**	**38.0%**	**38.0%**	**38.0%**	**38.3%**	**37.8%**	**38.0%**
30-40	**Count**	**107**	**108**	**108**	**108**	**106**	**108**	**107**
minutes	**Percentage**	**40.8%**	**41.1%**	**41.1%**	**41.1%**	**40.6%**	**41.2%**	**40.9%**
40-50	Count	23	23	23	23	23	23	23
minutes	Percentage	8.8%	8.7%	8.7%	8.7%	8.8%	8.8%	8.7%
50-60	Count	17	17	17	17	17	17	17
minutes	Percentage	6.5%	6.5%	6.5%	6.5%	6.5%	6.5%	6.5%
60+	Count	3	3	3	3	3	3	3
minutes	Percentage	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%
Total	Count	262	263	263	263	261	262	262
Abstention	Count	3	2	2	2	4	3	2.6

Diagram 55

Optimum preaching duration in Sunday evening worship from the hearers' viewpoints

Preaching Duration	Count/%	Academic Background	Employment	Duties	Age	Gender	Baptized	The mean
5-10	Count	3	3	3	3	3	3	3
minutes	Percentage	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%	1.1%
10-20	Count	26	26	26	26	26	26	26
minutes	Percentage	9.9%	9.9%	9.9%	9.9%	10.0%	9.9%	9.9%
20-30	**Count**	**125**	**125**	**125**	**125**	**124**	**124**	**124.6%**
minutes	**Percentage**	**47.7%**	**47.5%**	**47.5**	**47.5%**	**47.5%**	**47.3%**	**47.5%**
30-40	Count	80	81	81	81	80	81	80.6
minutes	Percentage	30.5%	30.8%	30.8%	30.8%	30.7%	30.9%	30.7%
40-50	Count	12	12	12	12	12	12	12
minutes	Percentage	4.6%	4.6%	4.6%	4.6%	4.6%	4.6%	4.6%
50-60	Count	14	14	14	14	14	14	14
minutes	Percentage	5.3%	5.3%	5.3%	5.3%	5.4%	5.3%	5.3%
60+	Count	2	2	2	2	2	2	2
minutes	Percentage	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%
Total	Count	262	263	263	263	261	262	262
Abstention	Count	3	2	2	2	4	3	2.6

From Diagram 46 to 55 it is clear that the preacher analyzes the relationship between worship duration and preaching duration as follows:

In Diagram 46, a percentage of 41.0% of the hearers prefer a thirty to forty minutes service duration for Dawn worship. Regarding the duration of preaching in the same service, it can be seen from Diagram 51, that most hearers (42.4%) prefer a duration of ten to twenty minutes. This means, that for Dawn worship, hearers are partial to a thirty

to forty minutes service duration and ten to twenty minutes preaching duration.

With regard to the Wednesday worship duration, 58.6% of hearers are keen on a duration of forty to sixty minutes (Diagram 47). From this situation, a percentage of 49.9% of the respondents prefer a twenty to thirty minutes preaching duration. These results show that the hearers who attend Wednesday worship prefer a worship service duration of forty to sixty minutes and a twenty to thirty minutes preaching duration.

From Diagram 48 and 53, the preacher is possibly aware that the hearers in the Friday worship (57.4%) prefer the forty to ninety minutes service duration and the twenty to forty minutes preaching duration (75.5%).

Compared to other worship sessions, the Sunday morning worship session accommodates a number of congregations. From Diagram 49 and 54, the preacher may observe that 84.6% of the hearers prefer a duration of 40-90 minutes and 78.9% of the respondents is keen on a 20-40 minutes preaching duration.

As with the result of the Wednesday evening worship, Diagram 50 and 55 as the result of Sunday evening worship, shows clearly that for preaching duration, a percentage of 56.2% hearers prefer forty to sixty minutes, while 47.5% rather choose twenty to thirty minutes.

5.5 Observation and analysis of the worship elements from hearers' viewpoints

There are various elements in the liturgy of the reformed churches. However, some elements are indispensable parts. These include preaching, prayer, hymns and offerings. Most of the Korean Churches use these four elements in their public worship. The purpose of this section is to reveal the important elements among worship elements to hearers when they attend the services. This will provide the preacher with a suitable decision for a sermon topic and form.

Diagram 56

Optimum preferential worship elements in Dawn worship from the hearers' viewpoints

Worship elements	Count/%	Academic background	Employment	Duties	Age	Gender	Baptized	The mean
Prayer	Count	174	175	175	175	175	174	175
	Percentage	67.2%	71.5%	67.6%	67.6%	68.1%	67.4%	68.2%
Preaching	Count	70	69	69	69	68	69	69
	Percentage	27%	23.1%	26.6%	26.6%	26.5%	26.7%	26%
Hymn	Count	12	12	12	12	11	12	12
	Percentage	4.6%	3.5%	4.6%	4.6%	4.3%	4.7%	4.4%
Offering	Count	3	3	3	3	3	3	3
	Percentage	1.2%	1.9%	1.2%	1.2%	1.2%	1.2%	1.3%
Total	Count	259	259	259	259	257	258	259
Abstention	Count	6	6	6	6	8	7	7

The results in the above diagram show that the hearers who attend Dawn worship consider "prayer (68.2%)" - "academic background (67.2%)", "employment (71.5%)", "duties (67.6%)", "age (67.6%)", "gender (68.1%)" and "baptized (67.4%)" – as the most important elements.

Stressing prayer in Dawn worship is essential because it relates to the tradition of the early Korean Church. The hearers of the early Korean Church had a prayer time every day before sunrise (Jo 1996: 20-21). Although the history of the church is short, the Korean Church experienced revival. Almost all Korean Christians agree that the main cause for revival comes from the effect of prayer, especially from Dawn worship. Now the Korean Church still opens its doors at dawn despite limitations of time, surroundings, etc.

Prayer is followed with preaching (26.0%). This relates with hearers' main concern and the fact that there is limited time in the Dawn worship. This result does not mean that the hearers neglect preaching, but rather that they regard Dawn worship as a first step for their spiritual lives. They express their spiritual concern by prayer through the Dawn worship. Most of the Korean hearers have learned from their pastor that Dawn worship

is required as a prayer time for a powerful spiritual life (Lee 1993: 185-188).

Diagram 57

Optimum preferential worship elements for Wednesday evening worship from the hearers' viewpoints

Worship Elements	Count/%	Academic background	Employment	Duties	Age	Gender	Baptized	The mean
Prayer	Count	40	37	37	37	37	37	38
	Percentage	15.3%	12.6%	14.1%	14.1%	14.2%	14.2%	14.0%
Preaching	Count	163	163	163	163	161	163	162
	Percentage	62.2%	68.4%	62.2%	62.2%	61.9%	62.5%	63.2%
Hymn	Count	56	59	59	59	59	58	58
	Percentage	21.4%	17.4%	22.5%	22.5%	22.7%	22.2%	21.4%
Offering	Count	3	3	3	3	3	3	3
	Percentage	1.1%	1.6%	1.1%	1.1%	1.2%	1.1%	1.3%
Total	Count	262	262	262	262	260	261	261
Abstention	Count	3	3	3	3	5	4	3

Diagram 57 clearly shows that the hearers in the Wednesday worship consider preaching a more important element than other worship elements. In the above diagram, hearers from the categories "academic background (62.2%)", "employment (68.4%)", "duties (62.2%)", "age (62.2%)", "gender (61.9%)" and "baptized (62.5%)" answered on the importance of preaching. Compared to Diagram 56, "prayer (14.0%)" is situated in the third degree and instead, as a category, "hymns (21.4%)" has a higher percentage.

This result shows the nature of the Wednesday worship. Its starting time is Wednesday night. This is in the middle of the week and a stepping-stone towards Sunday. It is sure that on the side of the hearers, Wednesday is a day of hearing the Word again through worship. The tradition of Wednesday worship was caused by the eagerness of the early Korean Christians. Compared to Dawn worship, the Wednesday worship is slightly more freely regarding time.

Diagram 58

Optimum preferential worship elements for Friday evening worship from the hearers' viewpoints

Worship elements	Count/%	Academic background	Employment	Duties	Age	Gender	Baptized	Total
Prayer	Count	133	137	137	137	137	137	136
	Percentage	50.3%	52.0%	51.9%	51.9%	52.3%	52.1%	51.7%
Preaching	Count	65	59	59	59	58	59	59
	Percentage	24.6%	23.1%	22.3%	22.3%	22.1%	22.1%	22.7%
Hymn	Count	64	66	66	66	66	65	65
	Percentage	24.2%	23.3%	25.0%	25.0%	24.8%	24.7%	24.5%
Offering	Count	2	2	2	2	2	2	2
	Percentage	0.8%	11.6%	0.8%	0.8%	0.8%	0.8%	2.6%
Total	Count	264	264	264	264	262	263	263
Abstention	Count	1	1	1	1	3	2	1

Diagram 58 shows that the hearers in Friday worship consider "prayer (51.7%)" as the most important element. This is similar to the result of Dawn worship (68.2%). This is different in that the result for '"hymns (24.5%)" during the Friday worship is considerably higher than the result for "hymns (4.4%)" during Dawn worship. This difference originates from the different characteristic between Dawn and Friday worship.

Many years ago in the Korean Church, Friday worship was originally called a *vigil worship*. The hearers gathered from about 22:00 until the next day at 4:00 (a.m.). During this time, the hearers repeatedly participated in praise and prayer. "Preaching" was not considered as the main part. This aspect became a custom of the Korean Church. Currently this type of worship is reduced in worship length.

These days Friday worship starts at about 21:00 or 22:00 and ends at 23:00 or midnight. In spite of the reduced worship length, the Friday worship is considered as "prayer" and "hymn" time to the hearers.

Diagram 59

Optimum preferential worship elements for Sunday morning worship from the hearers' viewpoints

Worship elements	Count/%	Academic background	Employment	Duties	Age	Gender	Baptized	The mean
Prayer	Count	22	22	22	22	22	22	22
	Percentage	11.1%	10.6%	8.4%	8.4%	8.4%	8.4%	9.2%
Preaching	Count	205	200	200	200	199	200	200
	Percentage	74.4%	73.9%	76.0%	76.0%	76.2%	76.3%	75.5%
Hymn	Count	29	31	31	31	30	30	30
	Percentage	11.5%	9.8%	11.8%	11.8%	11.5%	11.5%	11.3%
Offering	Count	9	10	10	10	10	10	10
	Percentage	3.0%	5.5%	3.8%	9.8%	3.8%	3.8%	5.0%
Total	Count	265	263	263	263	261	262	262
Abstention	Count	0	2	2	2	4	3	2

A noteworthy phenomenon of the above result is that all the hearers consider "preaching (75.5%)" as the most important element compared to Dawn worship (26.0%), Wednesday worship (63.2%) and Friday worship (22.7%). This relates with the traditional aspect of worship of hearers.

The hearers have a tendency to consider Sunday morning worship as the most important worship and they are focused on this sermon. This means that the hearers' primary consideration for worship is to hear the sermon (Kim 1998: 87-91).

When the hearers attend Sunday morning worship; they also consider it as keeping the Lord's day (Kim 1998: 91). Because of this reason, most hearers gather for the Sunday morning worship.

Diagram 60

Optimum preferential worship elements for Sunday evening worship from the hearers' viewpoints

Worship	Count/%	Academic	Employment	Duties	Age	Gender	Baptized	Total

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elements		background						
Prayer	Count	25	26	26	26	26	26	26
	Percentage	9.4%	9.9%	9.9%	9.9%	10.0%	9.9%	9.8%
Preaching	Count	112	108	108	108	106	108	108
	Percentage	42.3%	41.1%	41.1%	41.1%	40.6%	41.2%	41.2%
Hymn	Count	126	127	127	127	127	126	126
	Percentage	47.5%	48.2%	48.2%	48.2%	48.7%	48.1%	48.1%
Offering	Count	2	2	2	2	2	2	2
	Percentage	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%	0.8%
Total	Count	265	263	263	263	261	262	262
Abstention	Count	0	2	2	2	4	3	2

Diagram 60 shows a few different aspects when compared to Diagram 59. While the hearers in Diagram 59 focus on "preaching", they consider in Diagram 60 "hymns (48.1%)" as a more important element than "preaching (41.2%)". The reason may be attributed to their constant effort for refreshment. In addition, this relates with the emphasis on the singing of worship gospel. In the case of the Korean Church, an emphasis on the singing of worship gospel emerged as from the end of eighties. Currently it is firmly in place in the Sunday evening worship.

In order to be able to effectively communicate a sermon to the hearers, the preacher needs to know how to choose and utilize the most suitable sermon form. In addition, the preacher's conviction of the Holy Scripture is of the utmost importance. This implies two important points for the preacher:

Firstly, the preacher's sermon forms should be controlled by the biblical text: "The major divisions of the sermon as well as arrangement of points and sub points must have scriptural basis (Cook 1986: 7)."

Most preachers agree that the Bible is the ultimate source of preparation for the sermon. In the first section of the previous chapter, preaching is described as a special event where God is present, and where the scriptures carry God's Written Word.[47]

Secondly, the preachers' sermon forms should be controlled by the conviction of the

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[47] God's Written Word and the Written Word of God are used as interchangeable terms. It refers to the inerrant Word of God.

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Bible as the living God's Word. Although about 2000 years ago, the present hearers can reach Him and know Him. As a result, the hearers realize the message as the written Word of God.

For any preacher to understand the text as God's infallible Word is very important, because it is certain that no preacher can handle Scripture adequately from the pulpit if his/her doctrine of Scripture itself is inadequate (Stott 1982: 99).

5.6 The conviction of the Bible

When a preacher believes the Bible to be the Word of God, it not only means that it was inspired by its message or ideas, but also suggests that its every part is necessary to the perfection of the whole, and that Genesis to Revelation is the inerrant Word of God. In article three of the "Belgic Confession", it is confessed as follows (quoted by Cook 1986: 8):

> "We confess that this Word of God is not sent nor produced by the impulse of man, but men moved by the Holy Sprit spoke from God, as St. Peter says, 2 Peter 1:21. God, from a special care he has for us and our salvation, afterwards commanded his servants the Prophets and Apostles to commit his revealed word to writing; and he himself wrote with his own finger the two tables of the Law. For this reason we call such writings holy and divine Scripture."

Being consistent with this confession, the preacher should then use the Bible as the basis of his/her preaching. This understanding or definition of the nature of the Bible has changed during the nineteenth century, for the historical understanding of the Bible has increased. Keck (1976: 12) explains as follows (quoted by Cook 1986: 8):

> "Historical thinking means perceiving things in historical relationships, a part of the stream of events and factors that conditions everything. Historical thinking understands things in light of continuities and developments, antecedents and

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consequences, contexts and contingencies. Increasingly for the past two centuries the Bible has come to be understood as a historical book, not simply because much of it is concerned with history, but above all because every aspect of it and everything in it is conditioned by history. To the extend that this is acknowledged, the Bible becomes a different book for us from what it was for Martin Luther, the Council of Trent, or John Wesley."

After struggling with the consequences of this historical understanding of the Bible for decades (especially in the Reformed Church in America), the General Synod finally in 1963 approved the following statements (quoted by Cook 1986: 8):

"Holy Scripture was committed to writing by chosen men inspired by the Holy Spirit, and the human aspect of Scripture must be held in conjunction with the divine. Scripture is the Word of God in and through the words of men. According to the witness of Scripture the Holy Spirit used the language, literary forms, thought world and vocabulary of the human authors consistent with their individuality, time, and place in history. This historical character of Scripture is fully consonant with its divine origin and nature, and constitutes the impenetrable miracle and mystery of its inspiration."

Afterwards this equal historical approach appeared again.[48] It can be explained as follows (quoted by Cook 1986: 8):

"The Spirit speaks through the Scriptures. He has inspired Hebrew and Greek words, setting God's truth in human language, placing God's teaching in ancient cultures, proclaiming the Gospel in the history of the world."

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[48] See article IV, section 6, of Our Song of Hope.

Traditional and historical processing of the understanding of the Bible affirms that the Bible has no lapse of memory, error or falsehood in writing the Scripture. Its authors adopt figures of speech, allegory, symbolic language, and the various genre of literature employed by other human authors (Archer 1982: 8).

The Bible was produced through the historical works of God himself, inspiring its recoding through the prophets and apostles. This does not mean that the preacher is "a book worshipper" or that he has to scamper the scriptures for adjudication against controversies. Rather, it means that he believes in the scripture as God's Word.

There is no inconsistency in the Bible and the claim is that "the verbal form itself, the exact sequence of words and sentences, is inspired by God" (Barr 1973: 15). The Bible is the Word of God and the Word of God is alive. Every part is necessary for the perfection of the whole.

According to Stott (1982: 96-97):

> "God's Word written is an excellent definition of Scripture. For it is one thing to believe that 'God has acted', revealing himself in historical deeds of salvation, and supremely in Word made flesh. It is another to believe that 'God has spoken', inspiring prophets and apostles to interpret his deeds. It is yet a third stage to believe that the divine speech, recording and explaining the divine activity, has been committed to writing. Yet only so could God's particular revelation become universal, and what he did and said in Israel and in Christ be made available to all people in all ages and places. Thus the action, the speech and the writing belong together in the purpose of God."

A preacher's confidence in the Bible will give spiritual life to his/her preaching. If a good sermon form produces outward-life, then the conviction of the Holy Scripture will produce inward-life to the preacher in preaching.

5.7 Conclusion

In Chapter five, worshippers' approaches were empirically researched according to five models of worship and the importance of the conviction of the Bible in preaching. After considering the above results of the empirical research, the final report can be summarized as follows:

With regard to the hearers' response to Dawn worship, the following results were gained:

Diagram 61

Classification / Five worship model	Attendance percentage	Worship duration	Preaching duration	Preferential worship element
Dawn worship	41.6%/256	30-40 minutes/ 41.0%	10-20 minutes/ 42.4%	Prayer/68.2%

With regard to the hearers' response to Wednesday worship, the following results were gained:

Diagram 62

Classification / Five worship model	Attendance percentage	Worship duration	Preaching duration	Preferential worship element
Wednesday worship	64.6%/256	40-60 minutes/ 58.6%	20-30 minutes/ 49.9%	Preaching/63.2%

With regard to the hearers' response to Friday worship, the following results were gained:

Diagram 63

Classification / Five worship	Attendance percentage	Worship duration	Preaching duration	Preferential worship element

model				
Friday worship	64.4%/256	60-90 minutes/ 58.6%	20-30 minutes/ 42.0%	Prayer/51.7%

With regard to the hearers' response to Sunday morning worship, the following results were gained:

Diagram 64

Classification Five worship model	Attendance percentage	Worship duration	Preaching duration	Preferential worship element
Sunday morning worship	98.9%/256	40-60 minutes/ 43.5%	30-40 minutes/ 40.9%	Preaching/75.5%

With regard to the hearers' response to Sunday evening worship, the following results were gained:

Diagram 65

Classification Five worship forms model	Attendance percentage	Worship duration	Preaching duration	Preferential worship element
Sunday evening worship	90.1%/263	40-60 minutes/ 56.2%	20-30 minutes/ 47.5%	Hymn/48.1%

Chapter five is functional when related to Chapter four and six, where the biblical concept of preaching and a practical construction of the five sermon forms for preachers were set out. This chapter was an attempt to discover the practical character of the hearers who attend church worship in Korea. From these results, preachers should be able to compose an appropriate sermon form.

With these practical researches the preacher's attitude about the Bible is important. If the preacher has no confidence in the Bible as the Word of God, even though the preacher appreciates his hearers well, his preaching will not accomplish the communicative role among the preacher, the text and the hearers. Therefore the most communicative and effective sermon will be created from a sermon form with variety, with appreciation of his hearers and the Bible as the inerrant words.

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In Chapter six the appropriateness of the five sermon forms in the SKCs, described in the fourth chapter, will be approached as the new five multi-sermon forms: multi-topical sermon form, multi-textual sermon form, multi-expository sermon form, multi-narrative sermon form and multi-homily sermon form. Through this approach the five sermon forms will overcome their monological problem.

Chapter 6

A new approach to sermon forms for the SKCs: multi-topical, -textual, -expository, -narrative and -homily sermon forms

In the previous chapter it was verified that the hearers' of the SKCs did not prefer a stable sermon form, but variation in the worship situation. Actually, the SKCs' sermon form has been copied from the early American missionaries' model – the points sermon form – uncritically until now, even though the variation in the sermon form was studied. Thus one of the problems facing the preachers of SKCs is that they neglected to create a communicative, effective sermon form in the varied worship context, attending to the hearers' interest.

This chapter will study the expansion of the traditional sermon form (TSF) as a multiple sermon form (MSF). This expansion will include the example of the MSF through the basic principle for constructing bodies. In brief, this chapter proposes a new expended, varied sermon form for the SKCs on the basis of the study of the models of the traditional sermon form.

For the purposes of this study, three main headings are necessary for the study of the multiple sermon form according to the traditional classification of the sermon form as well as theories and practical models. Multiple sermon forms are classified into five types of preaching, namely: MTS, MES, MXS, MNS and MHS forms.

6.1 The necessity of the study of the multiple sermon form in SKCs

The significant use of the term *multiple* reveals that the modern preacher can choose a sermon form from several homiletical possibilities. The preacher should not be under the impression that one sermon form is the only "correct" kind of preaching (Chapell

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2001: 6). Form should not be considered merely as a set of major concepts with rational and logically divisible parts but the united, communicative meanings of these parts should also be regarded as form (Long 1989: 96).

The meaning of *multiple* refers here to various modifications in the traditional usage of the sermon form. Variation to the traditional sermon form may indeed provide the preacher with an opportunity to connect hearers with the text (Booysen 2002: 67).

In the case of the Korean Church, the preacher is faced with the above-mentioned two aspects, plus an additional one, namely the opportunity of several worship services per week.

As mentioned before, these services include a daily service at Dawn, services on Wednesday and Friday evenings, and on Sunday morning and evening. This means that the Korean preacher has to, in preparation of the sermon form, consider a variety of biblical literature styles, as well as the hearers and worship. In this case, it is more appropriate to use the term *multiple sermon* form instead of *one sermon form*.

It can be mentioned that there may be cases where a preacher will nevertheless insist on using bygone methods. In such cases, the sermon form may consequently become an anachronism and remain a stereotyped form, so closed up to modern hearers.

6.2 Multi-topical sermon form

6.2.1 The introduction of the MTS form

The traditional way of the topical sermon form is occasionally distanced from the Bible as common source, since its basis is not taken from a biblical text. That is to say, because it does not take a biblical text as the starting point but the preacher's ideas. The content of the traditional topical sermon form tends to be weak when the preacher has drawn too much from extra-biblical sources. And traditional topical sermon does not consider the hearers. So the preacher structures the sermon in such a way that the

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hearers receive only the preacher's opinion, and they are not able to discover the truth of the gospel for themselves. The preacher could thus be left with "weary, stale, flat and unprofitable ideas".

The topical sermon form is not an outmoded production but it may indeed be a useful tool for effective, communicative preaching. If the topical preaching form however remains the traditional way (which essentially means three parts I, II and III), then the topical sermon will also remain closed up. The MTS form consists of four parts, namely generative ideas, multiple topics, main parts and a conclusion, from which the MTS form will emerge.

The MTS form begins with a topic that is chosen from the preacher's own generative ideas. It may have no direct biblical support, but this does not suggest that the method is non-biblical. According to this Brags (1981: 21) says: "It merely indicates that a text of scripture is not the source of the topical sermon."

The main part of the sermon will be derived from the topic and the content of the main divisions will be interdependent. This means that these divisions and their functional elements draw secondary support either from various passages of scripture in a synthetic way, or from outside the Bible. In conclusion, the preacher will insist that the main point applies to the hearers' lives.

6.2.2 The theories and models of the MTS form for SKCs

6.2.2.1 The importance of the generative topic in the MTS form

A good choice of topic in the sermon form can substantiate the identification and description of a biblical truth (Lowry 2000: 2). Most sermons have a topic, but the

topical sermon differs from other sermon forms, in that the main body is also organized by a topic.[49]

From the above discussion, it is clear that the MTS sermon form begins with a topic.[50] This means that the topic of MTS form is either chosen from the preacher's own ideas or from the Bible. Like the TTS form, these ideas may originate without any direct biblical support. On occasions where a preacher's ideas do not come from the scriptures directly, it will also not reflect non-biblical preaching in the MTS form, but rather the endeavor of the preacher to deal with every conceivable phase of hearers' lives, activities and social actions.

Such ideas may for example concern "personal problems of the hearers", "controversial issues in the local community", "ethical issues of national and international scope", "denominational debates" and "matters of culture and aesthetic concerns and congregational challenges". According to Allen (1992: 3-6) any and all of these fields of inquiry suggest proper topics for preaching.

To be precise, a generative topic helps the hearers to identify and describe a contemporary issue or situation, and to reflect on that topic from the gospel's perspective. It also suggests a way in which conclusions could be drawn from the analysis. Its divisions have to be developed in a logical manner, as each division contributes to the fulfilment of the topic of the preaching. A functional element of the topic is the biblical perspective, which evaluates the topic theologically, and uses argument, illustration and application to draw support from various parts of scripture in a synthetic way.

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[49] This point has rightly been supported by Allen (1992), Blackwood (1955), Braga (1981), Duduit (1992), Hamilton (1992), Rossow (1992).

[50] For a well-articulated expression of this, see Allen (1992: 1-11), Blackwood (1955: 113-115), Broadus (1979: 55-57), Braga (1981: 21-33), Duduit (1992: 84-91), Hamilton (1992: 24-26).

6.2.2.2 Theories and practical models of the MTS form [51]

In the MTS form, like the traditional topical preaching, the preacher should be guided by the nature of the topic. In this process the MTS form has varied approach. The preacher's own idea may determine the topic idea but the main body has to be supported by scripture.

First main principle: The principle stems from the thought that the MTS form will emerge from the preacher's idea.

In other words, the topic has to be the preacher's pastoral idea. If the preacher's idea centers for example round unanswered prayers, he/she may use this idea and cover the causes of unanswered prayers under the topic of the sermon. In such a case, the preacher may also think of other important facts concerning prayer, for example the meaning, importance, power and results of prayer. Nevertheless in the MTS form, in order to comply with the accepted definition of a topical sermon, the preacher should remain focused on the topic. In other words, he/she should limit the entire structure of his/her sermon to the one main idea contained in the topic.

The second main principle: The main body of the sermon has to show the logical or analytical nature of the topic. At the conclusion, the hearer has to get a rational answer.

Model 11
Example of second principle: MTS form
Idea: Why our prayer remains unanswered.
Topic: Causes of unanswered prayer.
Body:
I. Double-mindedness (doubting God's Word), James 1: 6-8.

> *However, when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think*

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[51] Cf. Allen (1992), Blackwood (1955), Broadus (1979), Braga (1981), Hamilton (1992), Rossow (1992).

he would receive anything from the Lord: He is a double-minded man, unstable in all he does.

II. Cherished sin in the heart, Psalms 66:18.

If I had cherished sin in my heart, the Lord would not have listened.

III. A closed ear to God's Word, Proverbs 28:9.

If anyone turns a deaf ear to the law, even his prayers are detestable.

IV. Asking with the wrong motives, James 4:3.

When you ask, you do not receive; because you ask with wrong motives, that you may spend what you get on your pleasures.

V. Babbling repetitions, Matthew 6:7.

Moreover, when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.

VI. Inconsiderate behavior between husband and wife, 1 Peter 3:7.

Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

Conclusion:

Should we identify anyone of these six divisions in our minds, we should turn around and go forward to the throne of God, in order to receive the answer to our prayer from God.

Above-mentioned example indeed illustrates the first and second principles, but the example itself is not adequate theology. The conceptual understanding of God, of a person and of prayer is narrowed down by means of a biblicistic use of Scripture. But from the above model, one notes a particular logical and abbreviated order in form. The causes of an unanswered prayer first reveals (through I, II, III) the inner state of prayer and then flows into the relationship between the praying person and his/her neighbour. According to this logical and abbreviated order, in spite of a weak point in this style, the climax is safely rooted in the conclusion. So, this flow will use the opportunity of the short preaching duration.

Third main principle: The main body provides various particulars or facts for the topic. As a result, the hearer may in the conclusion get in touch with greater biblical knowledge.

Model 12
Example of third principle: MTS form

Idea: The nature of God's will.

Topic: The most important aspects of God's will.

Body:

I. God's will is unified, Proverbs 19: 21; Isaiah 14: 26,27

Many are the plans in a man's heart, but it is the Lord's purpose that prevails.
This is the plan determined for the whole world; this is the hand stretched out
over all nations. For the Lord Almighty has purposed, and who can thwart him?
His hand is stretched out, and who can turn it back?

II. God's will is unchanging, Psalms 33: 11; Proverbs 19: 21

But the plans of the Lord stand firm forever, the purposes of his heart through
all generations. Many are the plans in a man's heart, but it is the LORD's
purpose that prevails.

III. God's will is the most excellent, Romans 12: 2; Ephesians 5: 17

Do not conform any longer to the pattern of this world, but be transformed
by the renewing of your mind. Then you will be able to test and approve what
God's will is - his good, pleasing and perfect will.
Therefore do not be foolish, but understand what the Lord's will is.

IV. God's will is ultimate, Revelation 4: 11.

You are worthy, our Lord and God, to receive glory and honor and power,
for you created all things, and by your will they were created and have their
being.

Conclusion:

Therefore, we can know through the Scripture that God's will is unified, unchanging, most excellent and ultimate.

In this model of form, each division is independent, but nevertheless confirm the topic. The main body shows various qualities about God's will through the Bible. The preacher will conclude the sermon without regard to what the hearer may hear in preaching: This means that the preacher will proclaim the biblical contents to the congregation.

Fourth main principle: If the preacher's idea concerns unconsidered phenomena in the hearer's daily life, as well as his or her unexpected social or ethical problems, the main body will present a clear and chronological answer to the topic. The hearer will consequently experience comfort from the conclusion.

Model 13

Example of fourth principle: MTS form

Idea: Death.

Topic: Unprepared accidents in our life.

Body:

I. God created all things, Genesis 1:1.

In the beginning, God created the heavens and the earth.

II. God created human beings, Genesis 1:26; 2:7.

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground (…)
The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

III. When God brings a test into our life, God's good will remains, Job 1:12; Isaiah 38:17.

The Lord said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger (…)
Surely, it was for my benefit that I suffered such anguish. In your love you kept me from the pit of destruction; you have put all my sins behind your back.

IV. We glorify only God, Revelation 21:6-7.

He said to me: "It is done. I am the Alpha and the Omega, the Beginning and

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> *the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son.*

Conclusion:

In spite of unprepared accidents in our life, it never means that God does not love us. God loves us because the Bible tells us so.

Since each division in this case focuses on a personal problem, each statement in the body should illustrate prepared and clear proof from the Bible. Those hearers who experience unexpected problems will consequently find their answers. But because this itself is too simplistic the difficult problematics of the "God and suffering", practically the preacher's endeavour has to reach biblically and theologically sound, complete preaching. By following this form, the preacher may reveal the answer to another problem or phenomenon in the hearer's life and society. As a result, the hearer may experience comfort in the conclusion.

Fifth main principle: The topic may originate from an idea regarding the various meanings of a certain word (or words) in the scriptures.[51] The preacher may analyze the original meanings of biblical words used in the English Bible.[52]

According to this, the preacher will be able to show the various original meanings of which the hearers may not be aware. Braga (1981: 28) states the following concerning the various meanings of a word: "The verb rendered 'to walk' in the English version of the New Testament, e.g., may be one of six different words in the Greek, and these six words suggest as many ways in which the verb 'to walk' can be understood."

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[51] In this part, the preacher does not necessarily possess knowledge of Hebrew or Greek in order to make a word study. He/she may use any Bible dictionary. Useful sources in this regard are: **TDNT,** edited by Gerhard Kittel and Gerhard Friedrich (translated by Geoffrey W. Bromiley); **EDNT,** by W.E. Vine; **TWOT,** edited by R. Laird Harris; the *Unabridged Concordance* of Robert Young and James Strong, other grammatical aids, the Greek and Hebrew Lexicon and an Old and New Testament guides. All these will equip the pastor who has almost forgotten the original languages of the scriptures.

[52] The Bible is translated in the languages of many countries. For the purpose of this dissertation, an English Bible is used, in particular the *New International Version*, 1984.

Model 14

Example of fifth principle: MTS form

Idea: Estimates of position - God's servant or man's servant.

Topic: What is the meaning of the word *servant* in the Greek New Testament?

Body:

I. The servant is a servant at a meal, John 2: 5.

His mother said to the servants, "Do whatever he tells you."

II. The servant is a servant of a master, Matthew 22: 13.

Then the king told the attendants: "Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth."

III. The servant is a servant of a spiritual power, Romans 15: 8.

For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to the patriarchs.

IV. The servant is a servant of Christ, 2 Corinthians 11: 23.

Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more severely, and been exposed to death again and again.

V. The servant is a servant of the Church, Colossians 1: 25.

I have become its servant by the commission God gave me to present to you the Word of God in its fullness.

Conclusion:

All Christians should therefore be servants of the Lord, the Church and their neighbours.

According to this model, the pastor will be able to preach various shades of the meaning of a servant in the Bible. The hearers may therefore clearly accept it.

6.2.2.3 Interductive approach to the MTS form

First main principle: MTS forms may emerge from the deductive method. In the above models, the preacher's ideas develop the choice of topic only. But a deductive MTS form approach can be seen from the preacher's idea and through theoretical divisions,

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the idea of the preacher proofs and informs on the hearers. In case of this model, the preacher leads the hearers to clarity regarding the meaning of sin. In conveying this meaning to his hearers, the preacher should strive to make meaning very direct from the beginning to the end. The hearers should then, as a result of understanding clearly, be reminded of God's Word.

Model 15

First principle: Deductive MTS form

Idea: The nature of sin.

Topic: Sin, the enemy of all Christians.

I. Introduction: What does the Bible say about sin? (Main point)

   1. Proposition: All Christians should know the nature of sin.

II. Main division: The nature of sin.

   1. Sin deprives you of all good things that will come from God, Jeremiah 5: 25.

   2. Sin is an active violation of God's love, Ephesians 4: 18.

   3. Sin is a moral inclination to evil, Psalms 5: 9.

   4. Sin denies the righteous way, Isaiah 53: 6.

III. Conclusion:

All Christians have to fight sin. In contrast to this, anyone who is eager to sin should remember God's wrath and the result of sin.

Second main principle: The preacher may involve the use of inductive method. In preparing a phase in an inductive sermon form, the preacher will require more time than he would for preparing a phase in a deductive sermon form, because he would have to search for suitable sources of representative cases, biblical incidents, parables, etc. When this order proceeds well, hearers will be able to make their own decisions.

Model 16

Second principle: Inductive MTS form.

Idea: The nature of sin.

Topic: The account of sin that all Christians should fight.

Accounts of sin: life-related experiences or stories.

1. **Sin deprives one of all good things that will come from God, Jeremiah 5: 25.**

   In this phase, representative cases should be revealed.

2. **Sin is an active violation of God's love, Ephesians 4: 18.**

   In this part, biblical incidents should be recalled.

3. **Sin is a moral inclination to evil, Psalms 5: 9.**

   In this part, parables should be used.

4. **Sin denies the righteous way, Isaiah 53: 6.**

   In this part, illustrations or other ingredients should be used.

Conclusion:

What will you do to fight against sin after this worship time? What is a fighting target for you? Personal sin or serving your neighbour?

Third main principle: MTS forms may emerge from the interductive method. The preacher may involve the use of combining the inductive with the deductive method.

Model 17

Third principle: Interductive MTS form.

Case: A memorial service.

Topic: Death, but starting in the case of believers.

Illustration: A death-related experience.

1. God created all human beings according to His image, Genesis 1: 26.

  a. Representative cases.

2. Man's fall and death enter the creature because of the results of sin,

   Romans 5: 12.

  a. Biblical incidents.

I. Conclusion: Death, but starting in the case of believers.

II. Main divisions:

 1. Death. Anyone who did not found his name in the book of

   life was thrown into the lake of fire, Revelation 20: 14-15.

 2. Anyone who confesses Jesus Christ as his Savior has eternal life, 1 John 5: 11-12.

III. Conclusion:

Blessed be the people who died in Jesus Christ. The Kingdom of God is to be theirs.

In this model, the preacher begins inductively and moves towards the clue to first conclusion. According to the first conclusion, the preacher leads the hearers to resolution and then sets the topic and proclaims the Word of God deductively (Lowry 1980: 68).

6.3 Multi-textual sermon form

6.3.1 The necessity of the study of the MES form

Sometimes, the preacher may find it difficult to divide his/her passage of text. This implies that the traditional textual method is not suitable for each passage that calls for a sermon. If the preacher does not realize this, the textual method may lead him/her to subjective or mechanical sermonizing (Doriani 1996: 17).

Furthermore, if a preacher does not take into account the background of the text, this method will lead to artificial preaching. The preacher, who wants to preach a textual sermon, would sometimes run the risk of "effectively silencing the living proclamation of the scriptures in the church" (Hinkle 1999: 60). And the traditional textual method has the tendency not to consider the hearers. In this case, the hearers can only receive in preaching.

It is useful for the preacher to advise that the way to a textual sermon is through a "multi-step exegetical process" (Hinkle 1999: 59). If the textual preaching form remains in the traditional pattern, then the textual sermon will also remain closed up. Compared to the traditional textual sermon form, the multi-textual sermon form's main divisions are derived from a text, the hearers, deductive, inductive and interductive processes. The multi-textual sermon form consists of four parts, namely generative text, multiple topics in text, main parts and a conclusion, from which the textual sermon form will emerge.

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The multi-textual sermon form begins with a content of chosen text. It may have no direct biblical support, but this does not suggest that the method is non-biblical. It "merely indicates that a text of scripture is not the source of the topical sermon" (Braga 1981: 21).

The main parts of the sermon will be derived from the chosen text and the content of the main divisions will incline to be interdependent. This means that these divisions and their functional elements draw secondary support either from various passages of scripture in a synthetic way, or from outside the Bible. In conclusion, the preacher will insist that the main point applies to the hearers' lives.

6.3.2 The theories and models of the MES form for SKCs

6.3.2.1 The importance of the generative text in the MES form

The proper selection of a text is an important task of the preacher. If the chosen text is not fit, the preacher will doubtlessly fall into "subjective and moralizing" interpretation (Doriani 1996: 17). In spite of this, textual preaching aims to preach a particular text (Hinke 1999: 59). There are basic principles for the choice of text in a textual sermon form.

The preacher should firstly consider the length of the text. A text is usually by basic principle of classification one to three verses long (Greidanus 1996: 10-11). When the length of text exceeds three verses, it will enter a new phase, which is referred to as the expository or narrative sermon form. The text for a textual sermon should therefore be determined within three verses.

The topic for the textual sermon should secondly emerge from the chosen text. This is different from the topical sermon. The preacher may for instance focus on a text from the Old Testament, e.g. *Blessed is the man who does not walk in the counsel of the wicked or stands in the way of sinners or sits in the seat of mockers. However, his*

delight is in the law of the Lord, and on his law, he meditates day and night. From this text, the preacher may draw his/her topic as "The blessed man".

The introduction, however, would not necessarily have to deal with the text itself, but could deal with a problem that appears in the verses preceding the text. All of this will relate to the question that the preacher poses to the congregation, namely: "What does a blessed man mean to *you*?" The answer can subsequently become apparent from parts of the text itself.

6.3.2.2 Theories and practical models of the MES form

The structure of a MES form corresponds with the order of the parts in the text. The main divisions in a MES form are drawn from the verses, which form the basis of the message.[53] MES is thus preaching in which the text is the theme, and the parts of the text divisions of the discourse, used as a line of suggestion (Fasol 1992: 79).

There are basic principles for constructing the MES form so that it corresponds with what the scriptures preach:

First principle: In contrast to the MTS form, in which the topic emerges from the preacher's idea, the topic in the MES form should emerge from the chosen text.

If the preacher takes as a text, for example Philippians 4: 4 which reads: *Rejoice in the Lord always. I will say it again: Rejoice!* he/she may, by carefully examining this text, observe that the entire verse focuses on the Christian duty of rejoicing. The preacher thus draws the topic "Rejoicing, the Christian's duty", for a MES form. It may seem strange to mention duty and rejoicing together, and therefore the preacher should be confident that joy is no arduous duty.

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[53] The subdivisions of the textual sermon form may be drawn from the same text or from any other part of scripture, if the ideas contained in the subdivisions properly develop on the ideas of their respective main divisions (Braga J 1981: 39).

Model 18

Example of first principle: MES form

Text: Rejoice in the Lord always. I will say it again: Rejoice! Philippians 4: 4.

Topic: Rejoicing, the Christian's duty

Body:

I. Why should Christians rejoice?

1. Because it is commanded.

2. Because it is prompted by the Spirit, Galatians 5: 22.

II. What should they rejoice in the Lord?

1. The content of the joy is the Lord Jesus Christ.

2. The joy will never dry up when they follow His Word.

III. How often should they rejoice?

1. Always. Remember, what happens when sorrow comes, 2 Corinthians 6: 10.

IV. Why is the command repeated?

1. The repeated command emphasizes its importance. Already, Paul mentions his own joy and exhorts his readers, Philippians 1: 4, 3: 1.

Conclusion:

All Christians who take the above question to heart may know the value of rejoicing.

The notable progressive sequence in the above form is a topic that emerges from the chosen text. The main divisions emerge from the text or from other relevant verse(s). According to this type of form, the importance lies in the conclusion, so that the preacher can prove to the hearers through the chosen text why rejoicing is the duty of Christians.

Second principle: The preacher may draw the main topic from the chosen text and construct the main body from this text, to "amplify or develop" that one topic (Braga 1981: 39). In other words, the preacher will get a main idea through the study of the text, whereafter he will then derive the main body from the text.

Model 19

Example of second principle: MES form

Text: *… that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth,* Colossians 1: 6.

Topic: The fruitfulness of the gospel.

Body:

I. The gospel bears fruit and is growing: *All over the world this gospel is bearing fruit and growing …*

II. The fruit can affect the whole world: *All over the world … just as it has been done among you …*

III. The fruit proceeds from God's grace: *… since the day you heard it and understood God's grace in all its truth.*

Conclusion:

It will be evident that the gospel is not just a creed that we believe, but also a source of productiveness -- a dynamic force. Therefore, it may produce wonderful effects in Christian lives.

A distinctive feature of Model 19 is the structural style of the main divisions. Its division comes directly from the topic and chosen text. After the preacher finds the topic, the main divisions can be put together. After that, the answer to the question in each division is drawn directly from the present text. Through this type of form, the preacher may extract abundant meanings.

Third principle: The preacher may also draw some spiritual principles from the text. This is different from a text analysis. The main divisions may be constructed principles or instructions suggested by the text. According to Braga (1981: 40) this pattern uses the following model as a textual sermon outline:

Model 20

Example of third principle: MES form

Text: *On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood*

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among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord, John 20: 19-20.

Topic: The likeness of Christians to the disciples

Body:

I. Like the disciples, God's people sometimes experience distress without being aware of the conscious presence of Christ, v. 19a.

1. They are sometimes in deep distress because of adverse circumstances.

2. They are sometimes in unnecessary distress in the midst of adverse circumstances.

II. Like the disciples, God's people can experience the comfort of Christ, vv. 19b-20a.

1. They experience the comfort of Christ by His coming to them just when they need Him most.

2. They experience the comfort of Christ through the words which He speaks to them.

III. Like the disciples, God's people are made glad through the living presence of Resurrected Christ, v.20b.

1. His hands and side are proof of his "death", but His presence and peace is situated in the fact that He has risen.

2. They are made glad because Christ is in their midst.

Conclusion:

When you realize Christians should be disciples, you will know the real meaning of distress, comfort and the presence of Christ in our lives.

The important point in this form is that spiritual principles are expressed through the text. In the above model, the dominant spiritual expression is about discipleship. From this, the main divisions may be made. The preacher should however not analyze the text; but rather draw some spiritual truths or principles from the text under discussion.

Fourth principle: A dominant or repeated word (or set of words) that flows together with the theme or thought in the text usually occurs. Through this principle, the preacher

may build an outline. What is important here is that the preacher will concentrate on the dominant flow of these words, themes and thoughts.

Model 21

Example of fourth principle: MES form

Text: *Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.* **Philippians 3: 1.**

Topic: The benefits of *the same things* **to Christian**

Body:

I. Sometimes *the same things* **generate rejoicing in the Lord:** *my brother, rejoice in the Lord!*

II. *The same things* **should not become something tedious:** *It is no trouble for me.*

III. To Christians *the same things* **are safe,** *and it is a safeguard for you.*

Conclusion:

In spite of the fact that change is regarded as essential to progress in our age, the Bible refers to the safety of *the same things.*

In the construction of this form, the preacher needs to carefully engage with the words of the text. From the above example of dominant words ("same things") in the text, the main divisions of a sermon form may be constructed. If the preacher however does not recognize a dominant flow of certain words in a text, he/she will not be able to construct an appropriate form.

Fifth principle: Some texts may include logical or doctrinal facets. In line with this, the preacher should here indicate the progressive development of the main thought.

Model 22

Example of fifth principle: MES form

Text: *Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remain on him,* **John 3: 36.**

Topic: Eternal life: Believe or reject.

Body:

I. To whom does eternal life belong? *To whoever believes in the Son*

II. Who does not have this eternal life? *Whoever rejects the Son*

III. For long is this promise valid*?* **The word** *eternal* **provides the answer here.**

IV. Finally, who provides this eternal life to the believers? *The Son*

Conclusion:

Concerning the promise of the life, we have to know that there is eternal life. In addition to this, we have to know that the Son of God is the only provider of eternal life. We also have to know that only believers in the Son have eternal life.

The important aspect of the above model is that there is one main doctrinal theme in the text under discussion, namely *eternal life*. The main divisions for the form will therefore emerge from this one main doctrinal theme. The answer to each division, in this case, will directly come forth from the text under discussion.

Sixth principle: Some texts may include one dominant flow of words and ideas, which usually proceeds from the start to the end of the text under discussion.

Model 23

Example of sixth principle: MES form

Text: *God is spirit, and his worshippers must worship in spirit and in truth,* **John 4: 24.**

Topic: The way of worshipping God.

Body:

I. What sort of God is God? *God is spirit …*

II. How should God's worshippers worship Him? *… in spirit*

III. How else should God's worshippers worship Him? *… in truth*

Conclusion:

In the world, there are many gods and many ways of worshipping these gods, but the Bible says there are only one true God and one way of worshipping Him.

The one main theme flowing from start to end in the above text is: *God is spirit*. From this, the main divisions can be constructed into three parts. It is important to note that the first part already reveals the main theme in this form. The second and third parts are thus constructed by the first part.

6.3.2.3 Interductive approach to the MES form

First principle: A textual form may also be constructed by deductive, inductive and interductive methods. In the above model, the topic is decided by the chosen text and the main divisions are constructed from both the topic and text. In this case, the preacher should apply deductive, inductive and interductive methods in order to construct the main division.

Model 24

First principle: Deductive MES form.

Text: *In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you,* John 14: 2.

Topic: God prepared a place for us.

I. Introduction: The disciples were greatly distressed by the thought of being separated with Jesus. He calls upon them as His disciples to confide in Him, and especially in what He is going to reveal to them.

 1. Proposition: There are many rooms in heaven and Jesus prepared a place for His people.

II. Main division: The nature of God's house:

 1. This house is an invisible, heavenly temple.

 2. God is the owner of this house.

 3. This house is an eternal house.

 4. This house is a prepared house.

III. Conclusion:

Are we friends and disciples of Christ? Let us then rejoice, not only in what He did for us on earth, but in what He is also doing for us in heaven. If you are a true Christian, the room in the Father's house in heaven will be yours.

The preacher has to lead the deductive development in a MES form. He leads the hearers to his/her intentional goal that identifies with the deductive topical development. In the MES form, the main theme is however not taken from the preacher's idea, but from the text.

The construction of the main body should not depart from the text under discussion. However, to explain precisely, the preacher may cite another relevant verse (or verses) and illustration(s).

Model 25

Second principle: Inductive MES form.

Text: *Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.* John 14: 5-6.

Topic: We must meet Jesus in journey of life.

Life-related experience: An illustration of parents who had accidentally missed their children while undertaking a journey (or the preacher's similar experience).

1. We all sometimes lose our way. Don't you lose your way?

  a. In spite of advanced countries, why is there not a decrease in suicide?

  b. Use a representative case.

2. Do you know what truth is?

  a. In spite of advanced technology, why is there no diminishing of religions?

  b. Produce example(s)

3. Do you have life?

  a. Do you know that all human beings are sinners? The fact is that sinners possess death, not life.

  b. Cite an illustration in Bible.

I. Conclusion:

Here is your answer: If we want to know our way, find truth, and have eternal life, what shall we do?

From the inductive flow in the above model, the important point is that the preacher should not compel his hearers into some decided answer. He/she should rather help them to reach their own conclusions through thinking and feeling. In the main division of the sermon's form, the preacher should not depart from the text under discussion. The main division of the sermon form should be set within the chosen text. In case of a biblical incident, the preacher may cite other verses. For this type of sermon from, the preacher should spend considerable time in preparing.

Model 26

Third principle: Interductive MES form:

Text: *And this is the testimony: God has given us eternal life, and this life is his Son. He who has the Son has life; he who does not have the Son of God does not have life,* **1 John 5: 11-12.**

Topic: God's promise of eternal life.

Life-related experience or illustration:

  a. Statistics or experience on the importance of the promise.

  b. Illustration (related to the promise and death).

 1. This is a very important promise: Provide representative cases.

 2. The relationship between the promise and death: Reveal biblical incidents.

I. Conclusion: Main point: God's promise on life and death.

II. Main division: God's promise on eternal life and eternal death.

  1. The promise is about eternal life: *God has given us eternal life …*

  2. This eternal life is in His Son Jesus Christ: *… and this life is in the Son.*

  3. Anyone who has the Son of God, has life: *He who has the Son has life …*

  4. Anyone who does not have the Son of God does not have life: *… he who does not have the Son of God does not have life.*

III. Conclusion:

All people are sinners in front of God and the wages of sin is death. God has given the promise of eternal life to all human beings. This eternal life is in Jesus Christ. He who believes Jesus Christ as the Savior, has been given God's promise on eternal life.

The important point concerning the interductive method in the above model is that a topic comes forth from the text under discussion. The flow of ideas begins inductively and ends deductively. The word *promise* in this topic is not from the text, but the preacher must nevertheless realize the meaning of *promise* implied in this text. At the initial stage, the preacher will collect a related illustration or statistics that relate to the topic. From this example, he/she would then make some divisions for the sermon form.

For the first conclusion, the preacher goes along with the hearers' understanding. Thereafter he settles the main point and then arrives at the conclusion. At this stage, the hearers will follow the preacher's conviction.

6.4 Multi-expository sermon form

6.4.1 The necessity of the study of the MXS form

According to Chapell (2001: 6) the preacher should first be "a bond servant of the text" before attempting or being able to challenge or encourage his/her hearers.

The preacher who wants to deliver the MXS form should bear in mind that traditional criticism on expository preaching maintains that it tends to be boring and that it lacks the dynamic energy of other kinds of preaching (Chapell 2001: 7). The MXS form, like the traditional expository sermon form, directs the hearer's attention to the Bible, rather than simply to the preacher (Liefeld 1984: 12).

The preacher as interpreter should always strive to show what a particular part of the Bible means and how it can best be applied to a contemporary hearer's situation. The MXS form enables the preacher to find answers and to honor the Bible's content. If the preacher does his/her duty sincerely and faithfully, he/she will be able to adequately maintain the congregation's spiritual and physical life.

The MXS form communicates a biblical concept, which is derived from the original passage and transmitted through a historical, grammatical, and literary study of it. The

Holy Spirit first applies this biblical concept in line with the personality and experience of the preacher and then works through him/her to reach his/her hearers (Robinson 1980: 20).

A very thorough homiletical and exegetical approach is thus required, which diligent or dedicated preachers may consider as involving too much work.

6.4.2 The theories and models of the MXS form for SKCs

6.4.2.1 The importance of the exegetics of the chosen text

The exegetical idea of the passage needs to be determined. Borden (1992: 65-66) explains: "The idea is not necessarily a theme or statement of a major theological teaching." The idea relates to the topic which the text discusses. It is also important to determine to what extent the context and structure of the passage determine what the text says about the topic of discussion.

Borden (1992: 68) explains that the exegetical idea has both a subject and a complement: "The subject answers the question: What is being discussed? On the other hand, the complement answers the question: What is being said about what is being discussed?"

It is nevertheless important to remember that expository preaching is not simply about commenting upon the text. In Chapell's words (2001: 7) "it is bringing the meaning of the text to bear upon the biblical needs that the text is addressing, and then connecting those biblical needs to the contemporary needs of people today."

The MXS form is different from traditional expository sermon forms in that its variety is the analytical observation of a chosen text. A chosen text may contain several verses and the preaching should thus reveal what it contains.

6.4.2.2 Theories and practical models of the MXS form

The MXS form can be divided in five main parts, namely text, topic, observation, main body and conclusion.

From the text under discussion, the preacher will identify the common subject. After determining the common subject, he/she can divide the subject into smaller parts. It is important that the main division and sub-division should come forward from the chosen text. In addition, the preacher can use appropriate illustration(s).

Model 27

Example of first principle: MXS form.

Text: Ephesians 6: 10-18.

Topic: The good fight of faith.

Observation of chosen text:

v. 10

v. 11

v. 12   **Common subject: The Christian's courageous nature**

v. 13

v. 14

v. 15   **Common subject: The Christian's armor**

v. 16

v. 17

v. 18   **Common subject: The Christian's prayer life**

Body:

I. The Christian's courageous nature, vv. 10-14a.

1. This courage should be mighty and strong, v. 10.

2. This courage should be steadfast, vv. 11-14a.

3. This courage comes when the Christian puts on

the full armor of God, v. 11

II. The Christian's armor, vv. 14b-17a.

1. The armor should be defensive in character, vv. 14-17a.

2. The armor should be offensive in character, v. 17b.

III. The Christian's prayer life, v. 18

1. **The prayer should be persistent, v. 18a.**
2. **The prayer should be intercessory, v. 18b.**

Conclusion:

The Christian is a fighter of faith. When taking courage, he/she should put on the full armor of God and pray in the Spirit, so that victory will be achieved.

For this type of form, it is required that the preacher would in the first place precisely observe and study the text. From there on, he/she would find common subjects and after finding these, he/she would be able to construct the expository sermon.

In the second place, the preacher may find one or more verses as the underlying base of the chosen text. Through this the preacher should be able to identify the topic. From the chosen topic, the preacher may build a form. It is important to note here that the main body should be controlled by a topic that is from a main verse (or verses).

Model 28

Example of second principle: MXS form

Text: Psalm 119: 97-100.

Observation of chosen text:

v. 97a Desire for God's Word   **Underlying base:**

v. 97b Diligence in God's Word   **the usefulness of God' Word**

v. 98a The nature of usefulness   **God's Word:**

v.98b The foundation of usefulness   **first usefulness**

is from possession of God's

Word.

v. 99a The nature of usefulness   **God's Word:**

v. 99b The foundation of usefulness   **second usefulness**

is from study of God's Word.

v. 100a The nature of usefulness   **God's Word:**

v. 100b The foundation of usefulness   **third usefulness**

is from obedience to God's

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Word.

Topic: Three aspects of the usefulness of God's Word

Body:

I. The starting point for people's understanding of the usefulness of God's Word:

a. They should desire God's Word.

b. They should be diligent with God's Word.

II. The first feature of the usefulness of God's Word:

a. The useful nature of God's Word originates from His commands.

b. The usefulness of God's Word is based on possessing God's Word.

III. The second feature of the usefulness of God's Word:

The useful nature of God's Word gives insight to God's people.

a. The usefulness of God's Word is based on studying God's Word.

IV. The third feature of the usefulness of God's Word:

a. The useful nature of God's Word renders understanding to the His people.

b. The usefulness is based on obedience to God's Word.

Conclusion:

God's Word holds much usefulness. There are aspects of usefulness in the text that can compensate for God's people.

In the third place, the preacher may construct the expository sermon form regardless of whether the length of the text exceeds one verse or not (Zemek 1992: 164-165). During this process, the preacher should apply some analytical and grammatical knowledge. Zemek explains this as follows:

> "This literary vehicle provides the basis for a twofold division, i.e., the two affirmations conceptually related in an antithetical fashion. The symmetry of the verse goes beyond a general contrasting relationship of the first clause to the second, and vice versa."

Model 29 (Zemek 1992: 167)

Example of third principle: MXS form

Text: John 3:6.

Observation of chosen text:

1B That which is born

1C   . γεγεννημενον .

. το . . | εκ   σαρκος

. . **2C** . of the flesh

. . . . τηζ

. . |. . . **2B** **3B**
. . . . is flesh

1A εστιν σαρξ

. and

. και .

1B that which is born . . . .

1C γεγεννημενον .

. το |. εκ   πνευματος .

. . . 2C of the Spirit του .

. . . **2B** **3B** .
. . . is spirit.

2A εστιν πνευμα
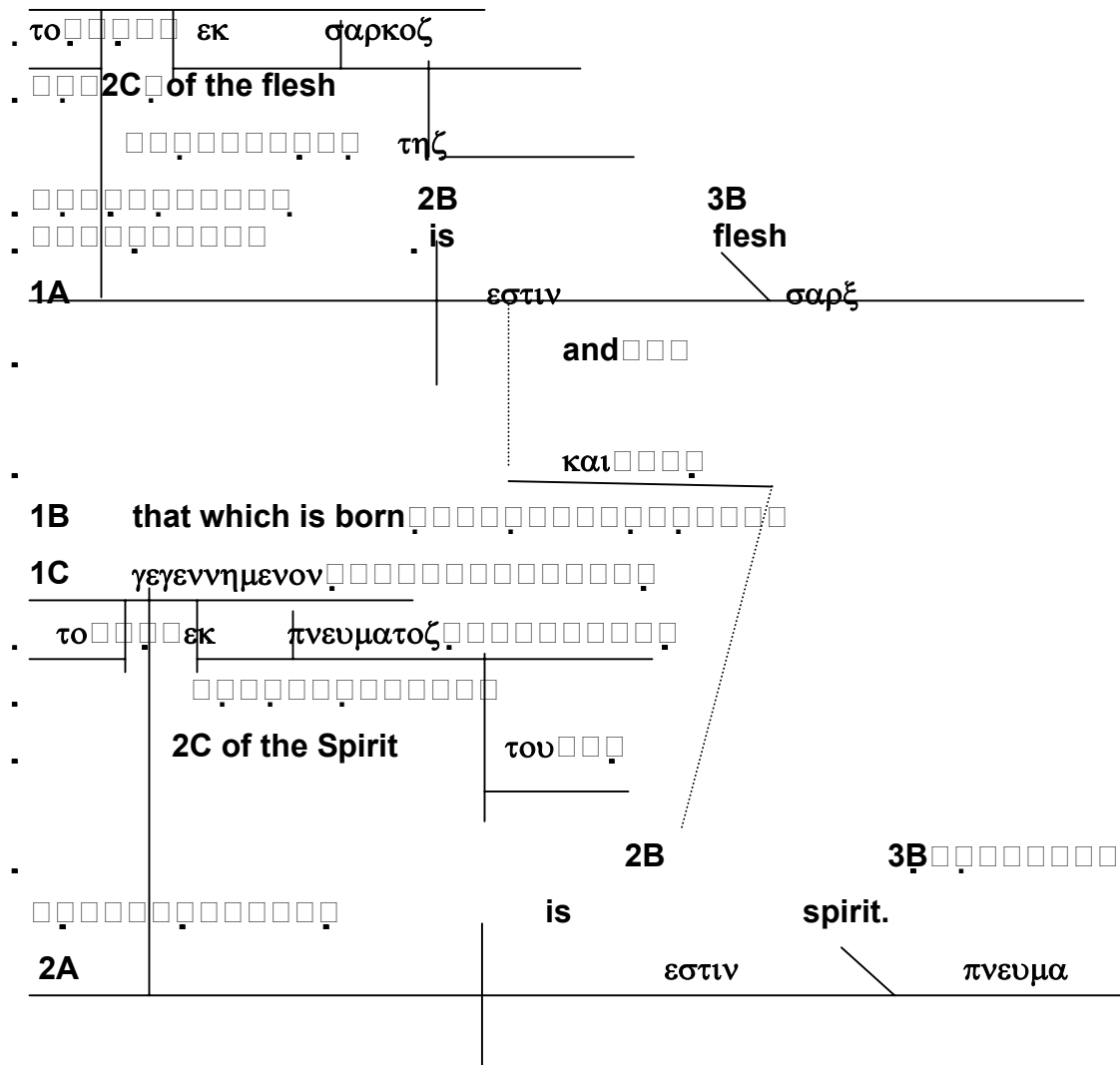
Body:

1A. The equation of the generation of temporal life after its kind

1B. The history of the equation

1C. The reality of it

2C. The roots of it

2B. The harmony of the equation

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3B. The heredity of the equation

2A. The equation of the generation of eternal life after its kind

1B. The history of this equation

1C. The reality of it

2C. The roots of it

2B. The harmony of this equation

3B. The heredity of the equation

In the fourth place, through studying an entire Bible book, such as the book of Ruth or Habakkuk, the preacher may prepare his/her messages. In this case, the preacher may prepare a series sermon. Given the character of a series sermon, the proceeding deductive development will be more essential. According to the character of a book and the goal of the preaching, the preacher may prepare two types of sermon form. According to the summary of the Bible book, the preacher develops one form. The example follows:

Model 30

Preparing a series sermon form (1): MXS form

Text: Ruth 1-4.

(Entire summary):

Chapter	Main topic	Main verse
One	Faithful choice – Ruth Bitter – Mara means bitter.	v. 16 But Ruth replied … *your God, my God.* v. 20 *Don't call me Naomi, she told them. "Call me Mara, because the Almighty has made my life very bitter …*
Two	Favor	v. 2 *And Ruth the Moabite said to Naomi, "Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor."*

Three	Resting place	v. 1 *One-day Naomi's mother-in-law said to her, "My daughter, should I not try to find a home for you, where you will be well provided for?"*
Four	Praise	v. 14 *The women said to Naomi: "Praise be to the Lord, who this day has not left you without a kinsman redeemer. May he become famous throughout Israel!*

Model 31

Preparing a series sermon form (2): MXS form

Text: Ruth 1: 16-19.

Topic: The importance of choice

I. Introduction: When it comes to choice, faithful choice is very important.

1. Proposition: All Christians should know the importance of choice.

II. Body: Different kinds of choice.

1. Fleshly choice:

a. Naomi's advice to her two daughters-in-law accords with fleshly choice.

2. Worldly choice:

a. Orpha's choice is worldly.

3. Faithful choice:

a. Ruth's choice is faithful.

III. Conclusion:

Final victory is not from the convenience of the present, but from the choice of the faithful.

Model 32

Preparing a series sermon form (3): MXS form

Text: Ruth 1: 19-22.

Topic: Recovery from bitterness.

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I. Introduction: Sometimes God's discipline is another expression of His love.

Proposition: How can we recover from bitterness?

II. Body:

1. God's faithfulness is a reality.

2. Consider the cause(s) of the problem.

3. Turn back to the right way.

III. Conclusion:

Because of true repentance, happiness will enter life.

Model 33

Preparing a series sermon form (4): MXS form

Text: Ruth 2: 1-7.

Topic: New life through grace

I. Introduction: Ruth experienced a new life through Boaz who was a shadow of Christ.

Proposition: How did Ruth experience God's favor?

II. Body:

1. Before meeting Boaz, Ruth

a. Was a foreigner;

b. With no means for existence;

c. With no hope for tomorrow.

2. Who was Boaz?

a. He was a relative.

b. He was a man of standing.

c. He was a volunteer.

III. Conclusion:

As Boaz gave a new life to Ruth, God gave new life to anyone who believes Jesus Christ gave Himself for our sins. Jesus is our only redeemer.

Model 34

Preparing a series sermon form (5): MXS form

Text: Ruth 3: 1-5.

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Topic: Home as the real resting place

I. Introduction: Have we a home as a real resting place? If we cannot experience the peace of a home, what would be problematic in that?

1. Proposition: The home as a resting place may be created through the responsibilities of family members.

II. Body: Trough the action of love, our homes can become a real resting place.

1. The action of the love of Naomi:

 a. She overcame selfish activity.

 2. The love action of Ruth:

      a. There was obedience.

 3. The love action of Boaz:

      a. His love had a sense of responsibility.

III. Conclusion:

The reason for an unfortunate home-life is rooted in selfish, disobedient and irresponsible activity. If one wants to make one's home a resting place, one should overcome these activities. This can be done through the action of love.

Model 35

Preparing a series sermon form (6): MXS form

Text: Ruth 4: 13-22.

Topic: Ruth's agony finally changes into praise

I. Introduction: Ruth's faithful choice leads to a fruitful and blessed life.

1. Proposition: How Ruth's life of agony changed into a life of praise.

II. Body:

 1. Real blessing comes from God.

 2. God blessed Ruth.

 a. She became Boaz's wife.

 b. She gave birth to a son.

 3. She was a means of blessing.

 a. Boaz was blessed.

 b. Naomi was blessed.

 c. All over the world, people can be blessed.

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III. Conclusion:

According to Ruth's faithful decision, not only she, but also many people experienced God's blessing. She became the grandmother of David.

The sermon form may also build in scriptures, which were written from dialogue or conversation, for example in the book of Habakkuk. Zemek (1992: 173-176) explains: "Five progressive stages of discourse in the book of Habakkuk unfold the valuable doctrine of practical providence."

Model 36

Five progressive stages of discourse in the book of Habakkuk: MXS form

Text: Habakkuk 1-3.

Observation of chosen text:

Ch1: v. 1

1A: This part is the prophet's lament concerning internal

v. 4
      injustice.

v. 5

2A: This part is God's decision with reference to the
      rectification of internal injustice.

v. 11

v. 12

3A: This part is the prophet Habakkuk's challenge of God's
      justice.

Ch2 v. 1

v. 2

4A: This part is God's disclosure to and through Habakkuk,
      involving divine retribution.

v. 20

Ch3 v. 1

5A: The final part is the prophet Habakkuk's psalm of public

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testimony to the sovereign God of history.

v. 19

From Zemek's observation above (1992: 173-176) the preacher may for example construct a sermon form, for expository preaching, as follows:

Model 37

Example of Habakkuk (1): MXS form

Text: Habakkuk 1: 1-4.

Topic: The prophet's questions before God.

I. Introduction: What is the question of Habakkuk concerning internal injustice?

1. Proposition: Habakkuk's appeal to God's mysterious way

II. Body:

1. Habakkuk's appeal to the Divine Judge via interrogation v. 2-3b

2. Habakkuk's case presented to the Divine Judge via argument v. 3c-4

a. Evidence v. 3c-d

b. Indictment v. 4a-b

c. Summation v. 4c-d

III. Conclusion:

In spite of God's love, His people may sometimes (like the prophet Habakkuk) see and meet unacceptable things.

Model 38

Example of Habakkuk (2): MXS form

Text: Habakkuk 1:5-11.

Topic: God hears and speaks.

I. Introduction: God's decision with reference to the rectification of internal injustice.

1. Proposition: God reveals His will to the prophet.

II. Body:

1. The pronounced intention of this decision v. 5-6

a. The pronounced intention of the decision v. 5

b. The activation of this pronounced intention v.6

2. The pronounced instrument of this decision v.7-vv. 11

a. Their general reputation v. 7

b. Their military reputation v. 8-vv. 11

III. Conclusion:

Unfair things happen in our lives, but in spite of that, God is

a living God. Some people however live under an illusion about God.

Model 39

Example of Habakkuk (3): MXS form

Text: Habakkuk 1: 12-2:1.

Topic: The prophet's second question to God.

I. Introduction: The prophet's challenge to God was very reasonable.

1. Proposition: How the prophet challenges God's answer?

II. Body:

1. Habakkuk's theological support for his challenge vv. 12-14

 a. Habakkuk's theological support is based upon the person of God vv. 12a-b

 b. Habakkuk's theological support is also based upon the government of God vv. 12c-14

2. Habakkuk's historical support for his challenge vv. 15-16

 a. He points to the insolence of the Chaldeans vv. 15

 b. He especially points to the blasphemy of the Chaldeans vv. 16

3. Habakkuk's ethical support for his challenge vv. 17

4. Habakkuk's summons concerning his challenge Ch2: 1

III. Conclusion:

Sometimes our challenge to God is very reasonable but we should know that one is nevertheless limited in the knowledge to God.

Model 40

Example of Habakkuk (4): MXS form

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Text: Habakkuk 2: 2-20.

Topic: Nevertheless

I. Introduction: God discloses His will to and through the prophet and involves divine retribution.

1. Proposition: God nevertheless discloses His divine retribution to Habakkuk.

II. Body:

1. The importance of this disclosure v. 2-3

  a. This disclosure is from a revelation standpoint v. 2

  b. This disclosure is from a temporal standpoint v. 3

2. The lessons of this disclosure v. 4-20

 a. The statement and application of this crucial lesson v. 4

 b. Unrighteous people's actions are evaluated and verified by God through the taunting cries of victims. vv. 5-20

III. Conclusion: God's revelation will certainly come and not prove false. Let all the earth be silent before him.

Model 41

Example of Habakkuk (5): MXS form

Text: Habakkuk 3: 1-19.

Topic: The prophet's prayer to the sovereign God

Introduction: The last part of discourse is Habakkuk's psalm of public testimony to the sovereign God of history.

1. Proposition: What is Habakkuk's understanding of the sovereign God?

II. Body:

1. Habakkuk's prayer in the presence of the sovereign God of history v. 2

2. The prophet's dramatic vision of the sovereign God of history vv. 3-15

  a. The awesomeness of His demeanor vv. 3-4

  b. The awesomeness of His dominion vv. 5-12

  c. The awesomeness of His deliverance vv. 13-15

3. Habakkuk's response to a heightened understanding of the sovereign God of history vv. 16-19

  a. His immediate response of reverence v. 16

    b. His irenic response of readiness vv. 17-19

III. Conclusion:

When God's knowledge touches an unbeliever, there will be a realization of God.

In the fifth place, the preacher may construct a sermon form for inductive expository preaching. In a serious sermon, like in the above model, a deductive progress will be more effective than inductive or interductive progress. For the inductive expository sermon, the preacher has to invest more time than for the deductive form, in order to search suitable sources of representative cases and for illustration.

Model 42

Inductive MXS form

Text: Ephesians 2: 1-10.

Observation of chosen text:

Ch2: v. 1

               1: The Christian's former state

v. 3

v. 4

               2: A dramatic change

v. 7

v. 8

               3: The Christian's present state

v. 10
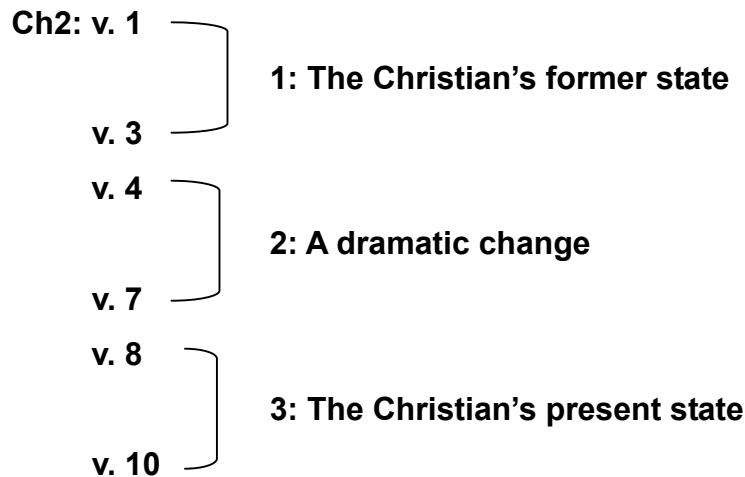
Topic: The Christian's spiritual history

  To periodically review one's spiritual state is a good thing for a Christian. This can serve as an encouragement.

About periodic reviews of life: Tell of related experiences or stories.

1. The Christian's former spiritual state vv. 1-3

  a. Formerly - spiritually dead v. 1

  b. Followed the prince of the power of the air v. 2a

  c. Was allied with the disobedient v. 2b

d. Indulged in passions v. 3a

e. Children of wrath v. 3b

Give an illustration or a representative case of the change of the position after one's changing life.

2. The Christian's dramatic transformation vv. 4-7

a. The change is wrought by God's great love for us v. 4

b. God has brought life out of death v. 5

c. God has raised us with Christ v. 6

d. God has exalted us with Christ v. 7

3. Christian's present position vv. 8-10

a. We are now saved by God's grace and not by our works vv. 8-9

b. The Christian is God's workmanship v. 10

II. Conclusion:

Did your present spiritual state experience spiritual pilgrimage?

Model 43

Interductive MXS form

Text: Philippians 2: 5-11.

Topic: Follow the model of Christ: Not failure but success

Observation of the chosen text:

Ch2: v. 5 ⟶ Aim

v. 6 ⟶ Negative side: What Christ did not do.

Self-sacrifice   The aim of every Christian.

v. 7

Positive side: What Christ did.

v. 8

v. 9

Christ's exaltation

Supreme name.

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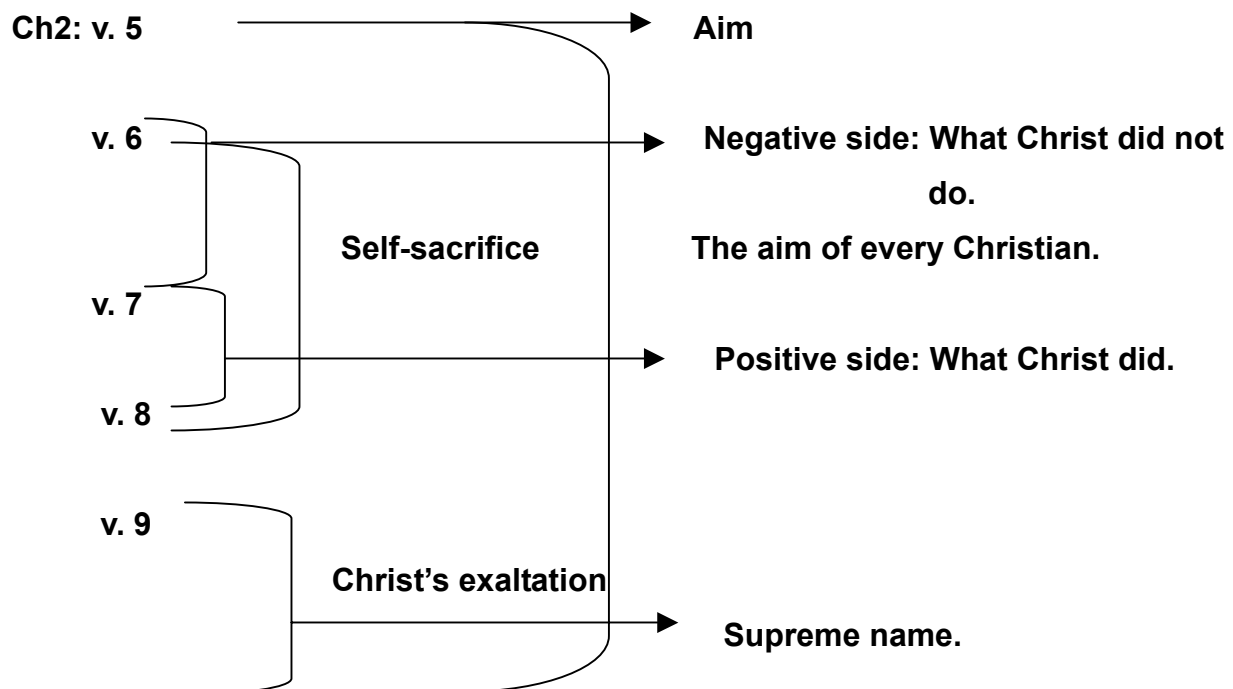
v. 11

Illustration: life-related story

1. The aim of every Christian should be to become more like Christ.

2. In human history, nothing can match the self-giving love of Christ.

3. Christ's death was not the end. The sequel of that death is vital for Christians' faith.

I. Conclusion: It must be the aim of every Christian to become more like Christ.

II. Body:

1. The nature of Christ's self-sacrifice.

a. His self-giving love is correspondingly greater than any other thing.

b. Emptying.

c. Becoming human.

d. Facing an ignominious death.

2. The nature of Christ's exaltation.

a. His exaltation was prompted by his humiliation.

b. It was marked by a new name.

c. Everyone will acknowledge it.

d. It exposes Him as the sovereign Lord.

e. It brings great glory to the Father.

III. Conclusion:

Our Savior is exalted above all others. Christians should rejoice in his wonderful name.

This model shows the importance of a process where the sermon form will be followed by an observation of the chosen text. The preacher will start with an inductive process and move towards the clue, which will be the first conclusion. With this conclusion, the preacher will then lead the hearers to the last resolution.

6.5 Multi-narrative sermon form

6.5.1 The necessity of the study of the MNS form

Modern congregations, nourished by years of television and popular movie releases, have been fashioned to relate to the narrative mode. The story form evokes experience because something happens within the hearers. Hearers experience that their preacher seems relevant and accessible in their own situations of stress, sorrow, joy and amazement. The narrative form therefore was an excellent communication strategy for approaching contemporary issues naturally. But Greidanus (1988: 152-154) argues against the weak points of the narrative form as follows (Carl 1983: 125):[54]

"(1) The preacher becomes so enchanted by the narrative form that he/she adopts this as his/her one and only sermon.

(2) The preacher isolates a story from its larger literary context in the Bible.

(3) Because the narrative form communicates indirectly, obliquely so, the story speaks by the preacher's suggestion rather than in direct and explicit statement.

(4) A poorly structured or an open-ended story can easily fail to make its point. Without clear logic and theo-logic between various parts of the narrative preaching, the preacher can appear to be meandering in a swamp."

So the MNS form communicates its message in a varied way, as it functions in such a way that the hearers recognize themselves, because abundant way permits them to make their own decisions and to determine their responses in their own time and way (Pieterse 1987: 169). Thus, the MNS form speaks in hearers' points to the story of both scripture and contemporary culture. So, the MNS form does not stay to the stereotyped form.

The MNS form manages to address the whole person while it also gets around defenses. It manages to communicate where the three-point form would fail.

According to William J. Carl (1983: 124):

> "The sermon moves structurally like a story. It is not static but goes somewhere. It wrestles with a passage creating tension and dialogue, allowing the congregation's thoughts and feelings to emerge in places."

6.5.2 The theories and models of the MNS form for SKCs

6.5.2.1 The importance of the use of the plot in the MNS form

The MNS form refers to any sermon form where the arrangement of ideas takes the form of a plot, which involves a strategic delay of the preacher's meaning. So, the MNS form moves from an opening conflict, through complication, towards reversal and results in a resolution of thought and experience.

The MNS form, like the narrative sermon form, will sometimes actually consist of one long story of biblical or different origin, but more have varied aspects with clear logic. In such a case, the sermon, like other literary plots, will contain narrative elements such as setting, characters, action and tone. The plot line will also move from opening disequilibria towards final resolution. This type of sermon may also be described as *story preaching* and is classed as one form of the larger category of narrative preaching.

6.5.2.2 Theories and practical models of the MNS form

The MNS form contains a number of basic methods for dividing the body of the sermon form. Some major uses of the term *narrative preaching* can be identified in the modern homiletical situation. A narrative sermon may nonetheless be constructed through deductive, inductive and interductive methods.

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[54] Cf. Pieterse (1987), Miller (1992).

Firstly, the biblical story is retold deductively in the narrative sermon, with some elaboration of context and some intensification of the human life portrayed. The retelling of biblical stories is one of the oldest forms of Christian preaching and this is an important construct of narrative preaching. The purpose of this stage, in other words the retelling of biblical stories, is to place emphasis upon the narrative character of scripture so that the hearer will identify with the stories of the Bible.

Model 44

Example of first principle: Deductive MNS form

Text: Exodus 14:1-31

Topic: Hopelessness turns to rejoicing

Observation of the text:

Ch14: v.1 ⌐ **Introductory story: The predicament of the character or characters located in a situation of text will not free the hearers.**

v.4

v. 5 ⌐

First event

v. 9 ⌐

v. 10 ⌐ **Re-telling**

Second event

v. 12

v. 13 ⌐

Climax: Resolution

v. 31
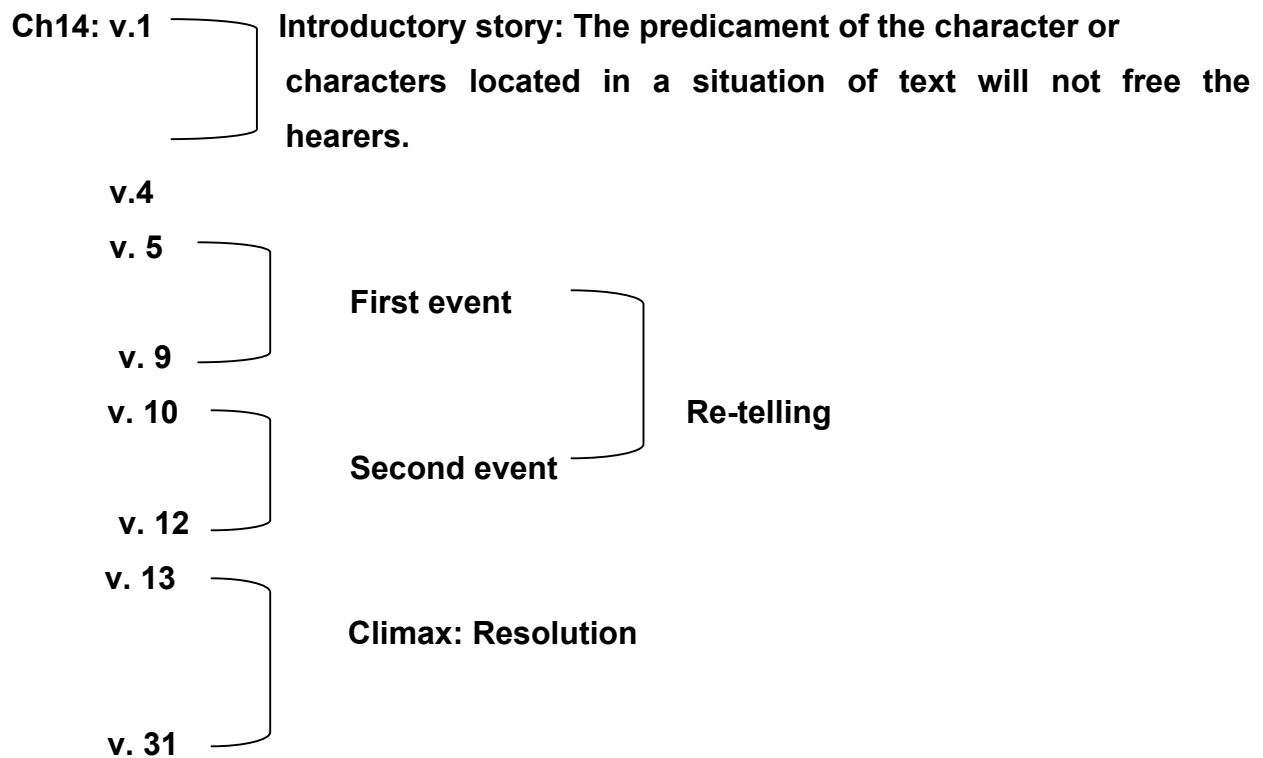
Introduction:

The preacher begins with an intriguing story situation.

1. First event: re-telling:

A few days later, after living in Egypt, the king of Egypt and all his horses and chariots, equestrians and troops pursued the Israelites.

2. Second event: re-telling:

When they reached the sea, they faced a trap worse than the threat to their lives before in Egypt. Behind them was the fast-moving army of Egyptians and at their feet were the threatening waters of the sea. The voice of despair is well expressed in Exodus 14:11: *Is it because there are no graves in Egypt that you have taken us away to die in the wilderness?*

3. Climax: Resolution:

Dramatic scenes are spread out. The command of the Lord ordered the people of Israel to go forward and Moses to stretch out his hand. As a result, the water suddenly split and became dry ground. The pursuers and chariots were mired.

Conclusion:

The unsuccessful flight of the Egyptians, the deliverance, and the Israelites' rejoicing: *Praise the Lord, for God has triumphed gloriously.*

Through the retelling in the above model, the preacher hopes that the hearers would be able to identify with the seemingly trapped people of Israel. This means that the hearers should probably recognize themselves as people who despair of their own wealth or strength, who do not really anticipate a good future, and who find it difficult to trust in the God who orders them to stop complaining and move forward. The hearers should therefore realize that the God who called the Israelites and saved them from the worst possible situation is the same God who will also save them.

Therefore, the hearers will ultimately share in the victory that came to the Israelites of the Red Sea: *God is my strength and my song, and he has become my salvation.*

The climax of the retelling always presents the active God to whom all of us are invited to respond to in faith (Thulin 1990: 8).

Secondly, stories of the preacher or hearer's life can be used in narrative preaching for more than mere illustrative purposes. This approach refers to the positive relationship between Christ and culture. The story means more than it says and takes on a

symbolic nature. The disclosure of the gospel may therefore depend on the hearers' life-stories (Vos 1994: 95).

Stories can however also be illustrations.[55] The term *illustration* is generally used to refer to major forms of support for the sermon's ideas. It is generally proposed that a story should be chosen to suit the sermon's dominant purpose. A sermon designed to explain, will therefore employ extrinsic analogy and for example use *as* and *like* similes.

A preacher who for example wants to describe the invisible guiding of the Holy Spirit, has to use a simile: "B" is like "A", by telling a story about a ship, which is guided from the stormy sea to a safe harbor by the invisible magnetic forces on the ship's compass.

Recently, however, the value of another kind of story has been emphasized in narrative preaching. As an illustration, the preacher tells the story of a human experience instead of describing inanimate objects like a ship's compass. When using stories like these, the preacher should observe the following guidelines (Cox 1995: 265-266):

"a. Never tell another person's experience as if it happened to the self.

b. Never represent as true any story that is not true."

Model 45
Example of second principle: Inductive MNS form
Text: Luke 10: 30-37.
Topic: Which of these was a neighbour?
Observation of the text:
Introductory story: A life-related story
Ch10: v. 30a ⟶ **First event: *A man was going down from***
 Jerusalem to Jericho.

30b ⟶ **Second event: *He fell into the hands of robbers.***

v. 31

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[55] About some benefits of the illustrations, see George E. Sweazey (1976: 193-195).

Third event: Introduce the characters who pass by:

v. 33   A priest, Levite and Samaritan.

v. 34

Fourth event: resolution.

v. 35

v. 36

Conclusion: application.

v. 37
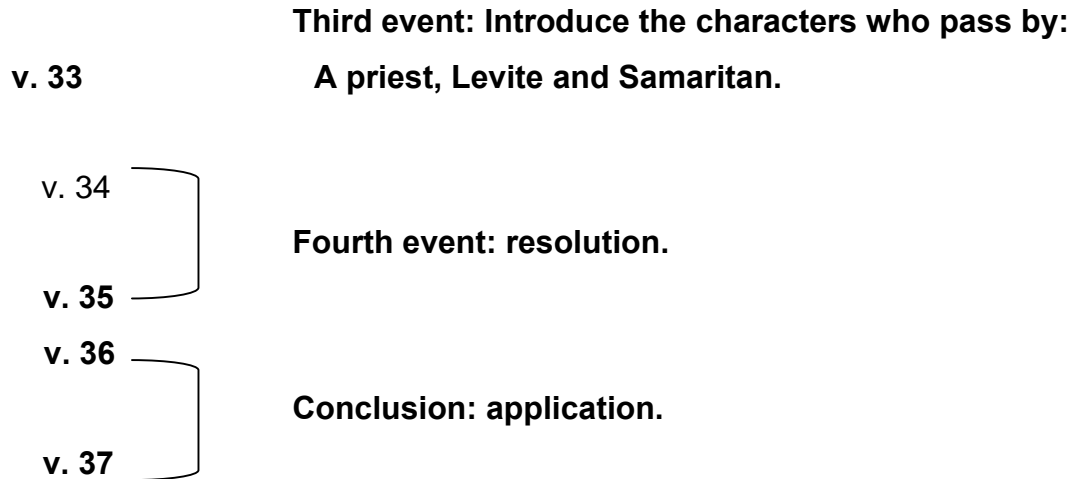
Introductory story: The preacher is seen as a full partner in the preaching event (Robinson 1990: 11-12).

The preacher, for example, may begin by telling how his/her family immigrated from overseas: The unfading promise of future promises and opportunities; the hard work that lies ahead; the need to adapt to a new environment and a different language, the types of education, jobs and the many different customs. As the preacher presents such details and experiences, the congregation may begin to think of their own families who may find themselves in similar situations: The congregation therefore welcomes the shared context between the preacher and themselves.

1. First event: A certain man went down from … to …

2. Second event: He got himself into a difficult situation: The robbers stripped and beat him, leaving him half dead.

3. Third event: The character who passes by.

I. Fourth event: Conclusion: The Samaritan took him to an inn and took care of him.

Application: A question: Which of these was a neighbour?

When the preacher commences with the telling of a narrative, he/she has to make it worth telling. Any hearer may be interested in what happened in a context similar to their own context – one that concerns their children, business, family, an accident, etc. By making such progress, preachers become literary artists, as they construct

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language into a story that can serve as an epiphany of God's presence in human life.

Thirdly, when the preacher wants to use plot as a strategic middle process, the issue is the way in which the narrative sermon will be prepared. There are various definitions available for defining the role of the plot in preaching.[56] Among them, Lowry's theory of the plot is one of the clearest and most effective presentations of narrative preaching.

According to Lowry (1978: 23) sermonic tension is provided by the unknown middle ground and concepts such as: *as*; *like*; *what*; *why*; and *how.* When drawing a parallel between sermons and literary plots, it should be noted that the suspense of ambiguity, (the not knowing *what*, *how* or *why*) is the key to maintaining the audience's attention. Lowry (2001: 12) also argues the following:

> "Suppose we were to ask a playwright to describe what would constitute an idea in that field. The answer would be: "Plot." A drama is an observed process in which a basic discrepancy or tension obtains resolution Likewise, a sermon is a plot (premeditated by the preacher) which has as its key ingredient a sensed discrepancy, a homiletical bind."

Five basic stages that are indicative of the innate narrative structure of human listening may be determined (Lowry 2001: 28-87):

The first stage relates to the importance of capturing the hearers' attention within two or three minutes. If this is unsuccessful, their attention will move to other matters. Lowry elaborates on this: "the first point of plot structure in the sermon as preached is to *upset the equilibrium* of the hearers in such a way as to engage them in the sermon theme."

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[56] Forster (1962: 93-95) describes the difference between *story* and *plot* as follows: "We have defined a story as a narrative of events arranged in a time sequence. A plot is also a narrative of events, the emphasis falling on causality. 'The king died and then the queen died', is a story. 'The king died and then the queen died of grief,' is a plot. The story answers what happened next; a plot tells why and elaborates on this (quoted by Hughes 1990: 57)." Thomas Long's article, *The rise of narrative preaching* (1994:96): "Story is the telling of the tale, the words that follow "once upon a time" the relating of the happenings and characters that are shaped to form a beginning-middle-end sequence. "Story" is the yarn; "narrative" is the beginning-middle-end structure of that yarn. "Story" is the set of occurrences; "narrative" is the underlying plot.

The second stage aims to keep the hearers' interest, not because they are enraptured with theology, but because the predicament has not yet been resolved and because they therefore feel, they have to stay involved in the sermonic process. The preacher should therefore include the stage of analysis or diagnosis in his/her sermon (Lowry calls this *analyzing the discrepancy*).

Finally, the preacher has to bring the congregation to the principle of reversal. This third stage slowly introduces clues to the resolution of the plot. A revelatory clue of this kind is experienced rather than simply being known by the congregation (this is referred to by Lowry as *disclosing the clue to resolution*). When the clue to resolution has been made available to the hearers the preacher investigates the clue in more detail (Lowry calls this *experiencing the gospel*).

The last stage has to do with what is expected for the future. This means that the clue to resolution is not a solution to the theme, but it makes an independent solution possible (Lowry calls this: *Anticipating the consequence*).

Model 46
Example of third principle: Interductive MNS form
Text: Luke15: 11-32.
Topic: The story of the lost son
Observation of the text:

Ch15:

v. 11 — Opening stage: The younger son squandered his wealth in wild living: This presents the problem in a way that can be felt by the hearers.

v. 13

v. 14 — Second stage: The result of squander: He is starving to death.

v. 16

v. 17 — Third stage: To the resolve of problem: He went to his father.

v. 19

v. 20 — Fourth stage: In spite of son's big fault, the father welcomes him heartily.

v. 24

v. 25 — Fifth stage: The complaint of the old son and the steadfast love of the father.

v. 32

Plot

Introductory story: The preacher poses the problem in such a way that hearers can feel it. As the preacher presents the story, the hearers may enter into the preaching.

1. First stage: Here a problem is like our problem.

The younger son requests the father's property. However, he did not care for the property. The problem arises: He squandered his wealth in wild living and he is now starving to death.

2. Second stage: Why this problem happened and what happened thereafter? He did not care for his property.

b. He was starving to death.

c. No one gave him anything.

d. After feeling remorse for his sin, he decides to go to his father.

3. Third stage: The only key for resolving his problem is his father.

  a. He goes to his father, because his father is his only resolve.

 4. Fourth stage: In spite of his son's big fault, the father welcomes him heartily.

  a. The son receives and experiences grace from his father.

 5. Fifth stage: The complaint of the older son and the steadfast love of the father.

  a. Final trouble

  b. Trouble is overcome by the love of the father.

A sermon's plot should be shaped according to the pattern discussed above. As pointed out earlier, Lowry's theory dealing with the concept of "plot" presents an example of one of the clearest and most effective presentations of narrative preaching (Vos 1994: 97).

Finally, the preacher should know how to use aesthetic language in narrative preaching. Language is closely related to narrative preaching, as the preacher makes use of picturesque speech and emphasizes the poetic realm, in order to appeal to the hearers' imaginations. The use of poetic language can be very useful when preaching is difficult, because it will enable the preacher to "color human interest, or orchestrate an emotional high point" (Sweazey 1976: 191-192). In the past, many older sermon forms tended to be unilateral. Such a sermon was characterized as authoritarian and one-sided and the hearer's part in the sermonic process was solely passive. The effectiveness of the sermon was measured by the amount of the sermon's content, which could successfully be conveyed from the pulpit to the hearers (Vos 1994: 98).

It can be concluded that all these sermon forms have a common outline. The approach to multi-sermon form is based on the assumption that a sermon's task is to present the hearers with a clear elaboration of an important idea or thesis. The central idea underlying many sermons is to: "proclaim the gospel". This would usually be structured in deductive, inductive and interductive ways. If the preacher finds a relevant idea in the Bible, he would try to prove it, and consequently call on the congregation to act upon that truth.

6.6 Multi-homily sermon form

6.6.1 The necessity of the study of MHS form

In the context of modern preaching[57], the MHS form should clearly have a modern character. In applying it to modern society, Walter J. Burghardt (1995: 257-259) poses a framework for the development of the following:

"1. The homily is scriptural. It means the preacher's ability to read the signs of the times and focus their significance through biblical lenses on the lives of the people.

2. The homily not only comments on the paschal mystery, the dying-rising of Jesus, in light of the liturgical texts; it draws the faithful into the mystery, helps them unite their lives to the mystery, helps make the mystery of Christ present and active within us.

3. The homily is proclamation.

4. Does a homily call for a specific style?"

When considering the above discussion, the following points can be listed as features of the MHS form:

Firstly, a MHS form must be based on and influenced by scripture, because it is here and in the liturgy that the substance of what is to be preached is discovered.

Secondly, a MHS is more informal than other sermon forms. A key characteristic of the MHS form is the systematic interpretation of a scripture reading and the application of

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[57] For reference, see W.J. Burghardt, Homily, 257-258: "In current Roman Catholic usage, homily is a category of sermon which flows from and follows immediately upon scriptural readings and leads into the celebration of sacraments."
Based on recent research and experience, the Catholic homily stresses some facts.
"1. The homily is scriptural. 2. The homily is not only part of the Mass; it is part of all sacramental celebration. 3. The homily is proclamation and exhortation."

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scriptural verses or sentences. As a result, the homily can be creatively applied as a modern sermon form.

The first homily method is a verse-by-verse or sentence-by-sentence exposition of the text. To achieve this, a text is selected and consequently carefully expounded according to the sequence of the verses or sentences.

Model 47

Example of first principle: MHS form

Text: Romans 8: 14-17.

Topic: The stamp of the Spirit

I. Introduction: We are talking about what the Spirit and flesh are like. Therefore, we will see which one we should follow.

II. Main body:

1. The Spirit leads the Christian v. 14

  a. The Spirit gives us right direction.

  b. The Spirit leads us into truth.

  c. The Spirit leads us into holiness.

2. The Spirit adopts v. 15

  a. The characteristics of adoption.

    1) It bestows objective standing.

    2) It is permanently valid.

  b. It establishes family relationship.

    1) Sons of God.

    2) God's children.

    3) "Abba"-closeness of relationship.

  c. It involves an inheritance.

    1) A slave-shared inheritance.

    2) If we share the cost of discipleship, we shall share glory.

3. The Spirit bears witness vv. 16-17

  a. It is coincidental witness.

  b. It is a confirmed witness.

c. It is a comforting witness.

III. Conclusion:

Bible says: *Go the way of the Spirit*, not only because of the great contrast, but because God leads us, He adopts us, and He testifies within us.

Secondly, after the scripture reading, a simple and informal interpretation of the passage is interpreted as follows: The structure of the homily is informal, as the theme is not announced. Furthermore, the text is not treated under separate points.

Model 48

Example of second principle: MHS form

Text: 1 Thessalonians 2:13

Topic: The right attitude towards scripture

I. Introduction: The Christian must receive all scripture as the Word of God. To engage intimately with the Bible, is both a duty and privilege. The Bible places the subject in an important light before Christians.

II. Main body:

1. This subject is about the Word of God.

   a. This description applies to all scripture.

   b. Some parts of the scriptures are confessedly more important to us than others.

   c. The word of revelation is the most invaluable gift of God to man.

2. It must be received by us into our understanding, judgment, affection, memory, etc.

   a. with supreme veneration;

   b. with implicit confidence;

   c. with grateful and humble affection.

III. Conclusion:

All Christians must receive scripture for all spiritual purposes and for faith practice.

Thirdly, because of the homily's dialogical character, it tries to establish a means of communication between the preacher and the congregation. The homily can be described as a form of speech delivered by an authorized person, who applies some point of doctrine (usually based on a biblical passage) to the lives of the congregation. The overall purpose is to inspire the congregation to accept the application and to act because of it.

Model 49

Example of third principle: MHS form

Text: John 3:1-8.

Topic: The doctrine of the born-again

I. Introduction: We learn the truth of being born again when we hear Jesus talking to Nicodemus.

II. Main body:

  1. Who was Nicodemus?

   Nicodemus was a good, clean, moral man and a ruler of the Jews. Nevertheless, he was also unhappy, dissatisfied, and without peace in his heart. He had heard of Jesus. Moreover, he must have said, "If He ever comes my way, I will pour out my heart to him."

  2. What was the conversation between Jesus and Nicodemus?

   Nicodemus began the conversation by complimenting Jesus, but Jesus brushed the compliment aside. He probed deep into Nicodemus' heart about being born again.

  3. The nature of being born again

   a. It is a definite experience.

   b. It is a spiritual experience.

   c. It is positively necessary.

  4. The necessity of being born again

   There is no other way to get to heaven except through the new birth. We are not saved by our good works, our good lives. All human beings must be born again in order to be saved.

  5. The mystery of the new birth

Jesus said that there was a mystery in the new birth. He spoke of the wind and of the way in which we can feel it and see the results of it, even if we do not know where it is going.

It is the same way with the new birth. We feel it in our hearts, we see the results of it, but we do not understand its mystery.

III. Conclusion:

If anyone is without Christ, he/she needs to be born again. Turn your back on your sin, and then come to Christ in simple faith. You will be born again and on the way to an eternal home in heaven.

The homily sermon form may furthermore be constructed by deductive, inductive and interductive methods. The main point in homily form is the topic decided by the preacher's pastoral intent. One theme should underlie all divisions.

Model 50

Deductive MHS form

Text: I Corinthians 6: 19-20.

Topic: The believer's body as God's temple

I. Introduction: The day you became a Christian, something happened to your body.

1. Proposition: In this world, many products concern about physical shape, but the Christian has another dimension to this world.

II. Main division: The nature of the Christian's body.

  1. The body of all believers is the temple of the Holy Spirit.

  2. The Holy Spirit lives within this temple.

  3. The purpose of the Holy Spirit is to glorify God in His temple.

III. Conclusion:

Surrender your body to the Lord and glorify God in daily life.

Model 51

Inductive MHS form

Text: Matthew 14:31.

Topic: Weak faith or great faith?

Life-related experience: The illustration of preacher himself or the hearers (on faith).

    1. Christ censures little faith (Matthew 6: 30; 8: 26; 14: 31; 16: 8).

    2. The weakest faith is still faith.

    a. Jesus rebuked Peter because of little faith but smiled on him because of faith.

    3. Jesus commends great faith (Matthew 8: 10; 15: 28).

I. Conclusion:

What kind of faith do you have? What kind of faith do you want to have? How will you progress to achieve it?

Model 52

Interductive MHS form

Text: Hebrews 11: 1-7.

Topic: The intrinsic qualities of faith

Life-related experience or illustration: People believe in strange things like Reincarnation, astrology, occultism, pyramid power and call this "faith."

    1. Faith is the assurance of things hoped for: Provide representative cases.

    2. Faith is the conviction of Christian's reality: Provide biblical incidents.

    3. Faith is based on an idea of the unseen world: Provide biblical incidents or representative cases.

I. Conclusion: Main point - How faith affects our lives.

II. Main division:

    1. Faith made Abel worship God v. 4

    2. Faith made Enoch walk with God vv. 4-6

    3. Faith made Noah work for God v. 7

III. Conclusion:

Christianity is the belief in the existence, ability, and willingness of God to the point that we live by His promises, obey His commands, and accept His Word as final on any matter. Has faith begun in your life? What has faith changed in your life?

6.7 Conclusion

Various reaction models (2.5) discussed in a few recent works in the field of preaching featured in this chapter. We saw a disenchantment with the traditional pattern (2.2), shaped according to a points format, a 1-2-3 style of the monological way. This led to the sermon to be controlled not only by the substance to be included in the sermon but also by the activity of the hearers' listening process. But the contemporary homileticians, in rejecting the TSF scheme, have put in its place their own strongly unified way of the sermon form, even though they heard a warning that their proposal will be one among many for sermons. That brought about their reaction models: the organic form, the problem-solving activity, the suspense-driven master, the listening process, the ABDCE approach and the circular model, described in Chapter 3, are to be the real key to understanding preaching in accepting variety of the sermon form.

In the SKCs the preacher and hearers are more conversant with the five sermon forms (topical, textual, expository, narrative and homily) than the above six approaches.

In Chapter 4 we classified and discussed the fivese best-known sermon forms and then indicated the preferences of the worshippers in Chapter 5.

In this chapter the multi-five sermon forms, i.e. the multi-topical sermon (MTS) form, the multi-textual sermon (MES) form, the multi-expository sermon (MXS) form, the multi-narrative (MNS) form, the multi-homily sermon (MHS) form, are suggested to be the most adjusted theory in the context of the SKCs. Until now, the Korean preacher mainly depended on the traditional topical sermon form as a monological deduction way. That is to say, the study of the necessity of variety in the sermon form in the SKCs is not processed actively.

The multi-sermon form suggests the most effective, communicative preaching for the present situation of a typical senior pastor preaching 10–12 times a week with various worship situations in the SKCs.

This MSF also means that a preacher can realize a communicative, effective sermon form by comparing the deductive with the inductive in order to find the riches that exist in applying interductive principles.

In the following conclusive chapter we shall propose three steps for the preacher to conduct when constructing the sermon form.

CHAPTER 7

An adjusted theory for the sermon practice

This thesis was initiated in view of the sermon form as a dimension of communication in the current worship context of SKCs. The rate of the tremendous growth of the SKCs has been declining since 1990. Although an appreciable amount of literature has recently been written with regard to the problem of the declining rates, it is true that the sermon form is the most important contributing factor with regard to the expansion of the Korean Church. Based own my conclusion the major cause for this lies in the sermon form currently used by preachers in SKCs. Most Korean preachers structure their sermons habitually according to the traditional method (called the point sermon form). This has been the main flow in the local Korean Church till now.

The focal point of this study is the search of the most fitting sermon form for effective and communicative preaching in the context of the Korean Church. In view of this study has four main points.

Firstly, the thesis researches the necessity of a study of the sermon form and draws a comparison with the historical development of the sermon form of the SKCs and the USA Church.

Secondly, the focus moves to how the preacher can use two approaches in constructing the most effective and communicative sermon form: (1) way of the

induction, deduction and interduction (2) analysis of the hearers situated in the present context.

Thirdly, the thesis adopts five sermon forms: (1) topical sermon form (2) textual sermon form (3) expository sermon form (4) narrative sermon form (5) homily sermon form. Considering these five types, in order to find better, more suitable and useful sermon forms, the study of the multi-sermon form will be investigated: multi-topical, multi-textual, multi-expository, multi-narrative and multi-homily sermon form.

Fourthly, the preacher has to know the characteristics of the current worship patterns and attending hearers: (1) Dawn worship (2) Wednesday evening worship (3) Friday evening worship (4) Sunday morning worship (5) Sunday evening worship.

In this final chapter, in order to create a varied sermon form, three steps will be suggested for the preachers of the SKCs. These three steps can be divided into three parts, namely observation development, selection development and realization development.

7. 1 First step (observation development)

The first step is known as observation development. At this stage, the preacher observes the hearers in worship and the kind of the worship that they partake in. This step encompasses the following detailed content:

In case of the Korean Church, the preacher should observe the kind of the worship and the attendance of the hearers. Chapter 5 sets out the hearers' attendance percentages and classifies hearers according to six categories (academic background, employment, duties in church, age, gender and baptized).

From the above proposition, the preacher should note the following points:

1. Observation

   1) The kind and numbers of worship:

      - Dawn worship: every day

      - Wednesday worship: every Wednesday

      - Friday worship: every Friday

      - Sunday worship: every Sunday

   2) Duration of worship

   3) The hearers: Identify who attend worship (hearers are classified according to the six categories) and how many hearers attend.

From these first steps, the preacher may subsequently enter the following second steps.

7.2 Second step (selection development)

The second step have to do with selection development. At this stage, the preacher has to consider the following two points:

I) Firstly, the preacher should select a proper text to produce a suitable sermon form. The proper text should be supported by a suitable duration of worship, preaching and the most preferential worship element. It should be noted here that preaching duration in most Korean Churches is settled by the worship duration. Worship tends to be the preferential element. Therefore, for selecting a proper text, the preacher should consider the following guiding questions for selecting a proper text:

- What is the most suitable worship duration for this worship context?
- What is the most proper preaching duration for this worship context?
- What is the most preferential worship element for this worship context?

The results of these questions will therefore be useful in the selection of suitable text:

For example: In the context of Dawn worship
- What is the most suitable worship duration?

- What is the most proper preaching duration?

- What is the most preferential worship element?

From these questions, the preacher may select a proper text.

II) Secondly, the preacher should consider how to construct a good varied sermon form for preaching. For this, the preacher should be familiar with the following:

1) How to construct a topical sermon form for preaching

The preparation of the topical sermon is activated by the preacher's idea. From this idea, the preacher may determine to formulate a topic. The topic for a topical sermon is therefore selected without direct biblical support. This does not mean that the topical sermon is an unbiblical preaching. The topic is merely emphasized and interpreted in light of the gospel. It is necessary to remark that until now the topical sermon form has focused on several topics. Therefore, when we speak of a topical sermon, we imply a variety of topics. The multiple ways of constructing the main body should not be neglected. The chosen topic has to be directed into multiple ways of construction. The multiple topical sermon form is at the base of the following principles:

First principle: The topic has to come from the preacher's pastoral idea.

Second principle: The main body has to show the logical or analytical nature of a topic. In conclusion, the hearer has to get a rational answer.

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Third principle: The main body supplies the various particulars or facts of a topic. As a result, in the conclusion, the hearer may make contact with more biblical knowledge.

Fourth principle: If the preacher's idea concerns all the unconsidered phenomena in the hearer's daily life, as well as his or her unexpected social or ethical problems, then the main body may present a clear and chronological answer to the topic. The hearer's mind will consequently experience deep comfort from the conclusion.

Fifth principle: The topic may emerge from an idea regarding the various meanings of a certain word (or words) in the scriptures.

Sixth principle: The topical forms may emerge from deductive, inductive and interductive methods.

2) How to construct a textual sermon form for preaching

Compared to the topical, the main body and the topic of the textual sermon form are derived from the chosen text. That is to say, the topic of a textual sermon is presented through the text, but the text also controls and dominates both the topic and its development. There are basic principles for the final choice of text and topic in a textual sermon form.

Firstly, the preacher should consider the length of the text. A text is usually one to three verses long. When the length of text exceeds three verses, it will enter a new phase, which is referred to as the expository or narrative sermon form.

Secondly, the topic for the textual sermon should emerge from the chosen text.

In the light of the above discussion, the textual sermon form is based on the following sub-principles:

i) The subject of the textual sermon form is presented through the text.

ii) The text controls and dominates both the subject and the development thereof.

iii) The sermon's functional elements may be derived partly from the text, from other scripture passages, and from extra biblical sources.

Until now, the textual sermon form has been fixed in form. As with the topical sermon form, the multiple ways of constructing the main body of the textual sermon have been neglected. The multiple textual sermon form has the following underlying principles:

First principle: The topic in the textual sermon emerges from the chosen text. As in the case of the topical sermon, the decided topic controls the content of the main body.

Second principle: A topic in the textual sermon is produced after the main flowing from the chosen text is considered. The preacher constructs the main

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body from this topic to "amplify or develop" that one topic.

Third principle: The preacher draws some spiritual principles from a chosen text. This is different from an allegorical analysis. The main divisions may be constructed principles or instructions suggested by the text.

Fourth principle: There is usually a dominant or repeated word or set of words that flow together with the theme or thought in the text.

Fifth principle: Some text may include logical or doctrinal facets. In line with this, the preacher should here also indicate the progressive development of the main thought.

Sixth principle: Some texts include a dominant flow of words and ideas, which usually proceeds from the start to the end of the text under discussion.

Seventh principle: A textual form may also be constructed by deductive, inductive and interductive methods.

3) How to construct the expository sermon form for preaching

The expository sermon directs the hearer's attention to the Word itself, rather than just to the preacher. The expository sermon form therefore has many advantages over other sermon forms, as an expository sermon faithfully takes a message from scripture and makes it accessible to contemporary hearers. Therefore, it communicates a biblical concept, which is derived from the original passage and transmitted through a historical, grammatical and literary study thereof. The multiple expository sermon form contains the following underlying

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principles.

First principle: The expository sermon will identify the common subject from a chosen text. After the preacher reaches the common subject, he/she can divide the subject into smaller parts.

Second principle: One or more verses may be the starting point of the chosen text.

Third principle: The expository sermon form may be constructed, regardless of whether the length of the text is more than one verse.

Fourth principle: The preacher may prepare messages from the study of an entire Bible book (such as the book of Ruth or Habakkuk).

Fifth principle: The preacher may construct a sermon form inductively. In order to apply suitable sources of representative cases to the hearers' lives, the preacher needs more time to prepare the inductive expository sermon, than he would need for preparing the sermon in a deductive way.

4) How to construct the narrative sermon form for preaching

Nowadays, hearers are nourished by the popular mass media, so they have been groomed to relate to the narrative mode. Narrative preaching, under this circumstance, refers to any sermon where the arrangement of ideas takes the form of a plot that involves a strategic delay of the preacher's meaning. Therefore, the narrative sermon form moves from an opening conflict, through complication, towards a peripetia of reversal of decisive turns, resulting in a denouement of resolution of thought and experience. The narrative sermon

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preaches in a natural way to the story of both Scripture and contemporary culture. For the understanding of the narrative sermon form, there are basic principles:

Firstly, common requirements are used in the narrative sermon (like re-telling biblical stories and stories about hearers' lives to disclose the Gospel).

Secondly, a plot uses an unknown middle process and aesthetic language.

Thirdly, because of the nature of narrative structure, inductive and interductive ways are more useful than deduction.

For the construction of the multiple narrative sermon form, the preacher should consider the following principles:

First principle: The re-telling of the biblical story used in the narrative sermon, with some elaboration of context and some intensification of the human life portrayed.

Second principle: The use of real stories (of the preacher or hearer's life) in narrative preaching for more than illustrative purposes.

Third principle: When the preacher wants to use plot as a strategic middle process, the focus should be on the way in which the narrative sermon will be prepared.

Fourth principle: The preacher should know how to apply aesthetic language in narrative preaching.

5) How to construct the homily sermon form for preaching

The homily is a part of the liturgy. It was nevertheless extensively used as the only genre in early Christian preaching. It developed through the church's tradition, from the beginning of the Lord's gospel. In spite of its origin, the homily has the feature of a genre of the modern sermon style. It can be described as follows:

Firstly, the homily sermon is Scriptural centered and liturgically confined.

Secondly, the homily sermon's method is a verse-by-verse or sentence-by-sentence exposition of the text.

Thirdly, the preacher interprets a simple and informal interpretation of the passage after he has read the text.

Fourthly, the homily sermon has a dialogical character because it attempts to construct a communicative role between preacher and hearers.

Fifthly, the homily sermon may also be constructed by deductive, inductive and interductive methods.

When considering a proper sermon, the preacher firstly selects from the above

five sermon forms, and then enters into the one of the logical movements. This movement is the logic basis for the construction of multiple sermon form.

1) Deductive movement:

The Greek meaning for the term *deduction* is *leading down*. The characteristic of deduction in logic is that it is demonstrative. That is to say, if someone's premises are true, then the conclusion will also be necessarily true through demonstration or proof. This logical character helps preachers to organize their ideas with more lucidity and logic. Therefore, the hearers reach a so-called *safe place* with the preacher.

2) Inductive movement:

Etymologically, the term *induction* comes from the meaning "leading on" or "leading to". This means moving from specific points to leading the hearers to a general conclusion (where the conclusion is discovered through the hearers themselves).

Contrary to the deduction, which is demonstrative or to be proven, induction encourages hearers to think their own thoughts, and make their own decisions, with the result that they take a measure of responsibility for the messages. That is to say, it is not to organize ideas, but to serve as a guide or road map for an oral journey to discover the real meaning of messages. Already the content of this oral journey has been experienced or known by the preacher, he plays a

role in preaching journey as a guider or road map.

3) Interductive movement:

The characteristic of interduction is that it combines the two approaches of induction and deduction. At the start, interduction uses the inductive approach because it introduces a theological issue. Thereafter it draws a conclusion from this issue through the inductive way of the first half. In the latter half, it defends a conclusion through using deduction.

The preacher can apply interduction in his sermon as follows: For the process of interduction, there should be inductive and deductive examples in the arrangement of a single sermon. As first procedure, the preacher may fill in inductive development and reach a conclusion. As second procedure, he should deductively apply, as a premise, the conclusion to the hearers' situation.

7.3 Third step (realization development)

The third step is the development of realization. The preacher will reach the sermon form that is most proper for the worship context. Through the first and second steps, the preacher then develops the final point. The development of realization of the sermon form for the worship context is thus achieved in this way.

The preacher may however modify his sermon through empirical research. With regard to empirical research for the analysis and observation of hearers in the

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worship context in the South Korean Church, the hearers were divided into the following six groups: Academic background, employment, duties in the Korean Church, age, gender and baptized. These six decisions were based on the real life situations of the hearers. The content of order that the quantitative research survey used to investigate and analyze the hearers in worship were the following: Hearers' attendance of worship, the preaching duration, suitable sermon form and the appropriate service duration from the hearers' viewpoint.

1. The attendance rate of the Korean hearers were as follows:

- Attendance of Dawn worship: 41.6%

- Attendance of Wednesday worship: 64.6%

- Attendance of Friday worship: 64.4%

- Attendance of Sunday morning worship: 98.9%

- Attendance of Sunday evening worship: 90.1%

2. The appropriate preaching and worship duration from the hearers' viewpoint was as follows (indicated as minutes):

- For Dawn worship:

  Preaching duration: 10-20 (42.4%), 20-30 (27.5%) and

  5-10 (18.9%), 30-40 (10.6%) and 40-50 (0.4%)

  Worship duration: 30-40 (41.0%), 20-30 (26.4%) and 40-60

  (24.9%), 60-90 (6.5%), 90-120 (0.8%) and 120+ (0.4%)

- For Wednesday worship:

  Preaching duration: 20-30 (49.9%), 30-40 (24.2%),

  10-20 (12.9%), 40-50 (7.6%) and 50-60 (5.3%)

   Worship duration: 40-60 (58.6%), 60-90 (19.8%) and 30-40

   (16.1%), 20-30 (3.0%), 90-120 (1.8%) and 120+ (1.2%)

 - For Friday worship:

  Preaching duration: 20-30 (42.0%), 30-40 (33.3%), 10-20 (10.3%),

  40-50 (6.5%), 50-60 (3.8%) and 60+ (3.8%)

  Worship duration: 60-90 (29.0%), 40-60 (28.4%), 120+ (21.5%),

  90-120 (17.1%), 30-40 (13.0%) and 20-30 (3.3%)

- For Sunday morning worship:

  Preaching duration: 30-40 (47.5%), 20-30 (38.0%),

  40-50 (8.7%), 50-60 (6.5%), 10-20 (4.6%) and 60+ (1.1%)

  Worship duration: 40-60 (43.5%), 60-90 (41.1%) and 30-40

 (10.0%), 90-120 (3.3%), 20-30 (1.1%) and 120+ (0.8%)

- For Sunday evening worship:

  Preaching duration: 20-30 (47.5%), 30-40 (30.7%), 10-

  20 (11.0%), 50-60 (5.3%), 40-50 (4.6%) and 60+ (0.8%)

  Worship duration: 40-60 (56.2%), 60-90 (30.0%) and 30-40

  (8.6%), 90-120 (3.4%), 20-30 (0.8%) and 120+ (0.8%)

3. The suitable sermon form from hearers' viewpoint was:

- For Dawn worship: topical sermon (32.2%), textual sermon (28.7%), homily sermon (15.1%), narrative sermon (13.5%) and expository sermon (10.5%).

- For Wednesday worship: expository sermon (29.3%), textual sermon (24.7%), topical sermon (17.8%), narrative sermon (15.1%) and homily sermon (13.1%).

- For Friday worship: topical sermon (30.5%), narrative sermon (23.2%), textual sermon (18.1%), homily sermon (15.8%) and expository sermon (12.4%).

- For Sunday morning worship: topical sermon (29.9%), textual sermon (27.6%), homily sermon (18.0%), narrative sermon (12.6%) and expository sermon (11.9%).

- For Sunday evening worship: narrative sermon (23.4%), homily sermon (20.7%), expository sermon (21.5%), textual sermon (19.9%) and topical sermon (14.5%).

But to have unity in these three steps, it have to include at least the following three questions that form must address:

1. Does this development of the sermon form communicate the message in the text?

2. Does it achieve the preacher's goal for his/her hearers?

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3. Which of the multiple sermon forms are suitable for the need of various hearers in different worship situations?

With the above three questions in mind, the preacher should be able to use suitable theories to develop three steps.

From the above results, the preacher can construct the sermon form according to the following model:

7.4 A model for constructing the sermon form for Dawn worship

The following is one example of a model that the preacher can use that can also be applied to other worship situations.

First step (observation development)

  1. Service observation: Dawn Worship

  2. The observation of effective duration for preaching:
     10-20 minutes (42.4%), 20-30 minutes (27.5%), 5-10 minutes (18.9%),

     30-40 minutes (10.6%) and 40-50 minutes (0.4%)

  3. The observation of proper worship duration:
     30-40 minutes (41.0%), 20-30 minutes (26.4%), 40-60 minutes (24.9%),

     60-90 minutes (6.5%), 90-120 minutes (0.8%) and 120+ minutes (0.4%)

3. The observation of suitable sermon form:

   Topical sermon (32.2%), textual sermon (28.7%), homily sermon (15.1%),

   narrative sermon (13.5%) and expository sermon (10.5%)

4. The observation of the attendance percentage of hearers: 41.6%

Second step (selection development)

1.   Select a proper text in the Bible.

   1.1 This focus of this service is Dawn worship.

   1.2 The most preferred duration for preaching is 10-20 minutes.

   1.3 The most preferred duration for worship is 30-40 minutes.

   1.4 The most preferred sermon form from the hearer's viewpoint is the

       topical sermon.

2. Select the most proper ways for constructing the sermon structure (topical,

textual, expository, narrative, etc) by means of inductive, deductive and

interductive strategies.

   2.1 Decide what sermon form is the best through selected text.

Third step (development of realization)

The realization of the sermon form for Dawn worship is as follows:

The text for Dawn worship considered within the most preferring duration of the

preaching, worship and the most preferring sermon form. In this case, a topical

or textual form by means of deductive way will be best way. Practically, the

hearers prefer a topical and textual sermon form to other sermon forms.

Therefore, for example, topical or textual forms can be considered as the most proper sermon form for Dawn worship.

Following the above steps, the preacher may construct sermon forms for the other worship sessions.

7.5 The conclusions of this study:

The sermon form is significant for preaching. But in order to establish an effective and communicative sermon, it is imperative that the sermon form results from careful thinking and planning. A good varied sermon form is characterized by its artistic achievement. That is to say, there should always be a reliable process for creating a good varied sermon form.

The main question of this dissertation starts that which sermon forms are most fitting for effective and communicative preaching in the context of the Korean Churches. For this, it must considered analysis of the hearers and the different types of worship in Korean church. So, sermon forms are structured in this manner the hearers are unable to follow either the sermon's content or its movements.

In view of this, the following is the conclusion of this study.

1) This study firstly examined the preparation of the sermon form. In preparing a sermon, the preacher should keep in mind the meaning of the term preaching. The purpose of the sermon is to provide an opportunity to hear a voice beyond

the preacher's voice. The understanding of the role of the sermon form and the interaction between the text, preacher and hearers will supply the theory to construct a proper form. As a result, the above-mentioned purpose of the sermon may be achieved.

The form of the sermon is vital to the meaning and effect of preaching. It can either support or undermine the communication of the gospel. When formulating a suitable sermon form, it should incorporate the text's intention, the real life situation of the hearers and the different kinds of church worship.

2) In the second place, this study has examined the importance and classification of multiple sermon forms. The existing sermon form has focused on text. When an occasion demanded a multiple sermon form, its justification came from the variety of genres from the Bible. However, in the case of the Korean Church, one should consider not only the various biblical genres, but also the various hearers and worship contexts.

This dissertation focused on the various contexts of hearers and worship while accepting the various genres of the Bible. Therefore, with regard to the preparation and classification of the sermon form, the term "multiple" is used instead of the term "various". This includes the multi-topical sermon form, the multi-textual sermon form, the multi-expository sermon form, the multi-narrative sermon form and the multi-homily sermon form.

3) In the third place this study has study dealt with the patterns of movement in the sermon form.

3.1 The authors of the scriptures employed in the numerous literary and rhetorical strategies in their compositions were not at all indifferent to issues of form and poetical effect. The texts of the scripture have been written in such a way to accomplish God's aim. Therefore, the Bible was not merely an ornamental way to create interest, but it had the effect of extending the gospel's impact itself. In recent years, more attention has been paid to the question of form, and as a result, homileticians have introduced and suggested many innovative proposals regarding sermon design.

3.2 The traditional sermon design (three points) was in vogue in the first half of the twentieth century. This design starts with the preacher's main idea. However, the idea goes beyond the text and is somewhat independent of it. Once derived at, the main idea is developed independently without drawing further on the text. After this, a text will be chosen and then a biblical principle is taken by a chosen text. Finally, it moves on to deal with the needs of the people. Therefore, it is characterized by a general, clear and linear development of the idea.

3.3 The reason for the increase of the inductive preaching: A traditional sermon form uses the deductive approach. In the middle of the 1960's, the United States of America experienced a period in which the social, political and religious life, as well as the pulpit was in decline. These historical social

situations became the criterion against which many hearers and their clergy started testing the seriousness of their Christian unity.

3.4 The use of a sermonic plot: Eugene Lowry believes that sermons should commence with such a clear description of any felt need that the hearers would feel "ambiguity" and desire its resolution. Therefore, he considers the following as indispensable to the sermon event to match the innate narrative structure of human listening: Upsetting the equilibrium, analyzing the discrepancy, disclosing the clue to resolution, experiencing the gospel and anticipating the consequences.

3.5 The ABDCE approach is another exciting way of story development. It is explained by Müller, Van Deventer & Human. This approach links up with "social constructionism" and "interduction". This abbreviates the terms of *Action, Background, Development, Climax* and *Ending*.

The action stage goes with the now story. Background stage is where we see and know whom these people are, how they have come to be together, what was going on before the opening of the story. In the development stage, it is important that it is like the therapist waiting for the plot to emerge from the patient.

After the preacher has completed the action part, the preacher should feel that the hearers are at ease and the preacher would now have a good and secure understanding of the hearers. Then, the preacher moves through all the above-

mentioned stages until they are completed to his satisfaction. This stage is called the climax stage in which everything will culminate to understanding for the preacher. In ending, the last stage, the preacher feels satisfaction and something different emerging from the start.

3.6 The motion picture of David Buttrick relates to how the sermon form works towards the hearers' consciousness and what happens inside the minds of hearers when the preacher preaches. Buttrick's ideas about a good sermon form are based on the human being's mind that works like a camera. Everything in the world streams through the lens of human consciousness. That is to say, the mind selects some field on which to focus, by either making use of a wide-angle lens or narrowing its focus to a single small area.

3.7 The circular model through C.J.A. Vos, Gert Otto and Henning Luther: According to this model, the sermon is made up of the interplay between preacher, hearers and text. A sermon is thus a dialogue between subjects. The sermon does not result from one-sided deductions from the text.

Vos insists that the following circular approach does justice to the subjects of the sermon: God, the preacher and the hearers. Therefore, by this model, the preacher enters into a lively discussion with the authors of the Bible, with contemporary people and with hearers who come to the service on Sundays.

3.8 The importance of the preacher's conviction of the Bible as the inerrant Word of God involves the following: The traditional and historical processing of

the understanding of the Bible affirms that the Bible has no lapse of memory, error or falsehood. It means that the authors of the Bible adopted figures of speech, allegory, symbolic language and the various genres of literature employed by other human authors without any error or falsehood.

The Bible was produced through the historical works of God himself, and through the inspiring recoding by the prophets and apostles. This does not however mean that the preacher is "a book worshipper" or a scamper of the scriptures for adjudication against controversies. It rather means that he believes the scripture as God's Word.

3.9 In order to create a varied sermon form, three steps will be suggested for the preachers of the SKCs. These three steps can be divided into three parts, namely observation development, selection development and realization development.

Up to now, sermon forms were presented apart from any discussion of how an apt sermon form emerges through the interplay between the claim of the biblical text and the hearers. In other words, there was no theory, no theological or communicational grounding, but there was only a list as how sermons should be formed.

In the case of the SKCs, it must consider that there is a variety of worship situations, so the preacher of the SKCs has to understand the text and hearers within a variety of worship contexts.

This dissertation attempts to prove that communicative and effective preaching is not only reached when a communicative point between text and hearers is considered, but also when duration of preaching, worship, and hearers' context in variety worship is take into account.

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Appendix I – **QUESTIONS TO ANALYSIS OF THE HEARERS WHO ATTEND EVERY SKCs' WORSHIP**

The following research survey was issued to 264 people in various congregations and differing denominations who attended Church Worship Services during March and June 2001. And 'The Korean Church' means only South Korean Church. It does not include the North Korean Church.
This survey is based on the documentation and analysis of the "hearers" by L. Reid (1960:60-64) and J.E. Adams (1994:93-94).

1. The analysis of the hearers who attend every Dawn Worship Service.
1.1   Academic background
1.2   Employment
1.3   Duties in the Korean Church
1.4   Age
1.5   Gender
1.6   Baptized

2. The analysis of the hearers who attend every Wednesday Worship Service.
2.1   Academic background
2.2   Employment
2.3   Duties in the Korean Church
2.4   Age
2.5   Gender
2.6   Baptized

3. The analysis of the hearers who attend every Friday Worship Service.
3.1   Academic background
3.2   Employment
3.3   Duties in the Korean Church
3.4   Age
3.5   Gender

3.6 Baptized

4. The analysis of the hearers who attend every Sunday Morning Worship Service.

4.1   Academic background

4.2   Employment

4.3   Duties in the Korean Church

4.4   Age

4.5   Gender

4.6   Baptized

5. The analysis of the hearers who attend every Sunday Evening Worship Service.

5.1   Academic background

5.2   Employment

5.3   Duties in the Korean Church

5.4   Age

5.5   Gender

5.6 Baptized

6. The establishment of an appropriate preaching duration determined by the congregation in relation to:

6.1   Every Dawn Worship Service

6.2   Every Wednesday Worship Service

6.3   Every Friday Worship Service

6.4   Every Sunday Morning Worship Service

6.5   Every Sunday Evening Worship Service

7. The establishment of an appropriate sermon form determined by the congregation in relation to:

7.1   Every Dawn Worship Service

7.2   Every Wednesday Worship Service

7.3   Every Friday Worship Service

7.4   Every Sunday Morning Worship Service

7.5   Every Sunday Evening Worship Service

8. The establishment of an appropriate Service duration determined by the attending congregation in relation to:

8.1   Every Dawn Worship Service

8.2   Every Wednesday Worship Service

8.3   Every Friday Worship Service

8.4   Every Sunday Morning Worship Service

8.5   Every Sunday Evening Worship Service

Appendix II - RESEARCH SURVEY CONCERNING THE CURRENT BIBLICAL SERMON FORM AS A DIMENSION OF EFFECTIVE COMMUNICATION DURING CHURCH SERVICES IN THE KOREAN CHURCH

Hello!

My name is Jongseog Hwang and I am writing a dissertation for my Doctorate Degree in Philosophy at the University of Pretoria. The following research survey aims to determine which sermon form would enhance effective communication during preaching in the Korean Church. Your answers are confidential and will only be used in my paper. There is no correct or incorrect answer.

Feb. 2001

Please answer all the questions with a x.

RESPONDANT NUMBER   A   [| |]   1-3

GROUP   NUMBER   B   [   ]   4

I. GENERAL QUESTIONS

1. Do you accept Jesus Christ as your Saviour?   V 1 ☐

| a. Yes | 1 | | b. No | 2 |

2. How long has your family been attending church?   V 2 ☐

| a. One year | 1 | | b. Two years | 2 |

| c. Three years | 3 | | d. Four years a more | 4 |

3. For how many years have you been attending church?   V 3 ☐

| a. 0~5years | 1 | | b. 6~10years | 2 |

| c. 11~15years | 3 | | d. 16~20years | 4 |

| e. 21~30years | 5 | | f. more than 30years | 6 |

4. Who do you attend church with?   V 4 ☐

| a. myself | 1 | | b. my children and I | 2 |

| c. my spouse and I | 3 | | d. my spouse, children and myself | 4 |

| e. my parents and I | 5 | | f. my entire family | 6 |

g. my father/mother and I	7

II. CHURCH SERVICE ATTENDANCE

5. How often do you attend the Dawn Worship Service?   V 5

a. 1~2times per week	1		b. 3~4times per week	2

c. 5~6times per week	3		d. Every day	4

e. Not at all	5

6. How often do you attend the Wednesday Worship Service?   V 6

1~2times per month	1		3~4times per month	2

Every week	3		Not at all	4

7. How often do you attend the Wednesday Worship Service?   V 7

a. 1~2times per month	1		b. 3~4times per month	2

c. Every week	3		d. Not at all	4

8.How often do you attend the Sunday Morning Worship Service? V 8

a. 1~2times per month	1		b. 3~4times per month	2

| c. Every week | 3 | | d. Not at all | 4 |

9. How often do you attend the Sunday Evening Worship Service? V 9 ☐

| a. 1~2times per month | 1 | | b. 3~4times per month | 2 |

| c. Every week | 3 | | d. Not at all | 4 |

III. APPROPRIATE SERVICE DURATION

10. How long do you feel the Dawn Service should last? V 10 ☐

| a. 20-30Min. | 1 | | b. 30-40Min. | 2 |

| c. 40-60Min. | 3 | | d. 60-90Min. | 4 |

| e. 90-120Min | 5 | | f. More than 120Min. | 6 |

11. How long do you feel the Wednesday Evening Service should last? V 11 ☐

| a. 20-30Min. | 1 | | b. 30-40Min. | 2 |

| c. 40-60Min. | 3 | | d. 60-90Min. | 4 |

| e. 90-120Min. | 5 | | f. More than 120Min. | 6 |

12. How long do you feel the Friday Evening Service should last? V 12 ☐

a. 20-30Min.	1

b. 30-40Min.	2

c. 40-60Min.	3

d. 60-90Min.	4

f. 90-120Min.	5

g. More than 120Min.	6

13.   How long do you feel the Sunday Morning Service
         should last?   V 13 ☐

a. 0-30Min.	1

b. 30-40Min.	2

c. 40-60Min.	3

d. 60-90Min.	4

e. 90-120Min.	5

14.   How long do you feel the Sunday Evening Service
         should last?   V 14 ☐

a. 20-30Min.	1

b. 30-40Min.	2

c. 40-60Min.	3

d. 60-90Min.	4

e. 90-120Min.	5

f. More than 120Min.	6

IV. APPROPRIATE PREACHING DURATION

15.   How long should the Dawn Service sermon
         be delivered for?   V 15 ☐

a. 5-10Min.	1

b. 10-20Min.	2

c. 20-30Min.	3

d. 30-40Min.	4

e. 40-50Min.	5

f. 50-60Min.	6

g. More than 60Min.	7

16.   How long should the Wednesday Evening Service
       sermon be delivered for?   V 16 ☐

a. 5-10Min.	1

b. 10-20Min.	2

c. 20-30Min.	3

d. 30-40Min.	4

e. 40-50Min.	5

f. 50-60Min.	6

g. More than 60Min.	7

17.   How long should the Friday Evening Service sermon
       be delivered for?   V 17 ☐

a. 5-10Min.	1

b. 10-20Min.	2

c. 20-30Min.	3

d. 30-40Min.	4

e. 40-50Min.	5

f. 50-60Min.	6

g. More than 60Min.	7

18.   How long should the Sunday Morning Service sermon

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be delivered for?   V 18 ☐

a. 5-10Min.	1
c. 20-30Min.	3

b. 10-20Min.	2
d. 30-40Min.	4

e. 40-50Min.	5

f. 50-60Min.	6

f. More than 60Min.	7

19.   How long should the Sunday Evening Service sermon
       be delivered for?   V 19 ☐

a. 5-10Min.	1

b. 10-20Min.	2

c. 20-30Min.	3

d. 30-40Min.	4

e. 40-50Min.	5

f. 50-60Min.	6

g. More than 60Min.	7

20.   Do you feel that the duration of the sermon affects
       your interpretation and understanding thereof?   V 20 ☐

a. Yes	1

b. No	2

V. THE STRUCTURE OF THE SERMON

21.   What sermon form would you prefer for the
       Dawn Worship Service?   V 21 ☐

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a. Topical sermon	1

b. Textual sermon	2

c. Narrative sermon	3
e. Any sermon	5

d. Expository sermon	4

22.   What sermon form would you prefer for the
        Wednesday Evening Worship Service?   V 22 ☐

a. Topical sermon	1

b. Textual sermon	2

c. Narrative sermon	3

d. Expository sermon	4

e. Any sermon	5

23.   What sermon form would you prefer for the
        Friday Evening Worship Service?   V 23 ☐

a. Topical sermon	1

b. Textual sermon	2

c. Narrative sermon	3

d. Expository sermon	4

e. Any sermon	5

24.   What sermon form would you prefer for the
        Sunday Morning Worship Service?   V 24 ☐

a. Topical sermon	1

b. Textual sermon	2

c. Narrative sermon	3

d. Expository sermon	4

e. Any sermon	5

25. What sermon form would you prefer for the
    Sunday Evening Worship Service?   V 25 ☐

| a. Topical sermon | 1 | | b. Textual sermon | 2 |

| c. Narrative sermon | 3 | | d. Expository sermon | 4 |

| e. Any sermon | 5 |

VI. THE ELEMENTS OF WORSHIP

26. What do you think the most important
    Service element is during the Dawn Service?   V 26 ☐
    (Please write down in good order on the blank spaces below)

| a. Prayer | 1 | | b. Words | 2 |

| c. Praise | 3 | | d. Offering | 4 |

| e. | 5 |

27. What Service element in the Wednesday Evening Service
    do you think is the most important?   V 27 ☐
    (Please write down in good order on the blank spaces below)

| a. Prayer | 1 | | b. Words | 2 |

| c. Praise | 3 | | d. Offering | 4 |

| e. | 5 |

28. What do you think the most important Service element
    is during the Friday Evening Service?   V 28 ☐
    (Please write down in good order on the blank spaces below)

a. Prayer	1		b. Words	2

c. Praise	3		d. Offering	4

e.		5

29. What Service element in the Sunday Morning Service
    do you think is the most   important?   V 29 ☐

(Please write down in good order on the blank spaces below)

a. Prayer	1		b. Words	2

c. Praise	3		d. Offering	4

e.		5

30. What Service element in the Sunday Evening Service
    do you think is the most   important?   V 30 ☐
    (Please write down in good order on the blank spaces below)

a. Prayer	1		b. Words	2

c. Praise	3		d. Offering	4

e.		5

VII. PERSONAL QUESTIONS

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31. Are you male or female?   V 31 ☐

a. male	1

b. female	2

32. How old you?   V 32 ☐

a. 0-20	1

b. 20-29	2

c. 30-39	3

d. 40-49	4

e. 50-59	5

f. 60+	6

33. Are you baptized?   V 33 ☐

a. Yes	1

b. No	2

34. What denomination do you belong to?   V 34 ☐

a. methodist or baptist	1

b. pentecostal	2

c. holiness	3

d. presbyterian	4

35. What position do you fill in your church?   V 35 ☐

a. layman	1

b. kwnchal	2

c. deacon(no ordinator)	3

d. deacon(ordinator)	4

e. kwnsa	5
g. minister	7

f. elder	6

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36. What is your level of education?   V 36 [ ]

| a. completed primary school | 1 | | b. attending middle school | 2 |

| c. completed middle school | 3 | | d. attending high school | 4 |

| e. completed high school | 5 | | f. attending university/college | 5 |

| g. Completed university/college | 6 | | h. postgraduate/Masters | 7 |

| i. postgraduate/Doctorate | 8 |

37. What is your occupation?   V 37 [ ]

| a. public official | 1 | | b. private employment | 2 |

| c. student | 3 | | d. office worker | 4 |

| e. transportation worker | 5 | | f. teacher | 6 |

| g. ministry | 7 | | h. other | 8 |

Appendix III – **RESEARCH ABOUT THE HEARERS' PREFERENCE**

WORSHIP ELEMENT ACCORDING TO THE SIX CLASSIFICATION

Appendix III – 1

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Academic Background

		Complete-d Primary School	Attending Middle School	Complete-d Middle School	Attending High School	Complete-d High School	Attending University (College)	Complete-d University (College)	Postgraduate / Master	Postgradu-ate/ Doctrate	Total
Prayer	Count	4	4	4	5	51	36	62	2	6	174
	% within A. B	80.0%	66.7%	66.7%	71.4%	68.0%	67.9%	69.7%	40.0%	46%	67.2%
Preaching	Count	1	1	1	2	18	15	22	3	7	70
	% within A.B	20.0%	16.7%	16.7%	28.6%	24.0%	28.3%	24.7%	60.0%	54%	27%
Hymn	Count	0	1	0	0	4	2	5	0	0	12
	% within A.B	0%	16.7%	0%	0%	5.3%	3.8%	5.6%	0%	0%	4.6%
Offering	Count	0	0	1	0	2	0	0	0	0	3
	% within A.B	0%	0%	16.7%	0%	2.7%	0%	0%	0%	0%	1.2%
Total	Count / %	5/100%	6/100%	6/100%	7/100%	75/100%	53/100%	89/100%	5/100%	13/100%	259/100%

Appendix III – 2

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Employment

		Public Official	Private Worker	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
Prayer	Count	7	17	33	35	3	14	10	56	175
	% within jobs	70.0%	56.7%	67.3%	58.3%	100.0%	87.5%	55.6%	76.7%	71.5%
Preaching	Count	2	10	14	19	0	1	8	15	69
	% within Jobs	20.0%	33.3%	28.6%	31.7%	0%	6.3%	44.4%	20.5%	23.1%
	Count	0	2	2	5	0	1	0	2	12

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	% within jobs	0%	6.7%	4.1%	8.3%	0%	6.3%	0%	2.7%	3.5%
Offering	Count	1	1	0	1	0	0	0	0	3
	% within jobs	10.0%	3.3%	0%	1.7%	0%	0%	0%	0%	1.9%
Total	Count/%	10/100%	30/100%	49/100%	60/100%	3/100%	16/100%	18/100%	73/100%	259/100%

Appendix III – 3

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Duties

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministration	Total
Prayer	Count	76	5	65	4	10	5	10	175
	% within duties	67.9%	55.6%	69.1%	66.7%	71.4%	100.0%	52.6%	67.6%
Preaching	Count	29	3	24	2	2	0	9	69
	% within duties	25.9%	33.3%	25.5%	33.3%	14.3%	0%	47.4%	26.6%
Hymn	Count	6	1	4	0	1	0	0	12
	% within dities	5.4%	11.1%	4.3%	0%	7.1%	0%	0%	4.6%
Offering	Count	1	0	1	0	1	0	0	3
	% within duties	0.9%	0%	1.1%	0%	7.1%	0%	0%	1.2%
Total	Count/%	112/100%	9/100%	94/100%	6/100%	14/100%	5/100%	19/100%	259/100%

Appendix III – 4

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Age

		Under 20	20-29	30-39	40-49	50-59	60+	Total
Prayer	Count	10	49	61	39	10	6	175
	% within ages	76.9%	70.0%	64.9%	62.9%	71.4%	100%	67.6%
Preaching	Count	2	17	29	17	4	0	69
	% within ages	15.4%	24.3%	30.9%	27.4%	28.6%	0%	26.6%
Hymn	Count	1	3	4	4	0	0	12
	% within ages	7.7%	4.3%	4.3%	6.5%	0%	0%	4.6%

	Count	0	1	0	2	0	0	3
Offering	% within ages	0%	1.4%	0%	3.2%	0%	0%	1.2%
Total	Count/%	13/100%	70/100%	94/100%	62/100%	14/100%	6/100%	259/100%

Appendix III – 5

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Gender

	Count/%	Male	Female	Total
Prayer	Count	71	104	175
	% within gender	67.0%	68.9%	68.1%
Preaching	Count	28	40	68
	% within gender	26.4%	26.5%	26.5%
Hymn	Count	5	6	11
	% within gender	4.7%	4.0%	4.3%
Offering	Count	2	1	3
	% within gender	1.9%	0.7%	1.2%
Total	Count/%	106/100%	151/100%	257/100%

Appendix III – 6

Dawn Worship: The percentage of hearers' preference worship element according to the classification by Baptized

	Count/%	Yes	No	Total
Prayer	Count	172	2	174
	% within baptism	67.7%	50.0%	67.4%
Preaching	Count	68	1	69
	% within baptism	26.8%	25.0%	26.7%
Hymn	Count	11	1	12
	% within baptism	4.3%	25.0%	4.7%
Offering	Count	3	0	3
	% within baptism	1.2%	0%	1.2%
Total	Count/%	254/100%	4/100%	258/100%

Appendix III – 7

Wednesday Evening Worship : The percentage of hearers' preference worship element according to the classification by Academic Background

		Complete-d Primary School	Attending Middle School	Complete-d Middle School	Attendi-ng High School	Complete-d High School	Attending University(College)	Complete-d University(College)	Postgraduat-e Master	Postgradu-ate Doctrate	Total
Prayer	Count	2	3	0	1	10	7	13	0	4	40
	% within academi	40.0%	50.0%	0%	14.3%	13.2%	12.7%	14.8%	0%	28.6%	15.3%
Preaching	Count	2	1	3	3	49	36	55	5	9	163
	% within	40.0%	16.7%	50.0%	42.9%	64.5%	65.5%	62.5%	100%	64.3%	62.2%
Hymn	Count	1	2	3	3	15	12	19	0	1	56
	% within	20.0%	33.3%	50.0%	42.9%	19.7%	21.8%	21.6%	0%	7.1%	21.4%
Offering	Count	0	0	0	0	2	0	1	0	0	3
	% within	0%	0%	0%	0%	2.6%	0%	1.1%	0%	0%	1.1%
Total	Count/%	5/100%	6/100%	6/100%	7/100%	76/100%	55/100%	88/100%	5/100%	14/100%	262/100%

Appendix III – 8

Wednesday Evening Worship: The percentage of hearers' preference worship element according to the classification by Employment

		Public Official	Private Worker	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
Prayer	Count	2	2	4	12	0	3	2	12	37
	% within jobs	20.0%	6.5%	8.0%	19.7%	0%	18.8%	11.1%	16.4%	12.6%
Preaching	Count	7	21	31	36	3	10	12	43	163
	% within Jobs	70.0%	67.7%	62.0%	59.0%	100%	62.5%	66.7%	58.9%	68.4%
Hymn	Count	0	8	15	11	0	3	4	18	59
	% within jobs	0%	25.8%	30.0%	18.0%	0%	18.8%	22.2%	24.7%	17.4%
Offering	Count	1	0	0	2	0	0	0	0	3
	% within jobs	10.0%	0%	0%	3.3%	0%	0%	0%	0%	1.6%

Total	Count/%	10/100%	31/100%	50/100%	61/100%	3/100%	16/100%	18/100%	73/100%	262/100%

Appendix III – 9

Wednesday Evening Worship: The percentage of hearers' preference worship element according to the classification by Duties

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministration	Total
Prayer	Count	16	2	11	1	4	1	2	37
	% within duties	14.0%	20.0%	11.7%	16.7%	28.6%	20.0%	10.5%	14.1%
Preaching	Count	70	7	57	5	5	4	15	163
	% within duties	61.4%	70.0%	60.6%	83.3%	35.7%	80.0%	78.9%	62.2%
Hymn	Count	26	1	25	0	5	0	2	59
	% within dities	22.8%	10.0%	26.6%	0%	35.7%	0%	10.5%	22.5%
Offering	Count	2	0	1	0	0	0	0	3
	% within duties	1.8%	0%	1.1%	0%	0%	0%	0%	1.1%
Total	Count/%	114/100%	10/100%	94/100%	6/100%	14/100%	5/100%	19/100%	262/100%

Appendix III – 10

Wednesday Evening Worship: The percentage of hearers' preference worship element according to the classification by Age

		Under 20	20-29	30-39	40-49	50-59	60+	Total
Prayer	Count	2	9	11	11	1	3	37
	% within ages	15.4%	12.5%	11.6%	17.7%	7.1%	50.0%	14.1%
Preaching	Count	4	48	64	35	9	3	163
	% within ages	30.8%	66.7%	67.4%	56.5%	64.3%	50.0%	62.2%
Hymn	Count	7	13	20	15	4	0	59
	% within ages	53.8%	18.1%	21.1%	24.2%	28.6%	0%	22.5%
Offering	Count	0	2	0	1	0	0	3
	% within ages	0%	2.8%	0%	1.6%	0%	0%	1.1%
Total	Count/%	13/100%	72/100%	95/100%	62/100%	14/100%	6/100%	262/100%

Appendix III – 11

Wednesday Evening Worship: The percentage of hearers' preference worship element according to the classification by Gender

	Count/%	Male	Female	Total
Prayer	Count	15	22	37
	% within gender	13.8%	14.6%	14.2%
Preaching	Count	68	93	161
	% within gender	62.4%	61.6%	61.9%
Hymn	Count	25	34	59
	% within gender	22.9%	22.5%	22.7%
Offering	Count	1	2	3
	% within gender	0.9%	1.3%	1.2%
Total	Count/%	109/100%	151/100%	160/100%

Appendix III – 12

Wednesday Evening Worship: The percentage of hearers' preference worship element according to the classification by Baptized

	Count/%	Yes	No	Total
Prayer	Count	36	1	37
	% within baptism	14.0%	25.0%	14.2%
Preaching	Count	161	2	163
	% within baptism	62.6%	50.0%	62.5%
Hymn	Count	57	1	58
	% within baptism	22.2%	25.0%	22.2%
Offering	Count	3	0	3
	% within baptism	1.2%	0%	1.1%
Total	Count/%	257/100%	4/100%	261/100%

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Appendix III – 13

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Academic Background

		Completed Primary School	Attending Middle School	Completed Middle School	Attending High School	Completed High School	Attending University(College)	Completed University(College)	Postgraduate / Master	Postgraduate/ Doctrate	Total
Prayer	Count	4	2	2	2	41	28	49	1	4	133
	% within A.B	80.0%	33.3%	33.3%	28.6%	53.2%	50.9%	55.1%	20.0%	28.6%	50.3%
Preaching	Count	1	2	0	3	13	13	20	4	9	65
	% within A.B	20.0%	33.3%	0%	42.9%	16.9%	23.6%	22.5%	80.0%	64.3%	24.6%
Hymn	Count	0	2	4	2	21	14	20	0	1	64
	% within A.B	0%	33.3%	66.7%	28.6%	27.3%	25.5%	22.5%	0%	7.1%	24.2%
Offering	Count	0	0	0	0	2	0	0	0	0	2
	% within A.B	0%	0%	0%	0%	2.6%	0%	0%	0%	0%	0.8%
Total	Count/%	5/100%	6/100%	6/100%	7/100%	77/100%	55/100%	89/100%	5/100%	14/100%	264/100%

Appendix III – 14

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Employment

		Public Official	Private Worker	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
Prayer	Count	6	11	25	34	2	9	6	44	137
	% within jobs	60.0%	35.5%	50.0%	54.8%	66.7%	56.3%	33.3%	59.5%	52.0%
Preaching	Count	1	8	11	14	1	2	7	15	59
	% within Jobs	10.0%	25.8%	22.0%	22.6%	33.3%	12.5%	38.9%	20.3%	23.1%
Hymn	Count	2	12	14	13	0	5	5	15	66
	% within jobs	20.0%	38.7%	28.0%	21.0%	0%	31.3%	27.8%	20.3%	23.3
	Count	1	0	0	1	0	0	0	0	2

% within jobs	10.0%	0%	0%	1.6%	0%	0%	0%	0%	11.6%
Total	Count/%	10/100%	31/100%	50/100%	62/100%	3/100%	16/100%	18/100%	74/100%	264/100%

Appendix III – 15

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Duties

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministration	Total
Prayer	Count	64	3	47	6	8	3	6	137
	% within duties	55.7%	30.0%	50.0%	85.7%	57.1%	60.0%	31.6%	51.9%
Preaching	Count	28	4	18	1	1	0	7	59
	% within duties	24.3%	40.0%	19.1%	14.3%	7.1%	0%	36.8%	22.3%
Hymn	Count	22	3	28	0	5	2	6	66
	% within dities	19.1%	30.0%	29.8%	0%	35.7%	40.0%	31.6%	25.0%
Offering	Count	1	0	1	0	0	0	0	2
	% within duties	0.9%	0%	1.1%	0%	0%	0%	0%	0.8%
Total	Count/%	115/100%	10/100%	94/100%	7/100%	14/100%	5/100%	19/100%	264/100%

Appendix III – 16

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Age

		Under 20	20-29	30-39	40-49	50-59	60+	Total
Prayer	Count	6	42	45	31	8	5	137
	% within ages	46.2%	58.3%	46.9%	49.2%	57.1%	83.3%	51.9%
Preaching	Count	2	17	24	14	2	0	59
	% within ages	15.4%	23.6%	25.0%	22.2%	14.3%	0%	22.3%
Hymn	Count	5	12	27	17	4	1	66
	% within ages	38.5%	16.7%	28.1%	27.0%	28.6%	16.7%	25.0%
Offering	Count	0	1	0	1	0	0	2
	% within ages	0%	1.4%	0%	1.6%	0%	0%	0.8%
Total	Count/%	13/100%	72/100%	96/100%	63/100%	14/100%	6/100%	264/100%

Appendix III – 17

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Gender

	Count/%	Male	Female	Total
Prayer	Count	53	84	137
	% within gender	48.2%	55.3%	52.3%
Preaching	Count	28	30	58
	% within gender	25.5%	19.7%	22.1%
Hymn	Count	28	37	65
	% within gender	25.5%	24.3%	24.8%
Offering	Count	1	1	2
	% within gender	0.9%	0.7%	0.8%
Total	Count/%	110/100%	152/100%	262/100%

Appendix III – 18

Friday Evening Worship: The percentage of hearers' preference worship element according to the classification by Baptized

	Count/%	Yes	No	Total
Prayer	Count	134	3	137
	% within baptism	51.7%	75.0%	52.1%
Preaching	Count	59	0	59
	% within baptism	22.8%	0%	22.4%
Hymn	Count	64	1	65
	% within baptism	24.7%	25.0%	24.7%
Offering	Count	2	0	2
	% within baptism	0.8%	0%	0.8%
Total	Count/%	259/100%	4/100%	263/100%

Appendix III – 19

Sunday Morning Worship: The percentage of hearers' preference worship element according to the classification by Academic Background

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		Complete-d Primary School	Attending Middle School	Complete-d Middle School	Attendi-ng High School	Complete-d High School	Attending University(College)	Complete-d University(College)	Postgraduat-e / Master	Postgradu-ate/ Doctrate	Total
Prayer	Count	3	1	0	0	11	1	6	0		
	% within A.B	60.0%	16.7%	0%	0%	14.3%	1.9%	6.7%	0%		
Preaching	Count	1	3	4	7	52	46	71	5		
	% within A.B	20.0%	50.0%	66.7%	100.0%	67.5%	85.2%	79.8%	100.0%		
Hymn	Count	1	2	1	0	10	6	9	0		
	% within A.B	20.0%	33.3%	16.7%	0%	13.0%	11.1%	10.0%	0%		
Offering	Count	0	0	1	0	4	1	3	0		
	% within A.B	0%	0%	16.7%	0%	5.2%	1.9%	3.4%	0%		
Total	Count/%	5/100%	6/100%	6/100%	7/100%	77/100%	54/100%	89/100%	5/100%		

Appendix III – 20

Sunday Morning Worship: The percentage of hearers' preference worship element according to the classification by Employment

		Public Official	Private Worker	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
Prayer	Count	1	2	1	6	1	0	2	9	22
	% within jobs	10.0%	6.5%	2.0%	9.7%	33.3%	0%	11.1%	12.3%	10.6%
Preaching	Count	6	20	43	45	2	14	14	56	200
	% within Jobs	60.0%	64.5%	86.0%	72.6%	66.7%	87.5%	77.8%	76.7%	73.9%
Hymn	Count	0	7	5	9	0	2	2	6	31
	% within jobs	0%	22.6%	10.0%	14.5%	0%	12.5%	11.1%	8.2%	9.8%
Offering	Count	3	2	1	2	0	0	0	2	10
	% within jobs	30.0%	6.5%	2.0%	3.2%	0%	0%	0%	2.7%	5.5%
Total	Count/%	10/100%	31/100%	50/100%	62/100%	3/100%	16/100%	18/100%	73/100%	263/100%

Appendix III – 21

Sunday Morning Worship: The percentage of hearers' preference worship

230

element according to the classification by Duties

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministration	Total
Prayer	Count	8	1	7	0	3	1	2	22
	% within duties	7.0%	10.0%	7.5%	0%	21.4%	20.0%	10.5%	8.4%
Preaching	Count	93	7	67	5	8	4	16	200
	% within duties	80.9%	70.0%	72.0%	71.4%	57.1%	80.0%	84.2%	76.0%
Hymn	Count	11	2	13	2	2	0	1	31
	% within dities	9.6%	20.0%	14.0%	28.6%	14.3%	0%	5.3%	11.8%
Offering	Count	3	0	6	0	1	0	0	10
	% within duties	2.6%	0%	6.5%	0%	7.1%	0%	0%	3.8%
Total	Count/%	115/100%	10/100%	93/100%	7/100%	14/100%	5/100%	19/100%	263/100%

Appendix III – 22

Sunday Morning Worship: The percentage of hearers' preference worship element according to the classification by Age

		Under 20	20-29	30-39	40-49	50-59	60+	Total
Prayer	Count	1	5	6	6	0	4	22
	% within ages	7.7%	6.9%	6.3%	9.7%	0%	66.7%	8.4%
Preaching	Count	9	60	74	43	12	2	200
	% within ages	69.2%	83.3%	77.1%	69.4%	85.7%	33.3%	76.0%
Hymn	Count	3	5	13	9	1	0	31
	% within ages	23.1%	6.9%	13.5%	14.5%	7.1%	0%	11.8%
Offering	Count	0	2	3	4	1	0	10
	% within ages	0%	2.8%	3.1%	6.5%	7.1%	0%	3.8%
Total	Count/%	13/100%	72/100%	96/100%	62/100%	14/100%	6/100%	263/100%

Appendix III – 23

Sunday Morning Worship: The percentage of hearers' preference worship element according to the classification by Gender

	Count/%	Male	Female	Total
Prayer	Count	7	15	22
	% within gender	6.4%	9.9%	8.4%
Preaching	Count	85	114	199
	% within gender	77.3%	75.5%	76.2%
Hymn	Count	11	19	30
	% within gender	10.0%	12.6%	11.5%
Offering	Count	7	3	10
	% within gender	6.4%	2.0%	3.8%
Total	Count/%	110/100%	151/100%	261/100%

Appendix III – 24

Sunday Morning Worship: The percentage of hearers' preference worship element according to the classification by Baptized

	Count/%	Yes	No	Total
Prayer	Count	22	0	22
	% within baptism	8.5%	0%	8.4%
Preaching	Count	197	3	200
	% within baptism	76.4%	75.0%	76.3%
Hymn	Count	29	1	30
	% within baptism	11.2%	25.0%	11.5%
Offering	Count	10	0	10
	% within baptism	3.9%	0%	3.8%
Total	Count/%	258/100%	4/100%	262/100%

Appendix III – 25

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Academic Background

		Complete-d Primary School	Attending Middle School	Complete-d Middle School	Attendi-ng High School	Complete-d High School	Attending University(College)	Complete-d University(College)	Postgraduat-e Master	Postgradu-ate Doctrate	Total
	Count	3	1	0	1	10	4	6	0		

	% within A.B	60.0%	16.7%	0%	14.3%	13.2%	7.3%	6.7%	0%		
Preaching	Count	0	2	4	1	29	20	43	3		
	% within A.B	0%	33.3%	66.7%	14.3%	38.2%	36.4%	48.3%	60.0%		
Hymn	Count	2	3	2	5	35	31	40	2		
	% within A.B	40.0%	50.0%	33.3%	71.4%	46.1%	56.4%	44.9%	40.0%		
Offering	Count	0	0	0	0	2	0	0	0		
	% within A.B	0%	0%	0%	0%	2.6%	0%	0%	0%		
Total	Count/%	5/100%	6/100%	6/100%	7/100%	76/100%	55/100%	89/100%	5/100%		

Appendix III – 26

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Employment

		Public Official	Private Worker	Student	Office Worker	Transportation Worker	Teacher	Ministry	Other	Total
Prayer	Count	1	2	3	5	0	0	2	13	26
	% within jobs	10.0%	6.5%	6.0%	8.1%	0%	0%	11.1%	17.8%	
Preaching	Count	3	16	15	30	2	9	7	26	108
	% within Jobs	30.0%	51.6%	30.0%	48.4%	66.7%	56.3%	38.9%	35.6%	44.6%
Hymn	Count	5	13	32	26	1	7	9	34	127
	% within jobs	50.0%	41.9%	64.0%	41.9%	33.3%	43.8%	50.0%	46.6%	46.4%
Offering	Count	1	0	0	1	0	0	0	0	2
	% within jobs	10.0%	0%	0%	1.6%	0%	0%	0%	0%	1.4%
Total	Count/%	10/100%	31/100%	50/100%	62/100%	3/100%	16/100%	18/100%	73/100%	263/100%

Appendix III – 27

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Duties

233

		Layman	Kwnchal	Deacon (no ordinator)	Deacon (ordinator)	Kwnsa	Elder	Ministration	Total
Prayer	Count	9	0	10	1	3	1	2	26
	% within duties	7.9%	0%	10.6%	14.3%	21.4%	20.0%	10.5%	9.9%
Preaching	Count	49	5	38	3	5	1	7	108
	% within duties	43.0%	50.0%	40.4%	42.9%	35.7%	20.0%	36.8%	41.1%
Hymn	Count	55	5	45	3	6	3	10	127
	% within dities	48.2%	50.0%	47.9%	42.9%	42.9%	60.0%	52.6%	48.3%
Offering	Count	1	0	1	0	0	0	0	2
	% within duties	0.9%	0%	1.1%	0%	0%	0%	0%	0.8%
Total	Count/%	114/100%	10/100%	94/100%	7/100%	14/100%	5/100%	19/100%	263/100%

Appendix III – 28

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Age

		Under 20	20-29	30-39	40-49	50-59	60+	Total
Prayer	Count		7	6	9	0	4	26
	% within ages	0%	9.7%	6.3%	14.3%	0%	66.7%	9.9%
Preaching	Count	1	31	46	21	7	2	108
	% within ages	7.7%	43.1%	48.4%	33.3%	50.0%	33.3%	41.1%
Hymn	Count	12	33	43	32	7	0	127
	% within ages	92.3%	45.8%	45.3%	50.8%	50.0%	0%	48.3%
Offering	Count	0	1	0	1	0	0	2
	% within ages	0%	1.4%	0%	1.6%	0%	0%	0.8%
Total	Count/%	13/100%	72/100%	95/100%	63/100%	14/100%	6/100%	263/100%

Appendix III – 29

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Gender

	Count/%	Male	Female	Total
Prayer	Count	10	16	26
	% within gender	9.1%	10.6%	10.0%
Preaching	Count	50	56	106

		45.5%	37.1%	40.6%
	% within gender			
Hymn	Count	49	78	127
	% within gender	44.5%	51.7%	48.7%
Offering	Count	1	1	2
	% within gender	0.9%	0.7%	0.8%
Total	Count/%	110/100%	151/100%	261/100%

Appendix III – 30

Sunday Evening Worship: The percentage of hearers' preference worship element according to the classification by Baptized

	Count/%	Yes	No	Total
Prayer	Count	26	0	26
	% within baptism	10.1%%	0%	9.9%
Preaching	Count	106	2	108
	% within baptism	41.1%	50.0%	41.2%
Hymn	Count	124	2	126
	% within baptism	48.1%	50.0%	48.1%
Offering	Count	2	0	2
	% within baptism	0.8%	0%	0.8%
Total	Count/%	258/100%	4/100%	262/100%